THE TRYAL OF THE TRUTH;

Or rather,
The Law is the Truth.

Psalm CXIX. CXLII.

Wherein are presented to the upright in heart, certain Theoretical Queries, viz. belonging to Study or Contemplation for the true finding out, whether it be necessary to Salvation, that we which profess obedience to the Gospel, should walk in obedience to God's Law, the ten Commandments, Exod. 20? Or whether we may justly refuse to do that which is therein commanded; and do that which is therein forbidden, without sinning against God?

Which Queries particularly and especially tend to make way for the finding out, whether it be our duty to keep holy the seventh day Sabbath, commanded Exod. 20. 8. 9. 10. 11. 12? Or whether the duty of the Sabbath is not required of us who are Gentiles by nature.

Propounded by a Lover of the Truth,

I. O.

Of Age 57 years.

Who desireth that Truth may be preferred in all things above Error, and Virtue above Vice: that Truth may be honoured, and Error rejected.

Let us search and try our ways, and turn unto the Lord. Lament. 3. 40.
For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Matth. 7. 8.

At Amsterdam printed for the Author. 1656.
To the well-meaning and impartial Reader.

Honoured Reader,

The reasons of my intruding the ensuing Queries to publick Consideration, proceed out of an entire aime at the honour of God, and an universal good to all men fearing God, putting them in mind to consider whether the sanctification of the Lord's seventh day Sabbath (the day called Saturday) commanded in the Decalogue or Moral Law, is not a duty necessary to salvation? And this I doe, in regard I know the duty hath been a long time, and yet is neglected both by men wise and unwise, religious as otherwise, some on one opinion, some on another; (not knowing they doe evil) as I shall relate; pass by the names of the dyvers Professors of men, among whom the opinions doe recline, till occasion be given.

1. Some there are, who say, that the Law of God, Exod. 20, is not given to the Gentiles, and therefore they refuse to keep the seventh day Sabbath.

2. Others say, the Law of God is totally abolished by Jesus Christ, and therefore they refuse to keep the seventh day Sabbath.

3. Others say, the whole Law is not abolished, but the fourth Commandment is abrogated by Christ, in that it was only a Ceremonial Precept.

4. Others there are, who say, the Law of God, Exod. 20, is moral and perpetual, and yet many of this sort say, though very absurdly, that the seventh day rest was transferred from the seventh day of the week to the first day of the week by the Resurrection of Jesus Christ on it; so that since that time, the first day of the week is to be kept as the Sabbath in the place of the Sabbath.

5. Others there are, who say, that the seventh day Sabbath was not transferred from the seventh day to the first by Christ but was changed by the Authority of the Church after the death of the Apostles; and on this account they refuse to keep the seventh day Sabbath.

6. Some there are who refuse to keep the Sabbath out of an opinion, that a daily ceasing from sin is the true keeping of the Sabbath.

7. Others say, the Law of God, Exod. 20, is moral, spiritual, and perpetual, and every jot and tittle of it is established by Jesus Christ, and therefore they are as absolutely bound to keep the seventh day Sabbath as they are to keep any precept of that Law, of whose judgmemt I profess my felicity to be; and why all men fearing God are not of the same judgement, I greatly marvel, seeing...
ing they cannot but know, that God hath commanded his chosen people to keep the words of the Law or Covenant for ever, wherein the Sabbath is contained, without adding or diminishing thereof, and without turning either to the right hand or left, whether they be Jews or Gentiles, Deut. 4:13. & 39:9. 11. & 31:12. & 4:9. & 5:3. In a word, I doe beleive that all men are to have the Law of God, Exod. 20. in a high and honourable esteem, and to commit themselves to be taught and governed by it; for the Law is spiritual and eternal, and bindeth the whole man, spirit, soul, and body, the understanding, will, and the affections thereof for ever. Rom. 7: 12. 14. & 5: 19. 1 Cor. 9: 21. Deut. 6: 5. Matt. 22: 37. Luke 16: 17. James 2: 10. 11: 12.

1. Therefore it followeth necessarily (according to my judgement, that wee, and all men are as absolutely, and as unchangeably bound to keep the seventh day Sabbath commanded in the fourth Precept, as we are bound to keep any precept of that Law; and other particular engagements bind me to be of this belief.

2. Because the holy and blessed God made the Sabbath for man indefinably; before there was any distinction between Jew and Gentile, Gen. 2: 2. 3. Mark 2: 27.

