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-Biblicalhope

(3)
THE
DOCTRINE
OF THE
FOURTH
Commandment,

Deformed by Popery;

Reformed & Restored to its Primitive purity.

Wherein is clearly proved by Scripture, Arguments, and Reasons, that *the Seventh day of the week*, and not the first, viz. the day called Saturday [and not the day called Sunday] *is the true Christian Sabbath*, the time Instituted and commanded by God himself, for the day, or time, of his publique worship, in the time of the Gospel, as it was in the time of the Law.

Objections answered, and the truth cleared, by Gods unworthy Servant, J. O.

The seventh day is the Sabbath of the Lord thy God. In it thou shalt do no work, &c. Exod. 20. 10.

Blessed is the man that doth this, and the son of man which layeth hold on it, and keepeth the Sabbath from polluting of it, Isa. 56. 2

Be doers of the word, & not hearers only, deceiving your own selves.

Jam. 1. 22. For not the hearers of the law are justified before God, but the doers of the Law shall be justified, Rom. 2. 13.

London, Printed by G. Dawson, and are to be sold by John Hides in Blew Anchre Alley neer Pauls Alley. 1650.

The Author to his Booke,



O E little Booke perform thy
work, thou mayest be blamed,
but not shamed; thou wilt meet
with Enimies, feare not, for
there are more with us, then with them,

2 Kings 6. 16.

I would not intrude thee into the world
in an obscure, or doubtfull Cause, because
of many inconveniences that might insue.

But thou carriest with thee, the absolute
truth of God, contained in his written law,
Exod. 20. 8, 9, 10, 11. In which regard
thou art assisted and defended with the
whole armour of righteousness, the undoubt-
ed truth of God, revealed by Moses, and the
Prophets, and by Jesus Christ, and his Apo-
stles, against all assaults of thy Enemies. If
any reprove me because of thee, I desire it
may be in love, without racking my
words, or perverting my meaning; but an-
swer as the matter lyeth, granting, or de-
nying the particular assertions herein con-
tained, that the Impartiall reader may
A 2 profit

profit thereby; and not with scoffes, or reproachfull terms : If any so doe let it be a signe to all men, that he maintaineth a bad Cause with an ill Conscience; and that the truth standeth with me and not with him. Goe, goe, and cause all men to know, that *the Law of God is perfect*, *Exod. 20.* and that there is no unnecessary thing required by any Expression therein contained. In which regard make known, I say, that we, and all men, are as absolutely bound [in love] to the literall Expression of the fourth Commandement, as we are to the literall Expression of either the 1, 2, or 3. *Commandements* of that law, or to any other of the Six : To the end that God may be duly honoured, and our obedience to his holy law enlarged. As also to the end that our non-conformity to the law of God in working when we are to rest, and our resting when we are for to work, may not be *an obstruction to the Jewes conversion*, which is the thing I desire may be performed by thee. *Farewell.*

Be prosperous, so be it, The blessing of Iehovah go with thee, Amen. For the Lord is well pleased for his righteousness sake, that he may magnifie the Law, and exalt it, *Isay 42. 21.*



To the discreet and sincere Reader,
be Salvation in the way of Righte-
ousnesse, Amen.

 *V*T of a true Devotion to God, and
sincere affection to thee; I have
presented to thy consideration, a
Duty, which my Conscience telleth
me, thou oughtest to perform to the Lord thy
God, for the furtherance of his honour and thy
salvation. Namely, the duty of Observation,
and Sanctification of the Lords seventh
day-Sabbath [*the day called Saturday*] com-
manded by the Lord himself, Exod. 20. 8.
Which duty we and our Fathers have neglected
neer 1300. Yeers. Yea, and rejected it as a
ceremoniall Element, or beggerly Rudiment.
And therefore we may well complaine with the
Prophet Jeremy, 3. 25. We lye down in
confusion, for our shame covereth us, for
we have sinned against the Lord our God,
we and our Fathers from our youth unto
A 3 this

To the Reader.

this day and have not obeyed the voyce of the Lord our God.

The truth of this doth clearly appeare in this ensuing Subject; Therefore I desire thee to read it with an honest and good Heart, without partiality, and consider what is said in it, before thou blamest it, or censurest me; least thou speak good of evill, and evill of good, and bring woe upon thy selfe, Isay 5. 20. For certain it is no man knoweth so much, but he may know more; and no man so perfect, but that he may erre. Therefore, ponder the path of thy feet, and let all thy wayes be ordered aright; turne not to the right hand, nor to the left, but remove thy foot from evill, Prov. 4. 26, 27.

Thy soules well-wishing friend.

JAMES OCKFORD.



The Doctrine of the Fourth C O M M A N D E M E N T, Deformed by Popery; Reformed and Restored to its Primitive P U R I T Y.

C H A P I.

The Decalogue is Morall and perpetuall, nothing is to be added thereto, nor diminished from it.



THe Law, whereof I Treat, of which the Fourth Commandment is a part, was given of God on Mount Sinai, Exod. 19. & 20. Cap. And written with his owne Finger in Tables of Stone, Exod. 31. 18. Deut. 5. 22. The Effect of which Heavenly Law was engraven in nature at mans Creation, which Divine Goodnesse remaineth in the nature of man, and teacheth him to doe in some measure, that which God by the Law of the Letter requireth of him, Rom. 2. 14 & 15. Although the custome of sinning, and the deceitfulnesse of mans heart, hath blot-

ted, stained and darkned in him, that which we ought to discerne, know, and doe: But such is the Mercy and Goodnesse of God unto us, that he hath not left us without a plaine Demonstration of His holy Will by His holy Law, the Decalogue; which Holy Law bindeth us to all Duties tending to life and Godliness. * Which Decalogue, or

* As this Law bound the Jews to all duties commanded in the time of the Law, Deut. 6. 5. Even so it bindeth us, and all men, to all duties commanded by the Gospel. The reason is, because he that obeyeth not the Gospel, loveth not the Lord his God with all his heart, and with all his soule, and with all his mind; as the Law, by the mouth of Jesus Christ in the Gospel, requireth of us, Mat. 22. 37.

Morall Law, remaineth absolutely unchangeable, as it appeareth by the words of the Prophet, Psalm. IIII. vers. 7, 8, 9. where he alluding to the Law written in Tables of Stone, (speaking of God) saith, The Worke of His Hands are Veritie and Judgment: All his Commandements are sure, they

stand fast for ever and ever, &c. A note of perpetuall unchangeablenesse. And in this regard, they are said to be Faithfull, Psal. 119. ver. 86. Yea, Righteous, and very Faithfull, vers. 138.

This Law, is Gods Covenant, Exod. 19. 5. Deut. 4. 13. which God hath given to man to be observed for ever, Deut. 4. 9. 10. 2 Kings 17. 37. Deut. 29. 29. without adding to it, or diminishing ought

ought from it, Deut 4. 2. Chap. 12. 23. Eccles. 3. 14. Prov. 30. 6. Gal. 3. 15.

This *Law*, or *Covenant*, consisteth of Ten *Precepts*, *Sentences*, or *Words*, *Exod.* 20. *Deut.* 10. 4. *Heb.* 12. 19.

Which *Precepts*, *Sentences*, or *Words*, are unseparably joyned together : Comparatively, as a Chaîne of ten links ; Or as a compleat name, consisting of ten Syllables, or Letters ; So that if one Link be broken, the whole Chaîne is broken ; If one Syllable, or Letter, be removed, or changed, the whole name is altered, changed, or broken.

Even so it standeth with the Law of Gods *Ten Commandements* ; for when one Precept hath been transgressed, or broken, (yea, of the *Sabbath* by name) God hath reprovèd the offenders for breaking of His *Commandements*, *Exod.* 16. 28. That one Act of Transgression, is the breach of Gods *Law*, or *Covenant*. See I pray *Deut.* 17. 2, 3. *1 Cor.* 15. 56. *1 John* 3. 4. This truth St. *James* knew well, and would have us to know it also ; and therefore he saith, Chap. 2. vers. 10. *Whosoever keepeth the whole Law, and faileth in one point, is guilty of all.* And his Reason is, *Because he that said, Thou shalt not commit Adultery, said also, Thou shalt not kill.* Now (saith he) *If thou commit not Adultery,*
yet

yet if thou Kill, thou art become a Transgressor of the Law, vers. 11.

Our Saviour treating of this Law in *Mat. 5. 19.* saith : *Whosoever therefore shall breake one of these least Commandements, and shall teach men so, shall be called least in the Kingdome of Heaven.* Note, I pray, these words of our Saviour are grounded upon a Two-fold Reason : The one is, because in *vers. 17.* He had made known to his Disciples, *That he came not to destroy the Law or Propets, but to fulfill them.* The second Reason is, because in *vers. 18.* He had ratified every jot and tittle of the Law, till all things be fulfilled; *to wit,* to the end of the World.

Thus was Gods Law ratified for Instruction of obedience to *Beleevers*, in the time of the Gospel, according to the Prophecie of old, *Isa. 8. 16.*

Our Saviour, to possess our minds of the truth of this in *Luke 16. 17.* He saith, *It is easier for Heaven and Earth to passe away, than one tittle of the Law to faile.* As if he should have said, *deceive not your selves*, nor let any deceive you, and cause you to thinke my comming in the flesh doth make any part of my Fathers Law void; for I assure you, Heaven may sooner, or easier, cease to be Heaven; or the Earth may sooner, or easier, cease to be Earth, than any jot, or tittle of my Fathers

Fathers Law cease to be of Force, in not requiring obedience to my Father, according to the expressions therein contained.

This doth clearly demonstrate, that *Jesus Christ* hath not abrogated the Decalogue, nor any part thereof, but ratified it to be a rule of Righteousness, for performance of duties both towards God and man, while we live on Earth: Therefore, what God hath joyned together, let no man separate, nor neglect any obedience to any expression therein contained. For certainly, *Jesus Christ* hath not abrogated this Law, nor any part thereof, as touching obedience; but only as touching the curse, *Gal. 3. 13. Chap. 4. vers. 4.* And hence it is, that true Believers are not held under the terror and condemnation thereof, *2 Cor. 3. 6. 7. 9.* because *Jesus Christ* hath performed for them, that which God by the strictness of the Law requireth of them, *Rom. 8. 3, 4. Ephes. 2. 16. 1 Cor. 1. 30.* And in this sence, *Jesus Christ* is said to be the end of the Law, for Righteousnesse to every one that beleeveeth, *Rom. 10. 4.* And in this sence, Believers are said not to be under the Law, but under Grace, *Rom. 6. 14.* As also, to be delivered from the Law, *Chap. 7. 6.* And in this sence it is said, *The Righteousnesse of God without the Law is manifested, Rom. 3. 21. 22.* This grace wrought by *Jesus Christ* for Believers,

leavers, is not for their obedience, either to Law,
 or Gospel, nor without their obedience (in some
 measure) to both, but by their Faith in Christ:
 Thus all those, which by Faith receive the Holy
 Spirit, *are not under the Law*, Gal. 5. 18. to
 wit, to condemne them, Rom. 8. 1, 2. Yet are
 they not without *the Law as appertaineth to God,*
but in the Law through Christ, 1 Cor. 9. 21. So
 that although Believers are quit, freed, or delive-
 red from the Curses or Terrour of the Law, by
 Jesus Christ; yet hath he not discharged, or freed
 them from their obedience to it: For this, read
Mat. 22. 37. 38. 39. Rom. 3. 31. Chap. 13. 9.
1 Cor. 7. 19. Ephef. 6. 1. 2. 3. James 2. 10. 11.
12. Therefore, if thou wilt enter into life, keep
the Commandements, Mat. 19. 17. And they are
 Ten, Exod. 20. Dent. 10. 4.

