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A
TREATISE
OF THE
SABBATH
AND THE
LORDS-DAY.



Distinguished into four parts.



WHEREIN IS DECLARED BOTH THE
Nature, Originall, and Observacion, as well of the one
under the Old, as of the other under the New Testament.

WRITTEN IN FRENCH BY DAVID PRIMEROS
Batchelour in Divinitie in the Vniversity of Oxford,
and Minister of the Gospell in the Protestant
Church of Reven.

Englised out of his French Manuscript by his Father G. P. D. D.



LONDON,
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THE
TRANSLATOR
TO THE
READER.

HWrote to my Sonne, Preacher of the Gospel at Roven, desiring him to set downe in a paper (distinctly and clearly) his opinion concerning the Sabbath, with the confirmation thereof by such arguments which hee should thinke most pregnant, and a solide refutation of the contrary arguments; which he did accordingly, but in the French Tongue, as writing onely out of a duri-
full affection to condescend to my desire, not thinking, and far lesse desiring it should be Englished and made publike here: Neither had I any such intention, as being most unwilling that he, who is a stranger to this nation, although not a stranger to the Church, should goe formost to breake this yce. And therefore I kept it.

To the Reader.

by me three yeeres, till being advertised that others were gone before, and their Bookes were on the Presse, and finding no man that would or could translate it into our Tongue, and take the wearisome paines to place the additions (which he sent me at divers times afterwards) in their roomes: I undertooke this labour my selfe, hoping that things being compared with things, cause with cause, reasons with reasons, and the contrary arguments, which are to be found in so many bookes, for and against the morality of a seventh day of a weekly Sabbath, being examined and conferred one by another, the Christian, charitable, and judicious Readers shall be stirred up, after they have proved all things, to hold fast that which is good, without imparing any thing of that religious service which they owe and yeeld publikely in the Church, and privately at home with their families to the Lord their God, who needs not the errours of men (though never so specious) for the upholding of his service. If in this end of my translation I have done any thing amisse, I say with

David, Let the righteous smite me, it shall be a kindnes, and let him reprove me, it shall be an excellent oile, w^{ch} shall not breake mine head. In the meane while, let all Christians, according to the exhortation of the Apostle, put off anger, wrath, malice, and put on charity, which is the bond of perfection

1 Theff.
5.21.

Psal. 141.
v.5.

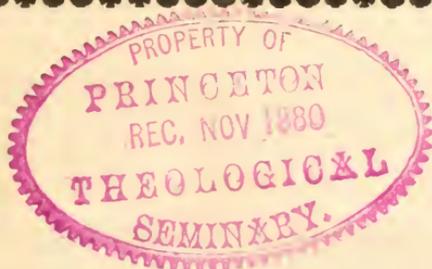
Col. 3. v.
8.14.

To the Reader.

tion, *and so* walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keepe the unity of the Spirit in the bond of peace; *that* living in peace, the God of love and peace may be with us, *and live in us for ever and ever.* Amen.

Ephes. 4.
v. 1, 2, 3.

2 Cor. 13.
v. 11.



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THE PREFACE.

The state of the Question.

1. *All men are bound to serve God every day privately, in some measure, according to his word.*
2. *They are also bound to serve him publikely, and to have a day stinted for his publik service.*
3. *There is among godly and learned Christians a great controversie about the Originall, Nature, and Observations of that day.*
4. *Some hold the sanctification and observation of one of the seven dayes of the weeke to be morall, and therefore of perpetuall necessity, since the beginning unto the end of the world.*
5. *Others maintaine, that the stinting of a day for Gods publike service, is a point of order, and of Ecclesiasticall government, depending wholly on institution.*
6. *This Treatise made for the defence of this last opinion, is divided into foure parts.*

ALl men are obliged to honour and serve God all the dayes of their life, by the heedfull practice of all the exercises of religion and godlinesse, which hee hath prescribed in his holy word. Neither ought they to let any day slip without the employment of some time, and the carefull applying of themselves in some competent measure to that duty, that thereby they may thrive in the knowledge of truth which is af-

The Preface.

ter godlinesse, and increase in sanctification, without which no man shall see the Lord. Neverthelesse, seeing God hath ordained, that man in the sweat of his face shall eat his bread, and live by the labour of his owne hands, *Gen. 3. v. 19.* that this transitory and dying life is besieged with so numerous an hoste of difficulties, that it cannot be guarded without many necessary imployments returning every day, that the labour whereunto all men are tied, will scarcely suffer them to take their breath, they cannot, for the most part, apply themselves to the necessary actions of Gods service, with such care, vigilancie, attention, and continuance, as is requisite.

2 These ordinary paines of temporall callings are a far greater impeachment to the publike and solemne service that the faithfull are bound to render joyntly to God in their publike meetings. For the King of heaven is not satisfied with their private devotions in their closets severally, or together with their families at home: but will have them also to doe unto him full and absolute homage abroad, confessing him to be their Creator, Redeemer, and perpetuall Benefactor, calling upon his holy name, and setting forth his praise in their congregations, and religious assemblies. Now the dayes of man are a warfare upon earth, and his dayes are like the dayes of an hireling, and the life of the faithfull is intangled and diverted with so many necessary and toilesome affaires, that it is very difficult unto them, to have such holy and religious meetings every day; yea, in many places it is impossible. Therefore it is altogether necessary, that a day be chosen and picked out from amongst a number of other dayes, and peculiarly appointed, that in it, as often as it returneth, all persons, setting aside the care of all temporall and worldly affaires, and daily imployments,

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ments, may extraordinarily set themselves with one accord to serve God publikely in the assemblies appointed for that end, and that each person may, on that day, serve him apart, before and after the publike service, with such a regard and assiduity, that it goe beyond the ordinarie devotion of every day. No body amongst true Christians which take to heart the honour, glory and service of God, will make a controversie of this. Neither is this the subject of the controversie which is canvassed and sifted on both sides with great earnestnesse, yea with too great eagerneffe between many Christians, which are learned, godly, and consenting in the profession of the same doctrine and truth of the Gospel of peace.

Their variance and disagreement is about the nature, beginning, and particular observation of the day which is separated from all other dayes, that it may be especially applied to Gods service; to wit, 1. If it be a thing of naturall justice, of perpetuall necessity, and whereunto all are tied by a morall commandement appertaining to the New as well as to the Old Testament, that of seven daies of the weeke one be kept for the end aforesaid. 2. If before the Law was given by *Moses* to the people of Israel, yea if from the beginning of the world God himselve made the particular designation of this day, setting it apart for his service, and commanding to *Adam*, and to all his posterity, the hallowing and keeping of it. 3. If under the New Testament there be a divine ordinance of such a day of rest, as well as there was under the Old Testament. 4. And if by Gods command the consciences of faithfull Christians are under the Gospell as much obliged to hallow it, as the Iewes were under the Law, and for the better, and more religious sanctification thereof, to abstaine from all outward workes, which are
lawfull

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lawfull and are practised on other daies, lest they should transgresse that divine Commandement, and so sinne against religion and conscience.

These are the maine points which some learned Divines, and godly Christians instructed by them demurre upon. 1. Some of them deeme, that the keeping of one of the seven dayes of the weeke is a morall and naturall duty, that God himselfe sanctified it for his service by an expresse and perpetuall Commandement, that so it was from the beginning, so it is still, and shall never be otherwise till the end of the world. 2. That before sin came into the world, as soone as *Adam* was created, God prescribed unto him and to *Eve* our first parents, and in them to all men which were in their loynes, and were to come out of them, the hallowing of one day of the weeke, which was the seventh day. 3. That he reiterated and renewed this Commandement in the fourth precept of the morall Law, which he gave in Horeb to the people of Israel, and hath bound all Christians under the New Testament to hallow and keepe it religiously, because it is of the same nature with the rest of the Commandements of the Decalogue, which are all morall. 4. That for this cause our Lord and Saviour Iesus Christ, and his blessed Apostles have ordained and prescribed it unto them; And so all men have beene, all men are, all men shall in all times be tied to the religious observation thereof by the necessity of a divine and morall Commandement. 5. That we are bound in conscience by the binding power of this Commandement, to refraine alwayes on this seventh day of Sabbath or of rest, from all earthly workes used on the other dayes of the weeke. 6. This onely they acknowledge, that the particular observation of one constant day amongst these seven, as of
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the first or of the last of seven, is not morall, nor of a like obligation under the Old, and under the New Testament; that it is onely a point of order, and of ecclesiasticall government, which God did otherwise order and fettle under the Old, than he hath done under the New Testament: That under the Old Testament, from the creation of the world, till the coming of Christ, he ordained the observation of the last day of the weeke, in remembrance that he created the world in six dayes; and rested on the seventh or last day from all the works that he had made: whereas he hath ordained, that under the New Testament, the first day of the weeke shall be religiously solemnized, in remembrance that on that day our Lord Iesus Christ rose from death to life, and by the exceeding greatnesse of the power of his glorious resurrection hath performed the worke of the second creation, which is the redemption of the world, from the slavery of the devill, the power of the Law, the bondage of sinne; And therefore it behooveth the first worke of the Creation to yeeld to this worke the prerogative of excellencie of nature, as likewise of the possession which it had till then of the solemne day of rest. That for this cause so important and peremptory the day of Gods service was to bee changed and removed from the last day of the weeke, wherein was finished the first Creation, unto the first day wherein the second was fully accomplished by our Lord Iesus Christ, who hath himselfe appointed this alteration.

Others doe hold, that verily it is a duty naturall, morall, and perpetuall, to serve God publicly; 1. That all men are obliged unto it; and bound to meet together in the Church for that purpose. 2. That being there, they ought to give their mindes to the exercises of religion

gion with a more particular earnestnes, & diligence, than they are able to do every day at home, or abroad. 3. That they must have a set day purposely stinted for the fulfilling of a duty so religious, so necessary, and so fruitfull. 4. But that such a day must be one of seven, or of another number, & which in order of that nūber, they deny to be a morall point, & to have in it any naturall necessity. For their tenet is, that it is a thing of order, & of Ecclesiastical government, depending intirely of institution. 5. That indeed under the Law, which God gave by *Moses* to the children of Israel, this holy and most perfect Law-giver, amongst other points whereby he directed the Ecclesiastical order and Church-government which that people was to be ruled by, instituted and commanded the consecrating of a severall day for his service, even of one of seven, and of the last of those seven which he had rested on from all his works, & a most strict & precise forbearance of all worldly works on that day. 6. But appeareth not at all, that God gave any commandement to *Adam*, either before or after his fall, binding him or his progenie to the keeping of any day whatsoever, as to a thing morall and necessarie, neither is there any trace of such a Commandement to be found, till the comming of the Israelites to the wildernesse, for till then God had left it free. 7. That under the New Testament one day of seven is kept, to wit, the first day of the weeke, wherein our Lord Iesus Christ rose from the dead; But not for any morall necessity tying all men to observe one day of the weeke; Nay, not for any expresse Commandement which God the onely Law-giver hath given by Iesus Christ, or his Apostles, to keepe such a day, and namely the first; but through an usage which hath beene introduced and conserved in the Christian Church since her first beginnings

nings, till this present time. 8. That therefore this observation is simply of Ecclesiasticall order, and that a cessation from ordinary workes on this day, is more particularly requisite than in another day of the weeke, seeing the Church hath appointed and set it apart for Gods publike service: Yea, that an universall refraining from all these workes, to the intent that the whole day bee without disturbance bestowed on Gods service, is good and laudable. 9. Yet this is not in such sort necessary, as if it were a sin against religion and conscience to a Christian, after divine service finished in the Church, to apply himselfe to outward actions belonging to the lawfull and honest commodities and pleasures of this decaying and troublesome life, when they doe it with Christian wisdom, which must be the guide of all our actions, leading us so warily, that wee transgresse not the wholesome lawes of the state, or of the Church wherein we live, and that we shunne all partialities and cause of schisme, which is the bane of the Church, dismembriing, and tearing in factious pieces the mysticall body of our Lord Iesus Christ, which the true doctrine of faith had preserved from the poison of mortall heresie.

Of these two foresaid opinions, the last, to my judgement, is the truest, and hath more solid and cleare reasons than the first, as shall bee seene by the canvassing and sifting out of the reasons that are broached on both sides. Which to doe more distinctly and clearely, I will divide this Treatise into foure parts: In the first I shall endeavour to prove, that the institution and observation of a seventh day of Sabbath, is not morall, that it began not with the beginning of the world, that it had no existence till the people of Israel were brought from *Ægypt* to the wilderness, and was not known in any part of the universall

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universall world till then, and that the Commandement whereby it was confirmed in Horeb, obligeth not under the New Testament. In the second, I shall answer all the reasons that I have found alleaged for the contrary opinion. In the third, I shall discourse of the appointing of Sunday for Gods service, and shew whence, in greatest likehesse of truth, it taketh its beginning and establishment in the Christian Church. In the last, I will declare what was the cessation of workes enjoyned in the Sabbath day under the Old Testament, and how farre wee are obliged unto it under the New Testament. For these are the principall points that Christians jarre and differ about in this matter of the Sabbath.



Perlegi hunc Tractatum, cuius Titulus est [A Treatise of the Sabbath and the Lords-day] & nihil reperio sanæ doctrinæ, aut bonis moribus contrarium, quo minus cum utilitate publica imprimatur; ita tamen ut si non intra septem menses proxime sequentes typis mandetur, hæc licentia sit omnino irrita.

Ex *Ædibus Lambethanis*

Januar. 5. 1635.

GUIL. BRAY. R. in Christo Patri D.
Arch. Cant. Capel. Domeſt.



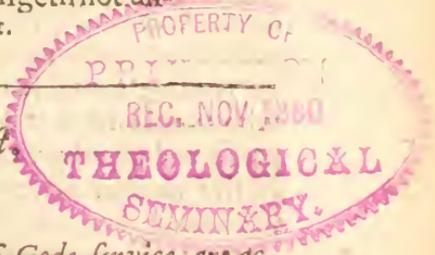
THE



THE FIRST PART

wherein it is proved that the *Ordinance* and observation of a Seventh-Day of Sabbath, is not morall, hath not its beginning since the beginning of the *World*, and obligeth not under the New Testament.

CHAPTER First. REASON I.



1. *First Reason.* The times and places of Gods service, are accidentall circumstances, and have no morall equity in them, but depend on a particular institution.
2. GOD tooke occasion of his resting on the Seventh day to institute that day.
3. Confession of some that are of the contrary opinion.



To establish the second of these two opinions afore mentioned, and to refute the first, whereby the observation of one day of rest in the weeke is affirmed to be a morall duty, I say *First*, that the nature of the thing called in question is repugnant to this opinion. For it is a thing evident of it selfe, that as the places, even so the times of Gods service are accidentall circumstances, which have no foundation in any naturall and essentiall

essentiall justice and equitie, nor any necessity inherent in them, but depend absolutely on the ordinance of God, or of men. What hath in it one day of seven, more than one of a greater or lesser number, wherefore we should affirme, that the observation of that day, rather than of another day, is a morall duty, appertaining, yea necessary to whole mankind, that thereby it may attaine unto the end for which man was created, therefore it hath an obligatory power over all nations in all ages, which maybee demonstrated and shewed perspicuously by naturall reasons, as some have too hardily pronounced, but without any evidence produced, saving their simple word, which to men that have eyes in their heads, and scorne to be *Pythagoras* Disciples is no good payment.

2 It was the Creation of the world in sixe dayes, and Gods rest on the seventh day, that was to God the occasion of the appointing of the seventh day, for his service: Now who can shew in that wonderfull worke of the Creation in sixe dayes, and in Gods rest on the seventh day the least appearance of morality? As there appeareth no such thing unto us, so no other reason of this dispensation is made manifest unto us, saving the good pleasure of **G O D**, who would have it so. For who can conceive, and farre lesse expresse and shew by words, any essentiall justice in the observation of this number of dayes that God pitched upon for the framing of his workes, and his resting from them?

3 Some of them against whom I have undertaken this brotherly disputation, have acknowledged and said, that we observe not one day of seven under the New Testament, as a part of *Gods* service, but only as the time thereof, which sheweth that it is not a morall thing. For if it were, it should bee essentially a part of Gods service, as is universally whatsoever is morall. Under the Old Testament it made a part of Gods service, not of the morall, but of the ceremoniall and typike service, established then in the infancy of the Church, and which was not to continue but during that time, as we shall see hereafter.



CHAPTER Second.

REASON 2.

1. *Second Reason. Adam knew not the Sabbath by naturall light, therefore it was not morall.*
2. *Reply by a distinction of morall things, in those that are naturall or positive.*
3. *First answer, all morall things are naturally just.*
4. *Second answer, all morall things are perpetuall, which morall are not.*

SEcondly, if the keeping of a seventh day were a morall duty, our first Father *Adam*, by that light of nature which **GOD** put in his minde when he created him, would have knowne it, as well as he knew all other things which in themselves are good and necessary. But he neither had, nor should have had any knowledge thereof, if God had not injoynd it unto him by a particular commandement, as those which maintaine the morality of the Sabbath doe avouch, pretending that such a command was given him for that end, which we shall ponder and discusse in time and place. In the meane while of this it followeth manifestly, that the observation of a seventh day, is a thing depending meerely of institution and ecclesiasticall regiment, and that in the decalogue the fourth Commandement, in as farre as it injoyndeth a seventh day, is not of the same nature with the rest: For if it were, God had observed the same course towards *Adam* for that commandement, as hee did for all the rest, and for all the rest as for that, which neverthelesse he did not: For he ingraved the substance and tenor of all the other Commandements in *Adams* heart, and made him to know them naturally, without any instruction by word of mouth, whereof he had no need. But he wrote not in his heart the knowledge of the fourth Commandement, seeing, as they say, he declared it unto

them by audible words resounding in his eares, that he might know it: whence it followeth, that all the rest are morall, but of this we shall have occasion to discourse more largely in the first Chapter of the second part of this Treatise.

2 Of those that defend the morality of one Sabbath day in the weeke, some seeke to decline the weight and edge of the foresaid arguments by a frivolous distinction, saying, that morall things are of two sorts, the one that are founded in the Law of nature, and therefore oblige all men naturally: The others that are of a positive Law, depend on institution, and notwithstanding are parts of the morall Law, of a perpetuall necessity, and of an immutable right, as well as all other morall precepts are; that the morall Law, as it is morall, is of farre greater extension then is the Law of nature, and that the Sabbath is morall in this last sort.

3 But *first*, they speake against the ordinary sence and custome of all men, who by the word *morall* understand that which is naturally and universally just, that is, which reason when it is not misled, and the inward Law of nature dictateth by common principles of honesty, or ought to dictate to all men, of it selfe, without any outward Vsher: This Law all men take for the Law of nature, and reciprocally they take the Law of nature for this Law: which is proved by the ordinary and common distinction that all Divines make betweene the morall, ceremoniall, and judiciall Lawes, which in former times God gave to the Iewes, in which distinction they referre to the last kinde of lawes all the positive ordinances, which pertained to the ecclesiasticall or civill government, and to the first, the ordinances and rules of the Law of nature, wherof these others were circumstantiall appendices and determinations. Nay *morall* signifieth onely the duties of essentiall godlinesse and righteoufnesse, in things belonging naturally to good and holy manners, towards GOD, or towards man, whether in doing good, or departing from evill, and not all things that may be usefull, and in some sort may bee referred to the rules of good behaviour. Otherwise things ceremoniall and judiciall, as such, should not bee distinguished from morall things, for these also have an usefull reference to the foresaid duties of good and godly behaviour. And therefore if the ordinance of the Sabbath, although avouched to bee a positive Law, is notwithstanding called morall, it shall bee, in one and the same respect, both morall and ceremoniall, and all other

ther ceremonies may after the same manner challenge the name of Moralities, which is absurd.

Secondly, after they have confessed the *Sabbath* to be a part of the positive Law, grounded only on the order and discipline that GOD was pleased to establish, they broach an affirmation without ground and without reason, when they say therewith, that it is of an immutable right, and carrieth with it a perpetuall obligation. For where and from whence is there any evidence of this? doth this right belong to all things that are of the positive Law? Their condition and nature giveth it unto them? Will any Divine, any Lawgiver, any Logician make of this a probleme, and hold for the affirmative? Away with Sophistry and captious dealing. It must be the revealed will of God that matcheth positive with naturall Lawes, and marketh them with the silver stampe of immutability. Now if GOD hath not communicated this dignity with any positive Law ordained by him from the beginning of the world till this day, what appearance is there, that he hath given it, as it were by birth-right, to the Sabbath? Have they to underprop this their assertion any cleere and evident testimony brought from the unreproucheable truth of holy Scripture? For we make no account of any mans bare affirmation. But the whole drift of the discourse following shall shew more and more, God willing, how short they come of their promises, and of the But and Blank they aime at.