3. Because God himselfst kept the seventh day Sabbath, Gen. 2: 2. 3. and thereby gave us an example to rest on the seventh day also, Exod. 20: 11. Eph. 5: 1. 5.


6. The apostles constantly kept the Sabbath, Acts 13: 14. 15. 16. 27. 42. 47. & 6: 13. 14. & 17: 2. And we are to imitate them, 1 Cor. 11: 1. Philip. 3: 17. Heb. 6: 1. Verily it appeareth to me a clear truth, that we Gentiles are to keep the Sabbath as well as the Jews; because God hath made rich and singular promises of grace and glory to us on our keeping of it, Isaiah 66: 6. 7. 8. These, and some other considerations, through grace, have inflamed my heart to beleive, that the Precept of the Sabbath is as truly spiritual and holy as any Precept in that Law, retaining the same authority and binding nature; as ever it had; and therefore ought as truly, and as conscientiously to be kept as any precept of that Law. But few men are yet of this understanding, not because there is any Scripture or found reason that due lead men to beleive otherwise (that I doe know of) but only out of some imaginary persuasion (as already mentioned) that the duty of the Sabbath doth nothing at all concern them; and

and thereon men take libertie to violate the Law of God (which Law they ought with care and conscience to keep. Prov. 3: 1. chap. 7. 1. Eccles. 12: 13. Matt. 22: 37. John 5: 7.) and doe never repent of it: Yea men are so far from repenting of their violating of the Sabbath, that they doe allow and justify themselves, and all men, professing Christ, in the breaking of it, by doing of the things which are expressly forbidden in it, promising salvation to themselves, and preaching and promising it to others; notwithstanding (I dare say) they cannot prove, that God ever hath made any promise of salvation to any who did allow or justify themselves in the transgression of that righteous Law. The consideration of these things, and the discharge of my duty towards God and Man, hath moved me in humble boldness to publish these ensuing Queries, for the true finding out whether it be not necessary for salvation that we should walk in obedience to God's holy Law, Exod. 20. to the end that if it be found necessarie to salvation for us to walk in obedience to God's Law with Gospel performances, that those then who have neglected it to this time, may repent thereof, and for time to come conform themselves to do whatsoever God doth command in it, felt they speak peace to themselves when God hath not said it, and thereby deceive their poor souls: As also that in case it be not found necessary to salvation, we then who professe obedience to the Gospel, should walk in obedience to God's Law (Exod. 20. that wee who doe beleive the keeping of it is necessarie to salvation, may be better informed: for indeed at the present wee do not in the least conceive, that there is any unnecessarie thing commanded in that Law, but one true and just duties to be performed to God and Man in love; which if it be not, and not otherwise, how then we may neglect to doe that which is therein commanded, and doe that which is therein expressly forbidden, and sin not, I would willingly know. And lastly my desire is of thee, that thou wilt read this following discourse deliberately and considerately, and weigh what is said, uprightly, and deal faithfully with God and thy own soul, as I have done between God and my soul towards thee whole salvation he desirith in all sincerity, who remaineth for ever

Thine in the Lord,

James Oockford.
THE TRYAL OF THE TRUTH;  

Or rather,  
The Law is the Truth.  

Psalm CIX. CXLII.  

Wherein are presented from the upright heart, certain Theoretical Queries, viz. belonging to Study or Contemplation for the true finding out, whether it be necessary to Salvation, that we which profess obedience to the Gospel, should walk in obedience to God's Law, the ten Commandments, Exod. 20? Or whether we may justly refuse to doe that which is therein commanded, and doe that which is therein forbidden, without finning against God?  

Query the first.  

Whether there be not a Law in the Letter as well as in Nature given or vouchsafed of God to the Gentiles as well as unto the Jews, to command or require true and righteous duties of them to be performed to God and Man in love? If not,  

Q. 2. How then shall the Gentiles know how to perform true and righteous duties to God and Man in love? Mat. 22:37.39. And  

Q. 3. If there be a Law in the Letter as well as in Nature given or vouchsafed of God unto the Gentiles as well as unto the Jews, wherein God commanded true and righteous duties to be performed to God and Man in love?  