It being so, I doe not see how it is possible,
 that the *Decalogue*, or any Precept, Sentence, or
 Word of it, was abrogated by Jesus Christ. As
 was Circumcision, the Pasleover, and Priesthood
 of Aaron, Sacrifices, Offerings, and burnt Offer-
 ings, Monthly, and Yearly Festivals, *which were*
shadowes of good things to come, Heb. 10. 1. And
served as a Schoolemaster to lead men to Christ,
 Gal. 3. 24. *In whom it had its end*, Colos. 2. 11.
 14. 15. 16. 17. Heb. 7. 12. 18. 19. Ephes. 2. 14.
 15. But the Decalogue, nor any part thereof, fi-
 gured

gured not out Jesus Christ, either in Person, or Office; But being morall and perpetuall, it bindeth all men, in all ages, to the duties therein expressed, or contained, both in body and Spirit: *Gentiles*, as well as *Jewes*; *Believers*, and *Unbelievers*, *Exod.* 20. *Dent.* 5. *Mat.* 22. 37. 8. 39. 1 *Cor.* 7. 19. *Rom.* 13. 9. For God is not the God of the *Jewes* only, but of the *Gentiles* also, *Rom.* 3. 29. Now, seeing God requireth obedience of all men unto it, it followeth, Jesus Christ by his fulfilling of it, hath not delivered, or discharged us from our obedience to it.

I doubt not, but most men devoted to Godliness, will assent with me, as touching the duties of the second Table of the Divine Law, that it is Morall, and bindeth every man to the particular duties therein expressed. But few men there are as yet, that doth assent with me, that the Precepts of the first Table have such authority over us, in binding us to every particular Expression therein contained. For *Papists* doe deny the second Commandement, against worshipping of Images to be Morall, and appertaine not to Christians, as Mr. Brabourne saith (on the Sabbath Page 519) out of Polanus Syntag. page 353.

Others there are, which deny the affirmative part of the third Commandement, (in that they refuse to take an oath in any right cause) through

a mis-apprehension of our Saviours words, in *Mat. 5. 34, 35, 36.* and the words of *St. James, Chap. 5. 12.* Yea, Papists, and all differing opinions among men, *professing Christ*, by what name soever they are called, do deny the Morality of the Fourth Commandement, or at least, part thereof, in practice, though not in words; the error of which opinion I shall refute by *Scripture, Arguments and Reasons.*

But first I will reason against them in that manner as the Apostle reasoned against those *Corinthians* which denied the resurrection of the dead, *1 Cor. 15. 14, 15, 16, 17, 18.*

CHAP. II.

Manifesteth 12 Absurdities which doe follow upon the Doctrine or Assertion that the Fourth Commandement, or any part thereof is abrogated, which are not suitable with Godlinesse, or with the holinesse, truth, or integrity of the Decalogue.

THe First Absurditie which doth follow on the Doctrine that the Fourth Commandement is abrogated, or part thereof, is to affirme (consequently) that there are but 9 Commandements

ments in the morall Law, which exprefly fpeaketh to us, in requiring duties of us, contrary to *Exod.* 20. *Deut.* 4. 13.

Secondly, It is to affirme, that Gods Law of the ten *Commandements*, are not perpetually morall, the fourth standeth as a *Cifer*.

Thirdly, All the duties commanded in the *decalogue* appertaineth not to us.

Fourthly, God never intended that we should walke in the obedience thereof.

Fiftly, Jesus Christ nor his Apostles, never taught us so to doe; nor never ratified any such thing for us to observe, contrary to *Mat.* 5. 18. *Rom.* 3. 31.

Sixtly, It is no rule of righteous walking for us.

Seventhly, It is not for us the way to walke in to obtain *justification by Jesus Christ*.

Eightly, It hath not a correspondency with the Gospel.

Ninthly, It taught the *Jewes* to worke six dayes, successively, from the Creation, and to rest the seventh, after Gods example; which thing we ought not to doe contrary to *Exod.* 20. 11.

Tenthly, He that followeth the literall expression of the *decalogue*, or morrall law, erreth.

Eleventhly, For any to say, we are not to observe the seventh day Sabbath, because the duty thereof

thereof is abrogated ; It is to affirme, that Gods law is changed, contrary to *Psal.* 111. 7. & 8.

Twelffly, Those which affirme the *seventh day-Sabbath*, was to be kept before our Saviours Death, and Resurrection, and is not to be observed since by Christians : doe thereby avouch, that *Gods Testimonies, his Law, his Covenant, is Yea, and Nay* ; contrary to the nature of Gods Law, and many texts of Scripture. See *Psal.* 119. 138, 142, 152. *Psal.* 89. 2. *Luke* 16. 17. *2 Cor.* 1. 20.

If these, and the like assertions, may not be admitted for truth, but rejected for errour, by all men professing Christianity and the feare of God ; then all men professing Christianity and the feare of God, are for ever to confesse, that the *fourth Commandement*, and every jot, and title thereof is morall, and remaineth in force, and bindeth all men as unchangeably, to the observation of the *seventh day-Sabbaths*, since our Saviours Ascension, as ever it did any men before his Ascension.

In which regard I professe in the feare of God, I doe not see but that it is as great a sinne to doe contrary to the literall expression of the *fourth Commandement*, as it is to doe contrary to the literall expression of either the *first, second, or third Commandements* of the divine Law, except necessity hinder it : for sure it is, *Whosoever keepeth*

eth the whole Law, and faileth in one point, is guilty of all, James 2. 10.

If this will not be assented unto, I desire to know of him that will oppose me, whether our Saviour in *Mat. 5. 18.* did ratifie the Decalogue, or Law of ten Commandements, to remain till all things be fulfilled, yea, or nay? If nay, what Law was it that he ratified? If yea, then he ratified the fourth Commandement, to remaine for *Instructions to Godlinesse*, in the literall expressions thereof, as unchangeable as to any other expressions of that law; If any will deny it, let him shew how our Saviour did ratifie the whole Law, yea, every jot and tittle of it, and did not ratifie the fourth Commandement, which is a tenth part of that law, which consisteth of more then 80. words. And if our Saviour ratified the fourth Commandement, I desire to know why it ought not to be as conscionably observed, as any of the other nine Commandements; but if any say, it was repealed again by Christ, let him shew how he could doe it, and *not diminish any thing from the morall Law*: As also, when he did it, and what are his words of repealing it, and then also, prove it was no part of the Law which the Apostles established, *Rom. 3. 31.* As also that we may omit the duty of the seventh day-Sabbath, and not fall under the transgression of the Law, spoken of by Saint James, *Chap. 2. v. 10.*

CHAP. III.

Containeth 10. Reasons, demonstrating that the fourth Commandement is morall, and not ceremoniall. Secondly, Objections answered.

THe first Reason is, why the duty of the seventh dayes rest is morall, and not ceremoniall, is because it differeth in its nature from a Ceremoniall precept.

A Ceremoniall precept, or precepts, was given of God, and used of men, to set forth some good thing to be wrought, or brought by Jesus Christ, after mans fall, and the promise of the *Messias*, *Heb. 9. chap. 10.* But the seventh day Sabbath, was made by Christ, the Word of God, *John 1. 2, 3.* before there was any need, or use of any Ceremonie, *Gen. 1. 2, 3.* Ergo, the fourth Commandement is morall.

Secondly, That the seventh dayes rest is morall, doth appeare from the Ground, or Reason, wherefore God gave to man the holy Sabbath, expressed by *Moses, Ezod. 31. 17. chap. 20. 11.* The grounds, or reasons being morall and perpetuall, whereon the duty was founded, it argueth the perpetuity of the day it selfe.

Thirdly,

Thirdly, That the duty of observing the seventh dayes rest, is morall, doth appeare from a further use of the day, for Gods publique worship, to be performed on it; *Levit. 23. 3. Psal. 92. Acts 13. 14, 15, 42. Chap. 15. 21. Luke 4. 16, 31. Mark 6. 2. Acts 16. 13.* The usefulness of pious duties, requireth a usefull, and perpetuall day, and no day so fit as that day, which God instituted, blessed, and sanctified, for that end; *Ergo*, the seventh dayes rest is morall.

Fourthly, That the duty of the seventh dayes rest is *morall*, doth appeare, by that the wilfull transgressours of it were to be put to death, by the hand of the Magistrate, as those were which wilfully transgressed any of the other three Precepts of the first Table, *Exod. 31. 15. Numb. 15. 32, 35, 36.* But the transgressours of Ceremoniall precepts, God himselfe punished them, *Numb. 16. 32, 35. 2 Sam. 6. 6, 7.* *Ergo*, the fourth Commandement is *morall*.

Fifthly, The fourth Commandement was given with the other nine Precepts, with Power, Majesty, and Terror, *Exod. 19.* There was never a Ceremoniall precept given after that manner; *Ergo*, the fourth Commandement is *morall*.

Sixthly, The fourth Commandement was written in a table of stone, & put into the Arke, *Deut. 10. 5.* But there was no Ceremoniall precept written in a table of stone, nor put into the Arke,

1 *King 8.9. Ergo*, the duty of the seventh days rest is Morall, and not Ceremoniall. The truth of this is also affirmed by Dr. Bayly, in the practice of Piety, *Pag. 159.* and by Mr. Bisco, in his *glorious Mystery, page 60.*

Seventhly, God himselfe kept the seventh day-*Sabbath*, *Gen. 2. 1. Exod. 20. 11.* Can it be shewn that ever God kept a Ceremoniall Precept? O no! *Ergo*, it is an *Everlasting Duty.*

Eighthly, The fourth Commandement (wherein the Seventh day-*Sabbath* is commanded) is a tenth part of the *Morall Law*; the Law being Morall, the dutie of the seventh dayes rest must needs be Morall also.

Ninthly, Our Saviour *Christ* would not that his Disciples should breake the *Sabbath* at the destruction of *Jerusalem*, *Mat. 24. 20.* which was 38 years after his Passion. Can it be shewen, that ever his will was, that his Disciples should keepe a ceremoniall Precept so long after his Passion? If any can, let them doe it, or else let them confesse the duty of the seventh dayes rest is Morall.

Tenthly, and lastly, If the duty of the seventh day-*Sabbath* is abrogated, then it is not meet nor fit that it should stand in Parish Churches, or publique Assemblies with the other nine Commandements of the *Morall Law*; for as it standeth

eth with, or amongst those Morall Precepts, it teacheth, and commandeth obedience to the duties of the seventh dayes-Sabbath, (the day called Saturday, which men say is abrogated) as expressly, and as absolutely, as the *First, Second, or Third Commandements* of that *Law* doe teach the expresse duties commanded in them, or any other of the 6 Commandements doth teach that which is expressed in them.

But indeed, and in truth, the dutie of the seventh dayes-Sabbath, commanded in the fourth Commandement, is *Morall and Perpetuall*, as any of the other 9 *Commandements*, and therefore doth as absolutely binde us, and all men, to the due obedience thereof, as any of the other nine do to the duties expressed in them: Therefore it is meet and fit it should stand with the other nine Commandements, to teach men their duty to the *seventh dayes-Sabbath*, to wit, the day called *Saturday*, for that indeed is *the Sabbath of the Lord thy God*, whereon he hath forbid thee to do any servile work, as hath been shewn; which duty all men are *enjoynd* unto untill the end of the World, for till then the Sabbath shall continue, *Exod. 31. 17. Isa. 66. 23, 24. Ergo*, its Morall and Perpetuall.

