THREE
QUESTIONS
ANSWERED.

I. Question.
What should our meaning be, when after the reading of the fourth Commandement, we pray; Lord incline our hearts to keep this law?

II. Question.
How shal the fourth Commandement being delivered in such forme of words, binde vs.to sanctifie any day, but onely the seanneth, the day wherein God rested, & which the Iewes sanctified?

III. Question.
How shal it appear to be the Law of Nature to sanctifi one day in every weeke?

AC: 20. 20. 26. 27.
I am pure from the blood of all men, for I haue kept backe nothing that was profitable vnto you, but haue decla-red vnto you all the counsel of God.

AT OXFORD,
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To the Reader.

Here is scarce any point of doctrine more controverted, then the doctrine of the Sabbath, as Dr. Bounds tells. Two points of difference are indeed, not only we Protestants among us, but the Papists also, among their selves, differ in opinion hereabout. Again, there is (in Eng. done therein) land, judging one another, there is doing things doubtfully, and there is doing things with offence, which were tolerable in the Church of Christ, St. Paul would not have spent a whole chapter about these matters. Moreover, whereas the Papists praying in Latin do pray without understanding, many amongst us do pray with a sinfull understanding for as in words, so in meaning, they desire God to incline their hearts to keep the 7th day for Sabbath, and to do no work therein. Furthermore, some in their books often printed (so was printed, say nothing of other) have these and the like passages: The 1st 1668, 4th commandement is no more Ceremoniall, then all the rest: the observation of the 7th day is a morall and perpetuall duty, we may not pick up a few fitches on the Sabbath: there is a much difference betweene the Sab-
bath and other days, as betweene Sacramentall bread, and common bread, &c.

The knowledge and consideration herof (among other things) causeth me greatly to desire, that the doctrine of the Sabbath may once as length be thoroughly discussed by men of sound judgment: and doubtles, what the Scriptures sentence is in this matter, would some be known, were it (as Dr. Cranmer sometime advised) well handled by the learned men of our Universitie:s: no man amongst us should need any longer to halt between two opinions, as (the more to be lamented) many of long time have done, and still doe: yea, and unlesse the better order be taken, no doubts will doe even unto the end of the world.

Now to provoke hereunto I have written this little book: and partly also, as hoping it will conduc amongst the knowing of the truth, when the time commeth, that so shall more carefully sought after which time God bade them for his sake which is the truth, Jesus Christ, unto the illumination of whose Spirit I commend the (gentle Reader) and so rest.

Thine in him as long as life lasteth.

The BROAD
Three questions answered.

much as pickes vp sticks in the same: and (in a word) that the 4. commandement is no more Ceremoniall, then all the left. Now, whereas there is one text principally against them, namely this: Let no man therefore judge you in meats, or in drinks, or in respect of holy days, or of the New-moon, or of the sabbaths: Which are a shadow of things to come. &c. by sabbaths here they will not have the weekly sabbaths meant. But what have they to say? It is sabbaths in the plural number: and doth not the word sabbaths in the plural number import the weekly sabbaths? See Mat. 23. 2 T. 3. Th 13. 14. and 16. 13. with many other places. This is my knowledge, is all they have to say, which is so little, that it only agrees a will to say something: it is not so much as a shadow of found proof.

Consider (1) that St. Paul here sitheth another word, which doth most properly signify the festivevall dades, largets: and therefore it is very unlikely, that by sabbaths the same dades should be meant, as they would have it: this had beene a needesse repetition. (2) Vulgarly by sabbaths here are meant the weekly sabbaths: what warrant have we in the Scripture to work upon the liewes sabbath? Will they say, that the sabbaths in memory of Chrifts resurrection? Be this granted, which cannot be proved, and is something dierent from the doctrine of our Church; doth it therefore follow, that we need not kepe the 7. day in memory of the worlds creation? Constatine commanded, that the 6. day should be kept in memory of Chrifts death on the croff: yet was the day of Chrifts resurrection kept also. So consonant faith, that

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that at Constantinople, & almost in all other places, Sabbaths &c. x 29. so fridie sabbati conveniens: and in the Scripture we read of meetings on both daies. It is then a weak argument: The Apostle commanded to kepe the first day in memory of Chrifts resurrection: therefore we need not kepe the 7. day in memory of the worlds creation. This would haue thee well to consider, that St. Paul (of the Apostle) is Chrifts only Doctour about daies: he alone by way of doctrine handleth this point, and handleth it purposely in three severalle Epistles here: to the Romans, amongst whom he had never beene; Col. 2. Rom. and to the Galatians, who turned from the Gopell he had preached unto them: so that he had divers times just occasion to shew his minde fully in this matter. Now then, who can believe, that we need not kepe the liewes sabbath (as it is certaine we need not, and themselvese will acknowledge it) but St. Paul shoulde glue vs to understand as much in one of these places. And vulgarly in this, in none: for in his Epistles to the Romans and Galatians he speaketh only in a generall manner. True, should, that generall sayings are enough, as in the matter of meats: the law forbade wines, flesh, blood, and the like: yet we eate these meats, and our warrant is. Let no man judge you in your meats or drinks, The Kingdome of God is not meat and drink: and such like general sayings of faith, so general sayings are enough in the matter of daies: but it is in this place, where we have a particular distribute, & the very word sabbaths vsed we shall say that the weekly sabbaths are not meant, who will believe, have excepted the 7. day in other places? The sabbathies which herefore sabbath, had it would have vs Christians obturde the liewes sabbath, some to be excepted.
Three questions answered.

consequentially, that the 4th commandment is more Ceremoniall, then the rest. As that text, Mat: 1:9, But if ye had known what this meaneth, ye would have bene condemned the Galiilees. Here, the 4th commandment is the 1 of the obseruance of the Sabbath to the offering of sacrifice: he blameth the Pharisees, because when God would have mercy before sacrifice, they preferred sacrifice before mercy, that is the keeping of the Sabbath before the feeding of their hungry brethren.