Q. 4. What Law is it, if it be not the Law of the ten Commandments, Exod. 20? And  

Q. 5. If it be the Law of the ten Commandments which God hath given or vouchsafed unto the Gentiles, as he hath given or vouchsafed unto the Jews, whereby he requireth true and righteous duties to be performed to God and Man in love? Then  

Q. 6. Whether that Law be not broken by the Gentiles (after the knowledge of it is come unto them) if the duties therein commanded be not performed to God and Man in love? If not,  

Q. 7. How then can finne be said to be the transgression of the Law? John 3:4. And  

Q. 8. If the Law of God be not Commandments be broken (by the Gentiles, to whom the knowledge of that Law is come) if the duties therein commanded be not performed to God and Man in love? why then do the Gentiles, to whom the knowledge of the Law is come, refuse to conform themselves to do as they are commanded in the fourth precept of that Law? And  

Q. 9. If the Law be not given to the Gentiles, how can they be under the curse of the Law? Galatians 3:23. Seeing where there is no Law, there is no transgression, Rom. 4:15. And how could Christ have redeemed believing Gentiles from the curse of the Law? Galatians 3:13. Seeing sin is not imputed where there is no Law? Rom. 5:13.  

Q. 10. Tell me you Anti-Romans, who make a show of godliness, and deny the power of it, was not the Law made for the lust of the devil and disobedience, for the ungodly and for sinners, for ungodly and profane, for Murthers of Fathers, and for Murthers of Mothers, for Whoremongers, and for them that defile themselves with mankind, for Men-stalkers, for Lovers, for perverted persons, if ye can, or you, any else who are Gentiles by nature commit the like evils, and not violate the Law of God? Exod. 20. 14.  

Q. 11. Tell me you who will not keep the seventh day Sabbath, nor yield your selves to be governed by that holy and righteous Law of God, Exod. 20, on a mis-conceived opinion, that Jesus Christ hath abolished the Law, Is not the Law of God, Exod. 20, the Law of Love? Deut. 6:5. Mat. 22:37.38.39. Hath Jesus Christ commanded love, and hath he indeed abolished the Law of love? Tell me could he abolish the Law of love and not abolished the Law and the Prophets which hang on it? Mat. 22.40. Is there any thing commanded in the Law, Exod. 10, which is contrary to the Law of Nature? Is there anything commanded in that Law, as that the doing of it is destructive to any Gospel-duty? And how can the Law be abolished by Christ, seeing he came to establish it? Luke 16:17. and not destroy it. Mat. 5:17. And if the Law be abolished by Christ, why do his Apostles require Christians to keep it? Rom. 13. 9. Ephes. 6:12. James 1:22.25. & chap. 2:8.9.10.11.12. & chap. 4:7.11. Did they ever command Christians to keep an abolished Law? If the Law be abolished by Christ, how can it rightly be said, that the preaching of faith doth establish it in Rom. 3:31. If the Law (Exod. 20) be abolished by Christ, how then can Christians (or any else) transgress it, seeing it is not imputed where there is no law? Rom. 5:13. Tell me directly, you who lay the Law is abolished, whether you, or any else may worship false Gods, doe levity or common work on the
Q. 12. Whether a spiritual or regenerate man (I mean wilful sinner) through a Gentile by nature, is not as truly bound to do or perform that which is commanded in the spiritual Law, Exod. 20. as the natural or regenerate man is bound to do or perform the natural Law contained in himself? If nay, then,

Q. 13. Why is wilful sinner required to keep the Law? Prov. 1. 7; 7. 11, 12, 13.

Q. 14. If wilful sinner is as truly bound to perform that which is commanded in the spiritual Law, as the natural man is bound to keep the Law remaining in himself, then,

Q. 15. How can wilful sinner without sin neglect or refuse to keep holy the seventh day Sabbath, commanded in the Law, seeing sin is the transgression of the Law, wherein the Sabbath is commanded, James 2. 10. 11. 1 John 3. 4.

Q. 16. Whether there be any thing or things commanded in God's Law, Exod. 20. which is not meet or fit to be performed by Christians? If nay, then,

Q. 17. What thing or things are they? Let them be manifested; and if there be not any unmeet or unfit thing or things commanded in God's Law, Exod. 20. then,

Q. 18. Why should not Christians as truly and as duly keep the Lord's seventh day Sabbath, commanded in the fourth Precept of the first Table of God's Law, Exod. 20. as they are to keep the fourth Precept of the second Table of the same Law?