If the Fourth Commandement be an abrogated *Ceremony*, and therefore we are not to walk in the obedience thereof; then we are as really

discharged from working 6 dayes, as we are from resting the seventh: And if it be sin to observe the seventh day-Sabbath, because the 4th Commandement is abrogated, which commanded it; then it is sⁱne also to worke 6 dayes, because the fourth Commandement is abrogated, which commanded it.

The reason is, because when any Ceremoniall Precept, or Precepts, were abrogated, every part or branch thereof, was abrogated also, *Gen.* 17. 11, 12. *Exod* 12. 3, 4. &c.

Againe, if it be errour to say, mens working six dayes is abrogated; then it is errour to say, mens resting the seventh day is abrogated, or done away.

Evident it is, by that which is already said, the *Decalogue* being *Morall*, the fourth Commandement being part of the Decalogue, is *Morall* also. It being so, let him that will oppose me, prove that it is our duty to doe servile work on the seventh day, called Saturday, if he can: But if he cannot shew me any Precept for it, then let him shew me what dispensation there is vouchsafed to men to doe common worke on the Lords seventh day-Sabbath, and who it was which first granted the dispensation: This doe, and faile not, or else cease from a *weekly* *proph*-*nation* of the Lords seventh day-Sabbaths. V-
rily, for my part, I believe the Morall Law ma-
keth

keth knowne unto us the minde, or will of God, concerning our duty, both towards Himself, and our Neighbour. And therefore, I say with the Apostle, *I had not knowne lust, if the Law had not said, Thou shall not covet, Rom. 7. 7.*

In like manner, I say, I had not knowne I should not have other Gods before God, had not the Law so said, *Exod. 20. 3.*

Neither had I knowne I should not make to my self any Graven Image, &c.

Nor that I should not bow downe, nor worship them, had not the Law forbid it, *Exod. 20. 5.*

Neither had I known that it is my duty to keep holy the seventh day-Sabbath (to wit, the day called Saturday) whereon no work is to be done, had not God by his Law commanded the one, and forbid the other, *Exod 20. 8, 9, 10, 11.*

O know, and believe, the Precepts of the Morall Law speaketh as well to thee, as to me. Hast thou endeavoured to walke in the obedience of the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Commandements of Gods Law? and hast thou wholly neglected thy duty to the fourth Commandement, in not keeping holy the seventh day-Sabbath? and hast thou done servile work thereon, which thing God hath forbidden thee? If yea, surely thou art a transgressor of Gods Law. Be instructed therefore, and repent of Sabbath-breaking, and for

time to come, keep holy the Sabbath day, the day called Saturday, and doe no work thereon, thou, nor thy sonne nor thy daughter, thy man-servant, nor thy maid-servant, thy cattell, nor the stranger that is within thy Gates, &c. for it is the Will of God that they should rest as well as thou, Deut. 5. 14

For, Whatsoever the Law saith, it saith to them that are under it, Rom. 3. 19. Thou art under it, and not above it, therefore thou oughtst not to transgresse it, for the Law hath dominion over a man as long as he liveth, Rom. 7. 1. Therefore, if thou wilt not be condemned by it, conform unto it: For, whosoever committeth sin, transgresseth also the Law, 1 John 3. 4. Yea, surely, the sting of death is sinne, and the strength of sinne is the Law, 1 Cor. 15. 56.

Therefore, deceive not thy selfe, nor let any deceive thee, or cause thee to beleieve, that it was sinne to doe any thing contrary to the Morall Law, before our Saviours Death and Resurrection, and that it is not so now, but that Christian men may doe something which God by His Divine Law doth forbid, and not sin.

Certainly, Jesus Christ, nor his Apostles, hath not left Christians any such dispensation. Errour therefore it is for any to affirme, that they may doe servile worke on the Lords seventh day-Sabbath, (where necessity is not) contrary to his Holy

Holy Law, and not sinne. Therefore, know, and beleeve, that as the Morall Law was *Holy, Righteous, Just, and Good*, before our Saviour came in the Flesh, and taught men their duty toward God, and man, in an unerring way : Even so, the Morall Law is *Holy, Righteous, Just, and Good*, ever since our Saviour came in the *Flesh*, and teacheth us our duties toward God and man in a right and *unerring way*, and so it shall for ever. Therefore, if thou wilt enter into life, keepe the *Commandements*, Matth. 19. 17. And they are ten, Deut. 10. 4.

As I would not be mistaken in any thing, I desire I may not be mistaken in this; viz. for any to thinke I meane men may obtaine *Righteousnesse to justification* by the works of the Law : Oh no, that I doe not, that is *impossible*, Gal. 2. 16. Chap. 3. 10. 11. Rom. 3. 20. Errour it is to the *Jewes*, or any else, that expect to receive *Righteousnesse* by, or for their obedience thereto; But I presse men to the obedience of it, because men cannot be saved without obedience to it, in some measure, through faith, Matth. 5. 19 Chap. 19. 17. 1 Cor. 7. 19. But I doe beleeve in my heart, and confesse with my mouth, that *justification to salvation*, is freely bestowed on the Beleever wholly undeserved. It is not of workes, but by *Grace through Faith*, that men are saved; and not of our selves, it is the gift

gift of God, Ephel. 2. 8. 2 Tim. 1. 9.

The Gospel, published by Jesus Christ, brought not a new way of Righteousnesse and Salvation into the World, which was not spoken of, or taught before in the *Law and Prophets*, John 5. 46, 47. Acts 26. 22.

* See Beza in his Marg-
gent on Mat. 5. 17.

* But it is a fuller manifesta-
tion of that which was con-

tained in the Law and Prophets; so that our con-
formitie to the Decalogue, is not destructive, or
prejudiciall to our obedience to the Gospel, but
highly advanceth it: *For the Law is not against
the Promise of God*, Gal. 3. 21. Neither is the
Gospel contrary to the Law, for the preaching
of faith doth establish it, Rom. 3. 31. Yea, such
is the *Union* betweene the *Law* and the *Gospel*,
that the same words which *Moses* used to com-
mand obedience to God by the Law, in the time
of the Law, Dent. 6. 5. the same words our Sa-
viour useth in the Gospel, to command obedience
to God, according to the Law, Mat. 22 37. Yea,
such Union and communion there is between the
Law and the Gospel, that as *Moses* sendeth us to
be instructed by Christ, Dent. 18. 15. Acts 3. 22.
Even so *Jesus Christ* sendeth us to be instructed
by *Moses*, John 5. 39. 46. 47. Luke 16. 29.
31. Mat. 7. 12.

It being so, it followeth, that seeing by the
Law

Law men are commanded to keepe a *holy rest*, and to abstaine from *servile work* on the *seventh day*; the Gospel doth not say nay. Thou shalt keep a holy rest, and abstaine from servile work on the first day of the week: Oh no, there is no such word; therefore, sure it is, the selfe same Law which commanded men to keep a holy rest on the seventh day, in the time of the Law, the selfe same Law requireth us to keepe a holy rest on the seventh day in the time of the Gospel. Therefore, *Remember to keepe holy the Sabbath day*, the day called *Saturday*, the seventh, and last day of the weeke, for that is the Sabbath of the Lord thy God, which he commandeth thee to consecrate to his Service, in worshipping him on it, *in spirit and truth*, as the Gospel requireth of thee, and neglect it not.

As the Word of God doth manifest the seventh and last day of the weeke to be the Sabbath; So doth both Ancient and Moderne Writers confesse it so to be. Yea, Doctor *Hylyn* doth affirm, in his History of the Sabbath, par. 2. chap. 2. pag. 62. that when ever (for a thousand yeares and upward) we meet with *Sabbatum* in any Writer, of what name soever, must be understood of no other day then the Saturday. And Doctor White on the Sabbath, pag. 202. saith, when the Ancient Fathers distinguish; and give proper names to the particular dayes of the weeke, they
alwayes

alwayes stile the Saturday, Sabbatum, to wit, the Sabbath, &c.

That the *Saturday*, the last day of the week is the *Sabbath day*; the truth thereof is confessed by all Judicature Courts in *England*; for when they write on the *Saturday*, the last day of the weeke, they stile it, *die Sabbathi*; to wit, the *Sabbath day*. At the end of which *Sabbath*, the first day of the week beginneth, *Mat. 28. 1. Mark 16. 1, 2.* which is the day commonly called *Sunday*, (which is highly extolled, although there is no word of God, which commandeth the observation of it, as now it is.)

Sure it is, we know no [other] name in Scripture, for the seventh day, but the *Sabbath day*; neither know we any other name for *Sunday*, but the first day of the week; for this see *Luke 24. 1. John 20. 1.*

Object. If it be objected, that the seventh day-*Sabbath*, was given to the *Jewes* only, and not to the *Gentiles*, in that the *Jewes* were charged with the keeping of it, in remembrance of their deliverance out of *Egypt's* bondage, *Deut. 5. 15.* which the *Gentiles* were not. *Ergo,*

I answer, It is true, they were delivered out of *Egypt's* bondage [through the great mercy of God unto them] and thereon were enjoyned to keep the *Sabbath*, as a motive to stir them up to a more devout observation thereof.

But

But was it so given to the *Jewes*, that the obedience thereof doth not appertain to us, Oh no! there is no Scripture that so saith; neither doth it follow, that we owe no obedience to it, because they were enjoined to keepe it, in remembrance of their deliverance out of *Egypt*; because then it would follow, we are not enjoined to the obedience of the other nine *Commandements* neither.

For on the same ground, or consideration, they were enjoined to keep the *seventh day-Sabbath*, upon the same ground they were enjoined to keep the other 9 *Commandements* also, for this see *Exod.* 20. 2, 3. &c. *Deut.* 5. 6. chap. 7. 8, 9, 10, 11. It being so, it followeth, If we may not omit our duty to the 9. *Commandements* of the morall Law, we ought not to the fourth *Commandement* neither.

Again, If men will exempt themselves from the duty of the *seventh day-Sabbath*, because it was given to the *Jewes*, then on the same ground, they may exempt themselves from all duties taught by our Saviour on the *Mount*, *Mat.* 5. chap. 6, chap. 7. and also from all duties taught in the *Epistle to the Hebrewes*; and also from all duties taught by *Saint James* in his *Epistle* on the same ground.

Now if it be error to exempt our selves from these, and many other heavenly Instructions, because

cause they were given to the *Jewes*, then it is *error* to exempt our selves from the duty of the *fourth Commandement*, because it was given to the *Jewes*.

Object. If it be further objected, the duty of the seventh day-Sabbath, *belongeth not to us*, because our Saviour hath not commanded it to be observed in the Gospel.

I answer, It is an ignorant *Cavill*, against the duty commanded in the *fourth Commandement*, because our Saviour doth as absolutely require obedience of us, to the duty of the seventh day-Sabbath, inclusively (in *Mat. 22. 37, 38. 39.*) as he doth to the 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10. *Commandements* of the *morall Law*.

Again, If it be a sufficient plea, to exempt our selves from the duty of the *fourth Commandement*, because it is not expressly repeated by our Saviour in the *Gospel*: then upon the same consideration, we may as well exempt our selves from the duties taught by the 1, 2, and 3. *Commandements* of the same *Law*; for neither of those precepts are in expresse words laid down by our Saviour in the *Gospel*: therefore, I say, It it be an *error* to exempt our selves from the duties of the 1, 2, and 3. *Commandements*, because the expresse words are not laid down by our Saviour, in the *Gospel*; then *error* it is, for any to exempt themselves from the duties of the *fourth Commandement*,

mandement, although the duty of it is not in expresse words laid downe in the Gospel. Yea, a truch it is, Whosoever keepeth the whole Law, and faileth in one point, is guilty of all.

CHAP. IV.

Of the Antiquity and Morality, of the seventh day-Sabbath, which is the day to be observed, and not a seventh day instead of it.