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CHAPTER *third.*

REASON 3.

1. *The Pagans never knew, neither by Nature, nor by Tradition, the necessity of the keeping of a Seventh day of Sabbath.*
2. *Yet they knew all morall duties commanded in the first and second Table of the morall Law.*
3. *They knew also, that God is to be served publikely, and that a part of his service consisted in the offering of Sacrifices.*
4. *They knew likewise by naturall light, that some dayes are to be appointed for his service, and are blamed for the transgression of all other Commandements that are morall, &c.*
5. *But are never blamed for the inobservance of one day of Seven.*
6. *Nay they did laugh to scorne the Iewish Sabbath.*
7. *Answer to an objection taken out of Philo against the fore-said affirmation.*
8. *To another from IOSEPHUS.*
9. *As also to other passages of diverse Authors, Pagans, Iewes, and Christians, which serve to overthrow it.*
10. *The Pagans did never keepe regularly, for their publike devotions, any other Seventh day of the weeke.*
11. *Yea are never reproved for any such omission.*
12. *Reply to this answer.*
13. *First answer to the said reply.*
14. *Second answer unto it.*

MY third argument shall be taken from this, that the *Gen- tiles* never knew by naturall light, nor also by tradition come unto them from hand to hand by the care of their fore-Fathers, the necessity of the keeping of the Seventh day of the weeke, and never practised any such day. Surely if it were a morality, and a point of the Law of Nature, or if GOD had prescribed it by a particular Commandement to *Adam*, willing him

him to sanctifie it particularly, and to celebrate in it the remembrance of his workes and rest, hee had done it purposely, that *Adam* should instruct his off-spring to the like, seeing there was a like reason for them and for him. Yea all his progeny and successors, in whom abideth still the Law of Nature, although darkened with sinne, had knowne in some sort by the residue of the light of Nature glittering in them, that they were bound to keepe a Seventh Day. At least the notice of this Commandement, which is pretended to have beene given to their first Father from the beginning, should have come to them by Tradition successively from the Fathers to the Children till their dayes. For we see that all the *Gentiles* by the light of Nature, and by Tradition, have had some knowledge of all things that in themselves are good and lawfull, and of all morall precepts.

They have knowne, that one true and onely GOD is to be worshipped in spirit and in truth, and not in materiall idols: That His Name ought to bee hallowed, and great heed is to bee had, that it bee not prophaned: That respect and honour is to bee yeilded to Fathers, to Mothers, and to all Superiours: That murther, adultery, lechery, theft, false witnessse, covetousnesse of things belonging to another, are vices condemnable, and worthy to bee censured. We finde a great deale of good precepts and excellent documents in the Lawes and writings of *Paynims* pertaining to these points. And they all may be confirmed by naturall reason. Therefore the Apostle speaking of Infidels in his Epistle to the Romanes, *Romanes 2. verse 14, 15.* saith, *That they doe by nature the things contained in the Law, shew the worke of the Law written in their hearts, and are a Law unto themselves.* If they have sinned against these points, as undoubtedly they have most horribly many wayes, as the same Apostle sheweth in the first Chapter of the said Epistle, they have by such hainous and monstrous sinnes fought against their owne knowledge, and detained in unrighteousnesse the truth which GOD had imprinted in their mindes, and whereof they were not ignorant, *Romanes 1. 18.* Whereupon God thunders fearefull threats upon their unrighteous heads, which in all ages have beene accompanied with terrible thunder bolts of exemplary judgment.

Moreover, in things concerning Gods outward and publike service, they have knowne, that all men ought to serve God publicly, and that to offer sacrifices unto him, is a service wherewith he is well pleased. This they knew, not onely by a naturall instinct, and by the voice of that inward Doctor, saying to their hearts, that all sinnes whereof mortall men are guilty, must be expiated, and that atonement must be made betweene man offender, and God offended, by offerings and sacrifices; But also questionlesse, by an acquired knowledge, come unto them successively, from these first Fathers, who by Gods Ordinance and allowance had offered sacrifices of atonement to his most holy Majesty: This is the true originall and source of the sacrifices, which these blinde and mis-led wights have alwaies offered to the God-head, which they in their ignorance thought worthy to be worshipped.

A They have likewise knowne by naturall and necessary consequence; that seeing God will be served publicly, and by troupes of people, times must be appointed for their meetings. Therefore they have with one accord consecrated festivall and solemne daies for the publike and common exercises of their religion: And God hath often blamed the vices and abominations of their sacrifices and solemnities, propounding and traducing them in the perrence of his people, to whom hee spoke, having regard to their instruction and correction, and not to the conversion of the *Gentiles*, whom hee suffered to walke in their owne waies, *Acts 14. vers. 16.*

But as there is no naturall reason shewing the least sparkle of justice and equity, in the keeping of the seventh day of the weeke rather than another: So the *Gentiles* did not keepe, and are no where blamed for not keeping one day of seven, which is to be thought on, and considered with great attention: For if they knew, or were bound to know the necessity of the observation of this day, if they were obliged unto it, as to a morall thing, or as to an Ordinance of God, published by God himselfe to all men in the person of *Adam*, Father of us all, from the beginning of the world; I aske, What can be the cause that God never accused, never reprehended them for the inobservation, or profanation of so holy a day? Seeing hee rebuked
and

2 Exod. 34.
verse 15.
Numb. 25.
verse 2.
2 Kin. 10. 20
Psal. 106.
v. 35, 37, 38.
Hof. 2. v. 12.
1 Cor. 10.
verse 20. 1

and threatned them so eagerly for the transgression of all other Commandements of the morall Law, as may be seene in divers places of the Bookes of *Moses*: *Exodus* 23. verse 24. 32. *Exod.* 34. vers. 12. 13, 14, 15, 16. *Levit.* 18. vers. 3. 24. *Levit.* 20. vers. 23. *Deut.* 6. vers. 14. *Deut.* 7. vers. 4. 5. 10. 25. *Deut.* 12. ver. 2. 3. 30. 31. Of the Prophets: 1 *King.* 14. vers. 23. 24. 2 *Chron.* 33. vers. 2. &c. *Psal.* 106. vers. 35. &c. *Esa.* 10. vers. 7. 12, 13. *Esa.* 13. vers. 11. *Esa.* 16. vers. 6. *Esa.* 47. vers. 6. &c. *Ierm.* 10. vers. 2. 3. *Ierem.* 48. vers. 7. 13. 29. 30. 35. *Ierem.* 31. ver. 13. 35. 47. *Ezech.* 16. vers. 49. *Ezech.* 20. vers. 7. *Ezech.* 23. vers. 7. 8. 30. *Ezech.* 25. vers. 3. 15. *Ezech.* 28. vers. 2. 5. 16. 17. 18. *Ezech.* 32. vers. 12. *Ezech.* 35. vers. 5. 6. 12. *Amos* 1. vers. 3. 6. 9. 11. *Obad.* vers. 3. 10, 11. *Micah* 4. vers. 5. *Nahum.* 1. vers. 14. *Nahum.* 2. vers. 12. *Nahum.* 3. vers. 14. *Habak.* 1. vers. 11. 13. 16. *Habak.* 2. vers. 5. 6. 8. 9. 10. 15. 18. 19. *Zeph.* 2. vers. 8. 10. 15. *Zech.* 9. vers. 3. 5. and else-where, and of the new Testament, and namely in the first Chapter of the Epistle to the *Romans*. Againe, I would faine know, how it is come to passe, that Gods ordinary custome was to withdraw the *Israelites* from all the vices that he had forbidden, by telling them, that the profane and aliene Nations had defiled themselves with all these vices, and when these vices of Infidells were in some sort of such a quality, that they sorted well to his people, would most bitterly upbraide them with following the abominations of the Nations, and yet hee hath never kept that course in the inhibitions that hee hath made so frequently to the *Israelites*, against the breach of the Sabbath, hath never told them that the *Gentiles* were Sabbath-breakers, hath never warned them not to follow in this crime their example, which had bene much to the purpose, if the *Gentiles* had bene obliged to keepe the Sabbath day.

Surely God never tied them by any positive Law to such a day, neither gave hee them any notice thereof by the inbred light of nature; And it appeareth not any where, that they ever heard amongst them any mention of a seventh day of Sabbath, but as of a Iewish Ceremony and Ecclesiasticall regiment, the rumour whereof ranne abroad, after the Law was given to the people of *Israel* in the wildernesse. Hence it is; that this ceremony

ceremonies is by their Authours attributed to the *Iewes*, as come from them, and particular to their Nation. Yea, many of them laid it in their dish with flowting and derision. Whereunto some doe apply these words of *Jeremiah*, in his Lamentations, Chap. 1. verse 7. *The adversaries of Ierusalem saw her, and did mocke at her Sabbaths: And Seneca*, a wise Heathen, said of the *Iewes*, jeering at them, that by the observation of their Sabbath, they made losse of the seventh part of their life.

August. de
Civitat. Dei
lib. 6. ca. 11.

7

They object against this, that *Philo*, a learned *Iew*, who lived in the times of the Apostles, in the second Booke of the life of *Moses*, speaking of other Nations, which were aliens from the Common-wealth of *Israel*, and strangers from the Covenants of promise made with the *Iewes*, saith, with an affirmative interrogation; *Who doth not honour the sacred and holy day that returneth every weeke?* But besides that, it may be hee spoke hyperbolically, and led away with a *Iewish* affection towards the ceremonies of his owne Nation, he designs, at the most, some reverend opinion which the observation of that day, solemnized with so great devotion amongst the *Iewes*, had purchased amongst foraine Nations, which seeing that *Iewish* discipline and devotion, were in a manner, forced to admire it, And not that they also kept it commonly, as being, or holding that they were naturally obliged thereunto. It is manifest that wee must give this interpretation to these words of *Philo*, by other places, where in the same, yea, in stronger termes, hee saith the like of the fast observed solemnely by the *Iewes* on a certaine day of the yeere: *Who*, saith hee, *doth not worship with admiration, the feast which returneth yeerely in the sacred month?* And in generall, speaking of all the statutes observed by the *Iewes*, and of all the Lawes given by *Moses*, hee saith, *that men of all other Nations almost had them in some veneration.* This *Moses* had foretold in the Booke of *Deuteronomy*, Chap. 4. vers. 6. where speaking to the people of the Statutes and Iudgements which hee had taught them, even as the L O R D his God commanded him, hee saith, *Keepe therefore, and doe them, for this is your wisdom and your understanding in the sight of all Nations, which shall heare all these Statutes, and shall say, Surely this great Nation alone, is a wise and understanding people.* Thus *Philo* sheweth

sheweth cleerely enough; that the *Gentiles* knew nothing of the Sabbath day, no more then of the other ordinances of *Moses*, but by the relation of the *Iewes*: Hee attributeth nothing to the Sabbath, but hee affirmeth the same of all other ordinances of the Law, and therefore no man can build upon his words a more universall obligation for the Sabbath, then for all the rest of the Iewish ceremonies. For who will say, that the fast and other ceremonies which he speakes of in the same discourse, obliged by a naturall or positive Law other Nations, or that they were ordinarily practised among them? Likewise, when he saith in his Booke, *of the workmanship of the World*, that *the Sabbath day is a feast, not of one people only, but of all Nations*, hee uttereth onely his opinion concerning the dignity and merit of that day, and not what was in effect practised amongst other Nations, as hee explaineth his owne words, adding, *This day is worthy to be called a feast of all Nations*, although no Nation in the world, the *Iewes* excepted, hath ever solemnized it with a common and ordinary observation. And indeed, this learned man, writing in his Booke upon the Decalogue, that the fourth Commandement ordaineth the seventh day, and an holy and pious observation thereof, hee appropriates that saying to the *Iewes*, adding, that *every seventh day is holy to the Iewes*, and saith onely of other Nations, that some of them observed a seventh day every moneth, beginning to reckon the daies by the new Moone. If perhaps some amongst these people revered and observed the seventh day of the weeke in some sort, that came not from a naturall instinct inforcing them thereunto, nor from any knowledge derived unto them by the Traditions and Instructions of their Fathers, but from imitations of the *Iewes*, from whose practice and fashions in their religious devotions, and amongst the rest in the observation and celebration of the Sabbath, questionlesse many particularities were introduced amongst the *Gentiles*, in the celebration of their feasts and solemnities. As some among them, taking example from the *Iewes*, circumcised their children.

This is the meaning of *Iosephus*, in his second Booke against *Appion*, when hee saith, that other Nations had zeale and emulation for the piety and religion of the *Iewes*, and forthwith alledged the custome of the seventh day, as which was come

to them all: Of which passage, those that alledged it, cannot take an argument for the moralitie and perpetuities of the Sabbath day, more then for the other ceremonies of the *Jewes* admitted and allowed of all, which the same people and Nations imitated, and whereof *Iosephus* speaketh in the same place. For hee mentioneth with the seventh day the fasts, lights, prohibition of certaine meats, which hee saith also to have beene observed by them, not for any reason and naturall obligation that they saw in these things, or in the Sabbath, more than in the rest, but through a facility and inclination of mans spirit to imitate the outward fashions of devotion which are practised by others.

9 These passages of *Philo*, of *Iosephus*, and others, gathered out of other authors, *Jewes*, *Pagans*, *Christians*, which make mention of a common knowledge of the seventh day of Sabbath among the *Gentiles*, and also of some kinde of observation thereof amongst some of them, are of no use: For all these authors have written long, yea, some thousand yeeres and more, after the establishment of the Iewish government and religion. At which time the Ordinance that God had given to the *Jewes*, about the Sabbath, might have beene knowne of all Nations, and imitated of those who thought fit so to doe. Were not the ten Tribes transported out of their native soile, and dispersed among the *Medes*, *Perfes*, and other Nations? Had not the *Jewes* beene captives in *Babylon* threecore and ten yeeres, and sent home by *Cyrus*, afore any man amongst the *Gentiles*, set his hand to a penne to write Histories? Were not the *Jewes* spred over the whole *Roman* Empire before **C H R I S T** came into the World? What wonder then, if their rites and ceremonies were knowne every where, yea, and followed by those of the *Gentiles* that became Profelytes, such as was the *Ethiopian* Evnuch in his owne Countrey? *Acts* 8. vers. 27. The *Roman* Centurion *Cornelius* in *Cesaria*, *Acts* 10. verse 2. Another Centurion in *Capernaum*, *Luke* 7. verse 4, 5. and more, during the Empire of the *Romans*, and may be, before it also. What if whole Nations had imbraced all the Iewish ceremonies, or a part of them, or the Sabbath onely, and a thousand Writers should give testimony thereunto, can wee out of that cloud of Heathen, Iewish, or Christian witnesses, make a necessary inference, that the

the observation of a seventh day of Sabbath, is a point of the naturall and morall law, or that it had sway as soone as the world began? Which is the maine point in this question to be thorowly sifted out, and cleerely proved. As for the passages of a few heathenish Poets, *Linus*, *Homere*, *Hesiodo*, which speake of the seventh day, as of a holy day, that all things were made in, exceptions may be taken against them, because either they are not to be found in those authors, upon whom they are fathered, and therefore they are justly suspected to be a Cuckoes egges, or are mis-taken, and wrested into a contrary meaning, which is most cleere in the passage of *Hesiodo*, who speaketh not of a seventh day of the weeke, but of a seventh day of the moneth, consecrated to the remembrance of *Apollo's* birth, and whose holiness was not thought by him, nor others, to have a more ancient beginning. I say further, that these Writers lived many hundred yeeres after the Law was given by *Moses* to the *Jewes*, that some knowledge of the points of the said Law, and by it of the keeping of the seventh day might have come unto them, but under a cloud so thicke and darke, that they spoke of it, as all the Poets have done of the Floud, saying, that on the seventh day all things were made, whereas on it nothing was made. Some of those which lay hold on such passages, seeing this, acknowledge freely, that they are not strong enough to in-force men to beleeve, that from the beginning, and in all times, the *Gentiles* celebrated the seventh day, and made of it a day of rest.

Indeed, if wee could finde that the *Gentiles* have commonly, and regularly observed from time to time a seventh day, though not the same seventh, to wit, the last of seven that God rested in, and hallowed, a more probable inference might be made of that continuall practice, that the observation of a seventh day, is of the Law of nature, or at least, that God from the beginning injoynd it to all mankind, and that so it passed by tradition to the *Gentiles*, yet not without receiving some alteration and corruption by proesse of time, and by the trechery of men. But no such thing is to be found, nothing can be gathered out of the ancient Writers, saving this onely, that the *Gentiles* have kept holy and solemne daies, yet
with

with great diversitie, which fits not the turne of the maintainers of the Sabbath, but availeth onely to prove, that the hallowing of some daies to the God-head for his solemne service, is a point of the law of nature; further it goeth not, and is no manner of way steading to prove the necessity of the consecration of a particular day amongst a settled number, rather then of another day, and farre lesse of a seventh day for Gods service.

11

I repeat what I have said before in part, that if the keeping of a seventh day had beene a point of naturall morality, and if God had commanded it from the beginning to *Adam*, Father of all mankinde, to be kept by him, and by all his off-spring after him, all the *Gentiles* in all times should have knowne and practised it, either by naturall instinct, or by Tradition, as they had the knowledge of all other morall duties, and in some measure practised them. Of if they had utterly forgotten that day, G O D had rebuked them for this omission and inobservance, as he reprehended them most sharply for the transgression of all the rest of morall Commandements. As indeed they had beene for such an omission and commission blame worthy, chiefly after they were informed by the renewed institution of this day among the *Jewes*, that G O D had ordained it from the beginning of the world, to be kept by all men, they should not have found any pretence to excuse the ignorance of their duty, whereby they were bound to keepe holy that day, if, as it is pretended, the fourth Commandement of the Law implied an univerfall observation of that dutie amongst all people and Nations of the world. For if they beleaved not, that the Commandement did belong to them, their unbelieve could not be unto them a cause of excuse, and make them blamelesse: Nay, they were so much the more worthy of reprehension, that their blindness was voluntary: And in such a case God had not beene silent.

12

Some of those that acknowledge the Ordinance of the Sabbath to be a positive commandement, unknowne by nature, and depending wholly of institution, yet as ancient as the creation of our first Parents, reply, that God did not checke the *Gentiles* for the inobservance of the *Sabbath*, because hee had matters worthy of reprehension of farre greater consequence then this was, namely hainous crimes against the Law of nature common to them all, which made him

him to concale this under the cloake of silence, as being onely an omission of a positive Law forgotten by them, and of farre lesser consequence then these monstrous and ougly sinnes: That no man can infer of this silence, that the Ordinance of the Sabbath hath not beene, and was not obligatory from the beginning, seeing we finde some crimes committed even against the Law of nature, which GOD hath not in any part of holy Scripture censured in the Gentiles. As for example, *Polygamy*, or having of moe than one wife at once. And yet no Chritian will inferre thence, that the marriage of two persons only to be one flesh, hath not beene established by God from the beginning, to be practised of all men.

This reply is of small weight. For although the forgetting and inobservation of the Sabbath be a crime lesser, than are many which are committed against the Law of nature, and that might have beene a reason to God to censure it more seldome, and not so eagerly in the *Gentiles*, as he did in his owne people, yet in all likeness of truth, it could not bee a reason to his wisdom and goodness, why he should not reprove it at all, but passe it under perpetuall silence, whiles he rebuked in diverse places most carefully their other crimes, seeing that when he made reflexion upon the *Iewes*, although the inobservation of the Sabbath, considered in it selfe, was in them also a crime of lesser moment, then others whereby they violated the morall Law, neverthelesse hee hath most frequently and sharply imputed it unto them. If the renewing of the Sabbath to them, as is pretended, was afterwards to God a sufficient ground and just reason, to reprove them grievously, both for the oblivion, and for the contempt thereof, when now and then they transgressed in the one or in the other, supposing the first institution of the Sabbath to have beene made for all men, and given to all from the beginning of the world, why was it not also a just cause to chide the *Gentiles*, if not so eagerly as the *Iewes*, yet in some sort, for transgressing it, namely when GOD set himselfe purposely to condemne their faults, and so much the more, that the oblivion of it could not in any sort bee a colourable excuse to helpe them. Moreover the neglecting of such a day continually, *by sinne of omission*, for want of observation, and not only the setting at naught, but also the profaning of that day, which God had ordained to be holy, and to be used in all nations with great holinesse, for so notable, and

so worthy an end, as is the commemoration of that great worke of the Creation common to all men, and so falling into the most filthy *sinne of commission*, for polluting the said day by doing all kind of workes and actions contrary to the sanctification thereof, and thus heaping transgression upon transgression, was not a crime of so little importance, that it can make any man beleeve, that God would have exempted it from all kind of censure in the *Gentiles*, when he checked their other sinnes, seeing he blamed it so extremely in the *Iewes*, and made the reproofes of that sinne to sound so a loud in their eares.