Again Hebr: 4. In this chapter at, Marlarare alter obserueth, mention is made of three Rests or Sabbaths: one, the first seventh day, v. 24, another, the land of Canaan, v. 3, a third, the kingdom of heaven, v. 9. Now indeed, it is a shadow, not here faileth in express terms, that the 7th day Sabbath, is a shadow of the heavenly Sabbath, but consider (1.) That the Apostle in this Epistle entertaineth much of types, &c. mentioned to his people. In the former, in the 7th day is God's Sabbath (God's temporal Rest in this world) was a type of the Rest in heaven as all acknowledged; then likewise the 7th day is God's Sabbath, 7th day: the 7th day is one of the one of the Rest or Sabbath: & the resemblance between them is, that the other, as much as the sacrifice of the beasts in the time of the law, & that sacrifice of Christ on the Cross. As God rested on the 7th day after his works in the 6 days, as the children rested on the 7th day after their works in the 6 days: & thall the godly rest in heaven after their labours: and milenees in this world, Blessed are the dead, which die in the Lord, for they rest from their Labours.

A. 3.

Some
Three questions answered.

Some that acknowledge the 7 days Sabbath to be a type or shadow, will have it such in respect of the first rest, and that it was the last of seven, but I doubt not the 7 day Sabbath was a shadow of the Sabbath to come, inasmuch as it was a Sabbath that is a day of Rest and refreshing. And so was the land of Canaan a type of the kingdome of heaven, inasmuch as it was a place of Rest after the Egyptian bondage, and weall be brought through the wilderness. The like may be said of the new-moon and Feasts joyned with the Sabbath, Col. 2: they were all in likelihood a shadow of the same thing to come, the kingdome of heaven; and in one and the same respect, I meane, in being times of Rest, Feasting and Rejoycing. Againe, some that acknowledge the seventh day Sabbath for a shadow, will not have it such from the beginning: but when as all other types and shadowes were such from their first institution, who will believe them without manifext proove? And shall I demaunde of them, when the 7 day Sabbath became a shadow, and which was the first Sabbath that was such? I doubt not, we should all enter into the heavenly Sabbath before they would agree upon an answer to this question. Observe, that the Apostle 2 Cor. 3: 4, speake eth of the 7 day, as resteth upon God, and nor, as sanctified by him, or inoyned to be sanctified of many at that the 7 day then became a type, when God resteth therein. The 7 day in order (if not in time before it was sanctified, was Gods Rest, and conformedly, a shadow of the rest remaining to the people of God. But this by way of dissimulation to returne. Although both be said to make it appeare, that the 4 comm.

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4 commandement is more Ceremonial, than the other, and therefore not (as the other) to be observed according to the letter; only I will add for a conclusion the saying of Augustine; Quel quis illum diem (Sabbatum) servat, quem illud (sabbatum) non servat, sanctam (sabbatum) non sanctatur, quia est, quem non observavit the Sabbath, as the letter foundeth, the rest of the flesh. Now they which keepeth the 7 day, doth no worke therein, keepe the Sabbath, as the letter of the precept foundeth. Their Handwriting then shoule have beene blotted out, and not put in print, who teach, that the observation of the 7 day is a morall and punctual duty, and that we may not so much as pick up thistles in the same.

As weere agreeable to the Doctrine of our Church.

When the 8 commandement is read, and wee pray, So the Lord, incline our hearts to keepe this Law; our words and our comm. meaning must agree as in words, so in meaning, wee desire grace not to steal; but here, not so. Though in words we desire God to incline our hearts to keepe the 7 day for Sabbath, and to doe no worke therein, yet not in meaning. It is said in the booke of Homilies, that whatsoever is found in the 4 commandement appertaining to the law of nature, ought to be observed of all good Christians: our meaning then after the doctrine of our Church should be thus: Lord, incline our hearts to keepe this law, so far forth as it is the Law of nature. Or thus: Lord incline our hearts to keepe so much of this Law as appertaineth to the law of nature, which is the same in effect.

Thus haue I answered a very needful question in my opinion:
Three questions answered.

Our Church hath taken order for the instruction of the ignorant in this matter, I have not used the book of Homilies, wherein it is taught, that seven days for penance have no more interest than three days for the three persons in the Godhead. And whereas there is an hundred (2 score) years, wherein a right meaning is given.

Supers femnina, dum carmen mort. et. & 66. cap. 51.

Tractates by the Church delivered in the book of

Three questions answered.

of Homilies. Truly, if ever, it had here need be, as the Prophet Esai (speakingly) precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little; or rather indeed here a great deal, and there a great deal, and yet I fear me all to little, as would be found upon trial afterward.

II. QUESTION.

In the judgment of St. Augustine we Christians are bound by the fourth commandment to keep a figurative or spiritual Sabbath: inter omnia illa decem precepta aude. Among all these ten precepts, that alone, which is there placed of the Sabbath, is commanded figuratively to be observed. Thus Terentius termeth Christ whom, as the beloved Son, we must heare, Mat. 7. Hebr. 1. Sabbath spirituali, sanctissimi hominis, Christi, sumptis et conscriptis, that Leges suis, prima et salutaris, decem hebdomadis, festem domino, this for the 4th. Coel. Sabbatum spirituale, keepe a spiritual way, (continued.)

Sabbath.