THe seventh day-Sabbath, whereof I treat, which was made for man, Mark 2. 27, and given to man [Exod. 16. 29.] was blessed and sanctified, the first seventh day of the worlds Creation, [Gen. 2. 2, 3. Exod. 20. 8, 9, 10, 11.] was obeyed, and disobeyed, before the Law was given on Mount Sinai, Exod. 16. 27, 28, 30. Which Precept being repeated on the Mount, with the other nine Precepts; it had a memorandum annexed it, in regard of a former neglect to it; as also the more to incite the Jewes, and us Gentiles, to a diligent observation thereof, for time to come.

This seventh day God instituted, and commanded to be a selected, or peculiar time, for his publique worship, Levit. 23. 3. Acts 15. 21.

This Sabbath our Saviour unviolably kept, and

and spent in the administration of the Word, Luke 4. 16, 31. Mark 6. 2. and in other holy exercises of piety and charity, glorifying his Father by Miracles, Mat. 12. 9, 10, 11, 12, 13. John 5. 8, 9.

This Sabbath our Saviours Disciples observed after his death, to Gods honour and their ever laudable memoriall : For it is recorded of them, Luke 23. 56. That they rested the seventh day, according to the Commandement. Yea, it evidently appeareth, that the Apostles and Disciples, Gentiles as well as Jewes, constantly spent the seventh^d day-Sabbaths, in holy and religious exercise. For this see Acts 13. 14, 15, 16. vers. 27, 42, 43, 44. chap 16. 13, 14. chap. 17. 2, 3. chap. 24. 14. * Yea, some Christian Churches

observed it, for more then the space of 400. yeares after Christ; of this Socrates informes us, lib. 6. chap. 8. Yea, albeit the Church of Rome was one of the first Churches [or rather the first] which disceded the seventh day-Sabbath; yet they kept it a certain space of time, after the decease of the Apostles. For Justin Martyr living in Rome, about the yeare 150. saith [Apologie, second pro] The manner was on the Sabbath day when the people were gathered together, to have

* The like instance cannot be shewne in the new Testament, that either the Apostles, or Disciples did thus constantly assemble together on the first day of the week.

observed it, for more then the space of 400. yeares after Christ; of this Socrates informes us, lib. 6. chap. 8.

Yea, albeit the Church of Rome was one of the first Churches [or rather the first]

which disceded the seventh day-Sabbath; yet they kept it a certain space of time, after the decease of the Apostles. For Justin Martyr living in Rome, about the yeare 150. saith [Apologie, second pro] The manner was on the Sabbath day when the people were gathered together, to have
the

the Scriptures read in the publique congregation in the time of publique prayer, the space of a whole hower; as Dr. Whitgift hath it in his Booke against Cartwright, pag. 578.

Yea, I finde by Socrates, Eccle. hist. lib. 5. cap. 21. that for the space of 200. yeares, almost, all Christian Churches, throughout the whole world, did keep every Sabbath-day after other, whereon they did administer the misteries of our Saviour (or Sacraments) except Rome and Alexandria, who of an old tradition did not use it, &c.

Which holy Sabbath ought to have been spent in holy exercise to this time; yea, and for ever, Exod. 31. 17. Isay 66. 23.

That the seventh day-Sabbath ought to have been kept, and spent in the worship and service of God. Severall men of note, doth confesse the truth thereof; although their practice answered not with it, no, nor their words at some times neither: And therefore I looke upon their Expressions, as justifying the truth against themselves.

First, I will beginne with Mr. Beza in his margent, on Dent. 5. vers. 13. who saith, Since God permitteth six dayes to our laboures, that we ought willingly, to dedicate the seventh, to serve him, wholly.

Secondly, Mr. Perkins on Gal. 4. vers. 10. saith, Six dayes thou shalt labour, and the seventh

day is the sabbath of the Lord thy God, is morall, and containeth a perpetuall truth.

Thirdly, Doctor Whitguist [against Cartwright, page 553.] saith, Six dayes shalt thou labour, &c. The meaning of which words is this, That seeing God hath admitted us six dayes to doe our own work in, we ought the seventh day to serve him, &c.

Fourthly, Musculus [in his Book of common Places, fol. 60.] speaking of the seventh day-Sabbath, saith, Secondly, he appointed the day, so that it should not be at his peoples liberty: Six dayes (saith he) thou shalt doe all thy worke, but the seventh day is the Sabbath of the Lord thy God. So he doth especially note, the dayes to worke, and he doth expresse that day, in which the Sabbath should be hallowed, &c. Six dayes are appointed thee, in which thou mayest work all things, touching thy selfe and thy own affaires; but the seventh day is not so: for that day is a great while agoe determined, and hallowed by God himselfe, unto rest; and therefore that day shall not serve for thy workes, but thou shalt hallow him to the Lord thy God.

Fifthly, Dr. Willee on the fourth Commandement, [question 13 pag. 360.] saith, God is said to rest, both that his rest might be a monument of the Creation, perfected; and that God, by his example, might induce us in like manner to rest upon his Sabbaths.

Sixtly

Sixtly, Dod, and Clever, on the Commandments, speaking of the duty of the seventh day-Sabbath, in pag. 118. saith; *The third reason is taken from Gods Example, &c.* As if he should have said, *If thou wilt follow Example, then follow the Example of the best. What Example can there be better, than God himself, who, when he made the World, rested on the seventh day. Therefore, from his Example, learne thou, that on the seventh day, thou give thy selfe to the duties of sanctification, &c.* See pag. 119.

Seventhly, Bayly (in Pract. Piety, page 255.) saith, *To sanctifie the Sabbath on the seventh day, is not a ceremoniall Law abrogated, but the Morall and Perpetuall Law perfected; So that (saith he) the same perpetuall Commandment which bound the Jewes to keepe the Sabbath on the seventh day, to celebrate the Worlds Creation, binds Christians to solemnize the Sabbath on the seventh day. And in page 257. Therefore God planted this Commandment in the midst of the two Tables, because the keeping of it, is the best help in keeping all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, &c.* And in pag. 259. saith, *It is one of the Commandments which God spake with his own mouth, and twice wrote with his owne fingers, in Tables of stone, to signifie their Authority, and perpetuity. All that God wrote, were Morall and*
 C 2 Perpetuall

perpetuall Commandements, and they are reckoned ten in number. If this were now an abrogated Ceremony, then there were but nine Commandements. And, in pag. 287. thus, *The Ceremoniall Law was enjoined to the Jewes only, and not to the Gentiles: But this Commandement of the Holy Sabbath (as Matrimony) was instituted of God in the state of innocency, when there was but one estate of men; therefore enjoyneth the Gentiles, as well as the Jewes: So that all Magistrates, all House-holders, were commanded to constraine all strangers, (as well as their own subjects and familie) to observe the Holy Sabbath, &c.*

I will forbear to produce further Testimony of men, the *Word, or Law of God*, is sufficient to teach the godly minded their duty; therefore obey it; and keep *holy the Sabbath day*, to wit, *the seventh day*, and not a seventh day, as many men doe thinke, that if they keepe a seventh day, they performe that duty which God requireth of them by the Morall Law, although they keep not the 7th day successively from the Creation, a great mistake: For surely, as God hath not given men liberty to *worship in what they please*; neither hath God given them liberty to omit their duty of the seventh dayes rest, and worship when they please; but they are to doe that when he hath appointed, and commanded it, which

which indeed is the *seventh day*, called *Saturday*, the last day of the week; which day, God *blessed and sanctified*, for men to performe publique worship on it, as hath been shewn. Error therefore it is, to say, *we obey Gods Law*, if we keep one day in seven, if it be not the seventh day, commanded in the Law. Againe, no man can account the first day of the week to be a seventh day, unlesse men will *presumptuously* crosse the order of Gods appointment, and overslip the first day of the worlds Creation; and what warrant is there in Gods Word, for morrall men so to doe, let all rationall men judge. Unlesse men doe so, they cannot by any *account* conclude, that the first day of the week, is, or can be a seventh day; and *therefore*, in observing it for a *Sabbath*, they stand not firme to their own *Principle*, by *keeping one day in 7*. seeing it is the 8. day, in relation to the Creation, and therefore it cannot properly be said to be one day in seven. If men will refuse to keep their Sabbath on the seventh day, which day, God hath *appointed and commanded by his holy Law*, and will keep one day in seven, according to Gods placing the dayes in the week, and stand firm to their own *Principle*, then they are to keep the sixth day of the week, called Friday, *as Turkes doe*, or else, some day or other before it, if the day be left to their owne choise.

The Errour of this opinion may also thus appeare : God *commanded the Israelites* to Circumcise their *male* children on the eighth day, *Gen 17. 12.* Had they obeyed Gods Law, and performed their duty, had they overslipt the first day, and circumcised the ninth, and accounted it for the eighth, (if necessity forced them not thereto,) certainly they had not, neither could they properly have said, they *Circumcised* one day in *eight*, nor the *eighth day* : Even so, it now standeth with mens *observation* of the first day of the week, for the seventh day, which indeed in order from the Creation, is the eight; and therefore they which observe it, keep one day after *seven*, and not one day in *seven*. The like instance I will give, concerning the command of God, given to the *Israelites*, for their *Eating of the Paschever on the fourteenth day of the first Month*, *Exod. 12.* Had they eaten it the fifteenth day, whether had they obeyed Gods Law, where necessity hindreth not, certainly they had not : Even so it standeth with mens observing the *first day* instead of the *seventh*; or, *Sunday*, instead of *Saturday*. Let wise men take this into their consideration, for, indeed, men doe deceive themselves, to thinke they obey Gods Law, if they keep one day in seven, accounting it the equitie of the *fourth Commandement*, which thing indeed, is not in observing the first day of the week,

week, which, according to godly order, is the eighth day, and therefore, *mens practise* in this particular, hath neither sound, nor sence, for to be the equitie of the fourth Commandement. If men will keep a Sabbath, or day of rest, according to the Equitie of the fourth Commandement; then they are to keep it on the seventh day, which God commandeth, *Exod. 20. 8, 9, 10, 11.* for, that indeed is the equitie of the fourth Commandement, and not keeping a day of rest, either before, or after the seventh day; for men so to doe, is meer will-worship, a thing forbidden by the Apostle, *Colof. 2. 20, 21, 22, 23.*

Againe, we shall never finde in any of the Evangelists, or Apostles writings, that ever the Law of the Sabbath was repealed; or, that ever it should be transferred to the first day of the week; or, that ever the first day of the week was a Sabbath, or should be observed in stead of the Sabbath by Christians.

Well saith Dr. Prideaux in this point, in the Doctrine of the Sabbath, pag. 24. sec. 6. Our Saviour (saith he) oft times disputed with the Pharisees of the * Sabbath day; and many times explained the meaning of that Commandement: But where is there any of the least suspicion of his abrogating it? Where any mention that the Lords day was instituted in the place thereof. Well (saith he) Christ ascended up on high, and left behind

him his Apostles, and what did they? did they not keep the Jewish Sabbath without noise, or scruple, and gladly teach the people congregated, on the Sabbath daies. (* Mat. 12. Mark 2. Luke 6. Joon 5.

Answerable unto this, Dr White, saith, On the Sabbath, the Apostles, and likewise many successions of the Apostles, for many ages, at least 300. yeares, kept holy the Saterday of every week, in some Churches. Yea, Socrates lib. 6. cap. 8. declareth, That some Christians after 400 yeares, observed the Sabbath weekly, with the first day of the weeke.

Mr Perkins saith on Gal. 4. 10. Some men both godly and learned, are of an opinion, that the first day of the week, was appointed by the Apostles, for order sake, &c. It seemes, saith he, a truth more probable, that every seventh day of the weeke, must, be set apart, in holy rest, unto God, for this is the substance of the fourth Commandement, &c.

