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 wor-
ship, 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 doeth this, and the son of men which layeth
hold on it, and keepeth the Sabbath from polluting it, Isa. 56.2
Be doers of the word, & not hearers only, deceiving your own souls.
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 Anthr Alley neer Pauls Alley. 1650.
The Author to his Booke.

O E little Book perform thy work, thou mayest be blamed, but not shamed; thou wilt meet with Enemies, fear 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 arise.

But thou carriest with thee, the absolute truth of God, conteined in his written law, Exod. 20. 8, 9, 10, 11. In which regard thou art ashted and defended with the whole armour of righteousness, the undoubted truth of God, revealed by Moses, and the Prophets, and by Jesus Christ, and his Apostles, 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 answer as the matter lyeth, granting, or denying the particular assertions herein contained, that the Impartiall reader may...
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. Go, go, 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 literal Expression of the fourth Commandement, as we are to the literal 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 to work, may not be an obstruction to the Jews conversion, which is the thing I desire may be performed by thee. Farewell.

Be prosperous, so be it, The blessing of Jehovah go with thee, Amen. For the Lord is well pleased for his righteousness sake, that he may magnifie the Law; and exalt it, Psal. 42. 25.

To the discreet and sincere Reader,
be Salvation in the way of Righteousnesse, 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 setteth me, thou oughtest to perform to the Lord thy God, for the furtherance of his honour and thy salvation. Namely, the duty of Obserivation, and Sanctification of the Lords seventh day-Sabbath [the day called Saturday] commanded by the Lord himself, Exod. 20. 8. Which duty we and our Fathers have neglected near 1300. Years. Ten, and rejected it as a ceremonial Element, or beggerly Rudiment. And therefore we may well complain 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 this
To the Reader.

this day and have not obeyed the voice 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 censur'st it, lest thou speakest good of evil, and evil of good, and bring woe upon thyselfe, 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 ways be ordered aright; turne not to the right hand, nor to the left, but remove thy foot from evil; Prov. 4. 26, 27.

Thy soules well-wishing friend.

JAMES OXFORD.

The Doctrine of the Fourth Commandement, Deformed by Popery; Reformed and Restored to its Primitive Purtie.

CHAP. I.

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

He Law, whereof I Treat, of which the Fourth Commandement 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. Deu. 5. 22. The Effect of which Heavenly Law, was engraven in nature at man's 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 & 16. Although the custome of sinning, and the deceitfulnesse of man's heart, hath blot-
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*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 soul, and with all his mind; as the Law, by the mouth of Jesus Christ in the Gospel, requireth of us, Mar. 22. 37.*

Morall Law, remaineth absolutely unchangeable, as it appeareth by the words of the Prophet, Psalm. 111. vers. 7, 8, 9, where he alluding to the Law written in Tables of Stone, (speaking of God) faith, The Works of His Hands are Veritie and Judgment: All his Commandments are sure, they stand fast for ever and ever, &c. A note of perpetuall unchangeableness. And in this regard, they are said to be Faithfull, Psalm. 119. ver. 86. Yea, Righteous, and very Faithfull, ver. 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, outh.
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yet if thou Kill, thou art become a Transgression of the Law, ver. 15.

Our Saviour treating of this Law in Mat. 5, 19. faith: Whosoever therefore shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven. Note, I pray, these words of our Saviour are grounded upon a Two-fold Reason: The one is, because in ver. 17. He had made known to his Disciples, That he came not to destroy the Law or Prophecyes, but to fulfill them. The second Reason is, because in ver. 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 God's Law ratified for Instrucion of obedience to Believers, in the time of the Gospel, according to the Prophecies of old, Isai. 3. 16.