Q. 19. Whether believing Gentiles are not as truly bound in love to abstain from whatsoever God hath forbidden in the Moral Law, as they are bound in love to do whatsoever God hath commanded in the same Law? If nay, then,

Q. 20. What is there forbidden in the Moral Law that believing Gentiles may do, and not sinner seeing sin is the transgression of the Law, 1 John 3. 4. James 2. 10. 11. And

Q. 21. If Christian Gentiles are as truly bound in love to abstain from whatsoever God hath forbidden in the Moral Law, as they are bound in love to do whatsoever God hath commanded in the same Law,

Q. 22. Why then do we Christian Gentiles so contemnably abstain from doing of servile or common work on the Lord's seventh day Sabbath (the day abnormally called Saturday) as they do, or ought to own their Father and Master, commanded in the fifth precept of the same Law?

Q. 23. Whether the seventh and last day of the week, the day called Saturday, bee not the day which God blessed and sanctified before or above any one of the fix days of the week, to be the day or time for the performance of his publick worship, or is it to the end of the world? If yes,

Q. 24. Why then doe God's chosen people separate the seventh day, as the Sabbath day, on which the world is to end, from all other days of the week, both by their words and their works, and by their solemnity in this day, and by their zeal and concern for the performance of holy and publick worship, according to the will of God? Exod. 16. 29. 30. 31. Deut. 5. 12. 14. And
Q. 33. Whether it be not presumptuous boldness in any man to say the seventeenth and last day of the week, the day called Saturday, is not the Sabbath day, seeing it is to say it to contradict the express Word of God in the fourth Precept of the Moral Law? as also on the other hand, whether it be not superstitition in men to honour the first day of the week with the title of Sabbath or Lords day, seeing it is not to be proved by Scripture, that either of those rites of honour do properly belong to it?

Q. 34. Whether Jesus Christ did not as holy and as uprightly keep or perform the duty of the Sabbath commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 Precepts of the same Law? If may:

Q. 35. Whether Jesus Christ did as holy and as uprightly keep and perform the duty of the Sabbath, commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 Precepts of that Law, and Jesus Christ required his Disciples to follow him? John 12.16. Luke 14.27. Col 2.2. Then.

Q. 36. Whether it be not prophesy our selves to be Christ dissemblers, holy and as uprightly imitate him in keeping holy the seventh day Sabbath, commanded in the fourth Precept of the Moral Law, as we are to follow him in keeping the other nine Precepts of that Law? And whether we may refuse to follow him in the point of the Sabbath, without finning against God, notwithstanding we who faith he abides in him, ought to walk as he walked? 1 John 2.6.

Q. 37. Whether the spiritual children of Abraham that are Gentiles by nature are not as strictly bound in love to keep the Sabbath according to the words expressed in the fourth Precept of the Moral Law, as they are bound in love to keep or perform the duties expressed in the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 Precept of that Law? If may.

Q. 38. When are the spiritual children of Abraham that are Gentiles by nature, as they esteem themselves, and would be esteemed, set up the fourth Precept, wherein the duty of the Sabbath is commanded, with and among the other nine Precepts of that Law in their Churches or meeting-places? And why do Schoolmasters teach it to their Scholars to learn it by heart as they do the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Precept of that Law, if it be not intended that both old and young should as truly and duly keep or perform the duty of the Sabbath, as they are to keep or perform the other nine Precepts of that Law?

Q. 39. If the spiritual children of Abraham (Gentiles by nature) are bound in love to keep the Sabbath, according to the words expressed in Exod. 20, as they are bound in love to keep the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 Precept of the same Law then;

Q. 40. Why do believing Gentiles who profess themselves to be the spiritual children of Abraham, refuse to keep holy the seventh day Sabbath, keeping the whole Law, and yet liable to one point, is guilty of all. Jam. 2.1. 10.11.

Q. 41. Whether we may do or constantly practice anything for which there is not any Word of God that doth either justify or allow us in the doing of it? If yea;

Q. 42. Then what is the thing that we may do or constantly practice without any word of God either to justify or allow us in the doing of it? And

Q. 43. If we may not do or constantly practice anything for which we have not any word of God that doth either justify or allow us in the doing of it, then,

Q. 44. Why do men constantly make it their practice to doe common or worldly work on the Lords seventh day Sabbath, the day called Saturday, seeing there is not any word of God that doth either justify or allow them to doe?