13

The instance before urged, that God found not fault with the Polygamie of the *Gentiles*, although it was against the institution of God in the beginning, and also against the Law of nature (as is said, but not granted,) is found to be false: For in the eighteenth Chapter of *Leviticus*, where *God* speaketh to the *Iewes*, forbids all unlawfull and impure cohabitations, amongst many others in the 18. Verse, he forbids them *to take a Wife and her Sister, or to her Sister*, that is, to take another Wife with the first, *to vex* the first by conjunction with the other, in the first wives *life time*. For this is the signification of the Hebrew Phrase, as wee may see by diverse examples, *Genesis 26. verse 31. Exodus 25. verse 20. Exodus 26. verse 3. 27.* Moreover, *GOD* addeth in the same Chapter of *Leviticus ver. 24. 27, 30.* that in this filthy crime, as in all others that are there named, *the nations had defiled themselves, for which the land had vomited them out.*



Chap.



CHAPTER Fourth.

REASON 4.

1. *The Patriarkes from the Creation till the Law, knew not the observation of a Seventh day in the weeke.*
2. *The publike service of God began in the time of Enos, and was, in all likenesse of truth, solemnized every day of the weeke.*
3. *From Noah till the Law, the families of the Patriarkes served God privately, and kept not the Seventh day.*
4. *Confirmation of this truth by Scriptures, and by the consent of Ancient and Moderne Divines.*
5. *Answer to the first reply, the Patriarkes fasted, and their fasts are not written.*
6. *Answer to the second reply: The Patriarkes are not reproved for Polygamie, no more than for the inobservance of the Sabbath.*
7. *Answer to the third reply, taken from a pretended paritie of reason betweene the making of one man and one woman to be one flesh, and Gods rest on the Seventh day.*
8. *Answer to the fourth reply, that no mention is made of the Sabbath day in the booke of Iudges, and some others written after the Law was given in Horeb.*
9. *Conclusion of the foresaid Reasons taken from the Gentiles and the Patriarkes.*

IF the keeping of one Seventh day of rest had beene a morall Commandement, and if GOD had given it to Adam to be sanctified by him and his posterity, at least the Patriarkes and holy Fathers, amongst whom remained the exercise of true Religion had knowne that day, and hallowed it by the ordinary duties of godlinesse, as they knew and observed in the whole course of their life all other morall Commandements. Wee finde in their lives written by *Moses* many proofes and examples of the Religious

worship which they yeilded to *Iehovah* alone, as to the only true, only perfect, only Almighty and all sufficient God, walking in sincerity and integrity before his face, *Genesis 5. ver. 22. Genesis 6. ver. 9. Genesf. 17. ver. 1.* Of their hatred against Idols, which were to them things so abominable, that they buryed them under the ground, as not only unworthy, but also ougly to be seene, and infectious to be touched, *Gen. 35. v. 2. 4.* Of their religious care to hallow the Name of GOD, by calling upon his holy Name, *Genesis 12. ver. 8.* by vowing voves to his Divine Majesty, *Gen. 28. ver. 8.* by taking holily and religiously in their mouthes his glorious and fearefull Name in the necessary oathes that they made before him, *Gen. 21. ver. 24. 31. Gen. 31. ver. 35.* Of the awfull obfervance and obedience wherewith they honoured Fathers, Mothers, Masters, and all superiors, *Gen. 9. ver. 23. Gen. 27. ver. 13, 14. Gen. 28. ver. 5. Gen. 42. ver. 6. Gen. 47. ver. 12.* Of the abomination and detestation that was in their inward parts against murther, *Genesis 49. ver. 5, 6.* whoredome, adultery, incest, *Gen. 34. ver. 31. Gen. 38. ver. 24. Gen. 39. ver. 10. Gen. 49. ver. 4.* Theft, *Gen. 31. ver. 32 37. Gen. 44. ver. 8. 9.* Leafings and false witnesse, *Genesis 20. ver. 12. Gen. 42. ver. 11.* and consequently *lust*, which is the fruitfull mother of all those vices, *Gen. 14. ver. 22, 23. Gen. 39. ver. 9. 10.* But wee find no where that they kept holy a Seventh day, for Gods outward service, according to the fourth Commandement of the Law given afterwards in Mount *Sina*. This only doe we find, that they practised that service, builded Altars, offered sacrifices to the Lord indifferently in all dayes, and at all houres, as they had occasion. Neither is it any where noted in holy Scripture, that they had any set day, farre lesse a Seventh day prefixed unto them for their exercises, which were never particularly tyed to a Seventh, day with preference to other dayes of the weeke. Yea considering that the consecration of a certaine day for Gods service, whatsoever it be, is not properly necessary, but when many may troope together, and make up a body of a Church to solemnize that service publikely, with great assemblies of people, it may be justly questioned, if when the Patriarkes were alone, when they were with their little families, might with them serve God every day easily and with great assiduity, being, as they were, disposed to all exercises of godlinesse, and

not

not being incombred with the many and great affaires which en-
snare those that give themselves too much to worldly busineses,
whether at all they kept any ordinary day more prticularly then
other dayes, if they served not God alike every day without distin-
ction of dayes, unknowne at that time, and more particularly, if
they erected not Altars, and offered sacrifices on them, as God gave
them some particular occasions, they not having a constant rule
given unto them for the time and place of these devotions.

When it is said in the fourth of *Genesis* verse 26. that in the
time of *Enos*, men began to call upon the Name of the Lord, al-
though this passage may suffer diversie interpretations, yet, it is like-
ly, and it is the most current interpretation, that it betokeneth, that
Enos and the remnant of the faithfull associated with him, being
growen to a competent multitude, withdrew themselves from the
wicked and worldly brood of *Cain*, and began to institute among
themselves a more solemne service then had beene in former times,
and for the celebration of that service ordained of free choice set
times and places; For which cause the Scripture saith, that *they be-
gan to call upon the Name of the Lord*, to wit, publicly and in a
numerous assemblie, which had not beene practised before. If this
be the true sence of these words, yet it shall not follow by any ne-
cessary argument or reason, that they established for that publike ser-
vice a particular day returning successively after a certaine number
of dayes, seeing it is as probable, that *this calling upon the Name of
the Lord* which they began in those dayes, was indifferently every
dayes exercise, in each of which they came together to call upon
God, and to serve him in the time and place that they had appoin-
ted, their number not being so great, nor their necessary employ-
ments about the things of this life so many, but that they might set
a part some houres every day for this holy businesse. Nay granting
that they appointed a certaine day out of a greater number, to re-
maine firme and unmoveable, what reason can any man produce,
why it ought to be the Seventh day of the weeke? Was it because
God rested on that day? But how could they guesse that this was a
reason obliging them to the sanctification of that day, seeing it is
not a reason carrying with it any naturall evidence of obligation,
and is no reason at all, but by the free will and appointment of
G O D? Will they say, that from the creation of the world God

blessed and hallowed that day to men? But this is the point in question. Or that *Enos* and his fellowes asked counsell at the mouth of the Lord, to learne of him on what day they should meet to yeeld unto his Majesty the publike service which they had instituted, and that God ordained unto them the Seventh day of the weeke? This is a conceit taken at randome, without any certaine ground. They know well enough already what kinde of service they ought to yeeld to God, and in what Religious actions it consisted: For God from the beginning had acquainted his Church with it, and their Fathers had trained them in the knowledge and practise thereof, neither was it needfull that they should aske advise of the Lord concerning this duty. Therefore it was not necessary, nay it was rather unseemely, that they should aske him what was the time of the ordinary and publike practise of that service, as if they had not beene bound to judge, that having no great lets to interrupt their devotion, they ought to appoint a fit time every day for so holy and necessary a duty: Or, at least, if they allotted any day of rest, the more frequent they should make it, so much the better should they performe their duty, and be so much the more acceptable to God. And in case God had named unto them such a day, there is no probableness that he ordained one of seven, as he did afterwards to the people of Israel. For they were but a small number of people, and might easily keepe moe dayes in the weeke than one, without any hinderance to their worldly affaires. But the Israelites being growen to a great and populous commonwealth, God assigned unto them the Seventh day of the weeke, as a particular point of that ecclesiasticall government, whereof hee prescribed unto them all the particularities. Therefore the consequence from the one to the other is manifestly of no value. But upon that which is said, that *in Enos his time men began to call upon the Name of the Lord*, that is, to ordaine a publike service, and unmoveable times for it, I doe inferre with great probability, that before that time there was none such, and therefore no Seventh day was kept. For if it had beene observed, how could it be said, that *in Enos his time men began to call upon the Name of the Lord?*

3 This good course begun in the dayes of *Enos* continued undoubtedly afterwards, as long as the malice of men could suffer it. For their wickednesse was great, and the corruption had crept from
 among

among the *sonnes of men* among the *Sonnes of God* in such manner, that it drew upon the face of the earth an universall flood of waters, which destroyed all men then living, *Noah* and his families consisting of eight persons only excepted. After the flood, there is little or no mention made of any exercise of the true Religion, saving in the dayes of *Abraham*, *Isaac*, and *Jacob*, and in their families. Them *God* had chosen and picked out from the rest of the world, with them *God* made his covenant, they were religious and obsequious servants of Almighty *God*; but their families being small, *Gods* service might with great facility be practised in them every day, and there was no necessity of setting a part an ordinary day for the gathering together of their children and servants, which ordinarily were never so farre separated, but that they might come together once or twice a day to doe homage to the *Lord* their *God*. Therefore there is no probableness that there was among them a particular keeping of such a day. At least we read not any such thing, till the time that *Abrahams* posterity being much increased and multiplied in the land of *Egypt*, *G O D* brought them out of that land, gathered them together in the wilderness, and afterwards in the land of *Canaan*, made choise of them amongst all the nations of the world to be his people, gave them his statutes, prescribed unto them all the particularities of his publike service, and ordained the observation of the Seventh day of the weeke for the solemne practise thereof. This ordinance became then necessary, because *G O D S* Church was become a great people.

Verily, it is not likely, that if the Patriarkes had kept unmoveably a stinted day, and namely the Seventh day of the weeke, as a divine Ordinance, that the holy History would have beene silent, and made no mention of it. It relateth unto us carefully things of far lesser moment, it hath set downe their lives, hath specified the generall points of the service which they yeilded to *God*, by prayer, by building of Altars, by offering of Sacrifices upon them. But it maketh no mention, neither generall, nor particular of any day hallowed by them for the exercise of these their *devotions*, which undoubtedly they would have appropriated to that day: And so there was a fit occasion to speake of the day, in speaking of the service, if there had beene any such day consecrated by them. Wherefore the

particular times kept by them ordinarily, or extraordinarily in the practise of Gods service, depended on their wisdom and will, which being carryed with most earnest affection to godlinesse, and to the performing of all duties belonging to Gods service, there is no question to be made, but that they employed a good deal of time every day to the practise of all exercises of religion, and upon speciall occasions of new and extraordinary blessings, increased their devotion, and gave unto it proportionally a longer measure of time. All the service wherewith they honoured the Lord their God consisted undoubtedly in prayers and in sacrifices, whereof mention is made in their lives registered in the Scripture, but it is not likely that they honoured a Seventh day of Sabbath, because it is nowhere written.

5 Also the Ancient Fathers, for the most part, some Rabbins of the Jewes, many recent and orthodoxe Divines deny it directly: Amongst those that affirme it, the most learned and renowned dare not avouch it, but as a thing uncertaine and probable only. And amongst those that most confidently stand unto it, Some are constrained to call in question, if the Patriarkes kept it, after the manner which was afterwards prescribed to the Jewes, to wit, with a strict obligation of an exact cessation from all workes, as from kindling of fire, &c. *Exod. 35. ver. 3.* All these thought it a thing unfit to the condition of the Patriarkes, that they should have been loaden with so many scruples and difficulties. Nevertheless it is most probable, that if God had charged them with the keeping of the Sabbath day, he would also have tyed them to this intermission of workes, in consideration whereof it was called *the Sabbath*, it represented and called to remembrance GODS resting from all his workes, and was a type of the spirituall, eternall, and glorious rest of the faithfull in the kingdome of heaven, which was the principall end of the institution thereof. I might stuffe the paper with the testimonies of all the foresaid Anthors, if I had not resolved to dispute by arguments taken out of holy Scripture, and from reason, and not by authorities of men.

6 Divers Replies are made against this argument, to impair the strength, & debace the worth thereof, when I say, it is not written that the Patriarchs observed the Sabbath, and therefore they kept it not. And *first*, they suppose that they celebrated divers fasts, whereof no
men.

mention is made in the Booke of holy Scripture, which is indeed a meere supposition, if fasting be taken properly for daies of abstinence from all kind of meat, through devotion, and for religious ends. For where is that written? If it be not written, as it is not, why may I not mistrust, gain-say, and deny it, and pray the authors of this reply, to defend their cause, not with forcelesse and deniable suppositions, but with powerfull and undeniable reasons from Scripture, or from Nature. Now, supposing their supposition to be as true, as I suppose it to be false, doe they not know that fasting is not a part of Gods service, that God hath not bene earnest about it; that by the Law of *Moses*, which exacted so many kindes of serviceable devotions, he commanded no ordinary and stinted fast, saving a yeerely one, for a typicall reason, on the feast of atonement, *Levit. 16. verse 29. 30. 31.* and *Levit. 23. vers. 27. 29?* that he prescribed not any before the Law, and hath not enjoyned any to *Christians* under the Gospell? Therefore God having left the indiction and observation of such fasts free, as the Patriarchs should thinke fit, although now and then they had humbled themselves before God with extraordinary fasting, It is no marvell that no mention is made thereof in the History of their religious exercises, because it was not one of them, but, at the most, a certaine helpe unto them, or an accidentall dependancy on them. The same must be said of all other doings of the Patriarches, which either did not belong to Gods service, or were not of great importance. For it was not needfull that the Scripture should tell us all things done by them in their employments about the affaires of this present life. This cannot be said of the observation of the Sabbath day: For seeing it is pretended to be morall, that God from the beginning of the world ordained it to *Adam*, and to all his progeny, that it hath alwaies been necessary for his service, undoubtedly it had bene mentioned in the History of the Patriarches, if they had practised it. But seeing it is not so much as once named, this perpetuall silence sheweth, in all likelihood, that they never practised it, that therefore all that is pretended to the contrary is untrue. This, as I have said, the most part of the ancient, and many of our modern Divine confirme by their consent.

Secondly, some doe make another reply, saying, that albeit the Patriarches had not kept the Sabbath day, nothing can be thence concluded, saving an oblivion and negligence of that day, which

should not call in question the first institution and observation thereof, no more then *Polygamie*, which is the having at once of more wives then one, practised in their time, not onely by Infidels, but by them also, can justifie, that the holy Law of marriage betweene two persons onely, was not established from the beginning.

To this I answer, that there is no even match betweene these two. For the Scripture teacheth us cleerely in the History of the creation, that in the beginning God formed but one man, and one woman, which he took from man, and established marriage between them two onely, that they might be twaine in one flesh, and no more, and that *Adam* had a perfect and cleere knowledge of this truth, *Genes. 2. vers. 22, 23, 24.* Likewise in other places of the Ancient Testament, *Malac. 2. vers. 15:* and of the New Testament, *Matth. 19. vers. 4, 5. Mark. 10. vers. 7, 8. Ephes. 5. vers. 31.* the unseparable union of two persons in wedlocke is confirmed by the institution of marriage in the beginning. Moreover, this institution is grounded on justice and honesty, knowne of *Pagans*, which had no light given them by instruction from the Word of God. All the holy Fathers that were before the flood, observed it faithfully. The first that violated it was *Lamech*, a man of the posterity of wicked *Cain*, of whom it is recorded, as a thing extraordinary and new, that he tooke unto him two wives, *Genes. 4. vers. 19.* Wherefore, if after the flood some practised *polygamie*, no man can thence make a sound inference, that by Gods institution it was so from the beginning, seeing the contrary is evident and undeniable: And that abuse of marriage by plurality of wives among the Patriarches, must be imputed to some other reasons. What if among the *Israclites*, many stumbled at the same stone? Who will inferre thence, that God had not forewarned them to take heed to their waies, forbidding them to multiply their wives, by an expresse Law, which may be seene, *Levit. 18. vers. 18.* and *Dent. 17. vers. 17?* But seeing wee can no where finde, that before the Law was given by *Moses*, the Patriarches kept the seventh day of rest, we have good reason to make a question, if that day was intituted from the beginning of the world: For the institution thereof appeareth not cleerely in the Historie of the creation, it is not in any part of the Bible referred to that first time, neither is it grounded on any naturall or morall righteousnesse, as shall be seene largely hereafter.

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This is a sufficient answer to a *third* reply, which some would faine take from purity of reason, Saying, that as in the beginning God made but one man, and one woman, and matched them together to be one body, and to beget a lawfull and holy posterity. *Mal. 2. vers. 15.* And as *Malachy* gathereth thence a perpetuall rule, even so from Gods resting on the seventh day wee ought to gather a perpetuall rule of the sanctification of that day. For, as it is manifest by that which hath been said; there is a great disparity betweene these two, cosidering that in the first, which is the union of two persons in wedlocke, there is a foundation of naturall honesty and righteousnesse, whereof the practise and confirmation hath bene alwaies since the beginning of the world, both in the old and new Testament. But in the second, which concerneth Gods rest on the seventh day, and his hallowing of that day, rather than of any other, there is no naturall righteousnesse, and therefore no necessity obliging all men from the beginning to the end of the World. As also no hallowing, no practising of it is to be seene in the old Testament before the Law was given by *Moses*, and farre lesse is any confirmation of it to be found in the new Testament.

The fourth and last reply is, that after the Law given by *Moses*, no mention is made in the Booke of *Judges*, nor in some other historicali Bookes of the old Testament, of the observation of the Sabbath, and yet from this no inference can be made, that the Sabbath was not observed in those daies; in like manner none should inferre, that it was not kept in the daies of the Patriarches, because, forsooth, there is no record in their history, that they hallowed it. This reply is so cleane from the matter, that no reckoning is to be made of it. Verily the first conclusion were too bad, because the institution of the Sabbath was made in a most expresse manner before the daies specified in the foresaid Bookes, to continue thorow all the ages of the Common-wealth of *Israel*. And no doubt is to be made, but that it was kept in all those daies, although there was no occasion offered to relate so much in the foresaid Bookes. It sufficeth, that it is often mentioned in other Bookes, which shew the continuall practise thereof under the Law, and the *Israelites* are in them grievously censured, as guilty of a most hainous crime, when they observed it not. But the second conclusion is most reasonable: For if the Sabbath had bene observed about two thousand yeeres by

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the Patriarches, before the Law was given, and if it was in all that time a part of Gods service, is it not a thing uncooth, and farre from all likelihood, that no notice is given us, neither in the story of those times, nor in any other part of Scripture, that the Sabbath was then commanded, and religiously observed? Namely, seeing the Church was at that time in a particular estate, and was ruled by an oeconomy, farre different from the government under the Law, of which estate and oeconomy, there was a just cause why the whole service should be notified unto us; and namely, this part thereof, which is pretended to be so necessary.

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Now this is worthy to be marked, putting the case that assuredly neither the *Gentiles*, nor the Patriarches have observed a seventh day of Sabbath, before the Law was given by *Moses* to the *Iewes*, that the two reasons before alledged, are of great force to justifie, that the keeping of that day, is neither of the Law of nature, nor of divine institution by a positive Law given to *Adam*, and to his posterity from the beginning of the World. But although it could be shewed, that either the Patriarches or the *Gentiles* observed that day from the beginning, no more can be gathered of these premises with a reasonable inference, saving that God had instituted and commanded the seventh day before the Law was given by *Moses*. But it should be a most unreasonable conclusion to gather from thence, that the keeping holy of the seventh day, is a point of the naturall and morall Law, which, as I have said, hath in it a naturall, unchangeable, and universall justice, whereas positive Lawes are of things indifferent, which have no justice but in the will of the Law-giver, and stand or fall at his pleasure.