There is according to Augustine and other (as I observe in my little reading) a twofold keeping of these commandments touching the Sabbath, circumcision, sacrifices, and the like: one, literal or carnall, the other, figurative or spiritual. Now the Israelites were bound to keep these in a Literal manner, that is, to do no work on the 7th day, to circumsice on the 8th day, and to offer lambs and such like in sacrifice to the Lord. We Christians are bound to keep these in a figurative or spiritual manner, that is, to rest from the works of our body, corrupt
Three questions answered.

corrupt nature all the days of the workes, to circumcise the foreskins of our hearts; and to offer spiritual sacrifices of praise & thanksgiving. These two kinds of binding (figurative and literal) I obserue in S. Augustine, and some other; but by the common doctrine in these days there is a third, of that commandement touching the Sabbath though not of the other; namely, partly literal, so as bindeth us to sanctifie one day of the weeke.

But her a question may well be demanded. How that the 4 commandement being delivered in such forme of words, bindeth us to sanctifie any day, but only the seaventh? Supposse, that Christ had said to his Disciples: Remember the day of Resurrection to sanctifie it: five days of the weeke ye shall labour, and do all that ye have to do; but the first day is the day of Resurrection: in it you shall do &c. How should this commandement bind us to sanctifie any day, but onely the first, the day of Resurrection? So God sayings: Remember the sabbath (for, day of Rest) to sanctifie it: six days shal ye labour, & doe all that ye have to doe; but the seventh day is the Sabbath &c. How should this commandement bind us to sanctifie any day but onely the seaventh, the day wherein God rested, and which the leues sanctifie.

In the 4 commandement we have to obserue (1.) The commandement is briefly deliverd, & is thus: Remember the Sabbath to sanctifie it. (2.) Then followeth an Explication in order, God shewing first, which

Redecus 4

Three questions answered.

which is the Sabbath? the seventh day is the Sabbath to the Lord by God: and after, how it is sanctifie, in it thou shalt do no workes (7:3) Lastly a reason is yielded why God requireth this service: for in five days the Lord made &c. Thus Zanchius in effect; thus Tyrell likewise in his Ground of Religion: and this analysis of the 4 commandement is so natural that every one of impartial judgement must needs approve it, and I could with that such as undertake to handle the 4th commandement, would take notice of it.

So then, this is for substance, the whole 4 commandement: Remember the Sabbath to sanctifie it: as for that which followeth, it is either an explication, or a Reason. Here now the word Sabbath a great Divine would have taken in a generall sense: so that God sayings: Remember the Sabbath to sanctifie it: That thou mayst the better conceauce his meaning. Supposse, God had said to the Israelites: Remember to honour your King; & Saul is your kinges: When Saul was dead, and David came into his place; this commandement, Remember to honour your kinge, had bound them still, almsuch to honour David now, as Saul before. So, God sayings: Remember the Sabbath to sanctifie it: and the 7 day is the Sabbath when the 7 day ceased to be the Sabbath, & the first day came in his place; this commandement, Remember the Sabbath to sanctifie it: may bind us to sanctifie the first day now, as it did the 7 day heretofore. Thus reacheth a great Divine: but I cannot easily subscribe hereunto. In my opinion God sayings, Remember the Sabbath to sanctifie it, is all one, as if he had said, Remember the 7 day to sanctifie.
Three questions answered.

Sbutt it is. The Sabbath is the 7 day, and the 7 day is the Sabbath, by the scriptures. Many reasons there are, which will not suffer us to approve his doctrine.

(1.) The days of the week may be named thus: the first day, the second day, &c. or thus, the day of creating light, the day of creating the firmament, &c. As now the first day, and the day of creating light, are the same: so likewise, the seventh day, and the day of rest. And this appeareth to be the judgment of Augustine, Eusebius, Tertullian, &c. seeing in their books, by the Sabbath is meant the 7 day, and by the Lords day is meant the first for otherwise they would have used the names of Sabbath and Lords day for one, & the same day of the week.

(2.) By the word Sabbath in the end of the commandment must needs be meant the 7 day only. For observe: and resteth the 7 day, wherefore the Lord blessed the Sabbath, and sanctified it. Here thou seest, that God rested on the 7 day, is the reason, wherefore he sanctified the Sabbath: and can it be a reason of sanctifying any other day besides the seventh, especially, when he laboured on all the other? Suppose we had the like speech in the New Testament, as thus: Hereof againes upon the first day, wherefore be blest, the day of Resurrection, and sanctified it; who would not take the day of Resurrection here for the first day only? Add, that were not Sabbath & seventh day the same, it should rather have been said, wherefore the Lord blessed the 7th day, or this Sabbath; then the Sabbath. Again, it is said, blest the Sabbath, the meaning is, in the beginning, and now turne to Gen. 2, and there it is said, that God blessed the 7th day, and sanctified that. These words then

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then, Sabbath and seventh day, are vied promiscuously in the Scripture (3.) By this doctrine the 4 commandment should be of larger extent, then that commandment in the beginning. Suppose, it were a commandment as some will have it: for there it is said, God blessed the 7th day, not, the Sabbath. (4.) Thus should the 4 commandment confit of a general commandment, and a particular, the general, Remember the Sabbath to sanctify it: the particular, The 7th day shall be the Sabbath. (5) Had they who first appointed that order of the commandment, and the people praying after, beene of this judgment: they would not think, have put the first in place of the seventh, the first day, and not the 7th being the Sabbath to the Lord our God. Suppose, God had given this commandment to the Israelites: Remember to honour your kings, and Saul is your kinge. This commandment being read in the Synagogues, and the people praying after, Lord have mercy on us, &c. when Saul was dead, and David his son, would they have still read the commandment in the same formes of words, Remember to honour your king, and Saul is your king? I cannot believe it. They then no doubt, who first appointed this order in the Church, rooke the Sabbath & the 7th day for the same in the 4 commandment.

Answers of other in these days.