Our Saviour, to posses our minds of the truth of this in Luke 16, 17. He saith, It is easier for Heaven and Earth to pass away, than one tittle of the Law to fail. As if he should have said, deceive not your selves: nor let any deceive you, and cause you to think my coming in the flesh doth make any part of my Father's Law void; for I assure you, Heaven may sooner, or rather, cease to be Heaven; or the Earth may sooner, or rather, cease to be Earth, than any jot, or tittle of my Father's 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 joined together, let not 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, ver. 4. And hence it is, that true Believers are not held under the terror and condemnation thereof, 2 Cor. 3, 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 sense, Jesus Christ is said to be the end of the Law, for Righteousness to every one that believeth, Rom. 10, 4. And in this sense, 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 sense it is said, The Righteousness of God without the Law is manifested, Rom. 3, 21. 22. This grace wrought by Jesus Christ for Believers,
levers, 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 condemn 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 delivered from the Curises or Terrouer 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. Ephes. 6. 1, 2, 3. James 2. 10, 11. Therefore, if thou wilt enter into life, keep the Commandments, Mat. 19. 17. And they are Ten, Exod. 20. Deut. 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 Pascover, and Priesthood of Aaron, Sacrifices, Offerings, and burnt Offerings, Monthly, and Yearly Festivals, which were shadowes of goodthings to come, Heb. 10. 1. And served as a Schoolemister 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, figured 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. Deut. 5. Mat. 22. 37, 38, 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 faith (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
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A mis-apprehension of our Saviour's 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 so- ever they are called, do deny the Morality of the Fourth Commandment, 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. 13:14,15,16,17,18.

CHAP. II.

Maneifesteth 12 Absurdities which do follow upon the Doctrine or Assertion that the Fourth Commandment, or any part thereof is abrogated, which are not suitable with Godliness, or with the holiness, truth, or integrity of the Decalogue.

The First Absurdity which doth follow on the Doctrine that the Fourth Commandment is abrogated, or part thereof, is to affirm (consequently) that there are but 9 Commandments in the moral Law, which expressly speaketh to us in requiring duties of us, contrary to Exod, 20. Deut. 4:13.

Secondly, It is to affirm, that God's Law of the ten Commandments, are not perpetually moral, 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 walk in the obedience thereof.

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

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

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

Eighthly, It hath not a correspondency with the Gospel.

Ninthly, It taught the Jews to worke six dayes, successively, from the Creation, and to rest the seventh, after God's example; which thing we ought not to doe contrary to Exod. 20:11.

Tenthly, He that followeth the literal expression of the Decalogue, or moral Law, ereth.

Eleventhly, For any to say, we are not to ob- serve the seventh day Sabbath, because the duty thereof
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thereof is abrogated; it is to affirm, that God's law is changed, contrary to Psal. 111.7. & 8.

twelfth, those which affirm the seventh day-Sabbath, was to be kept before our Saviour's Death, and Resurrection, and is not to be observed since by Christians: doe whereby avouch, that God's Testimonies, his Law, his Covenant, is Ye and Nay; contrary to the nature of God's 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 error, by all men professing Christiannity and the fear of God; then all men professing Christiannity and the fear of God, are for ever to confesse, that the fourth Commandement, and every jot, and title thereof is moral, and remaineth in force, and bindeth all men as unchangeably, to the observation of the seventh day-Sabbaths, since our Saviour's Ascension, as ever it did any men before his Ascession.

In which regard I professe in the fear of God, I doe not see but that it is as great a sinne to doe contrary to the literal expression of the fourth Commandement, as it is to doe contrary to the literal expression of either the first, second, or third Commandements of the divine Law, except necessity hinder it: for sure it is, Whosoeuer keepeth 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 Instrunctions to Godlinesse, in the literal 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 title 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 establisshed, 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.

B Chap. III
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CHAP. III.

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

Firstly, why the duty of the seventh dayes rest is morall, and not ceremoniall, is because it differeth in ites 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 promis 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, Exod. 31. 17. chap. 20. 11. The ground, or reasons being morall and perpetuall, whereon the duty was founded, it argueth the perpetuity of the day it selfe.

Thirdly, that the duty of observing the seventh dayes rest, is morall, doth appeare from a farther use of the day, for Gods publique worshipping, to be performed on it, Lev. 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 transgressors of Ceremoniall precepts, God himselfe punished them, Numb. 18. 32. 35. 2 Sam. 6. 6. 7. Ergo, the fourth Commandement is morall.

Fiftly, 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.

Sextly, 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,
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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. Bischo, 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? 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 mutt 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 shewn, that ever his will was, that his Disciples should keepe a ceremonial Precept so long after his Passion? If any can, let them doe it, or else let them confesse the dutie 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

...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 express 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 expresse in them. Therefore it is meet and fit it should stand with the other nine Commandements, to teach men their duty to the seventh days-Sabbath, to wit, the day called Saturday, for that indeed is the Sabbath of the Lord thy God, whereon he hath forbidden thee to do any servile work, as hath been shewn; which duty all men are enjoyed 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
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discharged, from working 6 days, as we are from resting the seventh: And if it begin to observe the seventh day—Sabbath, because the 4th Commandement is abrogated, which commanded it; then it is time also to work 6 days, because the fourth Commandement is abrogated which commanded it.