CHAPTER fifth.

REASON 5.

- 1 If God had commanded the seventh day from the beginning, or if the observation thereof were a morall duty, God had enjoyed all *Adams* posterity to keepe it.
- 2 This was impossible, by reason of the divers situation of the earth.

- 3 *As also because of the impossibility that is in the most part of men to keepe such a commandement.*
- 4 *Therefore God gave it to the Iewes onely, and hath not bound the Catholike Church to any regular and set day.*

IF the observation of one day in every weeke, or of a seventh day were a thing morall, and if particularly God had ordained to *Adam* the observation of the last day of seven, which hee rested on, and which afterwards hee prescribed to the *Israelites* by the Law, undoubtedly hee had thereby intended to binde all *Adams* posterity to the observation of one day of seven, yea, to the last day of seven, which he had prescribed to their first Father, at least till he himselfe had changed it into another day of seven, as is pretended he did by our Lord Iesus Christ. . And indeed the common tenet of those which hold the morality of the Sabbath day, is, that the keeping, not onely of a seventh day, but also of the last of seven obliged all men till the comming of Christ.

But this was, is, and ever shall be impossible. For *Adams* posterity, after it was multiplied, extended it selfe abroad very largely, thorow all the quarters of the earth, the diverse situation whereof, in regard of the course of the Sunne, diversifieth the daies extremely, the Sunne rising according to the diversity of places with much difference, sooner or later. It is night in some parts, when it is day in others. Yea, there are some Regions, where the Sunne goeth not under the Horizon for the space of a whole month, others where it setteth not in the space of two, three, foure, five, sixe moneths together, which all make but one continuall day. And thereafter they have as many moneths of night, the Sunne never comming nigh them in all that time. Considering this great and well knowne variety; I aske, how it was possible to all men thus dispersed under so many and divers elevations, to keepe this seventh day wherein God rested from all his works? And how those to whom many moneths make but one day, and as many but one night, yea, to whom the whole yeere is but one day, and one night, could keepe distinctly and regularly but one day of seven? Was it necessary that these men, after the revolution of six of their daies, and of as many nights, which came to many, not onely moneths, but also yeeres, should observe the seventh following, that is, whole moneths,

moneths, whole halfe yeeres, or a whole yeere for one Sabbath on-ly? Or these only have they beene freed from the observation of a fixed day for Gods service, and left to their owne libertie to take such order about that matter as they should thinke good? Who seeth not in this a manifest absurditie? Doth it not remaine alwaies? Is not the situation of the earth, which is the same that it was from the beginning, as great an impediment under the new Testament to the universall keeping of a seventh day in all places, and namely, of that particular seventh, wherein Christ rose from death unto life, which is the first of the seven daies of the weeke, as it was under the old Testament, to an universall observation of a particular seventh in those times, to wit, of the last of the weeke?

4 Whatsoever is morall is universall, obligeth equally all men, and may be kept of all. Likewise all commandements which Gods purpose is to give to all men, are such that they may be kept of all. How then is a thing called morall, the keeping whereof the order of nature hath made impossible to many men; such as is the regular keeping of a set day? And how is it said, that the Commandement enjoyning the keeping of a particular seventh day, whether the last or the first of seven, was on Gods part an universall commandement, obliging all men, seeing it is farre more impossible to a great number of men to keepe it, because they dwell in more remote climats then we doe?

5 Therefore it is more conformable to reason to say, that the Commandement which under the Old Testament ordained the keeping of a Seventh day, obliged the people of Israel only, which was the onely people of GOD, was shut up within the narrow bounds of a little corner of the earth, and might with great facility keepe that day, even as all the rest of the politike and ecclesiasticall regiment established by *Moses* pertained to them onely: And that under the new Testament, in whole times the Church hath beene spread abroad thorow all the earth, God hath not given any particular Ordinance concerning the keeping of any day whatsoever, but hath left to the discretion of the Church, to appoint the times of Gods service according to the circumstances of places, and of fit occasions.



CHAPTER Sixth.

REASON 6.

1. *The Observation of the Seventh day of the weeke is no where commanded in the New Testament, and therefore it is not morall.*
2. *Iesus Christ prescribing to his Disciples the celebration of the Sacrament of his body and bloud, appointed not a particular and set day for that holy exercise.*
3. *Neither did he by himselfe, or by his Apostles, appoint a particular time for the other exercises of Religion.*
4. *Whence it followeth, that the keeping of a Seventh day for Gods service, cannot be a morall point.*

THe whole tenor of the Gospell confirmeth our assertion. It is most certaine, that if it were a morall duty to keepe a Seventh day, all Christians should be obliged unto it under the New Testament, as the Iewes were under the Old Testament. Now if Christians were bound unto it under the New Testament, we should finde some expresse Ordinance concerning it in the writings of the Evangelists and of the Apostles. For if all the morall points which the Law commandeth are ratified in many places of their bookes, and all the faithfull are often commanded to keepe them, as the worshipping of one true God, the shunning and detestation of Idols, and of all services of mans invention, the sanctification of the Name of God, the honour dew to Fathers, to Mothers, and to all superiors, the refraining from murder, from whoredome, from adultery, from theft, from false witnessse, from all lusting after evill things, and such like. Also in them are often commanded and recommended the holy meetings for the hearing of the word of *God*, the administration of the Sacraments, the publike prayers, and generally the appointing of times for that use, because it is a morall thing that *G O D* bee served publikely, whereunto fixed and stinted times are necessary. But as for the ruling and stinting of those times, *God* hath left it, as he hath done the appointing

ting of places, to the Church. For hee would not prescribe unto us any particular place nor time for his service, as hee did under the Old Testament, because he giveth greater liberty to the Church under the New Testament, then he did under the Old Testament, to whose bondage pertained this restraint of a certaine day and place of Gods service by expresse commandement, as also because the greatnesse and dilatation of the Church of the New Testament, which is Catholike, could not suffer such a particular determination, nay made it so impossible, that of absolute necessity it dependeth on the discretion and commodities of the Church.

2 When I E S U S C H R I S T made his last Supper with his Disciples, and commanded it should be celebrated to the worlds end, as hee determined the use and practise thereof, with certaine elements of Bread and Wine, he might, if hee had thought fit, allot unto it a certaine time, such as was of old, the time of Passeover: But hee was pleased to say onely this in generall tearmes; *This doe yee, as oft as yee doe it in remembrance of me.* Likewise Saint Paul, *As often as you shall eat this bread, and drinke this cup, you shall shew the L O R D S death till hee come,* both limiting the elements as the necessary matter of this Sacrament. But neither of them prescribeth a particular time for the solemnizing thereof, which being an accidentall circumstance, he left the direction thereof to the Church, to the which Church, in things concerning times, places, and other circumstances of like nature, God hath given no other commandement, saving this generall one, *Let all things be done decently, and in good order.*

1 Cor. 11. v.
25, 26.

1 Cor. 14. v.
40.

3 Now there is no other ordinance of Christ, or of his Apostles concerning particular times for all other duties of the Christian Religion, then for the time of the L O R D S Supper: For seeing they were pleased to say of the Holy Supper, *As often as you doe this,* it is an easie matter to conclude thence, that they intended not to ordaine any thing over and besides, belonging to the other exercises, but to say only, as often as you shall come together to heare the word, to pray publikely, &c. Leaving the determination of the fittest times for all such things to the Church, and therefore there is not to bee found

found in the whole Gospell any thing injoined to that purpose: Also there is the same reason for all other exercises, and for the Lords Supper, concerning the determination of a set time. For if our Lord Iesus Christ had thought expedient to appoint a set time for the hearing of the Word, there had beene as good cause to prescribe one also for the Communion of his Body and of his Blood. I know that some passages of the new Testament are produced, which are pretended by those of the contrary opinion, to injoine expressly a set day of the weeke for the exercises of Religion; but I shall shew hereafter, God willing, that they are deceived in their pretence.

Of this I inferre, that seeing in the Gospell there is no expresse command touching the keeping of a seventh day of rest, it cannot be a morall point. For since all other morall points are so often and so expressly injoined therein, what likelihood is there, that God would have omitted this without making an evident injunction thereof? Nay, seeing under the old Testament God was so carefull to recommend the keeping of his Sabbaths, as may be seene every where in the Bookes of the Prophets; is it credible, that if he had intended under the new Testament to tie us to the observation of a seventh day of Sabbath, he would have shewne as great care to recommend it unto us, as he did theirs to the *Iewes*, seeing it is pretended, that on Gods behalfe we are as straitly bound to the observation of the Sabbath as they were?

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CHAPTER *seventh.*

REASON 7.

- 1 *Manifest reasons out of the three first Evangelists against the morality of the Sabbath. What is meant by the Sabbath second first.*
- 2 *Exposition of Christs answer to the Pharisees, who blamed his Disciples for plucking the eares of corne, and rubbing them to eat on the Sabbath day.*
- 3 *First argument out of this answer, The Sabbath is declared to be of*

- of the same nature that the Shew bread, and Sacrifices were of, and mercy is preferred unto it. Therefore it is not morall.
- 4 *Second argument*: Christ affirmeth, that the Sabbath was made for man, not man for the Sabbath; Therefore it is not morall.
 - 5 *A reply to this argument refuted.*
 - 6 *Third argument*: Christ addeth, that the Sonne of man is Lord, even of the Sabbath day: Therefore the Sonne of man being taken for Christ, as he is Christ and Mediator, it is not morall.
 - 7 *Fourth argument*, Christ did handie-works without necessity, and commanded servile workes to be done on the Sabbath day without necessity: Therefore it is not morall.
 - 8 Christ, as the Sonne of man, was not Lord of the morall Law, but only of the ceremoniall: Therefore the Sabbath is not morall.
 - 9 If the Sonne of man, who is Lord of the Sabbath, be taken in its vulgar signification, for every man, the Sabbath cannot be morall.
 - 10 Hence it followeth, that the Sabbath was onely a positive Law, given to the Iewes, and not to Christians.

I Adde, that not onely there is nothing expresly set downe in the Gospel, confirming the morality of a Sabbath day, but much otherwise, that it furnisheth strong arguments to overthrow it. As among others, those namely, which are to be found in *S. Matthew, Chap. 12. vers. 1, &c.* in *S. Marke, Chap. 2. vers. 23. &c.* in *S. Luke, Chap. 6. vers. 1, &c.* where is related a thing that came to passe on the Sabbath day, which *S. Matthew* and *S. Marke* call simply the Sabbath, and *S. Luke*, *σάββατον δευτεροπρωτον*, *The Sabbath second first, or second principall*, which the interpreters take diversly. Some understand it of two holy daies, the one following the other immediately, and more particularly of the second day after the first of the feast of unleavened bread: For that feast was kept seven daies, which all were Sabbaths, although the first and the last only were solemne Sabbaths of holy convocation. Others take it for the seventh and last day of the said feast of unleavened bread, which was a very solemne day, and equall in holinesse to the first day of the said feast; whence it was called *Second First*, that is to say, *another first*, or the first called backe againe, and renewed. A third sort expound it of the second solemne feast of the yeere, called
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*the feast of weekes, or of first fruits, and by S. Luke, the Sabbath Second First, that is, second in order after the first, and as it were another first in dignity: For all the feast daies were Sabbaths. It maybe also, that this Sabbath Second First fell out on an ordinary Sabbath of the weeke. Wherein there is a great apparence of truth, seeing the Pharisees blamed Christs Disciples for plucking the eares of corne, and rubbing them in their hands to eat on that day: which they could not have done with any colour, saving on an ordinary and weekly day of Sabbath, wherein God had forebidden all kinde of worke, and namely, the making ready of meat. For in all other solemne Sabbaths of yeerely feasts, he had expressly permitted this particular worke of making ready whatsoever was necessary to every one to eat, as may be seene, *Exod. 12. vers. 16.* But although this Sabbath Second first be understood of another day, then of an ordinary Sabbath, it imports not much; and no exception can be taken against it, to impaire the strength of the arguments which are gathered out of the foresaid places: For whatsoever, Christ said in defence of that which his Disciples did, and the Pharisees blamed, in *this Sabbath second first*, is manifestly generall, and pertaineth to all Sabbaths kept in times past among the *Iewes*, whether ordinary, or extraordinary.*

Thus then the three Evangelists doe record, that *Iesus went on the Sabbath day thorow the corne fields, and his Disciples plucked the eares of corne, and did eat, rubbing them in their hands.* Whereof being reproved by the *Pharisees*, as profaners of the Sabbath, whereon God forbade to doe any worke; Iesus Christ, to cleare them, and refute the *Pharisees*, alledged the example of *David*, and of those that were with him, Which, *when they were an hungry did take and eat the Shew-bread, which was not lawfull to eat, but to the Priests alone*, and were not blamed for this, because the necessity of hunger was a sufficient excuse unto them. Whence his intent was to inferre, that his Disciples also in that which they did then, were to be excused of breaking of the Sabbath, by the same necessity of hunger which they were pinched with, and which gave them liberty to doe that which otherwise was not lawfull to doe on the Sabbath day. Moreover, Iesus Christ addeth, *If yee had knowne what this meaneth, I will have Mercy, and not Sacrifice; yee would not have condemned the guiltlesse.* Of which argument this

is the force, that if God preferred the works of mercy and of love to the Sacrifices, which in all the outward service of the Law were the most holy, and would have the Sacrifices to give place to those workes, by identity of reason his meaning was also, that the keeping of the Sabbath, or abstaining from outward works on that day, should give place to that mercy and love which man oweth to himselfe, or to his neighbours, and would not have allowed that a man should consent to die for want of meat, to be hunger-starved, or to bring harme to himselfe by some other evill, rather then to breake the Sabbath by making meat ready, or doing some other necessary worke, which was otherwise forbidden on the Sabbath day. Hee confirmeth this, saying, *The Sabbath was made for man, and not man for the Sabbath*; the meaning of which words is, that although God had ordained by the Law of *Moses*, that his people should surcease from all outward and servile workes on the Sabbath day, yet he required not that cessation, as a thing essentiall to his service, or so necessary, that it could not upon any occasion be lawfull to man to doe such workes on that day, but rather that authority and power was given him, according to Gods intention, in case hee were forced thereunto by some urgent necessity. As for example: the saving or sustaining of his life: For the keeping of the Sabbath was not the scope and end which man was made for, or a thing of so great consideration before God, as is the conservation of the necessary interests of man. For if that had beene, it should not have been lawfull to man to breake it upon any case or necessity whatsoever: but will he, will he, he must be subject to the most strait observation thereof, notwithstanding any danger whatsoever hee may fall into thereby. Nay, man was rather the scope and end of the Sabbath, and of the observation thereof, and his interests were of greater importance then they. And therefore, when mans goods, life, or reputation are in jeopardy, the Sabbath must give place unto them, as being a thing wherein consisteth not properly and essentially the glory and service of God, and which is to be kept onely as a helpe to his service, when stronger and more profitable considerations, for the glory and service of God, bind not to the contrary, as they doe, when life, honour, or such other things of great consequence to man come in question: For then it is more expedient for the glory and service of God, that a mans life, honour, goods, &c.

be saved by some worke otherwise forebidden on the Sabbath day, then that with a manifest hazard of his life, honour, or goods, he should tie himselfe to a precise keeping of the Sabbath, and to a scrupulous cessation, which in such a case should become superstitious. It is questionlesse that the matter was to be taken so under the old Testament, and this is the maine point that Christ intended to maintaine and verifie against the *Pharisees*, which urged so precise and strict an observation of the Sabbath, that it turned to the prejudice and damage of man, made man slave of the Sabbath, subjected not the Sabbath to man, and GOD so intralld man with the keeping of that day, that it was a thing unlawfull unto him, to prepare, and take in his pinching hunger a mouthfull of meate for his sustenance, although hee should starve and perish for want of food.

Vpon this reasoning of Iesus Christ, it followeth clearly, that the keeping of a seventh day of Sabbath, appointed in the fourth Commandement is not morall: For *first*, Christ sorts it with the observations commanded in the Law, touching the Shew-bread, the sacrifices, and other ceremoniall services of the Temple: *Matth. 12. vers. 6.* as being of the same nature, that is, belonging simply to the Judaicall policie, order and government. And all the strength of his argument is grounded upon this point, that the Sabbath is of the same nature with these ceremonies, and therefore as they might be dispensed with keeping of them, if stronger reasons obliged them to the contrary, so they might sometimes be released from the forbearing of all workes on the Sabbath day, if they had just and necessary reason to doe some workes that day. Elle the *Pharisees* might have most easily replied, that although *David* in his hunger tooke the liberty to eat the Shew-bread, which was not lawfull to eate, but to the Priests, and albeit it was lawfull to any man to preferre the workes of mercy, in his owne, or in his neighbours necessity, to sacrifice, yet it followed not, that hunger could give him any licence to breake the Sabbath, because these observations concerning the Shew-bread, and the Sacrifices, were but ceremonies, which might be sometimes omitted and dispensed with, whereas the Sabbath and the keeping of it, was a thing morall and undispensible.

Secondly, Iesus Christ saith, *that the Sabbath was made for man,*

and not man for the Sabbath, Marke 2. verse 27. Now it cannot be said of any thing truly morall, and ordained of God by a morall Commandement, that it is made for man, and not man for it, that it is the end of man, and not man the end of it, that it should yeeld to the interests of man, and not man to the interests of it. For example, dare any man be so bold as to say, that the Commandements to have no other G O D but the true G O D, to shunne Idolatry, to abstaine from blaspheming and profaning in any manner the name of G O D, to honour Father and Mother, not to be a Murtherer, a Whoremunger, a Thiefe, a false Witnesse, not to covet another mans goods, not to love G O D and the neighbour, are made for man, and not man for them, and that man may dispense with them for his owne particular interests? Verily it is not lawfull to a man to breake these Commandements, as it is lawfull to him to breake the Sabbath for his owne conservation, in any thing that hath reference unto him. Nay, hee should tread under foot all his owne interests, rather then transgresse in any of those points. Which sheweth evidently, that the Commandement concerning the Sabbath, is not of the same nature that these others are of. That these are morall, are of the Law of nature, have in themselves an essentiall justice and equity, and for that cause are undispensable; so binding conscience at all times, that it cannot be lawfull at any time to doe any thing against them: That this of the Sabbath was onely a Commandement of order, of ceremoniall policie, of a positive Law, and for that cause liable to dispensation and abrogation, as in effect it was dispensed with in the forenamed occasions, and C H R I S T by his comming into the world hath abolished under the new Testament, the particular Commandement given concerning it.

3- The observation which is made by some, that Christ saith, that *man was not made for the Sabbath*, or for the day of rest, but saith not, that man was not made to sanctifie the Sabbath, is but a vaine subtily. For by the Sabbath, Christ understandeth both the rest of the day, and the day of rest. For in the Scripture, the word *Sabbath* signifieth the one and the other. And seeing the observation and sanctification of the day consisted, at least in part, in a rest and cessation of all externall workes, as is evident by the words
of

of the fourth Commandement, and of *Exodus, Chap. 31. v. 14, 15.* and of *Ieremiah, Chap. 17. vers. 22, 24.* yea, seeing this sanctification onely was proper unto it, and particularly tied unto it, and seeing it taketh from it the name of Sabbath, wherewith it is honored, to say that man is not made for the rest or cessation, and is not necessarily tied unto it, but may dispense with it, not through a fancy, and at his owne pleasure, but in the extreme necessity of his just and reasonable interests, is as much as to say, that man is not made, in that respect, for the sanctification of the Sabbath, but that the said sanctification is subject to him. Now, this is the point in question, to wit, Whether to keepe a seventh day for a day of rest, or of cessation, according to the injunction given in so precise termes in the fourth Commandement, be a morall duty. I cannot see what other sanctification of the Sabbath day can be understood by those which say, that man was made for it, in the sense that Christ taketh this kinde of speech, is a morall duty. For if they understand a sanctification by workes truly and properly morall, such as are workes of godlinesse, mercy, and charity, whereby God is principally and directly glorified, and we and our neighbours are edified, and maintained for his glory, and say, that man is made for this sanctification, ought to observe it carefully, and to make, if neede be, the rest of the Sabbath day, to stoope, and give place unto it, this is most true; but our question is not about this kinde of sanctifying the Sabbath day; neither is it proper and peculiar to the seventh day, but is equally required in all the daies of the weeke. And by this is confirmed our saying, that the sanctification proper to the Sabbath, as it is such, and which is the maine point that we treat of *pro* and *contra*, cannot be morall, seeing it yeelds, and submits it selfe to the morall duties of every day, and for their sake may and ought to be violated.