That the Sabbath and the 7th day are the same, is acknowledged by some other in these days: but they would have the word seventh taken in a generall sense.
Three questions answered.

so that (I conceive) they would have the 4 commandement read thus. Remember the Sabbath to sanctifie, &c., &c., but a seuenth day is the Sabbath &c. Hereunto my answer is (1.) That the word truly and properly translated, is the seuenth for the particle is there vued; neyther I believe, did any ever translate it otherwise. (2.) Thus should the word be taken in one sense in the beginning of the commandement; and in another, afterward. For after it is said, and rested on the 7 day: here by seuenth day must needs be meant one certaine day. (3.) If God sanctified a 7th day, then he made man on a 6th day: & were not this to confound every dayes worke! (4.) The same word is vued Gen. 2; and there it must be translated the seuenth day: for it were absurd to say, God blessed a 7th day, because he rested on the 7th day; if God blessed a 7th day, then he rested upon a 7th day, Gen. 2, ver. 2. (5.) Thus should not god from Sinai appoint, what day of the weke the Israelites should sanctifie; & so indeed wrieth a reverend Divine; It was never commanded nor appointed, what one certaine day should be kept among seven, but that there should be observed a 7th day. But shold Paul have taught in the Jewes Synagogues, that God from Sinai did no more appoint their day to sanctifie, then ours; & that Christians sanctifie the Lords day kept the 4 commandement according to the letter, althoughe they, l ease it to other to confider, what would have followed therepon.

There are other againe which will have it read, the 7 day is the Sabbath to the &c., but yet by their doctrine any day of the weke may be meant hereby, and with them the Lords day is the eleventh. Thus a learned Preacher wrote vnto me. The 7 day alone is sanctified, but the Lord day is, and must have beene sanctified by all men, for the 7th day, this 7 must be reckoned for he never saith in any place, something cometh Sanctified the 7 from such or suche a Date. But the obser
ing of that number is immutable, but the taking of one only beginning from which to begin the account is not immutable. Had it beene the Apostiles, in whose time the change of Dates began, wou'd sure had known it, and not suffered such change without reproof. This I receaved from a learned Preacher. Now, vnto those his words, 'for he never saith in any place, God sanctified the 7th day, my answer is, That he had no need to say, Ileffe there had beene more then seuen dayes before the first seuenth, or that hee had blessed any other seuenth day since. Nether of which being so, the Date must needs be from the day, wherein God separated the light from the darkness: and what more certaine Date of time, from whence to begin the reckoning, then from the beginning of the creation, before which there was no time at all? A gain, whereas he saith, 'that the change of Dates began in the Apostiles dayes.' I would know, where this doth appeare: Rather the contrary appeareth; for by the 1st of A. then, the ancient Date of time is continued by the Apostiles. For if the Lords day were the first of the weke, the Iews Sabbath must needs be the 7th, & last of the weke in the Apostiles time, as it was in the beginning. I haue much marvelled, wherefore some must needs have the Lords day be the 7th, so contrary to the Scriptures.
Three questions answered.

1. Who was the first of the week in two places?
   - Genesis 27:26: "And the mouth of two witnesses shall the word of the Lord be established.

2. What does the seventh day mean?
   - Genesis 3:3: "And in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken." The Lord's day is the seventh day, following the Sabbath.

3. Why is the seventh day called the Lord's day?
   - Exodus 31:15: "Moreover all that beheld him feared him, and they obeyed his voice; and the people stoo..." The Lord's day is the day of rest and worship.

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Three questions answered.

1. Why is Wednesday the fourth of the week?
   - Matthew 5:17: "Neither do men light a candle, and put it under a bushel, but upon a candlestick; and it giveth light unto all that are in the house." Wednesday, the fourth day of the week, was observed with fasting and prayer.

2. What is the significance of the seventh day?
   - Deuteronomy 20:10: "And when ye go out to battle against your enemies, and see other things than ye saw the day before ye came forth, when the Lord your God giveth you the city to take..." The seventh day is a day of rest and reflection.

3. Why is the Lord's day observed?
   - Romans 10:14: "And if any man inquire among you, say, What meaneth these stones?" The Lord's day is observed as a day of worship and reflection on the resurrection of Jesus Christ.

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A likelier answer is, then either of the former.

Christ is come on Gen. 2, hath these words, nam He is the one who established the doctrine of rest, or the commandment of the Lord. From the beginning God's doctrine, the seventh day is the day of rest. Note the word "in summis," that is, in spirit and in truth. Suppose the knowledge of the creation, which is the first day, that one day of seven must be a day of rest. Reason convinceth this, that one day of seven must be a day of rest. Reason convinceth. Some such thing I think must be laid here, as that God by giving this commandment to the Israelites, doth instruct them.
Three questions answered.

Christians should sanctifie on day of the week. Or thus: Inasmuch as God, having chosen to himself his Church commanding the, after 6 days labour to sanctifie the 7 day, reason convinceth, or this is an argument, that it is God's will, we Christians (now his Church) should do in some sort, as the Israelites by the 4th commandment were bound to do hereafter. The 4th commandment bindeth vs to sanctifie one day of the week: that is, It bindeth vs to believe, that it is God's will, we should sanctifie one day of the week, seeing (as thereby it appeareth) he once appointed the Israelites after 6 days labour to sanctifie the seventh day, & the same reasons in part still continue.