That the seventh day-Sabbath is to be observed in the time of the Gospel, as it was in the time of the Law; I will briefly give five Reasons.

The first is, because it was given to man, in his Innocency, Gen. 2. 2, 3. and therein to all the world; to wit, to the Gentiles, as well as to the Jewes: this truth is confessed by Mr. Ainsworth,

in his *Annotations*, *Exod.* 31. 17. As also by *Baily*, in the *Practice of Piety*, pag. 258, 259. And also by *Dod*, on the *fourth Commandment*, pag. 125, 127.

2. Because it is commanded by a divine and positive law, *Exod* 20.

3. Because God rested on the seventh day, and blessed, and sanctified it, for us to rest, after his example, *Exod.* 20. 11. *Ephes.* 5. 1.

4. Our Saviour kept the Sabbath, *Luke* 4. 16, 31. *Mark* 6. 2. and we are to imitate him, *John* 12. 26. 1 *John* 2. 6.

5. The Apostle *Paul* kept it, and other Christians, *Acts* 13. 14, 15, 16, 37, 42, 43, 44, chap. 16. 13, 14. chap. 17. 2. and we are to imitate them, 2 *Cor.* 11. 1. *Phil.* 3. 17. *Heb.* 6. 12. Blessed is the man that doth this, and the sonne of man which layeth hold on it, and keepeth the Sabbath, from polluting of it, *Isay* 56. 3, 4, 5, 6.

CHAP. V.

Severall Authors produced, which affirme, the Church changed the Sabbath; and why they did it. 2. Three Reasons given, to manifest when it was done. 3. Answers given to severall texts of Scripture, urged to prove the first day of the weeke, to be of a divine Institution. 4. Four Reasons given, to manifest, it is not of a divine Institution.

EVident it is, that in some tract of time, after the death of the Apostles, the Romish Church layd aside the duty of the seventh day-Sabbath, and observed the first day of the weeke, instead of it.

Of this *Socrates* gives us notice, *lib. 5. chap. 21.* Where speaking of Customs, he saith, *Though in manner all Christian Churches throughout the whole world, doe celebrate and receive the holy misteries, every Sabbath day after other: Yet the people, inhabiting Alexandria, and Rome, of an old tradition doth not use it.*

The Egyptians adjoining to Alexandria, together with the Inhabitants of Thebaes, use to celebrate on the Sunday, &c.

2. *Mr. Brabourn, in the defence of the Sabbath,*

bath (against the ten Ministers, page 481) declares out of the Centuries, Centure 4. chap. 6. page 477. layeth it down thus. *There was no Ecclesiasticall, or Church Assemblies at Rome, as there was at other Churches, &c.*

3. *Iustin Martyr* [living in Rome, in the yeare 150.] *Apol. 2.* saith, *Upon the Sunday, all of us, assemble in the Congregation, &c.* See Dr. *Hylyn* on the Sabbath, part. 2, chap. 2, sect. 6.

4. *Athenasius* saith, *The observation of the Lords day, was taken up by a voluntary usage in the Church.* as Dr. *Hylyn* in his history on the Sabbath, declareth, part 2. chap, 1. Sect. 3. page 8.

5. Mr. *Perkins* [on Gal, 4. verse 10.] speaking of the superstition of the popish Church, in observation of holy dayes] saith, *First, besides the Lords day, they appointed many other Sabbaths, &c,*

6. Mr. *Calvin* [in his *Institutions*, lib. 2: chap, 8. sect, 33.] saith, *The old Fathers, not without choyce of their owne, put in place of the Sabbath, the day we call Sunday, &c.* And a little after exhorteth us, *to follow the order, by the Church appointed; &c.*

7. *Bullenger* [in his *Book of godly Sermons*, page 140.] saith, *They of the Primitive Church did change the Sabbath day, least peradventure, they should have seemed to imitate the Jewes; and still to have retained their orders, and ceremonies,*

monie, and made their assemblies and holy meetings, on the first day of Sabbaths; (to wit) the first day of the weeke called Sunday.

8. John Frith [Declare. Bapt. page 96] saith, Our Fathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent, that Christians might have an example of Christian Liberty, and that they might know, that neither the keeping of the Sabbath, nor any other day is necessary: That a day should be reserved, in that the people might come together, to heare the Word of God; they ordained instead of the Sabbath, which was Saturdy, the next day following; and although they might have kept Saturday with the Jewes, as a thing indifferent; yet did they much better, to over set the day, to a perpetuall memory, that we are free and not bound to any day, but that we may doe any worke to the pleasure of God, and the profit of our Neighbour, &c. See Dr. White on the Sabbath, page 5.

9. Mr. Tindals answer to Dr. Moore, chap. 25. thus saith, We be Lords over the Sabbath, and may change it to munday, or any other day, as we see need; or may make every tenth day, holy day, if we see cause why; we may make two every weeke, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, then to put difference between us and the Jewes; least we should become

come servants to the day, after their superstition. As Dr. White hath it, *Ibid.* page 5.

10. Ursinus on the Catti. part. 3. page 989. saith, The Apostolicall Church, to distinguish its selfe from the Jewish Synagogue, &c. Hath, on good reason, made choyce of the first day, &c.

11. Dr. Willet [in his Comment. on Exod. chap. 20. page 360.] saith, The Apostolique Church changed the holy day of rest from the seventh day to the first, which is the Lords day, in remembrance of our redemption by Christ.

12. Dr. White, on the Sabbath, page 109. thus saith. Although the Sunday, or Lords day, in the time of the Law, was an ordinary working-day; yet in the time under the Gospel, the same in an holy day, by a perpetuall Ordinance of the Catholique Church. And in pag. 212, he saith. It is apparent, that Christian people made the Lords day of every week, an ordinary Holy-day, &c. See also Dr. Prideaux on the Sabbath, pag. 24. Sect. 6.

I hasten, and shall take further occasion, to manifest by larger Testimonies, that the first day of the weeke is not of a Divine Institution, but an Ordinance of the Church: But first I will briefly describe the time when it was done, as near as I can.

I confesse, I have not met with any Author
which

which hath pointed out the time, except Mr. Brabourne, who, in defence of the Sabbath, pag. 485. speaking of the Counsell held at *Laodicea*, Anno 364. he saith, now the Sabbath began to be rejected, and the Lords day to be set up as the sole Sabbath, without any other. Now (saith he) the Lords day must forsooth be preferred above the Sabbath, &c.

Mr. Perkins, in his Exposition on the Revelation, Chap. 1. vers. 10. moveth a question, to know who changed the Jewish Sabbath; and then his answer is thus. *It is commonly thought* (saith he) *the Jewish Sabbath was changed into the Lords day by Christian Emperours, long after the Ascension of Christ, &c.*

I doe not much dissent from these mens apprehensions, for there is much truth, no doubt, in both their expressions; yet I am not fully, of of their opinions, for, indeed I conceive it was first contrived, yea, and concluded on, inclusively, though not expressed, in the first Nicen Counsell, Anno 326. or thereabout, and my Reasons are three.

The first Reason is, because before that Counsell, there was not any Law, which commanded Christians to keep the first day of the week, in performance of Religious worship; neither before that time were Christians commanded to forbear labour on the Lords day. But this was done by the

the Emperour *Constantine* his *Edict*, after the *Counsell* was dissolved. *Eusebius* in the life of *Constant.* *Lib. 4. Chap. 18. 19.*

The second Reason is, because after that *Counsell* was dissolved, *Constantine* sent an *Edict* to all *Governours* of *Provinces* in his *Roman Empire*, that they should forthwith observe the *Lords day*, and honour *Holy-daies*, consecrated to the memoriall of *Martyrs*, and solemnly observe the *Fasts* of the *Church*, * *Ibid. Chap. 23.* Note, I

doe not say the first day of the week was not observed till this time; for evident it is, it was observed by many *Churches*, in few years after the decease of the *Apostles*. Yea, *Dr. White* on the *Sabbath* pag. 19. saith. *The Univerfall Church, before the decree*

* At this time, or a little before, is the time that *Socrates* speaketh of *lib. 5. chap. 21.* saying, some despised the commandments of *God*, and made them canons of their owne; they set at nought, and made no account of the law, published by the *Apostles*; so unadvisedly (saith he) they put in practise decrees contrary to the will of *God* himself.

of any *Generall*, or *Nationall Counsell*, made the *Sunday*, or *Lords Day*, a weekly *Festivall*. But I endeavour to denote, when it was that the *Church* rejected the *Sabbath*, and observed the first day of the week in stead of it.

The third Reason why it is probable; the putting down of the *Sabbath*, and the setting up of the first day of the week in stead of it, was contrived in the *Nicen Council*, is, because *Christians*, before

before that *Counsell*, were not forbid to observe the *seventh day-Sabbath*, nor threatned to bee *Excommunicated* if they did observe it; for that was not done till the *Counsell held at Laodicea*, Anno 364. which was about 38 yeares after the *Nicen Counsell*, where they made a Law, that Christians should not *Jewdize*, and rest upon the *Sabbath day*, but rather worke upon it, and that they should prefer the *Lords day* above the *Sabbath day*; and, if any were found observing the *Jewish Sabbath*, they should be *excommunicated*, or *accursed*, as Mr. *Brabourn* hath it in his fore-mentioned Book, pag. 482. Out of *Hospine de Origen Fast. Chap. 9 pag. 27.* about this time many other *Errours* were set a foot; for, Mr. *Brabourn* in his forementioned Book, pag. 482. saith, you may read in Mr. *Perkins* his *Demonstration of the Probleme*, about the 300 and 400 years after *Christ*: Then began *Images* to creep into *Churches*; the *Crosse* to be adored; *Invocation of Saints*; *praiers for the dead*; *Pilgrimage*; *Purgatory*; *single life of Ministers*; *Monkery*, and *Monasticall profession*, &c. Thus have I shewn the time, or neere about, when the *Lords holy seventh day-Sabbath* was rejected, and the first day of the week instituted in its stead, which causeth me to say with the Prophet, *Psal. 119. 126. It is time for thee Lord to worke, for they have made void thy Law.* Yea,

it appeareth to me, to be a great cause of Gods Judgments on the World, *Isa. 24. 4, 5.*

Lamentable it is, that the *Learned of this Land*, which professe themselves to be guides to the blind, and lights of them which are in darknesse, and teachers of them which want knowledge, and to have the forme of knowledge, and truth of the Law, that they should teach men to observe the first day of the week in stead of the seventh, contrary to the Law, upon a pretence that *Jesus Christ* abrogated the Sabbath; and that he, and his Apostles instituted the first day of the week in its stead, when there is not any Word of God that teacheth either the one, or the other.

I confesse there are many weak reasons, produced by many men, to prove their doctrine and practice; * both for the abrogation of the Sabbath, as also for manifesting that the first day of the week is of a divine institution, some principall places of Scripture produced, and perverted by them: I will briefly weigh and examine, committing it to wise mens consideration, and the *Almighties blessing*.