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

Again, if it be errour to say, mens working six days 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 propagation of the Lords seventh day—Sabbaths. Verily, for my part, I believe the Morall Law maketh

is not Ye and nay.

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 known lust, if the Law had not said, Thou shalt 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 (so 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 speakeith 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 ye, surely thou art a transgresor 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 do no work thereon, thou,

nor thy sonne, nor thy daughter, thy man-servant,
nor thy maid-servant, thy cattle, 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 ought-
tst not to transgress it, for the Law hath domi-
ton over a man as long as he liveth, Rom. 7. 1.
Therefore, if thou wilt not be condemned by
it, conform unto it: For, whatsoever comitteth
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 believe, that it was
sinne to doe any thing contrary to the Morall
Law, before our Saviours Death and Resurrec-
tion, and that it is not so now, but that Christian
men may doe something which God by His Di-
vine Law doth forbid, and not sin.

Certainly, JESUS CHRIST, nor his Apostles, hath
not left Christians any such dispensation. Error
therefore it is for any to affirm, that they may
doee fertile worke on the Lords seventh day-Sab-
bath, (where necessity is not) contrary to his
Holy

Is not Ye, and Nay.

Holy Law, and not sinne. Therefore, know, and
beleeve, that as the Morall Law was Holy, Righ-
teous, 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 Mo-
 rall Law is Holy, Righteous, just, and Good, e-
ever since our Saviour came in the Flesh, and teach-
eth us our duties toward God and man in a right
and unerring way, and so it shall for ever. There-
fore, if thou wilt enter into life, keepe the Com-
mandments, Matth. 19. 17. And they are ten,
Deut. 10. 4.

As I would not be mistaken in any thing, I
defire I may not be mistaken in this; viz. for
any to thinke I meane men may obrace Right-
ceousness 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. Error it is
to the Jewes, or any else, that expect to receive
Righteousness by, or for their obedience there-
to; But I presse men to the obedience of it, be-
cause 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 be-
leeve in my heart, and confesse with my mouth,
that justification to salvation, is freely bestowed
on the Beleeuer wholly undeserved. It is not
of worke, but by Grace through Faith, that
men are saved; and not of our selves, it is the
gift
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gift of God, Ephes. 2. 8. 2 Tim. 1. 9.
The Gospel, published by Jesus Christ, brought not a new way of Righteousness 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 May. * But it is a fuller manifestation of that which was contained in the Law and Prophets; so that our conformity to the Decalogue, is not destructive, or prejudicial 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 between the Law and the Gospel, that the same words which Moses used to command obedience to God by the Law, in the time of the Law, Deut. 6. 5. the same words our Saviour useth in the Gospel, to command obedience to God, according to the Law, Matt. 22. 37. Yea, such Union and communion there is between the Law and the Gospel, that as Moses fendeth us to be instructed by Christ, Deut. 18. 15. Acts 3. 22. Even to Jesus Christ fendeth us to be instructed by Moses, John 5. 39. 46. 47. Luke 16. 29. 31. Matt. 7. 12.

It being so, it followeth, that seeing by the Law we are commanded to keep a holy rest, and to abstain from servile work on the seventh day; the Gospel doth not say nay. Thou shalt keep a holy rest, and abstain from servile work on the first day of the week: Oh no, there is no such word; therefore, sure it is, the same Law which commanded men to keep a holy rest on the seventh day, in the time of the Law, the same Law requireth us to keep a holy rest on the seventh day in the time of the Gospel. Therefore, Remember to keep holy the Sabbath day, the day called Saturday, the seventh, and last day of the week, 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 week to be the Sabbath; so doth both Ancient and Modern Writers confess it to be so. Yea, Doctor Hyltin 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 than the Saturday. And Doctor White on the Sabbath, pag. 202. faith, when the Ancient Fathers distinguish, and give proper names to the particular days of the week, they always
always stile the Saturday, Sabbathum, 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 week, they stile it, as 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 Jews only, and not to the Gentiles, in that the Jews were charged with the keeping of it, in remembrance of their deliverance out of Egypt bondage, Deut. 5.15. which the Gentiles were not. Ergo.

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

But was it so given to the Jews, that the obedience thereof doth not appertain to us? Oh no! there is no Scripture that so faith; neither doth it follow, that we owe no obedience to it, because they were enjoined to keep 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 Commandments 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 Commandments 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 Commandments of the moral Law, we ought not to the fourth Commandment neither.