Thirdly, for the cleerer and better confirmation of the foresaid truth, is very usefull that which Christ addes after these words, *The Sabbath is made for man*, saying; *For the Son of man is Lord even of the Sabbath day.* For whether by *the son of man*, we understand particularly the Son of God, as he is Christ, and Mediator, as he is often in that respect so named; whether generally every man according to the common signification which it hath in holy Scripture, the one and the other sense overthroweth the morality of the Sabbath. If

Iesus Christ speaketh of himselfe, as he is *Christ* and Mediator, under the name of the Son of man, as in my opinion he doth, his meaning is, that as such and in that quality, he had power over the *Sabbath*, as Lord to dispense with the keeping of it, whom and when he would: as he said in the same sence and to the same purpose, *In this place is one greater then the Temple*. Yea hee insinuates, that he was come to make this abrogation of the *Sabbath*, as of the Temple, and of all the ceremonies practised therein: For what other end had hee to alleadge his soveraignty and maistry over the *Sabbath*, but to say, that he had power to dispose of it, at his own pleasure, and to cause men worke in it, as he should thinke fit? To declare only the lawfull use and practice of the *Sabbath*, argued not that soveraignty and authority that *Christ* challenged to Himselfe.

7

Fourthly, to shew effectually his dominion in that behalfe, he chused often the Sabbath day, to doe, or to injoyne to others on that day workes which might have bene done in any other day of the weeke, and were not simply workes of mercifulnesse, or of urgent necessity, permitted by the Law, nay were servile and unnecessary workes, which the Law forbad: As is manifest, by his healing the sicke ordinarily on the Sabbath day, and that with handy worke, whereas he might have done those cures with a word of his mouth: As when hee restored to sight the man that was borne blinde, making clay of his spittle, and anointing the eyes of that blind man with the clay, *Iohn 9. ver. 6. 14.* As also when he commanded some sicke, whom hee had healed, to beare burdens on the Sabbath day, which GOD had forbidden, *Ierem. 17. ver. 21.* Thus hee commanded on the Sabbath day the man whom he had cured of the palsie, to rise, take up his bed, and walke, *Ioh. 5. ver. 8, 9, 10.* which was not lawfull to him to doe, no more than to any other such man, who by ordinary meanes had recovered his health, if it had not bene for Christs command, notwithstanding that miraculous deliverance after a so long and incurable disease: For he needed not, neither for the glory of God, nor for his owne good, to take up his little bed on the *Sabbath* day, seeing that without any such worke his recovery was doubtlesse cleere and manifest to all.

8

Now if the *Sabbath* day, and the keeping thereof had bene morall, Christ had never spoken, never done so. For he had not, as hee

hee was the sonne of man, any authority and Lord-ship over the things that are morall, and of the Law of Nature, to dispence with men for the doing or not doing, the keeping or not keeping of them. Because in them shineth the justice of the most righteous and holy God, his glory to command them, the excellency of man to yeeld obedience unto them, as having a naturall righteousnesse and equity inherent in them, carrying with them an universall obligation, and being of perpetuall continuance grounded essentially in themselves, and on their owne nature : Such are these commandements, Thou shalt love God with all thine heart, and thy neighbour as thy selfe. Also we see not, that Christ at any time hath done or caused to be done, by any man, any thing whatsoever against them, nay he hath rather backed and confirmed them, hath himselfe kept them most religiously, and hath injoynd also to others the keeping of them. But as Mediator he had power over all things which were simply ceremoniall, positive, adiaphorous, that is, neither good nor evill in themselves, wherein the true service of God consisted not, which were no thing but helpe to that service for a time, and were established of God simply for certaine reasons relative to some better things. For as *Iesus Christ* himselfe was not lyable unto those things, but so farre as it was his reason to apply himselfe unto them, least he should give offence to any man. And as the reason of their institution could not take hold on him, so likewise was it in his power to exempt from them whom hee would. For although they were to be usually in strength and practise till the houre of his death, that was no hinderance to that authority which he had in his life time, and during his conversation in these lowest parts of the earth, to give particular commandements whereby hee dispensed whom he pleased with their observation. Such things were the circumcision, the sacrifices, other legall ordinances and among the rest the Sabbath, whereof, upon this occasion, he declared himselfe to be Lord.

If Christ, when he said, *The Sonne of man is Lord of the Sabbath*, will have us to understand by *the Sonne of man*, every man, as many interpreters doe take it so, meaning that every true beleever hath authority and freedome to exempt himselfe from the keeping of the *Sabbath* for his owne need and to yeeld to such necessities which are more urgent, and of greater importance then was the

Sabbath, of which sort was the narrow strait, whereunto hunger had driven Christs Disciples, that is no lesse forcible to fight against the morality of the *Sabbath*, as appeareth by that which hath beene already said.

10 Such then being the nature of the Sabbath, it is evident that it is not morall, that of its selfe it obligeth not the conscience to the keeping of it, that if it bindeth conscience, it commeth from G O D S command by a positive Law, such as he gave to the Iewes, and that only when more inforcing reasons doe not dispense with the observation of it, as there be some such. Now the positive Lawes given to the Iewes being wholly abrogated, no man can say, that the Law of the Sabbath bindeth the conscience of Christians, if it be not shewed, that Christ will have this Law of the Sabbath to continue under the New Testament, and hath commanded the keeping of a Seventh day, as he might have done. In which case, that Law should bee obligatory, not for any morality it hath in it, but because Christ had ordained it for the order of the Church. This I pretend cannot be shewed, but rather that the stinting of the time of G O D S publike service hath beene left to the free will of the Church, and that even now at this time when a Seventh day is set downe, we ought to keepe it, in obedience to the Church, as following herein the order which she hath thought good to institute, and not through opinion of any necessity proceeding from G O D S immediate command, farre lesse of Religion inherent in the thing it selfe.



CHAPTER Eighth.

REASON 8.

1. *The Apostle condemneth the Galatians for observing dayes, and moneths, and times, and yeeres.*
2. *It is answered, that the Apostle condemneth onely the observation of dayes, &c. prescribed in the ceremoniall Law.*
3. *Refutation of that answer, out of the drift of the whole Chapter.*

4. *Besides*

4. Besides, that it maketh the Apostle to condemne that which he approved, and so to contradict himselfe, if this answer were true.

I further justify this by the Apostle in his Epistle to the *Galatians* Chapter 4. verse 10. where hee blameth them for observing dayes, and moneths, and times, and yeeres, for they deemed that in the observing of them there was a point of Religion and of Gods service, which they were necessarily obliged unto on Gods behalfe, and that for conscience sake, either because the thing it selfe deserved as much, or through respect to Gods Commandement. It is this surmise which the Apostle blameth. For if the *Galatians* had kept some dayes, but as a thing indifferent, and an ecclesiasticall order, for the publike practise of divine service by the exercise of the ministrie, the celebration of the Sacraments, and other holy duties more and more sanctified with prayers, thanksgiving, Psalmes, Hymnes, and spirituall songs, knowing and being perswaded by the Lord Iesus, that there was no divine obligation, no Religion tyed to those dayes, in themselves, it is as sure as can be, that they had not bin worthy to be censured, for all that is done, and may be done in the Church, under the New Testament. Hereupon I say, that we fall manifestly into the Apostles censure, if we keepe a Seventh day of *Sabbath*, beleeving it to be a morall thing which God hath exprelly commanded, and therefore necessary, and as such binding the conscience. For this is evidently to observe dayes after the fashon which the Apostle condemneth.

It is answered to this, that the Apostle speaketh in that Chapter of judaicall dayes, moneths, times, and yeeres only, as they are ordained to be kept by the ceremoniall Law of *Moses*; as for example, to observe, in things belonging to the *Sabbath*, the Seventh day of the weeke. Which law being abolished, he blameth the *Galatians*, that they indeavoured to set up again the observation of dayes after the manner of the Jewes, but reproveth them not for keeping a *Sabbath* day.

This answer giveth no content at all. I acknowledge freely, that doubtlesse the dayes kept by the *Galatians* were the same which the Jewes observed. For to esteeme that they were dayes consecrated to Idols, which they had bene enured unto, when they lived

Gal. 4 v. 9.

lived in *Paganisme*, and had observed unto that time, even after their conversion, is farre from all likelihood, and contrary to the Text, which speaketh of dayes belonging to these *weake and beggarly rudiments* which God had ordained in the infancy of the Church, which were judaicall dayes, and none other, and from which *Iesus Christ* was come into the world to redeeme men. And the Apostle blameth the *Galatians* universally, for observing such dayes, without exception of any other day, which he ought to have excepted, if there had beene any other obligatory: Nay he blameth them not for keeping them after the fashion of the Iewes, by the practice of the ceremoniall service which the Iewes yeilded to God on those dayes whereof he maketh no mention, neither is there any likelihood that the *Galatians* did any such thing; but for keeping them for Religions sake: And his reprehension is such a one, that the right thing he aimed at in it, is to condemne the observation of any day *whatsoever* under the New Testament for Religion and conscience sake in reference to any obligation from the day it selfe. The foundation of his reproofe, as appeareth manifestly by the whole drift of his discourse, is this, that to be Religious about dayes, and to be tyed unto them by Gods command, was a point of bondage belonging to the rudiments of the Law, and that the Gospell, which is the Law of liberty, cannot suffer this bondage. Therefore hee speaketh in generall tearmes, *Yee observe dayes, and moneths, and times, and yeeres*, and addeth not judaicall, or after the Iewish fashion: because also to keepe other dayes then those of the Iewes, and that for conscience sake, and for the same opinion of Religion which the Iewes had of their dayes, although otherwise then they, had beene as bad, and contrary to the Gospell, it is not so, when dayes are kept simply for ecclesiasticall order, although they were Iudaicall dayes. And indeed the *Sabbath* day of the Iewes, to wit, the last day of the weeke was kept by the Apostles and by diverse Christians in the Primitive Church many yeeres constantly. As likewise the feasts of the Iewish Pasche and Pentecost were observed by the first Christians, without any fault or offence on their part, because this observation was not practised by them in the same respects that they were by the Iewes, that is, through opinion of Religious necessity and divine obligation.

Verily

Verily, if wee be obliged in our conscience, and by a divine commandement under the new Testament, to the observation of a seventh day of rest, as religiously as the *Jewes* were, as is pretended, although it be not the same seventh day; who will not conceive, that it had not well become the Apostle to condemne the observation of Iudaicall daies, namely, of the particular day of the Jewish Sabbath, as being a yoke, and a ceremony of the Law, considering, that in the meane while, hee tied the *Christians* to the ordinary and precise observation of a stinted day, even of a seventh day of Sabbath, which was all one: seeing the day onely had been changed, and the yoke and the ceremony had been still kept. For the yoke and bondage of the Law consisted in the observation of certaine stinted daies, and namely of a seventh day of Sabbath by Gods Ordinance and obligation of conscience, and not in keeping the last seventh day, rather than another, seeing otherwise it is not a heauey yoke, nor a greater bondage to keepe the last, then to keepe the first of the seven daies of the weeke.



CHAPTER ninth.

REASON 9.

- 1 *A most forcible argument out of the Epistle to the Colossians, Chap. 2. vers. 16. where the Apostle teacheth, that Christian mens conscience is not tied to the keeping of holy daies, and of Sabbaths.*
- 2 *Answer is made, that the naming of Sabbaths in the plurall number sheweth they must be understood of the Sabbaths of holy daies, and not of the weekly Sabbath.*
- 3 *First reply. In the name of a holy day, the Sabbaths thereof are included.*
- 4 *Second reply. Sabbaths in the plurall number, include necessarily the weekly Sabbath, which also is most frequently called Sabbaths in holy Scripture.*
- 5 *Third reply. The Apostle by Sabbaths, understandeth onely the weekly Sabbath.*

- 6 Fourth reply. *The weekly Sabbath did belong to the Law of Commandements, which is abolished, and the Apostle speaketh without exception indefinitely of the abrogation of holy dayes, and Sabbaths.*
7. *Thence it followeth, that the fourth Commandement, in so farre as it stinteth the seventh day for Gods service, is not morall.*

I **O**F the same nature is the passage in the second Chapter of the Epistle to the *Colossians*, verse 16. *Let no man judge you in meat or in drinke, or in distinction of a holy day, or of the new Moone, or of Sabbaths.* Where the Apostle teacheth, that under the New Testament the conscience of beleivers is not bound to make distinction and observation of any holy day, and namely of Sabbaths, neither altogether, nor in part, no more than of meats and of dringes, ranking all those with the ordinances and shadowes which have bene abrogated by *Iesus Christ*, ver. 14, 17. For like as in matters concerning meat and drinke, nature hath necessarily need of them for the entertainment of the body, but the conscience is not now bound to that distinction of them which was of old prescribed by the Law of *Moses*, even so it is necessary, for the maintenance of the Soule, that times bee appointed for Gods publike service in the Church, but mens conscience is no more subjected to a seventh day which the Law prescribed to the Iewes.

2 To this passage answer is made, that the Apostle speaketh of the Iewish holy dayes, the Passeover, Pentecost, &c. and of divers Sabbaths which the Iewes observed, such as were the first and last day of some annuall feasts, which lasted many dayes, to wit of the Passeover, of the feast of Tabernacles, of the feast of Propitiations which was kept on the tenth day of the seventh moneth, every seventh yeere, which was the Sabbath of rest unto the land, because in it they did neither sow their field, nor prune their Vineyards every fiftieth yeere, which was a jubile. All which times are called Sabbaths in the Scripture. But its denied that he speaketh of the Sabbath day which God had ordained to be kept weekly, as well under the New, as under the Old Testament: For which cause the Apostle speaketh of Sabbaths in the plurall number, and not of a Sabbath

*Lev. 23. v. 7,
8, 34, 35, 36.
Lev. 25, v.
4, 8.*

Sabbath in the singular number, to signifie that he understood those Sabbaths, and not this.

This answer is not sufficient. For the Apostle speaketh generally of an holy day, and of Sabbaths, saying, that we should not be judged or condemned in distinction and separation, or part and respect of an Holy day, and putting the word signifying an Holy day, in the singular number, *εν μέρει ἁγίων*, which word denoteth any holy day whatsoever. Now if we be bound for conscience sake to the observation of a seventh day of Sabbath, if we be tyed by Religion to make a distinction of dayes, if we be condemned for the omission of that pretended duty, are wee not condemned *εν μέρει ἁγίων*, in distinction of an Holy day?

Againe, seeing he speaketh of Sabbaths in the plurall number, with what reason can it be affirmed, that his intention was to speak only of the Sabbaths of certaine yeerely feasts, and not of the ordinary Sabbath of every weeke, although he useth a word befitting it aswell, yea more than the rest, and including it infallibly in its plurality? Namely, seeing this word is much more used in the plurall number, then in the singular, and is ordinarily taken both in the New and in the Old Testament for the Sabbath whereof wee treat. The seventy Greeke translators of the Old Testament are accustomed to say *σαββατα* in the plurall number, when in Hebrew mention is made of the ordinary Sabbath of the weeke in the singular number, as we may see, *Exod. 16. ver. 23, 26, 29. Exod. 20. ver. 8, 10. Exod. 31. ver. 16. Exod. 35. v. 2, 3. Levit. 23. v. 3. Levit. 24. ver. 8. Numb. 28. 2, 9. Dent. 5. ver. 12, 14, 15.* and else where conformably to them. This plurall *σαββατα* is used in the same sence by the writers in the New Testament, as *Matthem 12. verse 1, 5, 10, 12. Matth. 28. ver. 1. Mark. 1. ver. 21. Mark. 2. ver. 24, 28. Mark. 3. ver. 2. Luk. 4. ver. 16, 31. Luk. 13. ver. 10. Iohn 20. ver. 1, 19. Acts 13. ver. 14. Acts 16. ver. 13. Acts 17. ver. 2.* I say therefore, that to conclude that the Apostle in the foresaid passage speaketh not of the Sabbath day which returned weekly, because he useth the word Sabbaths in the plurall number, is a weake argument, seeing in the Scriptures stile and manner of speaking this word in the plurall number hath a single signification.

Nay, it may bee affirmed with good reason, that the Apostle, when

when he speaketh of Sabbaths, understands only the ordinary Sabbath of the seventh day, and under the name going before of an Holy day, hath comprehended all other Sabbaths, which God had commanded in the Law, even as God himselve in *Leviticus* Chapter 23. *ver.* 37. by the word *Feasts* understandeth all other solemne dayes which he had commanded, and *ver.* 38. by the word *Sabbaths* the seventh day in every weeke, according to the ordinary signification thereof, not only in the Greeke, but also in the Hebrew tongue, to which purpose there is a most manifest place, *Exod.* 31. *ver.* 13. where God saith, *Verily my Sabbaths yee shall keep, for it is a signe betweene me and you throughout your generations, that yee may know, that I am the Lord that doth sanctifie you.* And for more ample declaration, in the Verses following, 14. 15, 16, 17. he expounds those Sabbaths of the weekely Sabbath only. Although this were not so, whosoever speaketh of Sabbaths in the number of multitude, and maketh no exception, understandeth whatsoever is contained in the signification of that word, and hath the same denomination. Verily, when the Apostle saith, that no man should condemne us in distinction of an Holy day, or of Sabbaths, if he had not understood all Sabbaths, but had beleeyed that God hath expresly ordained under the New Testament, as hee did under the old, a day to be for his service a day of festivity and of Sabbath, he was bound to except it particularly and by name, and so to keepe the Church from falling into an error, namely seeing we are not taught in any part of his Epistles, nor else where in the New Testament, that G O D hath made such an ordinance, that in any time the observation of a Sabbath hath bene enjoined unto us, that any such day hath bene excepted from those dayes and Sabbaths which in the said New Testament we are forbidden to keepe.

6 When the Apostle saith, that *Christ hath abolished the Law of commandements, Eph. 2. vers. 15. and hath made a change of the Law, Heb. 7. vers. 12.* We see easily, that he understandeth the ceremoniall, and not the morall Law, because in the same places he explicates his meaning, calling it, *The Law of Commandements contained in ordinances, the middle wall of partition betweene the Jewes and Gentiles, Ephes. 2. vers. 14, 15. the Law of a carnall Commandement, and of the Leviticall Priesthood, weake, unprofitable*

- point, where hee who did eat herbs onely, is called weake, and he who knew he might eat all things is called strong.
- 4 Second, Because to esteeme all daies alike, cannot be called weaknesse.
 - 5 Third, Because, if Christ or his Apostles had appointed a set day for Gods service, to esteeme all daies alike, had not beene weaknesse, but profanenesse, which neverthelesse it was not.
 - 6 Fourth, Otherwise the Apostle would not have said, that he that doth not regard a day, to the Lord doth not regard it, but rather against the Lord.
 - 7 Of what day it is said, that one regarded it, another regarded it not.
 - 8 Fifth, Seeing to regard a day is weaknesse, and not to regard a day is strength of knowledge, God hath not obliged the Christian Church to any set day for his service, by any morall or positive Law.

THE same is plainly shewed by these words of the Epistle to the Romans Chap. 14. vers. 5, 6. *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully perswaded in his owne minde. He that regardeth a day, regardeth it unto the Lord: And he that regardeth not the day, to the Lord he doth not regard it.* In this place the Apostle speaketh of religious Christians, shewing that they were at variance about two divers heads. For some of them beleevd that a Christian man should not sticke, nor make a scruple of conscience to eat indifferently all meats. Others for conscience sake would eat nothing but herbs. Some of them also esteemed every day alike, others esteemed one day above another. Of those

Rom. 14. v. 1

two parties he calleth the one strong, the other weak, and exhorteth them that were strong, to beare the infirmities of the weake, namely, seeing these things were of small moment, and that the weake did such things out of conscience, and through a religious respect to God; that indeed their conscience was not well informed and directed, but at length might be, and affiance was to be had, that they should be holden up, because God was able to make them stand *verse 4.*

As concerning eating of all things, or eating of herbs onely,

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the Apostle calleth directly *weake* those which did eat nothing but hearbes; And *strong* thole which beleevd that they might eat, and indeed did eat all things indifferently. But on the other point concerning the disagreement which was among them about dayes, whether every day should be esteemed alike, or one day should be esteemed above another, he declareth not expressly who were strong, who weake. Some of those which urge the observation of the Sabbath day, as a point of Religion and of conscience commanded by Christ, thanning the argument which this place affords against their opinion, doe say, that those which esteemed every day alike, were *weake*, and the others were *strong*, and that this is the Apostle his intention. But it is easie to perceive, that the contrary opinion is true, that, say I, those which esteemed every day alike, were *strong*, and those *weake* which esteemed one day above another.