Anti-sabbatharians say, Our Saviour to manifest the change of the Sabbath day, did plead for, and performe some things, that the Jewes up-

* Note, I pray, if it be not according to the words of the law and testimony, it is because there is no light in them, *Isa. 8. 20.*

on the Sabbath might not doe : and to prove it they urge two Scriptures, the one Mark 2. 23, 24. Where it is said, our Saviours Disciples, plucked the eares of Corne on the Sabbath day, and the Pharises urged at our Saviour for that fact. Now say they, Our Saviour justified that fact, although it was a doing of that which the law of the Sabbath forbids, Ergo, the Sabbath was to be changed. Answer,

Our Saviour did not justifie them in that act, as an unlawfull fact, but justified them in it as a lawfull or justifiable fact, as the cause stood with them, they being hungry, and that from a president in David, and those that were with him, who in the like case did eat the shew bread, &c. As also from that, Of the Priests in the Temple, which brake the Sabbath and were blamelesse, Mat. 12. 4, 5. which words of our Saviour doe imply, that had there not bene a necessity, their action had not been lawfull; but being a cause of necessity (as Davids, and the Priests was, the one having a relation to Charity, and the other to Piety) they were blamelesse. And therefore in answer to the necessity of his Disciples, our Saviour said to his Adversaries, If you had known what this meant, I will have mercy and not sacrifice, Math. 12 7. A repulse to their cavill: And withall our Saviour caused them to know, that the sonne of man is Lord,

also

also of the Sabbath. Which words of our Saviour doe imply, he being Lord of the Sabbath, knew the extent of the Sabbath better then they; for had they known the extent of the Sabbath, they would not have condemned the innocent, *Mat. 12.7.* Let no man thinke, that our *Saviour*, either by his *goodnesse*, or *greatnesse*, did vouchsafe a dispensation to his Disciples, to act that which was in its nature evill, for that he did not: neither doth those words of our Saviour, in saying, he was *Lord of the Sabbath*, import, that he had *changed* the Sabbath, or would doe it. But those words are to be understood far otherwise, and that very proper to.

Our *Saviour* may be *rightly said*, to be *Lord of the Sabbath*, in a threefold respect.

1. In that as he *was God*, *John 1. 1, 2, 3.* In which sence, the Sabbath was made by him.

2. In respect it was upheld by him, *John 5 17. Col. 1. 20.*

3. He is *rightly said*, to be *Lord of the Sabbath*, in that he only holily kept it, in his person, for the perfecting of the Saints imperfect obedience to it, *Rom. 8. 3, 4. chap. 10. 4.* Had our Saviour abolished the *law of the Sabbath*, he had diminished from the *morall Law*, which thing he did not, *Mat. 5. 17.* For being man, and *circumcised*, he was bound to keep the whole *Law*, *Gal. 5. 3.* In which regard he was a *subject* to it,

and so he acknowledged himselfe to be, *Mat. 4. 7, 10.* Yea, I say, *It was impossible*, that he could, or did *diminish* from the *morall Law*, in regard, circumcised men were forbid so to doe, *Dent. 4. 2. chap. 12. 32.* It being so, I affirme, that whosoever doth teach, or affirme, that Jesus Christ did diminish from the holy law, the decalogue, doe charge our Saviour with sinne, although they deserue it not. But to defend his Innocency therein, I doe affirme, *our Saviour Christ did not before his death, nor at his death, nor by his resurrection*, diminish any precept of that Law, nor any part thereof: Therefore it followes, that we are as firmly, and as unchangeably bound to the observation of the *seventh day-Sabbath*, as we are to any duty commanded in that *Law*.

A second Scripture oft urged by them is, *Iohn 5.* where mention is made of our *Saviours* curing the Impotent man, and bidding him, *take up his Bed and walke*, *verse 18.* It being the *Sabbath day*: a thing forbidden by the Law [as they say] therefore they infer, it manifested, that the Sabbath was, or should be changed.

Answer, Surely it is a very weake and slender ground to bear so weighty a matter: yea, so weake it is, that they know not well, what to infer; something they would have to prove their purpose, if they knew what; but surely there is nothing of any force to be gathered from thence;

to prove, that either the Sabbath was, or should be abrogated ; and therefore I passe over this Objection, as not worth the answering.

3. *Anti-sabatharians*, to prove the change of the Sabbath, and to manifest the first day of the week to be of a divine institution. They say, The *Apostles assembled* on the first day of the weeke, the day of our Saviours Resurrection, and our Saviour honoured them with his pretence, *Mark 16. 19.* Ergo, the Sabbath was changed, &c.

Answer, The interence is not to be proved by Scripture; the premises proveth not the thing intended, and therefore I say, not any of this doth prove the change of the Sabbath ; nor that the first day of the week, is of a divine institution, not in the least. Neither did their assembling prove, that it was for the celebration of that day, in remembrance of any Grace that was brought to the Church, or World, by the resurrection of our Saviour from the dead, as some doe surmise, and that for two Reasons.

The first is, because Saint *John* saith [chap. 20. 19.] That they assembled together for feare of the Iewes ; had it been for any other end, doubtlesse, he would have made it known unto us.

2 Because when they assembled they knew not that he was risen from the dead: no, neither did they believe the testimony of the Disciples.

which Reported it to them after they were assembled. *Mar. 16, 11.* for which cause our Saviour reprehended them, *v. 14.*

4 Our Saviour appearing to his disciples after eight days, *Joh. 20. 26.* is oft vrged to prove the change of the *Sabbath*, and that the *first day* of the weeke to be of a *Divine Institution*, but this helpeth to prove their purpose as the former; in regard, it was not upon the next first day as many do think: But it was upon some one day, after the first day of the week; had it been on the first day of the week that our Saviour appeared to his Disciples, it had been on the eighth day: But, *St. John* expressly saith, it was after *eight dayes*, therefore not on the *first day*, which was the *eighth day*: It being so, this serveth not in any wise, to prove the abrogating of the seventh day-Sabbath; nor that the first day of the weeke is of a *Divine Institution*, for performance of publique Worship.

5. Another Scripture urged to prove the first day of the week to be a set time for performance of publick worship, is, *Act. 20. 7.* where it is said, when the disciples came together to break bread, upon the first day of the week, *Paul preached* unto them, &c. This doth not prove the first day of the week to be of a *Divine institution*, nor that their breaking of bread, was the *communion of the Mysterics of the Lord in the Sacrament*, seeing

it was an usuall thing for the Disciples to assemble together, to break bread daily, *Acts 2. 46. Chap. 5. 42.*

6. Neither did the Apostles Ordination for Collection at *Corinth* and *Galatia*, on the first day of the week, *1 Cor. 16. 1.* prove that the Churches then were to assemble on the first day of the week, to performe publique worship. Surely there is no such word to be found in the Text, or elsewhere; but that which the Apostle did appoint in *Corinth*, and at *Galatia*, was, that every one, on the *first day of the week*, should lay a part by himself, as God had prospered him, &c. Or this it may be read for our more proper understanding of the Apostles meaning, *upon one of the week daies, let every one of you lay apart by himselfe, &c.* Note, not at Church, there is no such word; but at home: And so doth Mr. *Tindall*, and *Tremelius* Translate it: It being so, what doth this serve to prove, that all Christian Churches, then, and ever since, were to assemble, for performance of publique worship, *on the first day of the week*; or, that those words of the Apostles, did either institute, or constitute it to be a Sabbath. Surely, nothing at all; See Dr. *Prideaux* on the Sabbath, pag. 28. And also, Dr. *Hylyns* History upon the Sabbath, *Part. 2. Ch. 1. Sect. 10.* Neither did the Apostles, or Evangelists ever call the first day of the week, by name of a Sabbath, in

relation to a day of Rest; nor when ever they spake of the first day of the week, they never cald it by the name of the Lords day, or Sunday: Had these Titles appertained to it, doubtlesse they would not have been slack to have bestowed them on it.

7. To prove the Sabbath abrogated, Anti-Sabbatharians doe oft urge the Apostles words, *Col. 2. 16. 17. Let no man condemne you in meat, or in drink, or in respect of a Holy day, or of the New Moon, or of the Sabbath dayes, &c.*

Ans. The Apostle speaketh not in this place of the seventh day-Sabbath, *Exod. 20. 8.* which our Saviour ratified, *Mat. 5.* It being a part of the Morall Law; yea, and also commanded obedience to God by it inclusively, *Mat. 22. 37, 38.* But of the Ceremoniall Sabbaths, forementioned; which were shadows of good things to come, as Meats, Drinks, and New Moons were, which being abolished by Christ, became beggerly Rudi-ments, *Gal. 4. 9.* and frustrateth the work of Grace in the observers thereof, *v. 11. Chap. 5. 4.*

Evident it is, these things there mentioned by the Apostle, were not written in Tables of stone, therefore, serveth not to prove the duty of the seventh day-Sabbath abrogated. Yea, I say, certain it is, there is no appearance in the New Testament, that the seventh day-Sabbath was abrogated by Christ, or should be, after his death: Or,

that

that ever the first day of the weeke was *instituted*, or *commanded*, by him, or his Apostles, to be observed, for performance of publique worship: Neither did God, or Christ, ever sanctific that day to that end, as many doe imagine; nor never instituted, nor commanded his Church to observe it in stead of the Sabbath. Therefore, I say, seeing we are not to presume above what is written, 1 Cor. 4. 6. what reason is there, that the first day of the week should be held more high, and holy, than the *seventh day-Sabbath*, which God *instituted, blessed, and sanctified*, and commanded us, and all men to observe, by the Morall Law: Yea, what reason is there, or, what word of God is there to be produced, to prove, that it is our duty to abstain from common work on the first day of the week, called Sunday? As also, that we ought to doe common work on the seventh day-Sabbath, called Saturday. Deceive not thy self, nor let any man deceive thee, or cause thee to believe, that it was the practice of Christian Churches, to assemhle every first day of the week, to perform publique worship, in the Apostles dayes, for that they did not. Yea, I say, it is not to be proved by Scripture, that ever any one Congregation, did three times assemhle successively, to perform publique worship on the first day of the week, called Sunday: Yea, I suppose, that not any *Anti-Sabbatharian* can prove, that ever
any

any one Congregation did assemble two first days successively, in the Apostles daies; or, that ever it was by them esteemed more holy, or more honourable, than any other of the 6 daies. Yet, I say, what if it could be proved, that any Congregation in the Apostles days, did assemble 6 first days successively to perform worship on it; yet it would not prove the *seventh day-Sabbath* abrogated; nor, that the first day of the week was designed for publique Worship, seeing Christians in those daies, did daily assemble, *Acts* 2. 46. *Ch.* 5. 42. Yea, I say, if such a thing could be proved, (which none can doe) it would bind us no more to the constant performance of the former, than of the latter.

That the first day of the week is not of a Divine Institution, nor is to be observed as a Sabbath, I will give 3. Reasons.

The first Reason is; Because if men keep the first day of the week for a Sabbath, and the seventh day for a working day, it is to doe expressly against a Precept, both Affirmative, and Negative, *Exod.* 20. 8, 9, 10.

Secondly; It cannot be, that the first day of the week, is an Ordinance of the Gospel; because then, the preaching of Faith, would make void the Law, contrary to *Rom.* 3. 31.

Thirdly; The first day of the week cannot be of a Divine Institution, because then the Law, which

which commandeth the seventh dayes rest, would crosse the Gospels Institution, contrary to *Gal. 3. 21.*

I need not to insist to give more reasons, to prove that the first day of the week is not of a Divine Institution, seeing the truth is plentifully confessed by many wise, and learned men, whose understandings are not eclipsed with error in this particular. Yea, I say, Papists themselves, doe confesse, the observation of the Sunday is not to be proved by the written word of God; and therefore, oftentimes in their writings, they urge at Protestants, because they cry Scripture, Scripture, to be the Rule of their Faith, and Practice, in the way of Religion, when they observe the first day of the week, which is called Sunday, in stead of the Sabbath, called Saturday, when there is no Word of God to prove, that so they ought to doe.