Again, If men will exempt themselves from the duty of the seventh day Sabbath, because it was given to the Jews, 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 Hebrews; and also from all duties taught by Saint James in his Epistle on the same ground.

Now if it be error to exempt ourselves from these, and many other heavenly Instructions, be-
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duty to exempt us from the duty of the fourth Commandment, because it was given to the Jews.

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 Cuvill, against the duty commanded in the fourth Commandment, because our Saviour doth as absolutely require obedience of us, to the duty of the seventh day-Sabbath, inclusively. (in Matt. 22:37-38.) as he doth to the 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 Commandments of the moral Law.

Again, If it be a sufficient plea, to exempt our selves from the duty of the fourth Commandment, 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 Commandments of the same Law; for neither of those precepts are in express words laid down by our Saviour in the Gospel; therefore, I say, If it be an error to exempt our selves from the duties of the 1, 2, and 3 Commandments, because the express 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 Commandment.

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

C H A P. 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.

He 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 world's 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 Precepts 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 Jews, 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 publick worship, Levit. 23:3. Acts 15:21.

This Sabbath our Saviour unspeakably 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 Saviour's Disciples observed after his death, to God's honour and their ever laudable memorial: 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 Jews, constantly spent the seventh day Sabbath, in holy and religious exercise. For this see Acts 13. 14, 15, 16. vers. 27, 43, 44, 45. chap. 16, 13, 14. chap. 17, 2, 3. chap. 24, 14. * Yea, some Christian Churches observed it, for more than the space of 400 years after Christ; of this Socrates informs 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 year 150. faith [Apologia, second pro.] The manner was on the Sabbath day, when the people were gathered together, to have the Scriptures read in the public congregation in the time of publick prayer, the space of a whole hour; as Dr. Whitgift hath it in his Book against Cartwright, pag. 578.

Yea, I finde by Socrates, Eccles. 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. Several men of note, doth confess the truth thereof; although their practice anwered 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 faith, Since God permittest six dayes to our labour, that we ought willingly, to dedicate the seventh, to serve him, wholly.

Secondly, Mr. Perkins on Gal. 4. vers. 10. faith, Six dayes thou shalt labour, and the seventh day
day is the sabbath of the Lord thy God, is moral, and containeth a perpetuall truth.

Thirdly, Doctor Whitgift [against Cartwright, page xxi.] faith, Six days shalt thou labour, &c. The meaning of which words is this, That seeing God hath appointed six days to do 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, faith, Secondly, he appointed the day, so that it should not be at his people's liberty: Six days ( faith be ) thou shalt do all thy works, but the seventh day is the Sabbath of the Lord thy God. So he doth especially note, the days so work, and he doth express that day, in which the Sabbath should be hallowed, &c. Six days are appointed thee, in which thou mayest work all things, touching thyself and thy own affairs; but the seventh day is not so: for that day is a great while agoe determined, and hallowed by God himself, unto rest; and therefore that day shall not serve for thy works, but thou shalt hallow him to the Lord thy God.

Fifthly, Dr. Willet on the fourth Commandement, [question 13 pag. 360.] faith, God's 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.

Sixty, God, and Clever, on the Commandements, speaking of the duty of the seventh day—Sabbath, in pag. 118. faith; The third reason is taken from God's Example, &c. As it 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, learn thou, that on the seventh day, thou givest thine selfe to the duties of sanctification, &c. See pag. 119.

Seventhly, Bayly (in Prae. Piety, page 255.) faith, To sanctifie the Sabbath on the seventh day, is not a ceremonial Law abrogated, but the Morall and Perpetuall Law perfected; So that ( faith be ) the same perpetuall Commandement which bound the Jews to keepe the Sabbath on the seventh day, to celebrate the World's Creation, binds Christians to solemnize the Sabbath on the seventh day. And in pag. 257. Therefore God planted this Commandement in the midst of the two Tables, because the keeping of it, is the best help in keeping all the rest. The conscientious keeping of the Sabbath, is the Mother of all Religion, &c. And in pag. 259. faith, It is one of the Commandements 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 