Q. 45. Whether the seventh day Sabbath were given of God to be a Sign, Type, or Figure of our Regeneration or cessation from sinful works in the whole course of our life? If yea, then

Q. 46. I would willingly know of these men, who account themselves to regenerate by their believing Christ, whether they indeed and in truth doe cease from all sinful works in the whole course of their life, and doe live holy and righteousness as God requireth of them? If yea;

Q. 47. Then let these men that so affirm, produce proof for the confirmation of it, that we who do not apprehend that there are any such men, may know it to be: As if the sect men prove, that such a walking doth abolish the duty of the seventh day Sabbath to them, and if it cannot be proved, that men are so regenerated by their faith in Christ, that they rest and cease from all sinful works in the whole course of their life; or that they do not live holy as God commandeth them: how can the sign, type, or figure of the seventh day Sabbath be abolished or made void before the protection of that which was signified by the sign, type, or figure, viz. a resting or cessation from all sinful works in the whole course of our life?

Q. 48. Whether the seventh day Sabbath was given of God to be a sign, type, or figure of the eternal rest? If yea; How then are the words of the Author to the Hebrews to be understood, chap. 3.6.9.10. If and if the seventh day Sabbath was given to be a sign, type, or figure of the eternal rest; then
Q. 39. Whether God at any time did abolish or revoke any sign, type, or figure, before the production of the sign, type, or figure? If ye, then

Q. 40. Let that sign, type, or figure which was either repealed, or abolished before the production of that which was shadowed by it, be made manifest, and let it be proved that the seventh day Sabbath was such a sign, type, or figure. And

Q. 41. If such a thing cannot be done, then why should not the seventh day Sabbath be kept for a sign (according to the will of God, Exod. 31:17) until the production of the thing which the seventh day Sabbath prefigured, to wit, eternal rest in glory?

Q. 42. Whether is it possible for any man to walk holy every day, who doth transgress the Law of God, Exod. 20, on the seventh day Sabbath (to wit, the day called Saturday) by doing common or worldly work on it? If ye;

Q. 43. Then let it be proved that common or servile work may be done by Christ, as on the seventh and last day of the week (where necessity is not) and not transgress the Law of God, Exod. 20. And

Q. 44. If every man ought to walk holy every day, and no man can walk holy every day who transgresseth the Law of God on the seventh day, by doing common or worldly work on it, tell me, were it not better then that every man did that which God commandeth in his holy Law on the seventh day Sabbath, and leave undone that which God forbiddeth, whereby he provoketh him to wrath, and incurseth his curse? Psalm 119:21. Jer. 11:13, except that there be larger Mercies for erring men then we read of, Matt. 7:11 & 19:17.

Q. 45. Whether faith in Christ gives any man acceptance with God to his justification and salvation, who neglects a holy walking before God? If ye; then let it be proved. And

Q. 46. If faith in Christ doth not give any man acceptance with God to his justification and salvation, who neglects a holy walking before God, then I would know, whether it be possible for any man to walk holy before God, who knowingly and well-pleasingly neglects to walk obediently to that which is commanded of God in the fourth Precept of the Decalogue or Moral Law; seeing the transgression of that Law is finnis in the smallest word, letter, or point as it is written by Moses in the Hebrew Text, witnesseth the Scriptures. Exod. 34:27. 28. Deut. 4:13 & 28:14. & 17-26. Mark 5:18. Luke 16:17. James 2:10. 11. And

Q. 47. If it be not finis to transgress the Law by negliging or refusing to doe that which is therein commanded, how then are the last cited Scriptures to be understood and how is finis to be known?

Q. 48. Whether every man is not as truly bound to love the Lord his God with all his heart, and with all his soul, and with all his mind, as he is bound to love his Neighbour as himself? If ye;

Q. 49. Then tell me, can a Christian man love his Neighbour as himself if he refuse to perform any duty of love commanded in the second Table of the Moral Law? If ye; prove it. And