Christians ought to make the Word of God the Rule of their Faith, and Life, and not the Traditions of men, though never so ancient, or universally received; no, nor the sayings of Men, though wise, grave, and learned, *if they speake* not according to the *Law* of God, *1 John 4. 1. Isa. 8. 10.* and therefore good it is for every one which loveth truth, and hateth error, to follow the Councel of *Gracehop* (placed at the Beginning of the Bible, Printed *Anno 1603.*)

who saith; *Refuse all sence of Scripture, contrary to the First and Second Tables of Gods Commandements.* Imbrace his Counsell, for it is good, it tendeth to further men in the way of Godlinesse; for certainly, mens well-meaning, or acting in the way of Religion, will not stand them in stead, to bring them into acceptation with God, except it be in the way that God requireth of them, for he will not accept of any worship, or service, which he hath not appointed, or commanded, *Numb. 1. to 41. 2 Chron. 26. 18. 19. Isa. 66. 3. 4. Mark 7. 6. 7. 9. Col. 2. 20, 21, 22.* And therefore, *It is not every one that saith, Lord, Lord, shall enter into the Kingdome of Heaven; but he that doth the will of my Father, saith Christ, Mat. 7. 21.*

Had men that due respect to the Law of God, as is meet, there would not be any need to use Scripture Arguments and Reasons to move them to the obedience thereof; or to manifest, they are not to walke in a way contrary to it, as men doe, in observing the first day in stead of the seventh, out of a blind Devotion, through a misapprehension, that it is a Gospel-Ordinance, when indeed it is not, but a meer humane Invention, or Ecclesiasticall Institution, or Popish Tradition; and to manifest the truth thereof, I will produce the testimony of severall Authors, for an addition to the former, which affirme the same.

13. Dr. *Whitguist* against *Cartwright*, page 553. citeth the words of Saint *Agustine* (*ad Romanam fann*) Thus, that the *Passion of Christ* and his *Resurrection* [note, that is the first day of the weeke] and the day of the coming down of the holy Ghost is (saith he) not celebrated by any command writen, but by the determination of the Church.

14. In the *Harmony of Confessions*, I finde many notable expressions of this nature, in page 479. is said, We see, that in ancient Churches, there were not only set houres for meetings, but that also, even the Lords day, ever since the Apostles time, was consecrated to religious exercise, &c. We doe celebrate and keepe the Lords day, and not the Sabbath, and that of a free observation.

See the latter confession of Helvetia.

15 Out of the *Confession of Auspurg*, page 493. in their fourth Article, speaking of Traditions about holy dayes, saith, Of which sort is, the Lords day, the Nativity, Passover, and the rest, &c. And again, thus, because it was necessary to appoint a certain day, that the people might know when to come together: It seemes that the Church for that purpose, did appoint the Lords day, &c. Look the first observation on the Confession.

16. Dr. *White* on the Sabbath [page 242.] speaking of the Apostles, saith, Immediately after

after them, it is apparent, the Christian people made the Lords day of every weeke, an ordinary Festivall. See also page 217, and in page 218. he saith, Constantine, among many other religious constitutions, he ordained the weekly Sabbath of the Lords day, &c.

17. The translator of Dr. Predeaux on the Sabbath, in his Preface, doth affirm, that Dr. Rivet one of the four Professours in Leyden, doth affirm, that the appointing of the Lords day for Gods publicke service, was neither done by God himselfe, nor by his Apostles, but by the authority of the Church.

18. Dr. Hylyn saith, The Emperour Constantine was the first that made any law for the keeping of the Lords day: see his History on the Sabbath, part. 2. chap. 3. sect. 1. And again, *ibid.* part. 2. chap. 1. sect. 3. speaking of Christ and of the Sabbath, saith, Neither did Christ, nor his Apostles, ordain another Sabbath instead of this; as if they had intended, onely to shift the day, and to transference this honour to another time; their doctrine and their practice, are directly contrary to so new a fancy. It is true (saith he) in some tract of time, the Church; in honour to his Resurrection, did set apart that day, on which he rose, to holy exercise; but this on their own authority, and without any warrant from above, that we beare of.

19. *Muskulous* in his *Book of Common places*, fol. 66. thus saith, *We Christian men leaving the Jewes Sabbath, doe keepe our holy rest upon the first day, &c.*

20. Know also what the originall *Actors*, or *Authors*, of changing the *Lords holy Sabbath* to the first day of the week, in the *Remists Annotations*, on *Apocalips chap. i. verse 10.* saith, *If the Church had authority and inspiration from God, to make Sunday (being a working day) an everlasting holy day; and the Saturday, which was before a holy day, now a common working day: Why may not the same Church prescribe and appoint the other Feasts. Easter, Whitsuntide, Christmas and the rest, for the same warrant she had for the one, that she had for the other &c.*

I need not produce larger testimony, to demonstrate who it was, that abolished the *Lords seventh day-Sabbath*, or who it was, that instituted the first day of the week in its stead; but that which is already said, doth sufficiently declare, who were the originall *Authors* of it, and of all other superstitious holy dayes, to the dishonour of God, and the destruction of the world, without Gods especiall and abundant mercy. But blesseabe God, we have yet time to fly unto the Lord for mercy, and to conforme our selves to
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the obedience of his will, and let it be our comfort he is abundantly pardonfull, Isa. 55. 6. 7. James 1. 21.

To be short, as it is well known, the Church changed the Sabbath to the first day of the weeke, so also it is known and acknowledged, the Church hath power to change the day to some other day. For, Dr. Prideaux in his Book of the Sabbath, page 34. affirmes, that Calvin, Bullinger, Bucerius Brentius, Chimnitius, Ursinus, and others of the reformed Churches, still affirmes, the Church hath power to change the Lords day to some other day. Yea, happy shall the Church be, that worshipping God according to his Law, and giveth him his due, by placing on the seventh day, the honour which God requireth to be performed on it, which hath been taken from it this 1300. yeares: for greatly hath God been dishonoured by mens consecrating the first day of the week, to be a holy rest instead of the Sabbath, seeing God never instituted it, nor commanded it to be: and therefore, I say, with Dr. Prideaux [on the Sabbath, page 22, sect. 7.] The institution of the Lords day, out of the Scripture, either expressely, or by necessary consequence, shew me he that can.

As I have disavowed, That the honour due to God on the seventh day-Sabbath, to be placed on the first day of the week, called Sunday, or Lords day

day, (or *Sabbath*, as mens opinions leads them) So I doe disavow the Title of the Lords day, properly to belong to the first day of the week; and therefore I say, very improperly are the words of *St. John, Revel. 1. 10.* applied to it, for there is no such thing there manifested in the Text, that the Apostle had any such meaning. Yea, I say, there is no more reason that that Title should be given to the first day of the week, the day of our Saviours Resurrection, than to the day of his Birth, Death, or Ascension, unlesse because it was anciently given to it; or else, because men will have something to credit that which they will have Honourable.

Ignatius, calling it by the name of the Lords Day, proves not, that that Title is due to it by a *Divine institution*, no more than his bringing in of *Anthemes* into the Church, doth prove that it was of a *Divine institution*, *Socrat. Lib. 6 Chap. 8.*

Yea, I say, there is more reason to be given, that *St. John* meant the seventh day of the week, rather than the first, because it was knowne by name the Lords day, *Isa. 58. 13. Exod. 20. 11.* But the first day of the week was never knowne by that name: Yet, I doe not say, that *St. John* spake of that day neither; but of the day of *Christ*, or time of his *Reign* in Power and Glory, or of the day, or time of Judgment, *2 Thes.*

2. 2. 2 *Pet.* 2. 9. 1 *Cor.* 5. 5. who being in the Spirit, saw it in his Vision, as if the day had been present.

What if the *Roman Church* hath, and doth observe the first day of the week, in remembrance of our Saviours Resurrection, as they doe the *Wednesday*, in remembrance that he was betrayed; and the *Friday*, in remembrance of his Passion: Ought we therefore to follow their vain *Idolatrous custome and tradition* in these things? Oh no, we ought not; for certainly, God doth not require these things at our hands, neither by Law, nor Gospel.

If this, which hath been said in this Subject, will not satisfie men, viz. that it is our duty to rest the seventh day, to wit, Saturday; and worship God on it, which is Gods Sabbath, *Exod.* 20. 9, 10, 11. As also, that it is our duty to work the first day of the week, called Sunday; let it be proved either by Law, or Gospel, that it is our duty to work Saturday, and to rest Sunday. If this, none can doe, I affirme, to the honour of God, and the advancement of his Holy Law; and for the beating off of all unrighteous, and ungodly intrenching upon the Lords Holy Sabbaths; and for the awaking of all those out of error, which would not willingly perish in it; and to reduce all that love Gods Law, to the due obedience of it. I as-
firm,

firm, that it is as great a sinne, to observe the first day of the week, in stead of the seventh; as it is to worship an Image, in stead of the true God: For, to doe the one, is contrary to the Second Commandement of Gods Law; and, to doe the other, is contrary to the fourth Commandement of the same Law: It being so, I desire my Brethren, my Friends, yea, and all men, to consider of this, (which condemneth Idolatry, and yet justifieth themselves in a *weekly transgression* of the *Lords seventh day-Sabbaths*) that they may *cease to doe evil, and learn to doe well*, Isa. 1. 16, 17. For, their obtaining of grace here, and glory hereafter: For, *the worke of Righteousnesse is Peace, and the effect of Righteousnesse, is quietnesse, and assurance for ever*, Isa. 32. 17. And so I conclude with the saying of Solomon, Eccles. 12. 13, 14.

Let us heare the conclusion of all, *Fear God, and keep his Commandements*; it is the whole duty of man.

CHAP. VI.

A refutation of the opinion of those, which affirm, there is no Sabbath day, whereon Christians are to abstain from corporall labour. As also their saying, that holy walking every day, is the keeping of the Christian Sabbath.

I Shall not need to be large in this particular, by reason I have already proved, that the seventh day, to wit, *Saterday*, is the *Sabbath* which *Christians* ought to keep *holy* to the *Lord*, and to abstain from servill work on it: therefore I shall be brief.

These men following the generall notion, that the seventh day-*Sabbath* is abrogated; and finding no other day instituted in the new Testament, in its stead, for a day of publick worship, they conclude all dayes are alike to those that are in Christ, and no one day to be observed above another; apprehending the *Apostle* affords them such a liberty, *Rom. 14.6.* From whence they infer, they are not obliged to the observation of the seventh dayes-*Sabbath*, but that they have liberty to doe common work thereon. Great is their error herein, the Lord disclose it unto them; for, doubtlesse,
the

the Apostles meaning was farre from theirs, for they shall *never be able to prove*, that ever the Apostle gave Christians liberty to walk in disobedience to the *morall law*, the *decatalogue*. And therefore it cannot be, that where the Apostle saith, *he that observeth a day, observeth it to the Lord, and he that observeth not the day, observeth it not to the Lord*: That he spake of the seventh day-Sabbath, there is not a word of any such thing, nor any sound of any such meaning, that the Apostle had. And therefore it must be, that he spake of observing a day, for acting common, or indifferent things; and not in keeping the Sabbath, or not keeping of it, and that for the *avoiding of these absurdities*.

If the seventh day-Sabbath be abrogated, and no other day of rest instituted in its stead; then there is one holy day lesse then God in the beginning instituted, and one working day more; a very absurd thing, for any so to affirme. Yea, that which followeth thereon is worse: *viz.* That God is lesse mercifull to man and beast, since our Saviour suffered death, then he was before: In that before he suffered death, hee afforded man and beast, a day of rest, to refresh their bodies after their wearisome and toylsome labour. And since he came and suffered death, he hath not afforded them any at all. These things suiteth not with Gods ordering providence; therefore

to say, there is no day of rest, is an error.