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perpetual Commandments, and they are reckoned ten in number. If this were now an abrogated Ceremony, then there were but nine Commandments. And, in pag. 287, thus, The Ceremonial Law was injoyngd 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 enjoynest the Gentiles, as well as the Jewes: So that all Magistrates, all Householders, were commanded to enstraine all strangers, (as well as their own subjects and families) 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 feventhe day, they performe that duty which God requir'd 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 feventhe dayes rest, and worship when they please; but they are to do that when he hath appointed, and commanded it, 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 feventhe day, unless 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 morall men so to doe, let all rational men judge. Unless men doe so, they cannot by any account conclude; that the first day of the week, is, or can be a feventhe 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 choice.
The Error of this opinion may also thus appear: God commanded the Israelites to circumcise their male children on the eighth day, Gen. 17. 12. Had they obeyed God's Law, and performed their duty, they would have kept 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 men's 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 Passover on the fourteenth day of the first Month, Exod. 12. Had they eaten it the fifteenth day, whether had they obeyed God's Law, where necessity hindreth not, certainly they had not. Even so it standeth with men's 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 God's Law, if they keep one day in seven, accounting it the equitable 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 practice in this particular, hath neither found, nor fence, 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, Colos. 2. 20, 21, 22, 23.

Again, 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 faith Dr. Prideaux in this point, in the Doctrine of the Sabbath, pag. 24. sec. 6. Our Saviour (faith he) of 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 Lord's day was instituted in the place thereof. Well (faith he) Christ ascended up on high, and left behind him...
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him his Apostles, and what did they? did they not keep the Jewish Sabbath without noise, or scrip-
ple, and gladly teach the people congregated, on the Sabbath days. (* Mat. 12, Mark 2, Luke 6,
soon 5.

Answerable unto this, Dr. White, faith, On the Sabbath, the Apostles, and likewise many successi-
ons of the Apostles, for many ages, at least 300. yeares, kept holf the Saterday of every week, in
some Churches. Yea, Socrates lib. 6, cap. 8. de-
clareth, That some Christians after 400 yeares,
oberved the Sabbath weekly, with the first day of
the weeke.

Mr Perkins faith 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 seems, faith 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 Command-
ment, &c.

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

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
Jews: this truth is confessed by Mr. Ainsworth,
in

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in his Annotations, Exod. 31, 17. As also by
Bally, in the Practice of Piety, pag. 258, 259.
And also by Dods, on the fourth Commandement,
pag. 125, 127.

2. Because it is commanded by a divine and po-
sitive 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 Chris-
tians, Acts 13, 14, 15, 16, 17, 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 Sab-
bath, from polluting of it, Isay 56, 3, 4, 5, 6.

CHAP.
Chap. V.

Several Authors produced, which affirm, the Church changed the Sabbath; and why they did it. 2. Three Reasons given, to manifest when it was done. 3. Answers given to several texts of Scripture, urged to prove the first day of the week, 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 Roman Church laid aside the duty of the seventh day Sabbath, and observed the first day of the week, instead of it.

Of this Socrates gives us notice, lib. 5. chap. 21. Where speaking of Customs, he faith, Though in manner all Christian Churches throughout the whole world, doe celebrate and receive the holy mysteries, 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. Brauborn, in the defence of the Sabbath, (against the ten Ministers, page 481) declares out of the Centuries, Centur. 4. chap. 6. page 477. layeth it down thus. There was no Ecclesiastical, or Church Assemblies at Rome, as there was at other Churches, &c.

3. Iustin Martyr [living in Rome, in the year 150.] Apol. 2. faith, Upon the Sunday, all of us, assemble in the Congregation, &c. See Dr. Hyllyn on the Sabbath, part 2. chap. 1. sect. 6.

4. Athenæus faith, The observation of the Lords day, was taken up by a voluntary usage in the Church, as Dr. Hyllyn in his history on the Sabbath, declareth, part 2. chap. 1. sect. 3. page 3.

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

6. Mr. Calvin [in his Institutions, lib. 3: chap. 8. sect. 33.] faith, The old Fathers, not without the choice of their own, put in place of the Sabbath, the day we call Sunday, &c. And little after exhorteth us, to follow the order, by the Church appointed; &c.

7. Bullinger [in his Book of godly Sermons, page 140.] faith, 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 weke 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 hear the Word of God; they ordained instead of the Sabbath, which was Saturday, 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. Tindal answeer to Dr. Moore, chap. 25. thus, faith, We be Lords over the Sabbath, and may change it to Monday, 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 weeks, 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.