To end this matter, Were it a law of this kingdom set forth long agoe in these words: Remember to fast vpon Thursday, & falling vpon Friday, some man should say, that the forenamed law bound vs to do, & vnerlesse we did fast vpon Friday, we brake that Statute who hearing this, would not be much moved at the strangenesse of the matter, & presently demand, How shall this be, feign the Statute speaketh of Thursday? How can such a Statute binders vsto fast vpon Friday? Now, how the like vnto this may be. I have (though with the beft skill I haue, and if any thinks my skill herein defective, and say, Never any law of God or man did binders in such manner, as you speake of,) must confess, it, in my knowledge, but did ever any other law of God, or man appoint a thing to be done on one day of the week, and binders to do it on another day, or appoint a thing to be done in one place, and

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binde to do it in another place? Such a law (soever ther were ever any such) did binde in such manner, as I speake of; or if any hath more skill to answe this question, I greatly desire him to shew his skill. The question is such, as we would thinke, every one of the meanest vnderstanding would demand it first of all: and it is made a needfull question to be answeered, by reason of those strange interpretations of God's word aforesaid, I mean that the Sabbath and seuenthe day are not the fame in the fourth Commandement, againe that by seuenthe day in the fourth commandement any day of the week may be signifiued. Should way be giuen to such interpretations of the Scripture, who seeth not what would follow thereupon? It doth not a little move me, when in Protestant writers I read such passages as this: It was never commanded, nor appointèd, what one certaine day should be kept among seaven, &c. Consider well of the matter, and thou wilt say, that I am not moved without cause.

III QUESTION.

How shall it appeare to be the law of Nature to sanctifie one day in every week?

Answere.

Almighty God, having in 6 days created the heaven and the earth, rested upon the 7 day, and therefore sanctified it, as is said, Gen. 2. Hence now some would gather,
Three questions answered.

that it is the law of nature to sanctifie one day in every
weeke: but indeed it will hence rather follow, that is the
law of nature to sanctifie the seuenteenth day.
Upon this premise, God made the world in sixe days,
and rested on the seuenteenth day, sanctified it by the light
of nature or reason, this inference should rather bee
made; therefore it is the law of nature to sanctifie the
seuenteenth day. Then doewe most surely follow Gods
example, when we worke upon the very dayes, which
he worke upon, and sanctifie that very day, which
he sanctifie. God in the beginning sanctifie the seuenteenth
day; therefore it is the law of nature to sanctifie the
seuenteenth day; is a nearer inference than that others
therefore it is the law of nature to sanctifie one day of
the seuentheene day. The like may be said touching the
placing of the fourth commandement among the mor-
rals: if any would fetch an argument thence to proove
this matter.

In the 2 to the Romans Paul faith, That the Gentiles
did by nature the things contained in the Law, and were a
law to themselves: From which we may see why an argument
might be fetched to prove as much the law of nature, as
M. Deu affirmeth, that it is to have solemn times as, for so
the Gentiles had: but now the Gentiles sanctifie not
one day in every weeke. It will rather follow from the
practise of the Gentiles, that it is the law of nature to
have a place appointed, than one day in every weeke
appointed for publike meetings; the Gentiles had Tem-
ples.

1. Cor. 11. 14. In the 1 Cor. 11. S. Paul hath these words: Both not
even

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even nature it selfe teach you, that if a man bath long habite,
it is a shame unto him? Now should I say in like manner,
doth not even nature it selfe teach vs to sanctifie one
day in every weeke? For one that would affirm, many
I thinke at first would deny, that nature taught it them;
for they see no such thing by the light of nature, as they had
never any natural inclination to sanctifie one day of the
seuentheene day. But though at first every man will be ready
to say, yet upon consideration what, it will seeme
the best order: and if we see by The light in vs whereof
Christ speaketh Mark 6. that it is the best or-
der to sanctifie one day in every weeke; then
me thinks it may be said, that nature doth
ly teach vs to doe.

Let all things! (faith Paul) be done decently and in order. 1. Cor. 14. This
command of Paul is the very law of nature, for Christ
law of nature it selfe teach vs much.
The best order is the will of God, and the
law of nature. This is that which I say, And this I thinke no man of
unwise for the light in vs, or Nature (for these I mean we shall often offer to
for the same) teacheth it to bee the best
the order to sanctifie one day in every weeke,
then is it to bee held the law of nature so to doe: but
Reason, or the light in vs, or Nature teacheth it to bee the
bee the best order to sanctifie one day in every weeke: there
therefore it is to be held the law of nature so to doe. This is the
only argument to prove this matter.

But here are two things, which I thinke good to ad-
cend the thee of one is, that we should not esteem it at all
to sanctifie one day in the weeke, though it bee the
Three questions answered.

Law of nature to doe. Some would have the Morall law and the law of Nature to be the same: but when they have better considered the matter, I doubt not, they will be of another minde. The law of nature (attending with it to arise forth as concerneth the present purpose.) First, the law of nature bindeth vs to performe all morall duties, as to pray, give almes &c. every day, by the light of nature knoweth, that he must do the same, as he will, and godly actions to his power. Secondly, the law of nature bindeth vs to observe circums. of time, & place, about the performance of morall duties, a good may then and there be done when and where it is best to be done; and this againe we all know by the light of nature in vs. Now then, 1. as much as the law of nature bindeth vs to performe morall duties, let it be among morall duties and it is a morall law of nature to pray to give almes, to receive the opp. &c. But as much as the law of nature bindeth vs to observe circumstances of time and place, about the performance of morall duties, it should in my understanding be termed circums. of time, as place is a Circumstance; & therefore I like, that a commandement, and the obseruation of any time is required, should be termed morall: it properly belongeth into those commandements, whereof morall unities are injoyed. And this seemeth to bee the judgement of our most judicious Divine D. Field, who excepteth the fourth commandement: out of the number of the Moralls, book 5. chap. 22. S. Aug. the last words, in Galat. chap. 3. Some surprise deserts quit, &c. we ought not.
Three questions answered.

be that laboureth all day, may sanctifie a Sabbath or Rest: then he that feasteth all day may sanctifie a Feast.