Rom. 14. v. 2

First the analogy of the other point which the Apostle alleadgeth concerning meates, sheweth it manifestly. For as those which did not sticke for conscience sake to eat all kinde of meates, because they esteemed them all to be indifferent, were *strong*, and those which were scrupulous for conscience sake to eat any thing but hearbes, were *weake*, even so accordingly to that, wee must acknowledge, those which made no difference of dayes for conscience sake, but esteemed all dayes equally, to have bene *strong*, and those which esteemed one day above another to have bene *weake*.

3

Secondly, I cannot see how any man should imagine, that the Apostle in his judgement esteemed those to be weake which esteemed every day alike, seeing to esteeme every day equally, without distinction of any day for conscience sake, putting the case there were a fault in that opinion, cannot be called *weakenesse* and infirmity, in the sence wherein this word *weakenesse* is taken by the Apostle in this place, and in other places of the Gospell. For weakness and infirmity is said to be in a man, when there is a defect in his believe concerning things which are lawfull to him, that is to say when hee beleeveth not that to be lawfull, which is lawfull unto him, and therefore restraineth for conscience sake from that which he is not bound to forbear. So he who beleeveth, that it is not lawfull unto him to eat all kinde of meates, although God hath given him the free use of them all, is weake and infirme.

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there is excesse in his beliefe, when I say, he beleeveth to have liberty to doe that which is not lawfull unto him to doe, and doth it without any respect of conscience unto it, that is not in the Scriptures language, called weakenes, but rather ignorance, error, mistaking. If then those which esteemed every day alike had failed in this point, as they had done of necessity, if there had beene any fault in them, they had never beene esteemed and called weake by the Apostle, as they are pretended to have beene, but rather ignorant, errants, nay dissolute, loose, profane.

5 Verily, if it were true, that *Iesus Christ* had ordained the observation of a set day of rest, that the Apostles had commanded it, that the Church had practised it, as a divine ordinance, and as a morall point belonging to Religion, as is pretended, these Christians, who could not bee ignorant of such things, and neverthelesse esteemed every day alike, established not religion and a point of conscience in any of them, and made no greater account of the Lords day then of any other day, were of necessity profane men, and no better reckoning was to be made of them. Yet the Apostle reputeth them not to bee such: For he forbiddeth to judge and condemne them, as hee will not have them to judge and condemne those that were of contrary opinion, *ver. 3. 10.*

6 Nay, he affirmeth, that those which regarded not the day, to the Lord regarded it not *verse 6.* the meaning of which words is, that in so doing they had regard to the glory and obedience due to God, knowing that he had made them free from the distinction of dayes, and received them, being well pleased with that which they did. Now supposing the morality of the Sabbath, and the commandment of Christ and of his Apostles, which made the observation thereof a necessary point of Religion, which these men could not be ignorant of, I cannot conceive, how not regarding the day for Religion and conscience sake, to the Lord they regarded it not, seeing they had rather sinned against the Lord by not regarding it. For they had manifestly vilipended him, by their misbeliefe, whereby they esteemed not the observation of a day of rest, which they knew to be morall, and most straitely commanded of God, to bee a necessary point of Religion. It is therefore more conformable to reason, that those which made distinction of dayes and esteemed one above another, were *weak*: And in this doe all the interpreters agree.

agree. Neverthelesse the Apostle saith with good reason of these weake ones, that what they did, they did it to the Lord, because they did it through devotion, and tenderesse of conscience, having some Religious ground, which was a colourable excuse to their infirmities, and made it tolerable, not only to men, but to *God* also.

Now it being so, that the Apostle did write to the Romans who were *Gentiles* converted to the Christian faith, wee may esteeme with great appearance, that this day, which some of them, through infirmities, had so much regard unto, was Sunday, which was kept in the Church, not by any divine Ordinance, not also through necessity of Religion, but simply by an ecclesiasticall custome, in remembrance, that on that day Christ rose from death unto life, & was esteemed of them a day of necessary observation, in and for it selfe, which others better instructed esteemed not. This, being so, establisheth throughly the opinion that I defend, and evicts the other. But although the Apostle had intended to speake of dayes commanded in the Old Testament by the Law of *Moses*, to the religious observation whereof many, not as yet well instructed in the knowledge of Evangelicall liberty, thought themselves to be bound for conscience sake, the argument remaineth as strong as can be.

For howsoever the Apostle his meaning be taken, he speaketh generally, and imputeth to infirmity of knowledge and of conscience under the Gospell, the esteeming of one day above another, and to strength and firmenesse the esteeming of all dayes alike, which he neither could nor should have pronounced so in generall termes, if at the same time there had beene a set day of rest binding the conscience of Christians to observe it, for its owne sake, as being morall, and for *Gods* sake who had commanded it. For by this means those had not well done, so farre were they from being strong in knowledge and conscience, for esteeming every day equally, which they should not have done. But the others had done well and religiously, to esteeme one day above another, so far were they from being weak: which yet notwithstanding is manifestly against the scope of the Apostle, who declareth them to be weak, not simply as we have touched heretofore, for observing a certaine day, but for keeping it with a consciencious regard, and opinion of a religious obligation, particular unto it, more than to any other day which is the only thing worthy to be blamed, and might be a just cause of offence.



CHAPTER Eleventh.

REASON II.

1. *The Sabbath was to the Israelites a signe of their sanctification.*
2. *Not only in the toyleſome ages of this mortall life, but alſo in the eternity and reſt of the life to come.*
3. *Through IESUS CHRIST, who hath perfectly accompliſhed the benefiſts which it represented imperfectly.*
4. *And therefore it was to continue till his comming only.*
5. *This truth is confirmed in the Epistle to the Hebrewes, by the type of the bodily reſt of the people in the land of Canaan.*
6. *As alſo by the type of Gods reſt on the Seventh day.*
7. *Gods reſt and the reſt of the people were two types of the ſame thing, but unknowne till the Law was given.*
8. *This is acknowledged by the Iewes, who confirme it by Scripture.*
9. *Hereof it followeth, that the Sabbath was not given to Adam.*
10. *As alſo that it is not obligatory under the New Teſtament.*
11. *Although the heavenly reſt which it typed be not yet come.*

IT is manifeſt enough by the foreſaid paſſages, that the obſervation of a Seventh day of Sabbath is not a morall duty, and obligeth not by a divine Commandement, mens conſciences under the New Teſtament, Nay it is apparant that the Sabbath day was inſtituted to the Iewes only, and appertained to the ceremonies of the Law. I confirme this againe by theſe words of GOD in *Exodus* Chapter 31. *verſe* 13. and in *Ezekiel* Chapter 20. *ver. 12, 20.* *Verily my Sabbaths yee ſhall keepe, for it is a ſigne betweene me and you throughout your generations, that yee may know, that I am the LORD that doth ſanctifie you.* Where is to be marked the Sabbath is called a *ſigne* ordained of GOD, not to all men, but to the Iraēlites onely, to ſignifie unto them their
conſecration

consecration to his service, and their sanctification, which consisted in a continuall abstinence from all vices and sinnes, which verily trouble and disquiet the soule, and also in a bodily rest sometimes from the turmoiles and cares of this life, that they might bestow some fit and convenient time without hinderance upon the contemplation of God, and meditation of his graces, and so give place to the operation of the holy Ghost, whereby they might bring forth workes of godlinesse, and of true holinesse. To the end that the Sabbath day might expresse this visibly, and also be unto them a helpe and meane to so necessary a duty, they were commanded to forbear exactly all servile workes, and all bodily labour belonging to the worldly imploiments of this present life. Which figured, and taught them sufficiently, that God obliged them farre more to cease from the workes of sinne, which are properly servile, according as it is written, *Whosoever committeth sinne, is servant of sinne Joh. 8. ver. 34. Rom. 6. v. 16.* And to abstaine from the lusts and acts of the flesh and of the old man, and to compose and quiet themselves conveniently with a spirituall rest, that they might receive the heavenly inspirations of his grace; And as it is said in *Esaiab, Chap. 58. v. 13. not follow their owne waies, nor finde their owne pleasure, nor speake their owne words:* For, as I have said, God purposed to figure by that bodily and externall abstinence from earthly workes, the inward and spirituall abstinence from sinne.

Nay, to instruct and assure them by the Sabbath, as by a signe, that it is hee, even the *Lord*, that sanctifieth his owne children, that giveth them grace to rest in some measure from their sinnes and troubles in these lower parts of the earth, and shall fully performe their sanctification in heaven, where after the workes and turmoiles of the anger of this life, there shall be, as it were, a seventh day of Sabbath, a time of perfect and eternall rest for them: For wee may esteeme, not without some likenesse of truth, that the generations of the world ought to be fixe, composed each of them of a thousand yeeres, and figured by the fixe daies of worke, in respect whereof it is, perhaps, said, that *one day is with the Lord as a thousand yeeres; and a thousand yeeres as one day, Psal. 9. vers. 4. and 2 Peter 3. vers. 8.*

The Sabbath day was interrupted by other worke-daies, and returned onely every seventh day by a continuall reciprocation and

viciſſitude, whereby it represented but imperfectly the perpetuity of the true reſt, as figures can hardly represent in perfection the truth whereof they are figures: But at the end of the world this reciprocatation of daies ſhall ceaſe, and there ſhall be, as it were, one perpetuall day, which, as *Zechariah* ſaith, *Chap. 14. verſ. 6, 7.* Shall be all one day, wherein there ſhall not be day and night, light and darkneſſe, but a perpetuall light without darkneſſe. After this manner the ſpirituall reſt hath its interruptions and diſcontinuance in this world, the continuation of it is, as it were, by fits, and new beginnings: But in the world to come, it ſhall have a continuance without intermiſſion, with an intire and ſolid perfection, without any trouble of ſinne, or of labour. God granteth this reſt to his owne children for his Sonne the *Meſſias* his ſake, the onely conſideration of whoſe death, the force and efficacy whereof ſtretched out it ſelfe as well forward to thoſe that went before, as afterward to thoſe that have, or ſhall come after the accompliſhment thereof, was unto him in theſe times of the old Teſtament, as ſince, a moſt forcible motive to conſerre upon his elect ſanctification, with other comfortable and ſaving benefits here on earth beneath, and there in heaven above. So the Sabbath directed the *Iewes* to Chriſt who was to come, and was a figure thereof, representing unto them a benefit of the Covenant, which Chriſt was to purchaſe and ratifie with his owne blood, and therefore it ought to have its accompliſhment and end in him, as have had all other ancient figures, whereby he was represented.

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And indeed, in the paſſages before cited, it is called a ſigne betweene **G O D** and the *Iſraelites*, which is the ſame name that is given to the Circumciſion, the Paſſeover, and other legall figures; and moreover, it is ſaid, that it ſhall be a ſigne betweene God and the *Iſraelites*, for a perpetuall covenant, and for ever, but in the ſame ſenſe that all other ordinances of the Law, and divers temporall promiſes made to the *Iſraelites*, are called perpetuall, that is, in their generations, which is expreſſly marked in the forenamed place of *Exodus, Chap. 31. verſ. 16, 17.* where God ſaith, *Wherefore the children of Iſrael ſhall keepe my Sabbath, to obſerve the Sabbath throughout their generations for a perpetuall covenant. It is a ſigne betweene mee and the children of Iſrael for ever,* meaning, that it ſhould remaine till the comming of *Meſſias*, during the oeconomy

of

of the Law, and whilest the people of *Israel* should be the onely people of God, but no more in the time of *Messias*, whose time and generation belongeth not to those generations which God allotted to the *Israelites*, when he said, that such and such things should be done, and should continue in their generations, words which are ordinarily spoken of things that were to persist only in the time of the old Testament. As when God ordained the Sacrament of Circumcision, he said to *Abraham*, that it should be to him, and to his seed after him in their generations, for an everlasting covenant, *Gen. 17. vers. 7. 9. 10.* When he commanded the *Israelites* to fill an Omer of Manna, and to keepe it, he said, it should be for their generations, *Exod. 16. vers. 32. 33.* that is, till the coming of *Messias*, and not after. So he said to *Jacob*, I will give this Land to thy seed after thee, for an everlasting possession, *Genes. 48. vers. 4.* So to the *Israelites* of the Pascheover, You shall keepe it a feast to the LORD throughout your generations, by an ordinance for ever, *Exod. 12. v. 14.* So the ordering of oile in the Lamps from evening to morning, in the Tabernacle of Congregation, before the testimony, by *Aaron* and his sons, is called a statute for ever unto their generations, *Exo. 27. vers. 21.* So to *Phineas*, and to his seed after him, God promised the covenant of an everlasting Priesthood, *Numb. 25. vers. 13.*

What I have said and made good of the Sabbath day, that it was of old a figure of the spirituall and heavenly rest, the beginnings whereof God giveth to his children in this life, and shall give them the full plenitude in Heaven, may be confirmed by the words of the Apostle in the Epistle to the *Hebrewes*, *Chap. 4.* where intending to shew to the *Hebrewes*, that there is an heavenly rest, prepared & promised by God to them that are his, which they should labour to enter into by faith, and take heed to themselves, lest any of them should come short of it through unbelieve, he alledgeth two types & figures thereof. The one is, the bodyly and terrestriall rest which God had promised of old to the *Israelites*, in the Land of *Canaan*, called for that cause, *The Land of rest*, *Dent. 25. Iosh. 1. ver. 13.* and *Gods rest*, *Psal. 95. vers. 11.* which those of the *Israelites* that were incredulous and rebellious in the wildernesse entered not into, but those onely that beleaved Gods promise: By this God represented, that no Infidells shall enter into the heavenly and eternall rest, but the faithfull onely. Now hee verifieth that the rest of the Land of *Ca-*

naan promised and conferred upon them that beleevd, and denied to those that were rebellious, was a figure of that other better rest which the faithfull receive, and all Infidells are shut out of, by this, that *after so long a time*, to wit, foure hundred yeetes after the *Israelites* were by *Iosuah* brought into the Land of *Canaan*, God speaking by the mouth of *David*, yet againe warneth the *Israelites* then living, that at what time they shall hear his voice, they harden not their hearts, as their forefathers did in the wildernesse, lest they should come short of entring into the heavenly rest promised to them; as their ancestors for their unbelieve were bereaved of the effect of the promise to enter into the earthly rest of *Canaan*. This advertisement is perpetuall, and belongeth also to *Christians*: nay, we may say, that it hath properly relation to the time of the Gospel, which is that certaine time determined and limited of God, whereof mention is made in the seventh verse, and is so called ordinarily in the new Testament, *Gal. 4. vers. 2. 4. Eph. 1. vers. 10. Tit. 1. vers. 3.* Therefore we which are under the Gospel to day, and have the Gospell of Christ preached unto us, and hear the voice of his Gospell, must beware, lest, because of our unbelieve and rebellion, wee enter not into the celestiall rest, no more then at that time the rebellious *Israelites* entred into the rest of earthly *Canaan*. For from hence the Apostle maketh this collection, that considering the *Israelites* were entred into the Land of *Canaan*, and possessed it peaceably without feare, when God by his servant *David* spoke againe the foresaid words of entring into his rest; sure Gods meaning was to signifie a farre better promise of a more excellent rest, then was the rest of the Land of *Canaan*, even a spirituall and an heavenly rest, whereof that other, and the promise thereof, was but a figure and shadow. For if the promise to enter into Gods rest made first and foremost to the *Israelites* had attained its full and whole accomplishment, after that *Iosuah* had introduced, and given them rest in the Land of *Canaan*, God after that introduction, had not exhorted them, to take heede that they hardened not their hearts in that day, in which he should make them hear his voice, lest they should not enter into his rest, as if they had not beene in it already. Whereby hee therewith made them a promise of entring into his rest, if they beleevd and were obedient. Therefore the Apostle concludeth, *that there remaineth a rest to*

the people of God, vers. 9. a rest spirituall and heavenly, purchased unto them by the true *Iosuah*, even by *Iesus Christ*, of whom the other *Iosuah* was but a figure.

The other Type which he propoundeth to the same purpose, is taken from Gods rest on the seventh day, after the creation of all things, which rest could not be understood by the promise which God made so many ages after the creation, of entering into his rest, because it was past and finished then, when he ended and finished all his workes, as may be clearely seene by the History written in *Genesis, Chap. 2. vers. 2.* But the meaning of the Apottle is, that it was a figure of this other spirituall and heavenly rest, ordained and prepared from the foundation of the world. For, if the rest promised and granted to the *Israelites* in the land of *Canaan* is mentioned as a type, this rest of God on the seventh day is alledged in the same quality, seeing they are both coupled together. The Apottle confirmeth, that Gods resting on the seventh day was a type, by the words written, *Genesis 2. vers. 2.* where it is said, that *God rested the seventh day from all his workes, Heb. 4. vers. 3, 4.* which had not bene thus so expressly written, considering that, to speake properly, God, who was not wearied, rested not, and his resting was only a ceasing from the production of his creatures, and from giving being to any more kindes then those which hee had made in sixe daies: Seeing also one day is not of it selfe better than another day, if God in this seventh day, and his resting in it, had not intended to set downe a type, and to figure some mysterie, to wit, that as he had his workes of the creation by divers degrees in sixe daies, and rested on the seventh day, doing no more, but onely keeping and preserving his workes in the being he had given them, even so he produceth and sets forward by a continuall advancement the worke of his grace in his elect, during the sixe daies of this world, after which, having ended this blessed worke of his mercy, he shall rest from it, and shall intertaine and continue in this happy state of perfection for ever and ever, and shall make them to rest also with him on the seventh day of the world to come, which shall never have an end. Vndoubtedly, to signifie this perpetuity, no mention is made in the history of the creation of any terme or end of the seventh day, that God rested in, as it is of the other daies, nor also of Gods rest, which in effect hath continued ever since, because this other rest

rest which it figured shall never have an end.

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Now this figure of Gods resting from the works of grace, which he had first resolved and determined in himselfe, and founded upon his owne rest from the workes of nature, was intimated by him, when giving his Law to the *Israelites*, he commanded to forbear all workes, and by that cessation to sanctifie the seventh day which he had reited in, to the intent that this day, and their cessation on it, as an image correspondent in some sort to the example of his owne rest, should be unto them likewise a type and figure of the eternall rest which they should obtaine in heaven, after all the workes and toiles of this life, according to his good pleasure where-by he had ordained from the beginning that it should be so. And so Gods rest on the seventh day, after the creation was ended, and the rest which he ordained also to the *Israelites* on that same day after their six daies worke, were in effect two types of one and the same thing, to wit, of the accomplishment of the salvation, and of the blessednesse and glory of the faithfull in heaven; but in divers respects, according as this accomplishment may have relation, either to God, or to the faithfull. *To God*, as to the author, who having begun and furthered it, will also accomplish and perfect it, in which respect it hath had properly Gods rest for figure: *To the faithfull*, as unto those which shall enjoy and possesse the benefit thereof after the turmoile of their irkesome workes in this world. In which regard it had properly for type the rest ordained to the *Israelites*. It is likely that the Apostle in consideration of this mystery, when he speaketh, *vers. 9.* of the heavenly rest, calleth it not *ἡ ἀνάπαυσις*, as he doth in all the former verses, but *σαββατισμὸς*, using a word taken from the Sabbath of the *Iewes*, and that purposely to teach us, that the Sabbath of the *Iewes* in the relation it had to Gods rest on the seventh day which it was founded upon, was a figure of the eternall rest prepared for the faithfull.