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10. Ursinus on the Catti, part. 3. page 989. faith, The Apostolical 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.] faith, 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 faith. 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 is an holy day, by a perpetuall Ordinance of the Catholique Church. And in pag. 212, he faith. 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 haften, and shall take further occasion, to manifet it by larger Testimonies, that the first day of the weke 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 confess, 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 faith, now the Sabbath began to be rejected, and the Lords day to be set up as the sole Sabbath, without any other. Now (faith 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 (faith he) the Jewish Sabbath was changed into the Lord's 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 their opinions, for, indeed I conceive it was first contrived, yea, and concluded on, inclusively, though not expressed, in the first Nicene Counsell, Anno 316. 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 Lord's day. But this was done by the

The Emperor Constantine his Edict, after the Counsell was dissolved. Ensebius 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 Governors of Provinces in his Roman Empire, that they should forthwith observe the Lord's day, and honour Holy-days, consecutated to the memoriall of Martyrs, and solemnly observe the Feasts of the Church, * Ibid. Chap. 23. Note, I do not say the first day of the week was not obsered 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. 197. faith. The Universall Church, before the decree of any Generall, or Nationall Counsell, made the Sunday, or Lords Day, a weekly Festival. 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 Nicene Counsell, is, because Christians, before
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before that Counsell, were not forbid to observe the seventh day-Sabbath, nor threatened 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 years after the Niceen 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 forementioned Book, pag. 482. Out of Hospine de Origen Fasst. Chap. 9 pag. 27. about this time many other Errors were let a foot; for, Mr. Brabourn in his forementioned Book, pag. 482. faith, 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 Cross to be adored; Invocation of Saints; prayers for the dead; Pilgrimage; Purgatory; single life of Ministers; Monastery, and Monasticall profession, &c. Thus have I shewn the time, or neede 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. Yeit,

Is the Christians Sabbath.

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 darkness, 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 principal places of Scripture produced, and perverted by them: I will briefly weigh and examine, committing it to wise mens consideration, and the Almighty's blessing.

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

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,
picked the ears of Corn on the Sabbath day,
and the Pharisees urged 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 justify them in that
act, as an unlawful 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 show
bread, &c. As also from that, Of the Priest in
the Temple, which brake the Sabbath and were
blameless, Mat. 12, 4, 5. Which words of our
Saviour doe imply, that there had not been 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 blameless.
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 cavils: And withall our Saviour called
them to know, that the Sonne of man is Lord,
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, ei-
ther by his goodness, or greatness, did vouchsafe
a dispensation to his Disciples, to act that which
was in its nature evill, for that he did not; nei-
ther 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 sense, 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 Sab-
bath, in that he only holyly kept it, in his person,
for the perfecting of the Saints imperfect obedience
to it, Rom. 8, 3, 4, chap. 10, 4. Had our Sa-
vior abolished the Law of the Sabbath, he had
diminished from the moral Law, which thing he
did not, Mat. 5, 17. For being man, and cir-
cumcised, he was bound to keep the whole Law,
Gal. 5, 3. In which regard he was a subject to it.

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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 moral Law, in regard, circumcised men were forbid so to doe, Deut. 4. 2. chap. 12. 32. It being so, I affirme, that whatsoever doth teach, or affirme, that Jesus Christ did diminish from the holy law, the decalogue, doe charge our Saviour with sinne, although they deforme 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, John 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 foridden 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 weak and slender ground to bear so weighty a matter: yea, so weak 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.

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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-sabbathians, 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 week, the day of our Saviours Resurrection, and our Saviour honoured them with his presence, Mark 16. 19. Ergo, the Sabbath was changed, &c.

Answer, The inference is not to be proved by Scripture; the premises prove 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 affirm, and that for two Reasons.

The first is, because Saint John faith [chap. 20. 19.] that they assembled together for feare of the Jews; had it been for any other end, doubtfull 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
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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 urged 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 faith, it was after eight days, 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 week is of a Divine Institution, for performance of publicke 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 untō 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 Mysteries 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 publicke 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 days, let every one of you lay apart by himself, &c. Note, not at Church, there is no such word; but at home: And so doth Mr. Tindall, and Tremellius 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 publicke 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. Hylle's 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
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relation to a day of Rest; nor when ever they spake of the first day of the week, they never called it by the name of the Lord’s day, or Sunday; Had these Titles appertain’d to it, doubtless they would not have been slack to have bestow’d them on it.