Moreover, I would demand: When I labour hard every day of the weke about the fame needfull busines (fipposie, repairing of the Sea bankes, defending a citie from the enemy, seeking cattell covered with now &c.,) which of the lawes doe I sanctifie? If I sanctifie one, I may aswell sanctifie all and then it seemeth I ought to doe, as being the lesser. (3.) Or thirdly, they must say, that an absolute law of Nature may be broken in case of necessity: but this again I knowe none, that will say, though some affirme, that a law of Nature may be broken by speciall commandement from God: thus the Israelites killed the Canaanites, and brake that law. Thou shalt not kill. But to speake properly, the Israelites did not kill the Canaanites, but God killed them by the Israelites hands: pse non occidit, quantum ministerium habeva, fayth Augustinus, it is the Judge, and not the Executioner, that putteth a thiefs to death. In like sort, to speake properly, the Israelites did not rob the Canaanites, nor the Egyptians for god whose the earth is, gave unto the Israelites the goods of them both. D. Brevit labiis touching all the commandements excepting the fourth. It is resolved in the 15th chapter, God cannot permit a man to doe the things forbidden by them. Indeed, how should God permit a man to doe against nature, as it was in his perfecion? When either a law of nature is broken, Gods image, after which we were created, is defaced in some measure; and God cannot permit, that his Image in vs should be defaced.

Now of this judgment (among other great Divines)

D

M.Calvin
Three questions answered.

M. Calvin was I make no question thou maist perceive by his manner of writing that as he would not haue it moral, lo neyer the less he haue it the absolute Law of Nature, to sanctifie one day in every week: Thus he writeth.

Institut. lib 2. in 4 precept.

A DIALOGUE BETWEEN A

I E V V and a C H R I S T I A N of the common Opinion.

Christian.

Kepe the Sabbath, otherwi se called by the name of Lords day.

Jew. I kepe the Sabbath, as for this otherwi se called, I finde it not in our Scriptures, will you chri ffen the Sabbath with this new name, I think you thereby to make it more and leffe? Chri. I kepe the Sabbath in obedience to the fourth commandment in the Decalogue.

Jew. And I keep the Sabbath in obedience to the same Commandement. Chri. I kepe not the Sabbath as a shadow of things to come. Jew. Neither doe I so keepe it: Moses and the Prophets teach vs no such thing, at leaft wi se in our understanding; as you may perceiue by those many thousands of our nation, who behelving in A B B, Chri, yet were zealous of the Law, which they would not haue beene, had they knowne, that the Sabbath,
A Dialogue between a Jew and a Christian.

Newmoone &c. were shadowes of things to come, and the body was of Christ, as since your Apostle Paul makes you believe. Chr. I keep the Sabbath on the first day. Jew. I keep the Sabbath on the seuenth day: and in so doing, I fulfill the fourth commandement as well as you by your owne doctrine, and better in my understanding. Chr. I forbear all weekes daye work, & spend the Sabbath in the service of God, both in publicke and in private. Jew. And I doe likewise. Chr. I dresse my dinner, and doe such like worke on the Sabbath. Jew. I dare doe no worke, for so hath God charged, Exo. 20. & I finde, that he himselfe did none heretofore, he rested for all his worke on the seuenth day. You Christians indeed are bold to doe some worke, but take heed, for we know that a man for gathering flocks (not cutting down wood) was flomed to death. Chr. We are as certaine, that we may doe such worke, as wee are sure Christ came into the world, and was crucified by you. You were often angry with him for his doings on the Sabbath, & indig- ned him not of God, because he kept not the Sabbath, & when opportunity serveth, you nailed him to the crofle; thinking hapily, that he being taken out of the way, the Sabbath should be better kept in this respect. But when you nailed him to the crofle, he nailed the handwriting of ordinances to the crofle also, and took it out of the way; since which time the Sabbath is not to be kept as before. You will one day repent your crucifying of Christ, for you did not only shed innocent blood, but also made the obseruation of many things in your law fasten into you. You bid us take heed about our keeping the Sabbath, but look to your selves, you were best. Jew. Wherefore? Chr. You keep the Sabbath on the seuenth day. Jew. Is it not said in the fourth commandement, the seuenth day is the Sabbath of the Lord thy God? and we, the seuenth day, and here thou, but somewhat, when in indignation of this doctrine.

Part 2. It is said that the Sabbath was: but you keep the seuenth day, which is the Sabbath of the Lord thy God, the seuenth day, by your own doctrine. And suppose, that the fourth Commandement (as you teach, bindeth to sanctifie one day in the week), doth it not bind to sanctifie the seuenth day, as much as any other? Can you blame herein, even by your owne doctrine? Chr. Wee cannot blame you absolutely for keeping the seuenth day; but you keep it in obedience to the ceremonall part of the 4th commandement. Jew. I doe not well understand this: I pray expaire it, Chr. I will the best I can: but I had rather you should goe to some other, who can doe it better. The fourth Commandement is partly moral, & partly ceremonall or shadowy: the moral part bindeth to Sanctifie one day of the week: the ceremonall or shadowy part bindeth to sanctifie the seuenth day only. Now to sanctifie the seuenth day in obedience to the moral part, is tolerable: but you keep it in obedience to the shadowy part, for you take your sences bound to sanctifie the seuenth day alone: and so you keeping the seuenth day, obserue a shadow: whereas did we keep the same day, we should not: for we would keep it in obedience to the moral part: and then wee might sanctifie the seuenth day, as well as any other, vnderlie happily for some other considerations. Jew. This doctrine is strange to me: you speake much
A Dialogue between a Jew.

of shadow, and shadowwise: take heed this doctrine bee not rather shadowwise then substantiall. Had your Apo.
files taught such doctrine in the Synagogues, I beleue our Rabbins would have finitied it, neither would fo
many of our Nation have followed them. To keep the
Sabbath on the feaunth day, as not bound by the 4th
Commandement to keepe it on that only day, is tolera-
bile: but to keepe the Sabbath on the feaunth day, as
bound by the fourth Commandement to keepe it on
that only day, is to obserue a shadow. This is very nice
doctrine: Well, haue you any thing else to say, wherin
we are to blame?