These men doe also apprehend, the seventh day-Sabbath figured out to us, faith in Christ, *Hebr. 4. 3.* because the Apostle saith, *We which have believed doe enter into rest.* From whence they conclude, that when men beleeve, they have that sanctification in Christ, of which the Sabbath was a signe. If it be granted, or if it could be proved, that the seventh day-Sabbath, was a signe of our sanctification in Christ. It will not therefore follow, that when men beleeve, they are discharged from the duty of observing it, unlesse it can be proved a ceremoniall precept also; the reason is, because a sign properly, or simply differeth from a ceremony, and that shall thus appear.

Ceremoniall Sabbaths spoken of, *Levit. 23 & Col. 2. 16, 17.* which God gave to the *Isralites*, to be a signe, that the Lord sanctified them, *Exod. 31. 13. Ezek. 20. 12.* being signes and ceremonies, was taken away by Christ, and nailed to his Crosse: of this kinde of signes was Circumcision, *Gen. 17. 11.* and the Passover, *Exod. 12. 13.* But signes which were not ceremoniall, being given of God, remaineth to the end of the world, *Gen. 1. 14. chap. 9. 13. Mat. 24. 29.* And in this sense, indeed, the seventh dayes-Sabbath is a signe, *Exod. 31. 17.* But not as a signe, in relation to a figurative ceremony.

Again,

Again, the seventh *dayes-Sabbath*, which was given to be a signe, that God made Heaven and Earth in six dayes, &c. was wrought in Tables of Stone. But the Sabbath, which was given to be a signe, that the Lord sanctified them, was not. Therefore, although these Sabbaths were abrogated, it is no argument to prove, the other was abrogated also.

Secondly, These men which will have no Sabbath in that sence, which the fourth Commandement requireth; namely, to abstaine from servile labour on the seventh day, doe apprehend, *their ceasing from sinne, and growing in grace every day, is the true keeping of the Christian Sabbath, and not ceasing from labour any one day, if it cannot with conveniency be omitted.*

Answ. I doe very well approve of a holy walking every day, both for mortifying of sin, and growth in godlinesse; and doe heartily desire, there may be a daily progresse therein by us all. But I must tell them, as the truth is, their holy devotion in the way they intend, doth not discharge them of any duty that God requirerh of them by his Holy Law, the Decalogue, and willing I am that they should know it to. And therefore I desire to know of them, whether Gods people, before Christ suffered death, were not to walke holy every day as well as we? If yea, as doubtlesse they did. But had they omit-

ted the duty of the seventh dayes rest , could they have been said to have walked holy every day? Oh no, they could not. Even so it standeth with men ever since our Savtours death; for, the same Law which bound the Israelites to keep a holy rest on the seventh day , bindeth Christians now , as hath been shewn , pag. 34. 35. Therefore , surely men doe deceive themselves, to thinke they walk holy every day, when they doe directly contrary to the Law of God on the seventh day. Yea, I say, albeit they cannot find any of the ancient six working dayes instituted , nor commanded in the Gospel to be a day for performance of publick worship ; yet they may find Gods ancient Sabbath in the Law, where he commandeth them to keep the seventh day holy unto the Lord, whereon they are not to doe servile work, *Exod. 20. Dent. 5.* It being so , I desire that we may imploy it in his worship and service , and not after our owne wills, either for pleasure, or profit ; but that we call the Sabbath a delight , to consecrate it as glorious to the Lord , and honour him , not doing our owne wayes, nor seeking our owne wills, nor speaking a vaine word. This is the Sabbath to be observed, *Isa. 58. 13.* And this let us doe; for, *whosoever keepeth the whole Law , and faileth in one point, is guilty of all, Jam. 2. 10, 11. Mat. 5. 19.* Yea, certaine it is, *Whosoever turneth away*

away his care from hearing the Law, his Prayer shall be abominable. Prov. 28. 9.

A Conclusion to the Work.

TO resist the duty of the seventh *day-Sabbath*, which God requireth by the fourth *Commandement*. Be not of those which say, the Law of Gods ten *Commandements* is not given to the *Gentiles*: Nor of those which say, *Iesus Christ* hath abrogated the whole *Law*: Nor of those which confesse, the morality of the 1, 2, 3, 5, 6, 7, 8, 9, 10. and denyeth the morality of the fourth: Nor of those which say, every day is a *Sabbath*, and keep no *Sabbath* at all: Neither say thou, what a stir is heare about the observation of a seventh day; as if peace here, and glory hereafter, did consist in a corporall abstaining from labour on the seventh day; and so put off a duty which highly concerneth Gods honour, and thy owne salvation. Therefore know, the duty which thou owest to God, is not onely an abstaining from *corporall labour* on the seventh day; But also an abstaining from all *actions, contrary to the law of God*: as also a holy consecrating it to his service, by *worshipping him* on it, in spirit and truth, as God by the *Gospel* requireth of thee:
Therefore

Therefore be not hasty to reject the duty of the seventh day-Sabbath, which God by his holy Law requireth of thee : Neither study to raise up objections against it, least thou be found a fighter against God ; and also become like unto the Scribes and Pharises, spoken of *Mat. 23. 13.* which shut up the Kingdome of Heaven before men, & refuse to go in themselves, nor suffer them that would enter to come in : But be of those which have respect to all Gods Commandements : and of those which have walked in all the Commandements and Ordinances of God without reproof, *Luke 1. 6.* see *Mat. 5. 48.* Love Gods Law as the Prophet did, *Psal. 119. 77. 97.* and delight in it as the Apostle did, *Rom. 7. 22.* and obtaine blessednesse, [*Psal. 1. 1, 2. Revel. 22. 14.*] to justification, *Rom. 3. 13.* through faith, chap. 3. 33. *Hebr. 11. 6.*

Finally, There are many men which thinke they know much of God in the Gospel ; and that they observing what Jesus Christ requireth of them by it ; they performe what duties soever God requireth of them by the Law ; and indeed so they did, if they did rightly understand the duties, which Jesus Christ by the Law, requireth of them ; but in that they doe not, verily, they come short of the duty of observation of the seventh dayes-Sabbath, commanded in the first Table of Gods Law : The duties of which

Table

Table, our *Saviour* in *Mat.* 22. 37. compriseth into one Commandement, and in requiring obedience to God by it, he doth as strictly command obedience to the seventh day-Sabbath, the duty commanded in the fourth Commandement, as he doth require performances to the duties commanded either in the 1, 2, or 3. commandements of that Law; see also *Mat.* 5. 18, 19. *Chap.* 19. 17. *1 Cor.* 7. 19. *James* 2. 10. Therefore let no man think, that by his love to Jesus Christ in the Gospel, he doth fulfill the Law in that way spoken of, *Rom.* 13. 10. *Gal.* 5. 14.

If he refuse to perform that duty to God, which Jesus Christ in the Gospel requireth of him by the Law, (in some measure :) For, doubtless our obedience to the Commandements of God, is the fruit of true love, *John* 14. 15. 21. compared with *Ch.* 10. 30. For thus saith the Apostle; *This is the love of God, that we keep his Commandements, 1 Ioh.* 5. 3. which thing Jesus Christ did, *Ioh.* 15. 10. Yea, and we are to imitate him therein, *1 Ioh.* 2. 6. *Chap.* 4. 17. And he that so doth, in him dwelleth the love of God perfect indeed, *1 Iohn* 2. 5. But he that saith he knoweth God, and keepeth not his Commandements, is a lyar, *1 Ioh.* 1. 10. What union and communion there is betweene the Law and the Gospel, see page 20. And he that walketh in that union, dwelleth in God, and God in him; and such a one brings forth

forth the fruit of the Spirit, Gal. 5. 22. And where the Spirit of the Lord is, there is libertie, 1 Cor. 3. 17. And against such there is no Law to condemn him, Rom. 8. 1. For indeed it was not made to that end, 1 Tim. 1. 9. But yet they are not delivered from the obedience of it, but enjoined to it, Mat. 19. 17. Rom. 13. 9. Eph. 6. 1. 2. 3. 5. James 2. 10, 11, 12. But indeed the Law is made for the lawlesse, and disobedient; for the ungodly, and for sinners; for unholy, and prophane, &c. 1 Tim. 1. 9. as namely, for *Anti-nomians*, and *Anti-Sabbatharians*, and all *Libertines*, which will be above Ordinances, which make their boast, they have nothing to doe with the Law, nor the Law with them. I say, (as the Scriptures teach) for such men the Law was made, and it hath dominion over them, although they will not beleieve it, yet surely they will know it, if they repent not of setting themselves against it, and refuse to conforme to the obedience of it, as Jesus Christ in the Gospell requireth of them, Mat. 22. 37. for their avoiding of wrath, and obtaining of mercy through faith.

I am sorry for their delusions, and shall not cease to pray for their conversion; *That their sinnes may be blotted out, when the time of refreshing shall come from the presence of the Lord. That they may be made partakers of that purcha-*

sed felicity, by the merit of Jesus Christ, through faith; which hath life without death; peace without trouble, and joy without sorrow: which unspeakable blessednesse, I desire may be confirmed on all those which love Jesus Christ in sincerity, *Amen.*

This also know, *I am no Jew*, nor inclined to any *Jewish opinions*; I seek not righteousness by the Law, but by *faith in the Son of God*, according to the Gospel. * Yet, I know, I cannot obtaine righteousness by the Gospel, if I walke contrary to the expresse duties which God by his Law requireth of me; the reason is, because there is no way to blessedness, contrary to the way of righteousness, *Rom. 9. 31. 32. Mat. 19. 17.* which is the Law of Gods Ten Commandements. But if thou knowest a way to obtaine salvation without it, or contrary to it, declare it: But, if this thou canst not doe, then conforme to all duties commanded by it, and neglect it not, and have not any dis-respect to any truth in this Subject declared by me, because of any personall failing

* Those opinions are *Jewish*, which lead men to seeke Justification by the works of the Law, or, by observing abrogated precepts, or *Jewish* customes, or traditions of their inventions; none of these I owne, as being of God, or from God. But, as for the fourth Commandement, by which God requireth obedience to the seventh day-Sabbath, being one of the ten morall precepes, is of God, and from God, and to observe it, is no more *Jewish*, than to observe the duties commanded by God, in the 1, 2, or 3. commandements of that Law

failing which thou maist perceive in me : But this know, it is in me the manifestation of the words of truth, made known by the Apostle, 1 Cor. 1.

17. *That God hath chosen the foolish things of this world, to confound the wise. &c. and the things that are not, to bring to naught the things that are ; for the foolishnesse of God is wiser than men, and the weaknesse of God is stronger than men, vers. 25. That no flesh may glory in his presence, vers. 29.*

All Praise to God.

THE

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tation.*



A Table to find the principall points
contained in this Treatise. *Viz.*

IN pages 1, 2, 3, 4, 5, 6, 7. is manifested, that the Decalogue is morall, and bindeth Gentiles, as well as Jewes, to the duties therein expressed.

In pages 8, 9, 10. are 12 absurdities, which doe follow on the Assertion, that the fourth commandment, or part thereof, is abrogated.

From the 12 page to the 35. is manifested, that the observation of the 7th day-Sabbath is morall, and we are injoynd to the duty of it.

In pages 36, 37, 38, 39. is manifested, that the Church changed the 7th day-Sabbath to the first day of the week, and why they did it.

In pages 40, 41, 42. is manifested the time when the Church changed it, or neere about.

From page 43. to 52. is manifested, that our Saviour Christ did not abrogate the 7th day-Sabbath: As also, that the first day of the week is not of a divine institution.

Pages 59, 60, 61. manifesteth, that the Title of the Lords day appertaineth not to the first day of the week.

Pages 63, 64. manifesteth, that every day is not a Sabbath.

FINIS.