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

Answ. 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 beggarly Rudi-
ments, Gal. 4. 9. and frustrate the work of Grace in the obervers 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

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that ever the first day of the week was instituted, or commanded, by him, or his Apostles, to be observed, for performance of publique worship. Neither did God, or Christ, ever sanctifie that day to that end, as many doe imagine; nor never instituted, nor commanded his Church to observe it instead 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 sanctifi’d, 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 assemble 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 assemble 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
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any one Congregation did assemble two first days successively, in the Apostles' days; or, that ever it was by them esteemed more holy, or more honourable, than any other of the 6 days. 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 publick Worship, seeing Christians in those days, 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

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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 errour in this particular. Yea, I say, Papists themselves, doe confess, 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, John 4. 1. Isa. 8. 10, and therefore good it is for every one which loveth truth, and hateth errour, to follow the Council of Gracehop (placed at the Beginning of the Bible), Printed Anno 1603.) who
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who faith; Refuse all sense of Scripture, contrary to the First and Second Tables of God's Commandments. Inbrace his Counsell, for it is good, it tendeth to further men in the way of Godliness; 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, Num. 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 faith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father, faith 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 walk 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 Ecclesiastical 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 affirm the same.

13. Dr. Whitgift against Cartwright, page 553. cite the words of Saint Augustine (Ad Romam Paenitentiam). Thus, that the Passion of Christ and his Resurrection [note, that is the first day of the week] and the day of the comming down of the holy Ghost is (faith 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, of Helvetia, 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 observatiun.

15. Out of the Confession of Augsburg, page 493. in their fourth Article, speaking of Traditions about holy dayes, faith, 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 observatiun on the Confession.

16. Dr. White on the Sabbath [page 242.] speaking of the Apostles, faith, Immediately after
after them, it is apparent, the Christian people made the Lords day of every week, an ordinary Feasting. See also page 217, and in page 218, he faith, Constantinian, among many other religious constitutions, he ordained the weekly Sabbath of the Lords day, &c.

17. The translatior of Dr. Predeaux; on the Sabbath; in his Preface, doth affirm, that Dr. Rives, one of the four Professors 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. Hylins faith, The Emperor Constantin 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, faith, Neither did Christ, nor his Apostles, ordain another Sabbath instead of this; as if they had intended, only to shift the day, and to transferre this honour to another time; their doctrine and their practice, are directly contrary to so new a fancy. It is true (faith 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 heare of.

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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 week, 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. affirms, that Calvin, Bullinger, Bucerius Brentius, Chinnitius, Ursinus, and others of the reformed Churches, still affirms, the Church hath power to change the Lords day to some other day. Yea, happy shall the Church be, that worshippeth 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 confecting 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 expressly, or by necessary consequence, seem 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

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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. 16. 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, unless because it was anciently given to it; or else, because men will have something to credit that 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 Anthemis 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.
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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 Saviour's 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 custom 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 God's 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 affirm, to the honour of God, and the advancement of his Holy Law; and for the beating off of all unrighteous, and ungodly interaching 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 God's Law, to the due obedience of it. I affirm,
Every day.

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, Saturday, is the Sabbath which Christians ought to keep holy to the Lord, and to abstain from servile 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 days 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 days Sabbath, but that they have liberty to doe common work thereon. Great is their error herein, the Lord disclose it unto them; for, doubtless, the

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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 moral law, the decalogue. And therefore it cannot be, that where the Apostle faith, 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 found 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 institution in its stead; then there is one holy day left then God in the beginning instituted, and one working day more; a very absurd thing, for any to affirm. Yea, that which followeth thereon is worse: viz. That God is less mercifull to man and beast, since our Saviour suffered death, than 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 toilisome 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
Every day to say, there is no day of rest, is an error.

These men do apprehend, the seventh day-Sabbath figured out to us, faith in Christ, Hebr. 4. 3. because the Apostle faith, We which have believed do enter into rest. From whence they conclude, that when men believe, 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 believe, they are discharged from the duty of observing it, unless it can be proved a ceremoniall precept also; the reason is, because a sign properly, or simply different from a ceremony, and that shall thus appear.

Ceremoniall Sabbaths spoken of, Levit. 23 & Col. 2. 16, 17. Which God gave to the Isralties, 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 Cross: 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. 11. chap. 9. 13. Mat. 24. 29. And in this sense, indeed, the seventh days-Sabbath is a signe, Exod. 31. 17. But not as a signe, in relation to a figurative ceremony.

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 sense, 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 convenience be omitted.