Chr. Yes, You forbear to dresse meet, and doe
such like workes on the Sabbath: for which, (were there
nothing els) Christ at his coming to judgement would
call you into hell. Jer. Did not your Christ gue out,
that he was the sonne of God? Chr. Yes, and so he is:
what of that? Jer. God put a man to death in this
world because he did gather flockes on the Sabbath:
and will the sonne of God call vs into hell, because we do
doe vs such workes? Chr. That he will: for such workes
was shadowwise also. It hath beene an olde saying, that the Ceromonic
ought to have some time to be honestly buried: but
now it is too long to keepe them aboute ground, they
flinke by this time. And least you should maruell, that
I say, Christ will condemne you for your manner of kee-
ping the Sabbath: I knowe, to obserue a shadow, is
to denie after a sort, that he came into the world. It is
too much by word to deny the sonne of Mary the Virgin
gin to be the Christ, but you deny it by your deeds al-
so; as long as you obserue a shadow. A Father of our
Church, Augustine by name (whom we esteeme as
much as you doe any of your Rabbins) speaking of the
Sabbath, doth say, he which the Rabbin keepeth that day, as the letter
foundeth, or our of the if s, & such arc yee, Jer. Though
we keepe the Sabbath according to the letter (as by
your example some Christians doe in their understand-
ing yet we keepe it not as a shadow, as I said before.
Chr. That’s nothing in my opinion; you keepe it in ob-
Seattle to the shadow with the fourth com-
mandement. You keepe not circumsction neither as a sha-
dow: and put a book beside, that you did not obserue pre-
cisely the eights day and more, that you did not cut off
all the foreskinne: yet this would not excuse you from obseruing a shadow. As neither shall it excuse those
amongst vs (for some such I feare there are) who though
they keepe not the Feast of Whitsuntide as a Ceremo-
ny neither at the same time, nor altogether in the same
manner, as you doe; yet through ignorance keepe it in ob-
Seattle to that your law, Levit. 25. For this is even
all in all, to obserue any day, time, &c. in obedience
to a shadow with Commandement: which I desire you,
and all of my brethren, whom it may concerne, to
consider well off, and to, Fare you well.

Lev. Nay, I pray, be not so haity. I may become a
Christian, and then some doubt may trouble my mind,
Chr. What is that? Lev. You say, that the strictest is
shadowwise; and by your doctrine, he which relieth too
strictly, obserueth a shadow, for he doth it in obedience
A Dialogue between a Jew to the ceremonial part of the fourth commandment, mistaking it for the moral. I would now demand of you, whether he doth not rest too strictly, who forbeareth that work on the Sabbath, which is not forbidden by the moral part of the fourth commandment? Chr. Yes, for that work is forbidden by the ceremonial part. All work is forbidden by the fourth commandment; now the greater works are forbidden by the moral part, and the lesser, by the ceremonial part: and where the moral part saith to forbid, there the ceremonial part beginneth to forbid; as I conceive by this our common distinction. Jew. Methinks you Christians are here between Scylla and Charybdis: you can hardly chuse, but either break the moral part, or fulfill the ceremonial part of the fourth commandment. I pray shew me, how I may rightly discern the partition, for there must needs be very little difference between some works forbidden by the moral part, and other forbidden by the ceremonial. Againe, whereas I perceive by your words, erewhile, that to forbeare dressing of meat, is to rest too strictly, and to fulfill the ceremonial part: I would shew you, whether about dressing of meat, I need not fear breaking the moral part? Chr. Yes, you may labour as hard about dressing meat as at plowing, or you may lie too much time thereabout, and thus break the moral part. Againe, I must tell you, that you may dress meat, and yet fulfill the ceremonial part: for you may eat an Egg, and refuse to eat Fie&c.; so rest two strictly. Jew. It is needful then, that you define precisely what meat may be dressed, in what manner.

and a Christian, nor, how long I may be about it, how hard I may labour thereabout, whether you will sweat or not, for furnishing cattle, whether I may carry burdens of fodder into the field, how big burdens I may carry, how farre I may carry them &c. and so for many other matters. Chr. I maruell that our learned men, who have written so largely upon the fourth commandment, have not better canvased this matter; to say nothing, that they do not agree among themselves. But I can stay no longer with you; only I say, when you become a Christian, if you come to me, you shall have my best advice.

FINIS

A note touching the Lords day.

I know not any learned and godly Divine, but will acknowledge, that the Lords day is of great antiquity, and had his beginning from some of the Apostles; but if any man would have vs beleue, that Christ did institute it, and that from the time of his resurrection, it hath beene generally observed of the faithful; hee must bring better promises, then hitherto I have seene any.

The Church of Christ consisteth of Jews & Gentiles: and as touching the beleuing Jews at Jerusalem, it is out of question, that for many yeares they observed the same day as before: for they were zealous of the Law, one part whereof was the observance of the seaveneth day. If Baptisme would not ferue them instead of Circum-
A note touching the Lords day.

cumcision: who can beleue, that the Lords day would ferue them instead of the Sabbath? Nether is it to be marnelled, that they were zealous of the Law, when as James and the Elders did not so much as teach them, that the law of commandements contained in ordinances, was abolished; as is manifest in that they desired St. Paul to make it appeare by his prædict, that the report of him was nothing, & that he himselfe also walked ordinarie, and kept the Law. But were they zealous of the Sabbath, or not seeing the unbelieuing Jewes were angrie with Christ afore time for the carriage of a bed on the Sabbath, and at this time with St. Paul for his prophesation of the Temple, as they supposed; it cannot be, that they would suffer their Sabbath, and other holydays to be prophesied by Christians, as long as their commonwealth stood. The Church then at Jerusalem a long time observ’d the Sabbath or seauenth day, and now that besides the Sabbath, and other holydays joined by the law, they sanctified the Lords day, and rested from work, two days in every week; I cannot beleue without some proosse, and hitherto I have seene none at all.