Q. 50. If a man cannot love his neighbour as himself, who refuseth to perform any duty of love commanded in the second Table of the Moral Law, then how can a man love God as he ought, who refuseth to perform the duty of love commanded in the first Table of the Moral Law, seeing Jesus Christ doth more strongly bind and enjoin every Christian man in love to perform the duties of the first Table of the Moral Law to God, then he doth bind or enjoin any Christian man to perform the duties of the second Table of the Moral Law unto his neighbour? Matt. 22:39. And further I say, if the caine flangeth thus, tell me whether; it is not a farre greater, and worste fin in men knowingly and well-pleasingly to leave undone that which God expressly commandeth in the fourth Precept of the first Table, Exod. 20. then it is knowingly and well-pleasingly to doe that which is forbidden in the second Table of the same Law? And

Q. 51. Whether God in the fourth precept of the Law, Exod. 20, 8-11. doth not as truly and as absolutely require us to rest on the seventh day after his example from doing any work therein, as he doth require us to work on his example? If ye;

Q. 52. Whether Gods meaning in that which he commandeth in point of the seventh day Sabbath be contrary unto his words? And

Q. 53. If Gods meaning in the point of the seventh day Sabbath be contrary to his words, tell mee then what his meaning is otherwise or contrary to that which he commandeth in point of the seventh day Sabbath Exod. 20? And

Q. 54. If Gods meaning in point of the Sabbath be contrary to his words, why then should we do not as truly and as duly keep holy the seventh day Sabbath commanded in the fourth Precept of the Moral Law, and not do any work therein after Gods example, as wee are to wonte work satisfying successively from the first days worke of the VVorlds creation after his example? Surely it appeareth to mee, and to other devotee Christians, we are: And that from Genesis 1-2. Exod. 20. 10. 11. compared with Ephes. 5. 1. And how can it be disproved by any word of God I doe not see, nor in the least conceive, because God saith joined the duty of our rest or celiation from worldly work to the seventh day; for the words of the fourth Precept of the Decalogue runne thus: Remember that thou keep holy the Sabbath day; that is the Lord thy God's holly day; in it thou shalt not do any work, thou, nor thy sons, nor thy daughter, thy man-servant, nor thy maid-servant, &c. Lo, here I find, that God hath for ever joined the duty of rest unto the seventh day.
day (the day called Saturday) and therefore as long as the day remaineth, the duty of rest on the seventh day remaineth also, and not only on this reason, but also because Jesus Christ (in Mat. 19:6) taught, "Whereas God hath joined together..." which rule given by our Saviour bindeth not only in matter of works, but in all matters whatsoever, where one duty is joined to another; for the rule is general, and therefore it followeth, that if we keep not an holy rest and Sabbath on the seventh day, we do not only violate the Law of God, Exod. 30, but also the Law of Christ, Matt. 19:6, and therefore surely a great transgression, which ought to be looked to in time; for if a man sin against God, the Judge shall judge him, but if a man sin against God, who shall intercede for him? 1 Sam. 2.5. Verily I do not conclude, nor in the least believe, that men can neglect to doe, to which God commandeth without limiting: And therefore as the cates chandeth, it behoveth every man to prove and examine his own vices and doing, by the word of God, that they may know whether the first day of the week be to be kept or let apart by God command or by men will and appointment contrary to the will of God. And to this end I demand,

Q. 55. Whether the Church (or old Fathers) after the death of the Apostles, did change or translate the seventh days Sabbath to the first day of the week to be set apart for publick worship? If ye say, then, from whom had they authority so to doe? If from God, where doe we read of it? If from man, who gave him authoritie so to doe? And if of the mifiles, how could that be in the way of righteousness, seeing God's Church is ever forbidden to diminish from his word? Deut. 4:2 & 12:33, Ecles. 3:14, Prov. 30:6, 31:3, 35. And

Q. 56. If the Church or the old Fathers did not change or translate the seventh days Sabbath to the first day of the week, why doe the Calvinists, Bullinger, Fruch, Tindal, Dr. Woffles, or others, say they changed it from the seventh day to the first day? Some of these Authors do also give reasons why they changed it; but for brevitys sake I will omit to lay down the words of these Authors, yet I think good to recite the words of Mr. Brevedwood, and the Annotations of the Collidge of Rhemes on Apoc. 1.10. in the words are these: "The Apostles and faithful abrogated the Sabbath, which was the seventh day, and made holy day for the next day following, being the Creation. And without all Scripture or commandment of Christ, that we read of (yes which is more) not only..."
...the Church changed the Sabbath, or abolished it, and transferred the time of the celebration of it to the first day of the week, and the time when they did it, or were about it, is likewise in the 37th, 38th, 39th, 40th, 41st, and 42nd pages of my Book, intituled, The Difficulties of the Fourth Commandment disowned by Popery, &c.