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And indeed, the *Iewes* have alwaies understood it so. For they teach, that this rest of the seventh day, was a type of the rest prepared for Gods people in the world to come. Whereunto they apply this Title of the 92. *Psalme*, *A Psalme of song for the Sabbath day*, saying, that this *Psalme* is a song for the time to come, to wit, for the day of eternall life, which is all Sabbath, all an holy rest, signified also by the Sabbath named jointly with the new

Moones in *Isaiah 66*. Chapter verle 23. Where *God* saith, that *from one New Moone to another, and from one Sabbath to another, shall all flesh come to worship before him*. Which words, being applyed to the estate and condition of the world to come, as they may be most fitly, give to understand, that the New Moones and the Sabbaths, wherein holy convocations and solemne actions of Gods service were practised, were types and figures of the great convocation of all that are his, in his heavenly kingdome, and of the eternall rest which they shall enjoy there, serving him without interruption, because there is no intervall, no space there betweene the Sabbaths and the New Moones, that is, betweene the times appointed for rest and the solemne service of *G O D*, as there was under the Law among the Iewes, but one Sabbath following immediately another, one New Moone succeeding, without interposition, another, as the words of the Text doe import, and the whole time being nothing else then a continuall Sabbath, that is, a perpetuall tenor, an unintermitted continuance without change, of serving God after a most glorious and unconceivable manner. And as God, after he had created and made all his workes in sixe dayes, ceased on the seventh day, ceased, I say, not simply, but with pleasure and content, enjoying that glory which from hence redounded unto him; even so he shall then rejoyce and magnifie himselfe on that day in all his faithfull in whom he shall have accomplished his glorious work of their redemption, and they reciprocally shall rejoyce in him, *shall rest from their labours, and their workes shall follow them, Revel. 14. ver. 3*. That is, they shall receive pleasure, glory, and reward of all their good works, and shall inherite a glorious rest conformable in some sort to Gods rest. Vndoubtedly the use which the Sabbath day had to be a type and figure of this heavenly rest, was the cause that God did so precisely urge the *Iewes* to observe and keepe it inviolably. For he designed by so severe an injunction of the exact observation of the type, the great importance and necessity of the thing signified thereby.

Of this I inferre, *first* that the day of rest, seeing it was ordained to be a type and figure of the heavenly and eternall rest which *Iesus Christ* was to purchase to those that are his, considering also that the Scripture for no other cause maketh mention of Gods resting on that day, and hallowing of it, but for this typical and mysterious

sterious use, that say I, that day was not ordained to *Adam* from the beginning, to bee kept by him in the state of innocency, because there is great caule to beleeeve, that although *Adam* had persevered in that state and condition, he should not have entred into the heavenly rest, but had enjoyed simply a terrestriall and eternall blessednesse here below in the Paradise of Heden, where *God* had put him; because the heavenly happinesse is alwayes proposed in the Scripture as a supernaturall gift of the grace of *God* through *Christ Iesus*, and not at all as a naturall grace. And it is in that respect that the Apostle in the Epistle to the *Romanes* Chapter 5. ver. 15. 16, 17. saith, that we receive much more in *Iesus Christ*, then we have lost in *Adam*, and that there is a superabundance of grace by **I E S U S C H R I S T** towards us, going farre beyond all the losse wee have made in *Adam*, which could not be said, if we had lost any thing over and above an earthly felicity, and immortality in these lower parts, and if *Adam* persisting in the state of integrity, was to be, after many ages on earth, received into the kingdome of heaven. To which belongeth also that which is written in the fifteenth Chapter of the first Epistle to the *Corinthians*, where the Apostle making a distinction betweene *Adam* and *Christ*, saith verse 45. that *Adam* was made ἐῖς ψυχὴν ζῶσαν, into a living soule, that is to live a naturall life on earth, and to communicate it to his offspring, but *Iesus Christ* was made ἐῖς πνεῦμα ζωοποιόν, into a quickning spirit, that is, to give to those that are his, a spirituall and heavenly life by the mighty power of the grace of Sanctification. Also that which he addeth, Verse 47. *The first man made of the earth, was earthy*, ordained to abide on earth: But the second man is the Lord from heaven, ordained to have his residence in heaven, and to introduce thither all that are his. So in all likelihood *Adam* was not to be transported into the kingdome of heaven, although he had continued constantly in his first integrity and uprightnesse: Nay in case hee had beene received into that glorious felicity, that could not, nor should not have befallen him by *Iesus Christ*, as such an one, that is, as Saviour and Mediator. And therefore it is not likely, that *God* ordained in the state of innocency, the Seventh day of rest, which was never established by him, but to be a figure of the heavenly rest and eternall blessednesse which *Iesus Christ* imparts to all those that beleeeve in him.

Secondly, I inferre againe from the same doctrine, that seeing the day of rest was first established to bee a figure of the heavenly rest, whereof **C H R I S T** is author, it hath no obligatory force under the New Testament, but ought to cease, as have done all other signes, figuring the graces which *Iesus Christ* hath brought unto us, and among the rest the type and figure of the rest of the Israelites in the land of *Canaan*, which the Apostle joyneth together with the rest of the Seventh day, setting downe the one and the other as types, in the same fashion and of the same nature, of the heavenly rest.

The exception which some take against this inference is most absurd, when they say, that if the Sabbath day was a type of the heavenly rest, it ought to remaine in its vigor and strength, till this rest come, and all the faithfull have obtained it. For to the end it should continue no longer, it sufficeth that this heavenly and eternal rest hath bene purchased by **I E S U S C H R I S T**, and that the faithfull possesse it already in part, some of them being in heaven happy in their soules, and resting from their labours, the rest being here beneath, where they receive the first fruits, and an essay of that blessednesse, by the spirituall consolations, contentments and delights, which in the midst of their greatest afflictions are shed abroad in their hearts by the *Holy Ghost* which dwelleth in them. Otherwise, if the foresaid reason were of any value, the other Sabbaths, to wit, the Sabbath of the seventh yeere, and the Iubile of the fiftieth yeere, which were Sabbaths of rest unto the land should continue still, because they were figures of that rest which is not yet come. Nay all the signes of the Old Testament should remaine, because they figured spirituall benefits, which are alwayes to come, either wholly, or in part, to all **G O D S** Elect while they are here on earth. The signification of the Iewish circumcision, to wit, the circumcision of the heart shall not be brought to perfection and absolutely finished till wee be in the kingdome of heaven. But it sufficeth for an absolute abolishment of all the signes of the Old Testament, that *Iesus Christ* hath actually acquired all the benefits figured by them, although the Elect inherite them not yet totally and perfectly. As for the day which the Church hath appointed to be a day of rest under the New Testament, it hath not bene ordained to serve for a type and figure, which

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which it neither could, nor ought to doe, but only for order, and to be a meanes of the practife of holy duties, whereunto some day was of necessity to be allowed.



CHAPTER Twelfth.

Answer to the replies made unto the former Argument.

1. *First reply, the Sabbath being morall from the beginning of the world, the figure was accidentally annexed unto it.*
2. *Answer. The Sabbath was a legall figure, and no thing else.*
3. *Second reply. The Sabbath was never a figurative and Typicall signe, but only doctrinall, marking the straitte communion betweene GOD, and those that are his, and is still such a signe.*
4. *Answer to this reply, by the distinction of signes, in those that are onely doctrinall and onely memoriall, or which besides are figurative or typicall.*
5. *Of which last sort was the Sabbath.*
6. *And therefore it was to be abrogated, as well as all other types and figures of the Law.*
7. *Which were all, not only typicall, but also doctrinall.*
8. *Why the signes of the Christian Church, are not figures & types.*
9. *Third reply, concerning the Raine-bow, which is a signe only, and no type at all, answered.*
10. *Some things yet subsisting, which were signes, figures and types under the Law, may be yet lawfully used, but not as signes, figures, types.*
11. *For clearing of this, the types of the Law are distinguished into those whose whole essence consisted in their typicall use, as the Circumcision, Passeover, sacrifices, &c.*
12. *And in those, which besides the type, may in the new Testament have some other good and religions use, as abstinence of certaine meats, observation of the first day of Moneths, of feasts, of Sabbaths, &c. but not as any part of Gods service, or through necessity of obedience to Gods Commandement.*

- 13 *Of this last sort is the Sabbath.*
 14 *Fouth reply. The Sabbath did not figure Christ, therefore it was not a type.*
 15 *Answer by a distinction of legall types, in those which represented directly Christs person and actions ;*
 16 *And in those which represented directly his benefits, such as were the Circumcision, all kinde of Sabbaths, the weekly Sabbath : all these are abrogated, and therefore this also.*
 17 *All other judaicall ceremonies, although they had no relation to Christ, have beene abrogated ; how much more the Sabbath.*

TO the last reason heretofore alledged, some doe reply, that indeed in the Sabbath there was a kind of figure & ceremony annexed only unto it accidentally, but as for the thing it selfe, the Sabbath hath beene since the beginning of the world, and continueth still a morall thing, seeing it was ordained to *Adam* before sinne came unto the world, and to the *Israelites* before the Law, since the giving whereof God added the ceremony to the day, to the intent it might be a part, not onely of the morall, but also of the ceremoniall Law ; that Christ hath taken away the ceremony, but a seventh day of Sabbath hath alwaies the same vigor and force, it had from the beginning.

It sufficeth to answer, that this reply layeth a false foundation, to wit, that a seventh day of Sabbath is of it selfe morall, that it was in the time of innocency ordained to *Adam*, and commanded to the *Israelites* before the Law. Whereas it was first ordained by the Law, and not before, and the figure was not annexed unto it, as an accident to a thing already subsisting ; Nay, it was never of its owne nature but a legall figure, belonging to the government and ceremonies of the Law, as hath beene already, and shall be more abundantly confirmed in the refutation of the arguments broached for the contrary opinion.

Others doe reply, by denying that in the observation of a seventh day of Sabbath there was any legall figure and ceremony, which was to be abrogated by Christ : That indeede God in the foresaid passages of *Exodus* and *Ezechiel* saith, that the Sabbath day was to the *Israelites* a signe that God sanctified them. But the word *Signe* signifieth not alwaies a type and figure; for love

is a signe that we are Christs Disciples, and is not a type; And the publike profession of a thing, is a signe of that thing, and is not a type thereof; Even so the Sabbath in the strict keeping thereof was a marke of the strait communion which was betweene God and the faithfull *Israelites*, as it hath still the same use towards *Christians*; but was not a signe of the nature of those which were abrogated by Iesus Christ, to wit, a signe *typicall and figurative* of things to come, to the fulfilling whereof it ought to yeeld and give place, but only a *doctrinall* signe, that is, given to be unto them a document and instruction of Gods benefits towards them, and of their duty to him, which therefore was such a signe, that it might, and ought to subsist together with the thing that it signified; and so it followeth not, that it ought to be abrogated at the coming of Christ, but rather that it continueth under the new Testament, to be unto us a signe and document of the same benefits which concerne us as much as the *Israelites*.

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But this reply is of no better mettall then the former, and the distinction that it is founded upon is vaine and frivolous. It is true, that whatsoever under the old Testament might in some sort be called a *signe*, was not alwaies a type and figure: For the word *Signe* is now and then taken in a most generall sense, for any marke and token whatsoever, which maketh a thing to be knowne, for every effect shewing the cause from whence it proceedeth, or for every adjunct denoting the subject wherein it is inherent; As in the examples aforesaid, the actions and courses that men take themselves unto, may be signes of their inward disposition, of their religion, or of some other thing that concerneth them. And as Christ said to his Disciples, that *by this should all men know that they were his Disciples, if they had love one to another, Ioh. 13. v. 35.* Even so may it be said, that a pure and holy life, a religious and upright conversation under the old Testament, made the true *Israelites* to be knowne, and were a signe whereby they were denoted, as by the same badges the true *Christians* are now knowne. There is an infinite number of such signes, which were never; neither could be types and figures. But these are not the signes that wee treat of, nor also other signes ordained purposely to be *memorials* of things past, whereof there were, perhaps, some which had no other use, and were never types, and shadowes of better things. The signes we are

are about, are ceremonies and outward observations ordained of God to men, to signifie unto them on his behalfe the saving graces which he will communicate, and *Iesus Christ* hath purchaled unto them by his death: And I affirme, that there was no such signe under the old Testament, which was not a type and shadow of *Iesus Christ* to come.

The Sabbath ought to be sorted among these. I acknowledge it was a *doctrinall* signe, teaching the *Israelites*, that God maker of all things, and therefore of all men, neverthelesse amongst all had consecrated and hallowed them particularly to himselfe, with which signe, the thing, to wit, their sanctification was present. As they also by it made publike profession of their religion and pious affection towards God. But that barred it not from being a typical and figurative signe, in as much as it was a ceremony ordained of God to the *Israelites*, that it might signifie unto them a most profitable benefit, which, although it was in that same time graciously bestowed upon them, had notwithstanding relation to the *Messias* to come, for whose sake they received it, as we doe also at this time.

Wherupon it cannot be inferred, that we therefore ought to have the same signe at this time in the *Christian Church*: Nay, on the contrary, we should not have it at all. For although the Covenant of Grace, in regard of the saving benefits comprehended in it, be in substance the same since the comming of *Christ*, that it was before his comming, yet it is *new* in regard of their signes. For it behooved the old signes to cease for ever, and to give over their place to the new. The Sabbath, and all other Signes and Sacraments of the Law were of the same degree.

They were all jointly doctrinall and figurative. They taught the faithfull what was their dutie towards GOD, and what were GOD'S graces towards them, and figured unto them the *Messias* to come, as the meritorious cause, and as that wonderfull one, who, in the fulnesse of times, was to purchase those graces, which in reference to that acquisition, and to a more full communication of them under the new Testament, and their accomplishment in heaven, are called *The good things to come*, Col. 2. vers. 17. Heb. 10. vers. 1. Although all true believers received them in part, even then, in as much as *Christ*s future death was no lesse present to God, then if he had suffered it already, and obtained the same

worth, power and efficacy. Their Sacraments the Circumcision, Pascheover, Sacrifices, Alpersions, &c. were they not signes of Spirituall benefits, which God granted to his faithfull servants at the very instant of their celebration, as of the forgiveness and blotting out of their sins, of their regeneration, and of other heavenly and saving graces? Were they not out of hand made actually partakers of these graces, as soone as they received the signes whereby they were signified, and they instructed and assured by them, as by most certaine documents and pledges of their present and reall exhibition? Did not GOD declare himselfe to be, and was he not really the GOD of *Abraham* at that same instant, when he ordained unto him the Circumcision in his flesh to seale that gracious promise in his heart? And did not that promise containe the whole substance of the Covenant of grace?

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But although they received the graces signified, the signes were never the lesse typicall and figurative; for as much as the *Messias* to come, was the marke that they were levelled unto, and by whose death those graces were to be deserved and purchased. Also they have all ceased at the comming of Christ; and although we receive under the new Testament the same graces, we have no more these ancient signes: For Christ hath given us other signes, which with greater clearenesse and perspicuity represent and assure us, that God giveth them unto us, but as being already purchased. Which therefore to speake properly, are not signes and types, because they have no relation to the *Messias* to come, nor to a future acquisition to be made by him, as were all other signes, wherewith under the old Testament God had clothed the Covenant of Grace, and which also for this cause, Christ hath abrogated. Neither can it be shewed, that GOD will have to continue under the new Testament, any thing that he had ordained under the old Testament, to be an outward signe, signifying any saving grace, that Christ at his comming was to purchase by his death to his Church, God will have it to continue under the new Testament.

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They alledge to this purpose, but most unfitly, *the Raine-bow* in the clouds, which God gave of old for a signe to *Noah*, and continueth still in this use of a signe. For it was a signe ordained onely to confirme a temporall promise, common, not onely to all men, but also to all living creatures of all flesh that is upon the earth,

to wit, that there shall not any more be an universall flood to destroy the earth, and all the creatures that are therein, as he had done before, *Genes. 9. vers. 10, 11, 12, 13, 14, 15, 16.* which was not a benefit of the Covenant of grace founded upon *Iesus Christ*, but a naturall covenant, and therefore was in no sence typicall, had no relation to the *Messias* to come, and for this cause ought not to be abolished by him, but was to continue, as in its naturall being, even so in its being relative, signifying this temporall grace, which the earth shall enjoy to the worlds end.

It is true, that some things which in the old Covenant have beene used for types and figures, and subsist still in their naturall and absolute essence, may be freely and indifferently applyed to some good and lawfull uses, which they are capable of under the new Covenant. But in regard of the end they had to be typicall signes, and of that necessary obligation which was in them by Gods ancient Ordinance for any end whatsoever, they are all abolished; neither is there any one of them that hath vigour and strength vnder the new Testament.

Which to explaine more clearly, I say, that typicall things under the old Testament were of divers sorts: Some of them were in such sort typicall, that their whole essence consisted in that; neither can in matters of religion, the type & figure be severed from their lawfull use, nor applyed to the exercise of any religious function allowed in the state of the Gospell. Of this condition, for example, were *the Circumcision, the immolation of the Paschall Lamb, the Sacrifices*: The whole use of which signes was to figurate Christ to come, and his benefits; neither is there any respect fitting for the exercises of our Evangelicall religion, for which any man may lawfully circumcise his children, offer the Paschall Lambe, or give sacrifices of beasts to God.

Others were in such sort typicall, that they may in themselves have another use then to be types, and be imploied lawfully in the practice of actions of the Christian Religion: As for example, these that the Apostle speaketh of in the Epistle to the *Colossians, Chap. 2. vers. 16.* to wit, the abstinence of certaine meats, the keeping of new Moones, of Holy daies, of Sabbaths. For we may abstaine from meats, nay, from a certaine kind of meats, to fast, to keepe under our body, and bring it into subjection, We may observe

the first daies of every Moneth, the Holy daies, the Sabbaths, to rest from the toile of the world, and to apply our selves more carefully and particularly, then usually we doe, to the hearing of Gods Word, to singing of Psalmes, to publike Prayers, to bestowing almes on the poore, all which are Evangelicall duties, for which it is not onely lawfull, but also fitting that some times be appointed. As indeed from all times both fasts and divers feasts have bene observed in the Christian Church. But to keepe all those things for Religion and Conscience sake, as a necessary point of Gods service, or to believe that we are bound to doe so, by the Commandements which God gave under the old Testament, when he established them for shadowes and figures, were a thing altogether unlawfull.

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The Sabbath day is wholly of this kind. It is certaine that *Christians* may observe that day indifferently, as any other day, and in it give themselves unto all exercises of our Christian Religion. And indeed the Christian Church kept it in her first ages many yeeres together, as well as the Sunday, which we shall shew more expressly hereafter. But to keepe it as a type and figure, as it was of old, or believe that we are bound to keepe it rather than any other day by the Commandement which God gave at that time, or to make of it, for any other respect, a point of conscience, it is a thing in no case tollerable under the Gospell, in the time whereof Gods Commandements given under the old Testament concerning any typicall thing, although capable otherwise to be applied to som other use then to be a type, are not obligatory, and bind not the conscience. And as putting apart the typicall consideration, divers good uses may be found, for which a course may be taken to keepe the first day of every Moneth, the solemne feasts of the Passover, of Pentecost, of Iubiles at the end of fifty yeeres, and others, yet all these daies are abolished, and if any man would lay a necessity of such observations upon *Christians*, in the authority of the ancient Commandements of the Law, which the Gospell hath not ratified, and establish in them a point of Religion, he should withstand the Gospell: Even so, albeit reasons may be found, laying aside the type and figure, to make lawfull the observation of the Sabbath day, by applying it to Evangelicall uses, nevertheless it should be a sin against the Gospell to make the observation thereof
neces.

necessary, by vertue of the Commandements which God gave of old, but the Gospel hath no more ratified then these others, or otherwise to establish in it any part of Gods service, seeing it was a typical thing which hath been abolished with all the rest. This is the maine point which I stand unto here: Not that it is unlawfull to keepe the Sabbath day just as any other day; But that there is not on Gods part any obligation to that day, more than to another day, and that it cannot be of it selfe a service of our Christian Religion, because it was a type of the old Testament, and all the types of that time have ceased, in regard of their obligation, notwithstanding any lawfull use of them, which otherwise may be thought on under the new Testament.

And wherefore, I pray, if all other types be abolished, ought the Sabbath onely to continue, seeing it was a type of the same nature with the rest, figuring to the *Israelites* their sanctification by the *Messias* to come? Vpon what grounds is it said, that it was not typical and figurative as all the rest? Is it, because nothing can be seene in it figurative of *Iesus Christ*, as in all other signes? As in the feast of Paschever, the Lambe which was killed figured manifestly the person of *Iesus Christ* put to death for our redemption: The sacrifices of beasts were figures of the Sacrifice of Christs body: The sprinklings and washings were types of his blood, of the shedding of it upon the crosse, of the sprinkling thereof upon our consciences by the holy Ghost, and of the spirituall washing which we receive thereby.

To this I answer, that the figurative and typical signes of the old Testament, were not all of one sort. It is true, that all had relation to Christ, but some of them represented meerly and directly Christs person, the actions of his person, and consequently the benefits depending thereon: Others represented nothing directly but his spirituall benefits, yet as proceeding from him, and from his actions, which consequently they figured also. Of the first kind was the Paschall Lambe, and the sacrifices that were offered, which properly were figures of Christs person and of his sacrifice, and consequently of, our redemption, and of the expiation of our sins made by him, which is the benefit proceeding from his sacrifice.