As touching the Churches of the Gentiles: it seemeth by the Scriptures, that some of them for a time came together rather on the Jewes Sabbath, then on any other day: indeed St. Paul, as he yeilded lefte to the Jewes then other, to happe Danielle in the Churches by himselfe established, hee began neuer then other to appoint their meetings on the first day of the week, which day growing more & more in requell, before the yeare 96, obtained the name of Lords day, which name had it beene giuen, when St. Paul wrote his first Epistle to the Corinthians, St. Luke the Acts, it is likely, that one of them would have vied it; and yet it is not unlikely, that this name (Lords day) was giuen, as soone as the day began to be in any great account.

Now, about this Lords Day, the first day of the weck (commonly called Sunday) there are in these times three opinions something differing the one from the other.

1 Opinion.

It is the will and command of God, that Christians should sanctifie one day of every weeke: & as he bound the Israelites heretofore to sanctifie the Sabbath or seauenth day, so in this time of the Gosspell, hee bindeth vs Christians to sanctifie the Lords day, or first day of the weeke.

2 Opinion.

It is the will and command of God, that Christians should sanctifie one day of every weeke: but whereas he bound the Israelites heretofore to sanctifie the seauenth day alone, he left it to the Christian Church to chuse their day, and it hath chosent the Lords day.

3 Opinion.

It is the will and command of God to sanctifie some peace, time, aliquam tempus partem, as Zambius speaketh: when this time shall be, God left to the Christian Church to appoint, and it hath appointed the Lords day.

Of the former opinion, I scarce knowe any Divines of note, vnlesse of late yeares: betweene the two latter opinions
A note touching the Lord's day.

opinions there is in respect of vs little, or no difference at all, for by both the Lord's day is the command of God mediatly, God mediatly, and by the Magistrate bindeth vs Christians to sanctifie the Lord's day.

Obit.

Then the Governours of the Church may alter the day, yea, they may appoint the first of one weke, or the third of the next, the first of the next &c.

Ans.

It doth not follow: for the beast order is the will of God, and law of Nature. The Governours then cannot set downe what order they will, neither touching the time and place of God's worship, neither touching other things belonging thereunto: but what in their understanding is the beast order, they are bound to set downe.

Obit.

If God mediatly, and by the Magistrate bindeth vs Christians to sanctifie the Lord's day, certainly, this bond is so weake, that very many will easely break it.

Ans.

This bond is strong enough to hold him, that is not very vnuly. In the 5th of Mark we read of one, that being often bound with fetters and chains, breakthey in peeces; no Man could bind him strong enough: but when Christ had call out the evill Spirit, they see him (faith the text) sitting plaited, and in his right minde. In like sort, deliver they vnuly followes from the evill Spirit, he a means to bring them into their right minde, &c. afterward (I doubt not) the Governours of the Church shall bind them well enough. They will sit still, bee quiet, and be content to be ruled by reason: they will see by the light of nature, that as there are feet, so there must be an head, of the body, and that the feet cannot say to the head, we have no need of thee, without the help of the head they cannot chufe the beast way: they will remember by whom kings reigne, that all power is from above, and that as God hath set the members every one in the body, so is it pleased him, so hath he set some in the Church: first Apostles, secondely Prophets, thirdly teachers, &c. This and much more will they call to minde, when they are brought into their right minde, and very willing shall we have them to be ordered.

What think we? Had such vnuly fellows liued under the law (and, lex a legende) had they beene bound strong enough? Nay verily: for though God appointed the precise day, and commanded to have an holy Convocation; yet, no time of the day for this Convocation, nor two Convocations, nor Synagogues. When they had the Magistrate, beene called, they would have answered with Daibian: This commandement of Paul, or law of Nature, is the general, containing the four commandements in the Decalogue, and all other Commandements done to edifying, decently, and in order. If there come a command from authority to sanctifie any day of the weke, yea beside the Lord's day, this is enough to bind him, that is in his right minde: if any willfully break this bond.
A note touching the Lord's day.

Bond, it is by the coming of another Spirit upon him then came upon Sampson heretofore. It were good to beware, lest any of you be found such as Jude speaketh of, despising government, and speaking saith of dignities: for it is too much to despise Governours: but more, to despise government itself. Certainly if any man be so unwisely, that God's Ministers and Officers here be not able to bind him; God hath other officers and ferrs elsewhere, which are able; And the King said to the servants, Take him and bind him hand and foot, and cast him into utter darkness.

To make an end, they which say least, say enough to caufe all thofe, who haue the fear of God before their eyes, to sanctifie the Lord's day; and they which say most, do not say enough to caufe thofe, who fear not God, to forbear driving pack-horses therein, frequented the Tauerne, and the like. Would to God, no man might once say more, nor less than the truth, for doubtless were the truth alone preach'd, the greatest good would follow thereupon: and this is one matter more, which causeth me, & should caufe thee (Gentle Reader) often and earnestly to pray in this manner, or to this effect; Lord have mercy upon vs, and incline our Governours hearts to take such order, that once at length we may be all brought to the right understanding of the fourth Commandement. Amen.

FINIS.

Errata.

Page 1, line 8, strike out, had. p. 3, L. 14, strike out your, p. 4, L. 4, for here likeneth, read here be likeneth, p. 4, L. 16, strike out type, p. 6, in marg. if the Sabbath were a shadow, p. 4, L. 1, weekes, p. 4, L. 14, after, Remember the Sabbath to sanctifie it, read this should be a more general commandement, then if hee had God, Remember the seventh day to sanctifie it, p. 4, L. 13, vs. 17, nec, p. 4, L. 13, commanding, p. 4, commanding, p. 4, The laying of Chrysostome should be placed last of all after the note touching the Lord's day, p. 3, L. 7, to make it more Christian and letter wise, Obedients ejected in print, the Reader neg. amended.