...years after their decease, and further to manifest that the Church changed the Sabbath, or abolished it, and transferred the time of the celebration of it to the first day of the week, hear what Mr. Breviwood faileth in his Treatise of the Sabbath, in answer to Mr. Byfield, where he affirmeth an objection touching the abolishing of the Sabbath, and the celebration of it transferred to the first day of the week. Translated, faith he, by whom? The Scripture to know to be sufficient, it contained all the Commandments of God, whatever of things to be done, or to be avoided, or to be believed; let me hear either one precept, one Word of God of the Old Testament commanding it to be translated: I say, one Word of any of the Apostles, intimating that by Christ's commandment it was translated: It is certain there is none. Therefore it is evident, that the solemnity of the Lord's day was not established, but divine, not by any commandment of God, and consequently to work on that day is certainly no breach of any divine Commandment. Hence, then (faith he) the first day of the week, gained the celebration and solemnity to become the Sabbath of Christians? by the constitution of the Church, and only by that, yet of that most ancient Church I confess, that next followed the ascension of our Saviour; but all this is but just humorous the decree of Men, which must not equal it self with God's commandments, &c. And in pag. 43, 44, he faileth, that the Church ordained a solemn festivity of Christians to be celebrated that day to the honour of God, and in them the invocation of his holy name, &c. It is out of question all Antiquities afford plentifully remembrance of it. And thus fare Mr. Breviwood.

Now to speak a few words to those who say the Sabbath is abolished by Christ, and the first day instituted in its stead. Can it be truly said that the Decalogue is a Moral Law, when the fourth Precept is an abolished Ceremonie, or part of it? Is some of that Law to be kept by Christians, and not all of it? How is such a thing to be proved? Did God ever give a Ceremonial Precept with the voice of his mouth, with thundering, lightning, and the voice of a trumpet? Can it be proved that God did institute a Ceremonial Precept in a table of stone? Are not the ten Commandements the Law which Jesus Christ and his Apostles established for Christians to keep to the end of the world? If not; what Law is it they established? And if it be the Law which they established, were they in possession of that Law, which hath more words in it, then there is in some other seven Commandements of that Law? Do not you, who profess your selves to be the Ministers of Christ, deceive your selves and others, who teach your Heirs, that they are to keep the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, and 10th Commandments, and not the fourth? Was there ever such a thing taught by Jesus Christ and his Apostles? Did not they as truly and as truly keep the fourth Precept as they did the other nine? Do you say, And did not they require all Christians to follow them therein as well as in other duties of piety and charity? If any; then prove to the contrary. Can you follow them, and not keep the seventh day of Sabbath? Can you break the Sabbath and not transgress the Law? Oh take heed to your selves, deceive not your selves: I fear all of you are blind leaders of the blind, which if you are, you know your portion, Matt. 23:15, 16, if you repent not; but I define your conversion and salvation with my whole heart. And therefore consider, I beseech you, who keep the first day of the week for a Sabbath, or a day of publick worship, out of an opinion that Christ hath so ordained it, did God ever say that Jesus Christ should abolish the seventh day of Sabbath, or that it should become a working day? Can it be proved that the Law of the Sabbath which commanded an abstinence from worldly work precisely on the seventh day to the death of Christ, that God by the same Law, ever since the death of Christ hath bound the Church of Christ to abstain from doing any work on the first day of the week, the day called Sunday, or Lords-day, or Sabbath-day? Now if it cannot be shown that God hath thus done, nor yet be proved that God did ever blest and sanctified the first day of the week to be kept of all men, as the day or time of their publick worship, or before, or above any one day of the week, nor yet proved to have done anything by the Lord's seventh day of Sabbath, so that the day in the place of the Sabbath; yea, or what warrant there is there to be produced that we keep or set apart the first day of the week for a Sabbath in the place of the Sabbath; yea, or what warrant there is there for men to work, turncyle, bake, roast, and boyle on the Lords seventh day of Sabbath, to the end they may have the day following in honour and high esteem above any other day, when there is no warrant nor example to be found in the book of God neither for the one nor for the other. I know many do think that the Apostles and Disciples of Christ did constantly keep, or set apart the first day of the week for a day of God's worship, but whereby do they prove it. Surely there is no word of God in any of the Evangelists or Apostles epistles to do it: No nor to prove that every one of the Apostles or Disciples did observe one and another, one and another, the first day of the week for worship God on or in the place of the seventh day of Sabbath; that were not more for instruction then for any warrant in the word of God. I suppose some ordinary Christians would be ashamed to do it; and yet on the other hand I know this, that there are many who have the first day of the week in high esteem, that they account the keeping of it a part of their divine worship; but doth God or Jesus Christ, or any of his Apostles command that worship for both either...
uther of them command men to set apart the first day of the weeks to be a day for worship: If ye: where do we read of it? and what law of Christ or word of God doe men transfegre whom doe worldly or common work on it, and doe refuse to set it apart for a day of worship, I would willingly know? Can it be truly thought, that if the first day of the week ought to have been kept by a divine institution in place of the Sabbath, but Paul would have known it, and had he known it, would he, think you, have kept the Sabbath with and among the Gentiles, and not have kept the first day of the week, nor acquaint them that the day of worship was changed from the seventh day to the first day by Christ, having opportunity and for occasion given him, when he preached unto them on the Sabbath days? Acts 13:14, 15-43, 44. & 16:13? Can it be thought that after Paul had preached to them on one Sabbath day, and they defiled him to preach the same things to them the Sabbath following? Acts 13:42. he would have fulfilled their request, and not rather have said unto them, the Sabbath day is abolished, and the first day of the week is ordained and commanded by Christ to be kept in its stead, and therefore come to morrow; and I will preach to you the same things which I have preached to you now, the Sabbath being changed? Or else would not the ough that you have said unto them, to morrow is our Sabbath day, Lord's day, or day of worship: we are to keep the first day of the week, as Christ our Law-giver hath commanded, and not the seventh, had such a thing been done by Christ, but nothing of this: or of any thing like it, was replied to them by Paul (that we read of) but he fulfilled their desire, and preached unto them the next Sabbath day, yet almost the whole city came together to hear the word of God. ver. 42-44. In a word, we do not read that Paul, or any one of the Apostles did keep or set apart any three first days of the week successively with any one congregation while they were resident with them, for performance of public worship: neither do we read that they did ordain or command any congregation to keep the first day of the week for a day of worship after their decease; yet I know men do sometimes produce 1 Cor. 16:1, 2, to prove such a thing to be done by Paul, but there is not one word in those Texts to prove that the Apostles had any such meaning:

It is well known that Paul did constantly keep the Sabbath day, and did usually preach unto the Gentiles on it as well as unto the Jews, Acts 13:14, 43-44. & 16:1-13. Even so it was his care that it should be kept by all Christian congregations after his decease, as it doth appear in chap. 3:17. & 4:9. to the Philippians, and to the Corinthians, 1 Cor. 11:1. as also by that of his charge to Timothy, 2 Tim. 3:5. and therefore little reason is there for any to say the Sabbath is abolished, and a new Sabbath is placed in its stead, whereof there is not any mention made in any part of the word of God. And lastly, I say, let no man think that it doth offend me, that men professing Christ do worship God on the first day of the week, barely considering it the first day of the week, for that I do not, but should rather like it well if God were worshipped every day, in public assembly (if it might bee with convenience) as it was in the Apostles time, Acts 2:46. & 5:12. Luke 24:53. but the thing I dislike is, that men doe contrary to the Law of God in point of the Sabbath, Exod. 20. in that they set apart the first day of the week, in place of the seventh, and therein doe work, when God commanded them to rest. Surely for men thus to do, I deeme it much displeasing to God, and therefore ought to be shunned by all those who desire to worship God acceptably; but if there be some who out of a conceived opinion doe set apart the first day of the week, in devotion to God, and that within they do holy and religiously keep the seventh day Sabbath in obedience to the Law of God (as some Christians did in some space of time after the death of the Apostles in the year 404. as the History of the Church reporteth. Socinus, lib.6. chap.8. I like it well, and do believe it would be well-pleasing to God, it being done by those who worship God according to his will (without any superstitious end) whose honour in all things and above all things is to be preferred, and therefore let us seek to glorify God in our foules and in our bodies, if we expect to have acceptance with him. To be whom all honour, praise, and thanksgiving ascribed by all men, now and for evermore. Amen.

FINIS.