Asw. I doe very well approve of a holy walking every day, both for mortifying of sin, and growth in godliness; and doe heartily desire, there may be a daily progress therein by us all. But I must tell them, the truth is, their holy devotion in the way they intend, doth not discharge them of any duty that God requireth 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 walk holy every day as well as we? If yea, as doubtless they did. But had they omitted
Every day they have been said to have walked holy every day? Oh no, they could not. Even so it standeth with men ever since our Saviour's 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 think 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 days instituted, nor commanded in the Gospel to be a day for performance of publick worship; yet they may find God's ancient Sabbath in the Law, where he commandeth them to keep the seventh day holy unto the Lord, wherein they are not to doe servile work, Exod. 20. Deut. 5. It being so, I desire that we may imploy it in his worship and service, and not after our own ways, either for pleasure, or profit; but that we call the Sabbath a delight, to consecrate it to glorious to the Lord, and honour him, not doing our own ways, nor seeking our own will, nor speaking a vain 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 his care from hearing the Law, his Prayer shall be abominable. Prov. 28. 9.

A Conclusion to the Work.

To relist the duty of the seventh day, Sabbath, which God requireth by the fourth Commandement. Be not of those which say, the Law of God, ten Commandements is not given to the Gentiles: Nor of those which say, Jesus Christ hath abrogated the whole Law: Nor of those which confess, 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 after is heare about the observance 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 God's honour, and thy owne salvation. Therefore know, the duty which thou owwest 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
Every day

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, lest thou be found a fighter against God; and also become like unto the Scribes and Pharisees, spoken of Mat. 23. 13. which shut up the Kingdom 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 Commandments: and of those which have walked in all the Commandments 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 obtain blessing, [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 think they know much of God in the Gospel; and that they observing what Jesus Christ requireth of them by it; they performe what duties ever 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 day-Sabbath, commanded in the first Table of Gods Law: The duties of which

Table, our Saviour in Mat. 22. 37. compriseth into one Commandment, 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. Commandments 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. 6.

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, doubtlesse our obedience to the Commandments of God, is the fruit of true love, John 14. 15. 21. compared with Chb. 10. 30. For thus faith the Apostle, This is the love of God, that we keep his Commandments, 1 John 5. 3. which thing Jesus Christ did, John 15. 10. Yea, and we are to imitate him therein, 1 John 2. 6. Chap. 4. 17. And he that saith in him dwelleth the love of God perfect indeed, 1 John 2. 5. But he that faileth he knoweth God, and keeth not his Commandments, is a liar, 1 John 1. 10. What union and communion there is between 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
Every day, the fruit of the Spirit, Gal. 5. 22. As where the Spirit of the Lord is, there is liberty; 2 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 joined 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 lawless, and disobedient; for the ungodly, and for sinners; for unholy, and profane, &c. 1 Tim. 1. 9. as namely, for Antinomians, and Anti-Sabbatharians, and all Libertines, which will be above Ordinances, which make their boast, they have nothing to do 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 believe it, yet surely they will know it, if they repent not of letting themselves against it, and refuse to conform to the obedience of it, as Jesus Christ in the Gospel 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 sins 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 purchased felicity, by the merit of Jesus Christ, through faith; which hath life without death, peace without trouble, and joy without sorrow; which unspakable blessedness, 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 obtain righteousness by the Gospel, if I walk contrary to the express 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 God's Ten Commandments. But if thou knowest a way to obtain salvation without it, or contrary to it, declare it: But, if this thou cannot do, then conform to all duties commanded by it, and neglect it not, and have no disrespect to any truth in this Subject declared by me, because of any personal failing

* Those opinions are Jewish, which lead men to seek justification by the works of the Law, or, by observing abrogated precepts, or Jewish customs, or traditions of their inventions; none of these I own, as being of God, or from God. But, as for the fourth Commandment, by which God requireth obedience to the seventh day-Sabbath, being one of the ten moral precepts, 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. commandments of that Law.
Every day is not a Sabbath, failing which thou maist perceive in me: But this know, it is in me the manifestation of the word of truth, made known by the Apostle, 1 Cor. i. 27. 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 foolishness of God is wiser than men, and the weaknesse of God is stronger than men, ver. 25. That no flesh may glory in his presence. 

All Praise to God.

The Authors cited in this Treatise.

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Mr. Rever.
Mr. Brabourne.
Dr. Willet.
Dr. White.
Dr. Hylinge.
Mr. Bischo.
The Rheims Annotation.
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 Jews, to the duties therein expressed.

In pages 8, 9, 10. are 12 absurdities, which 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 injoyed 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 of a divine institution.

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

Pages 63, 64. manifesteth, that every day is briefly a Sabbath.

FINIS.