Of the second sort was the Sabbath day, which properly and directly represented the sanctification of the people, and their ceasing

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from workes of sinne, but figured also therewith *Iesus Christ*: Because by him, that benefit was to be purchased to the faithfull, and they were to receive it by his meanes. For it is by the offering of the body of **I E S U S C H R I S T** once for all that we are sanctified, *Heb. 10. ver. 10.* Of the same sort was the Circumcision, wherein no thing can be found that figured properly **C H R I S T**s person, and the actions thereof. But because it sealed the righteoufnesse of faith, *Romanes 4. verse 11.* figured the spirituall circumcision of the heart, *Rom. 2. ver. 28, 29. Col. 2. ver. 11.* and was a signe of the covenant of grace, *Genesis 17. ver. 7, 9, 10, 11.* which benefits *Christ* was to deserve by his death, in that respect it was a figure of *Christ*, and a shadow, whereof the body was in him, who also hath abolished it. The like were so many Sabbaths ordained on the first and last day of the feasts of the Passeeover, and of Tabernacles, on the feast of Pentecost, on the tenth day of the seventh moneth, in every seventh yeere, in the fiftieth yeere of Iubile, which all confesse to have beene abolished by *Iesus Christ*, as things typicall. Yet there was no thing in them that made them more particular to the *Iewes*, more ceremoniall and typike, nay not so much as the ordinary Sabbath, whereof God had said, that which he hath not said of these, that *it was a signe betweene him and his people, &c.* Neither figured they *Iesus Christ* otherwise then this ordinary Sabbath did. For they were not types of his person, nor of his actions, but only of the spirituall benefits which are alwayes received of the faithfull, and which the true *Iewes* received then in him and through him. Now if all the signes of this second kinde, which had of old a great sway in the Synagogue, were accounted to be figurative, and as such are abrogated, wherefore should not the Sabbath be likewise abolished?

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Yea how many things were there under the Old Testament, whereof no man can tell what relation they had to *Christ*, either in his person, in his actions, or in his benefits, and which perhaps in effect represented no such thing, had no typicall signification, but were only ordinances belonging to order and ecclesiasticall government, servill exercises, childish rudiments, elements of the world, wherewith it was **G O D**s pleasure to burthen his people in those times, which were the times of the infancy and bondage of the Church, and therefore were ceremonies, as well as those that had
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some typicall and figurative signification. (For under the name of Ceremonies may and ought to be comprised not only the types and figures, which properly and manifestly were such, but universally all the observations of the ecclesiasticall policy and government of the Jewes, all the ordinances of the Law of commandements, which were a partition wall betweene them and all other nations, as the Apostle saith, *Ephes. 2. verse 14, 15.*) Or were memorials of things past, which did belong to the Jewes only, and for that cause have beene abrogated by *Iesus Christ*. So that, although the Sabbath had not had any typicall signification, nor relation to *Iesus Christ*, as it had, it was enough to make it to be done away, that it did belong to the ecclesiasticall government of the Jewes, and was also given them for memoriall of a benefit particular to them, to wit of their deliverance out of the land of *Ægypt*, and of that miserable bondage wherein they had not any one day free, neither to rest from their labours, nor to serve the Lord their God. For in the fifth Chapter of *Deuteronomie*, God repeating by the mouth of *Moses* the Commandements of his Law, addeth to the fourth Commandement this reason of the institution of the Sabbath, *ver. 15.* *And remember that thou wast a servant in the land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arme: Therefore the Lord thy God commanded thee to keepe the Sabbath day,* shewing by these words, that the deliverance which he had given them from that laborious bondage of the land of *Ægypt*, should not onely oblige them to keepe the Sabbath so much the more carefully and religiously, but was a cause why he ordained it, to wit, that it might be unto them a memori.ill, or a token for remembrance of that glorious and wonderfull deliverance.





CHAPTER Thirteenth.

Conclusion of the first part of this Treatise.

1. *The Sabbath was not ordained, nor knowne, till after the deliverance of the Israelites out of the land of Ægypt.*
2. *The Sabbath was onely a signe figurative of Christ, and a memoriall of a benefit particular to the Iewes.*
3. *All the dayes of the weeke ought to bee Sabbaths to Christians.*

OF all that hath beene said heretofore we conclude, *First*, that the Sabbath was not ordained till after the deliverance of the Israelites out of the land of Ægypt, and consequently, that they kept it not in Ægypt, and therefore that they had not learned of the Patriarkes their Fathers to observe it; that the Patriarkes did not observe it; that *Adam* received not any commandement of God to keepe it, neither had any notice thereof; finally that therefore it is not morall. For if it were morall, and therefore alwayes and in all times necessary, if *God* had commanded it to *Adam*, if the Patriarkes had kept it, they had taught their children to keepe it, and that being so, the Israelites had assuredly kept it in Ægypt. If there they had kept it, there had been no cause to ordaine it for a memoriall of their deliverance out of Ægypt, and to say, that after their deliverance, and in consideration thereof, they were comman ded to keepe the Sabbath day, which is the thing that God pronounceth most expressly in the place lately cited, *Deut. 5. verse 15.* and *Ezek. 20. verse 11, 12.* where upon that hee had said *ver. 10.* that *hee caused the Israelites to goe forth out of the land of Ægypt*, he addeth, *and I gave them my statutes, moreover also I gave them my Sabbaths, &c.*

Secondly, seeing the Sabbath day was ordained to be a memoriall of a benefit particular to the Israelites, to wit, of their deliverance out of the land of Ægypt, and of their separation from all other nations, it followeth that the Sabbath day obligeth not Christians

stians under the New Testament, as if it were morall, and as if *God* had ordained it by an expresse commandement to continue till the worlds end. For this end of the Sabbath, to be a memoriall of their deliverance and separation from all other people dwelling upon the face of the earth, with the other end afore mentioned, to be a figurative signe of *Iesus Christ* to come, and of the saving benefits, which were to be purchased by him, made up the whole use of the Sabbath: Of which end neither the one nor the other doth belong to the New Testament.

The faithfull Christians are a people more spirituall then the Iewes were, because they are under the Gospell, which is an estate more spirituall and heavenly then was the condition of Gods people under the Law, for which cause it is called *the kingdome of heaven*: And therefore all dayes under the Gospell should be to all the faithfull that live in that blessed and heavenly estate as many Sabbath dayes, more particularly then to the Iewes, to rest from their sinnes, and to give themselves to prayers calling upon the Name of the Lord, to reading and meditation of his holy Word, and to other religious exercises of godlinesse, according to the words in *Isaiah* Chapter 66. v. 23. if they be applyed unto the estate of the Church under the Gospell, as they may be, and indeed are so expounded by many interpreters, when it is there said, that then there shall be no more New Moones, nor Sabbaths distinguished by intervalls and spaces of times, but one Sabbath shall succeed immediately to another Sabbath, and that all the dayes of the weeke and of the whole yeere shall bee as Sabbaths unto them. This is the conclusion of all that hath bene said in this first part, which shall be more fully confirmed by the refutation of the arguments that are brought to maintaine the morality of the Sabbath. Which refutation shall bee the subject of the second part of this Treatise.



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THE SECOND PART

wherein the reasons brought to justifie
the morality and perpetuity of a Seventh
day of Sabbath are confuted.

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CHAPTER First.

First Answer to the first Reason.

1. *The opinion of those that hold the morality of a Seventh day of Sabbath cleerely set downe.*
2. *Their first Reason taken out of Genesis Chapter 2. ver. 2, 3. Where it is said, that God rested on the Seventh day from all his workes, and blessed the Seventh day, and sanctified it, &c.*
3. *First answer to this Reason. Moses writing the History of the Creation after the Law was given, declareth occasionally the cause that moved God to blesse and sanctifie the Seventh day to the Iewes, according to the custome of the Scripture, to joyne things done long before with those that were done long after, as if they had beene done together, and at one time.*

[4. *Confirmation*

4. Confirmation of this by places named by anticipation.
5. By that which is written, *Exod. 16. ver. 33, 34.* where it is said, that Aaron laid up in a Pot an Omer of Manna before the Testimony, which was not done many yeeres after.
6. And by the History of Davids combat with Goliath, *1 Sam. 17.* Where it is written, ver. 54. that David tooke the head of the Philistine, and brought it to Ierusalem, but he put his armour in his tent, although there was a great intervall of time betweene these two actions.
7. This joyning of things farre removed in time, is not unsuitable to him that speaketh or writeth.
8. First instance against this answer, taken from the connexion of the third verse with the second, from the same tence used in both, and from the identitie of the same seventh day spoken of in both, &c.
9. First answer to this instance, shewing, that in the holy Scripture things distant in time, are expressed by words of the same tence, when the one hath some dependencie upon the other.
10. Application of this answer to the blessing and sanctification of the seventh day in Moses his time, joyned with Gods rest after the creation, because it was the foundation of that blessing.
11. Second answer, It was not the same particular seventh day after the creation, but the same by revolution which God sanctified.
12. Third answer, the Hebrew article \aleph confirmeth not, that the seventh day which God blessed was the same seventh day wherein he rested.
13. Second instance, as Gods blessing of his creatures after they were made, was present, so was his blessing of the seventh day immediately after the creation.
14. Answer to this instance, the reason is not alike.
15. Confirmation of the answer made to the words of Moses in Genesis, by the conformity of the same words used in the commandement given to the Iewes concerning the Sabbath.
16. As also, because the Sabbath was not hallowed for Adam who in the estate of innocency had no need of such a day.
17. First instance, Adam was taught by Gods example that hee stood

stood in need of such a day, refuted.

18. *Second instance, as God ordained Sacraments to Adam, so he ordained to him a seventh day of rest, refuted by a reason shewing the nullity of that consequence.*
19. *And by the excellency of Adams condition, to which the ordination of such a day was derogatory.*
20. *Third instance, as Gods rest on the Seventh day was the foundation of the commandement given to the Jewes to rest on that day, so was it from the beginning, refuted.*



Those that hold the second opinion doe say, that the keeping of a Seventh day of Sabbath is a morall thing, which from the beginning of the world should continue to the end thereof, with this difference only, that God before and till the coming of *Iesus Christ* had ordained, that the last day of the weeke wherein hee rested from all the workes which hee had made, when he created the world, should be sanctified by all men, in remembrance of the creation, and of his rest on that day: But since the manifestation of *Iesus Christ*, it was his will, that instead of the last day of the weeke, the first day, wherein *Christ*, rising from among the dead, rested from the work of our redemption, should be observed in the Christian Church, for a memoriall of this worke, which being more excellent then the former, it was befitting and just, that this last day of the creation, should yeeld the possession of the day of rest unto it.

To underprop this opinion, they have broached diverse reasons, amongst which we shall order in the first place the reason taken out of the second Chapter of *Genesis*, ver. 3. where *Moses*, after hee had said, that God finished all his workes in sixe dayes, and rested on the seventh day, addeth, *And God blessed the Seventh day, and sanctified it, because that in it he had rested from all his workes which hee created and made.* Of which words they conclude, that as soone as ever the Creation was ended, and the Seventh day begun to subsist in nature, it was blessed and sanctified, that is, consecrated to Gods service, and ordained, even then to our first Parents while they were in the state of innocency, to be kept by them for this end, and therefore the observation of a Seventh day is morall, is

of the Law of nature, and is in no wise ceremoniall, seeing it was established before sin came into the world, at which time there was no shadowes and figures of Christ, becaule in that state of innocency our first Parents had not stood in neede of him, nor of any direction to him by ceremonies. If then in that estate, wherein no corruption of sin had hindred them to serve God continually, and the bodily employments had been no great disturbance unto them in the practice of that duty, God judged necessary to inioine unto them a seventh day, to the intent that giving over all other care, they should in it addiēt themselves only to the actions of his service, and all religious exercises, how much more in the state of sin, wherein men have so many hindrances from Gods service, both by sin, and by the laborious occupations of their worldly callings, is it necessary, that a set day of rest be ordained unto them, to cease wholly in it from the turmoile of their secular affaires, and to give themselves only to holy and religious exercises belonging to Gods service. This necessity is as great under the new Testament, as it was under the old; and therefore God hath not omitted to ordaine under both a Sabbath day, yea, a seventh day of rest, which being established before sinne, and consequently being morall, bindeth all men perpetually.

There be divers meanes to answer this objection: *First*, nothing obligeth us to believe, that the words written in the third verse of the second Chapter of *Genesis* should be thus translated: *And God blessed the seventh day, and sanctified it*, as if *Moses* had meant to expresse a time past long before his penning of this Booke; and to tell, that this blessing and sanctifying was made even from the time that the creation was finished, and from the first seventh day of the world: Whereas they may be translated thus, *And God hath blessed the seventh day, and hath sanctified it*, & understood, as being said with a *Parenthesis*, and in regard of the Ordinance which God had lately made in the daies of *Moses* concerning the seventh day, when he gave by his Ministry the Law of the *Israelites*: Which ordinance *Moses* made mention of in his relation to the history of the creation, as of a thing established and knowne of the *Israelites* when he writ, & by occasion of that he had said, that God after he had created all his works in fixe daies, rested on the seventh day. So we may give this exposition to *Moses* words; God made all

all his works in six daies, and rested on the seventh day, and thence he tooke occasion to blesse and sanctifie now that day, giving commandement by his Law to his people of *Israel* to keepe it in their generations : So it shall be a narration made in this place occasionally, according to the ordinary custome of holy Writers, and specially of *Moses*, when in the historical relation of things that were come to passe long before, they find occasion to speak of things happened since, specially of those that were come to passe in their time when they wrote, to interlace, upon that occasion, a short rehearfall of them, with the narration of things more antient, and to speake of both in such a manner, as if they had happened in the same time, whereof I will here set downe some examples.

First we find divers places named by anticipation : As in the 12. Chapter of *Genesis*, vers. 8. It is said, that *Abraham* removed unto a mountaine Eastward from *Bethel*, which name of *Bethel* was not in the daies of *Abraham* the name of the place betokened by it in the foresaid words : For it was not called *Bethel*, till in it *Jacob* saw a ladder reaching to heaven, and the Lord standing above it. Then *Jacob* called it *Bethel*, that is, *The house of God*, whereas before that time it was called *Luz*, as may be seene in *Genesis*, Chap. 28. vers. 13, 19. But *Moses* writing the history of *Abraham*, called it *Bethel*, by an historical anticipation, because in his time, *Bethel* was the ordinary name of that place : We read in the fourth Chapter of *Ioshuah*, vers. 19. that *the people came up out of Jordan, and pitched in Gilgal*, which was not so called, till *Ioshuah* in that place circumcised the people, Chap. 5. vers. 9. Likewise in the second Chapter of *Iudges*, and first verse, the Author saith, that *the Angel of the Lord came up from Gilgal to Bokim*, because the place which he calleth *Bokim* was so called when he wrote that history, although it was not yet so called when the Angel came thither, but received that name afterward, from the teares which the people shed and powred out before God, after the Angel had rebuked them ; For the Text saith, that *when the Angel of the Lord spake these words to all the children of Israel, the people lift up their voice and wept : Therefore they called the name of that place BOKIM*, vers. 4, 5.

Secondly, we find the same anticipation in the description of things and actions : As in the 16. Chapter of *Exodus*, where *Moses*

Moses reporteth, how God began first to give Manna to the *Israelites* (which I pretend also to be the time of the first institution of the Sabbath) and how the *Israelites* carried themselves about the ordering thereof, and immediatly he addeth, how he by Gods command, ordained that an Omer of it should be filled, to be kept for the generations of the *Israelites*, *vers.* 32. and gave an injunction to *Aaron* to take a pot, to put in it that Omer full of Manna, and to lay it up before the LORD to be kept for their generation, *vers.* 33. He reciteth also at once, that as the LORD commanded him, so *Aaron* laid it up before the Testimony to be kept, *vers.* 34. which things, as it is evident, were not done at the first, when God gave them that bread to eat, because then there was as yet neither Tabernacle, nor Arke, nor Tables of the Law. But because when *Moses* wrote, all these things were done, and had their full performance, he taking occasion of the historicall narration, which he was writing of the first Manna which God sent to his people, relateth also the Ordinance that God gave to put a pot full of it in the Tabernacle, before the Arke, and the execution of the said Ordinance, which neverthelesse must be referred to a long time after.

6

So in the first Booke of *Samuel*, and in the 17. chapter, after the narration made of *Dauids* combat against *Goliath*, of his victory of that Giant, and of the defeat of the *Philistins*, it is added in the Text, *verse* 54. *And David* tooke the head of the *Philistine*, and brought it to *Ierusalem*, but hee put his armour into his Tent, which notwithstanding was not done, but after that *David*, being anointed King, tooke the whole towne of *Ierusalem* from the *Jebusites*, with the strong hold of *Sion*, and dwelled in it, calling it the City of *David*, 2 *Sam.* 5. *vers.* 7. 9. And therefore our *French* translation in the foresaid place, 1 *Sam.* 17. addeth the word *depuis*, that is, *since*, saying, *And David* since brought the head of the *Philistine* to *Ierusalem*, and put his armes in his Tabernacle, to shew, that *David* did not this as soone as he had overthrowne the *Philistine*, although it be related in the Text jointly and at once, with his combat and victory, as if both had happened together, because when that history was a writing, the transportation of the head and armes of *Goliath* to *Ierusalem*, and to the fort of *Sion* was done: And therefore it is related by occasion, as it were with

one breath, in consequence of the victory gotten over him: Other examples might be found to this purpose, if it were needfull.

To keepe this course in discoursing and writing is no wise unfitting nor misbecomming. If any writing under the New Testament the History of the first Creation of the world, and relating the forming of light on the first day, should adde by occasion. And it is also on the first day, that the true light of the world hath shined by his resurrection from the dead, and for that cause wee observe that day: Or if re-hearzing, that God brought forth bread out of the earth to strengthen mans heart, and Wine to make it glad, he should adde joyntly upon this occasion: And it is in this bread and in this Wine which nourish the body, that *Iesus Christ* hath instituted the Sacrament of the nourishment of the soule by him, who should finde any thing blame-worthy in such discourses. Wherefore then *Moses* might he not most fitly, by occasion of that hee had written of the Seventh day, and of Gods rest in it, in the History of the Creation, touch also in the same discourse the edict made about the sanctification of that day, seeing that edict had a great sway when he wrote the History of the Creation, and Gods rest on the Seventh day was the cause and reason thereof, although it was not so ancient as the first Seventh day?

Against this answer the instance hath no force which they urge from the conjunction *and*, whereby the third verse is joyned with the second, that is, the blessing and hallowing of the Seventh day, with the finishing of the workes of God, and of his rest on that day, as being done at the same time, and expressed in words of the same tence and moode. Nor what they say further, that in these two verses, as most cleerely appeareth, the whole discourse is of the same Seventh day, and as in the second verse is understood the first Seventh day, wherein God, after he had finished his workes, rested, likewise in the third verse it is understood so, when it is said, that *he blessed and sanctified the Seventh day*, which is also expressed by the demonstrative Article η : to shew that it was the same Seventh day: that otherwise the reason which is added, and taken from the rest of God, should be worthlesse, because God did not rest from the worke of Creation on that day which he ordained to the Iewes, to be their Sabbath day, but on that day wherein hee finished first all his workes.

9

For I answer to this, that the conjunction *and* may well enough joyned things distant in time, and farre removed one from another, that also they may be expressed by words of the same tence and moode, specially if they have any connexion and dependancy one upon another, as in this place, The blessing and hallowing of the Seventh day, although done long after Gods rest on the Seventh day, dependeth upon that rest, as upon the cause and reason which was an occasion to God to make it. In the Texts before mentioned of *Exodus* 16. Chapter the 32. and 33. verses, and of the 17. Chapter of the first booke of *Samuel*, in the 54. verse, which expresse manifestly things done many yeares after these which are rehearsed before, but depending on them, are joyned to the verses immediately going before, by the conjunction *and*, which is diverse time reiterated, and the words whereby these diverse things are expressed, are set downe in the same tence and moode. It imports not, that in these examples the thing subsequent joyned straight with the precedent, was not a great deal so farre remote in time from it, because both hapned within the space of the age of one man, as should be in the Text of *Genesis* before cited the sanctification of the Seventh day from Gods rest on the Seventh day, if this being past on the first Seventh day after the Creation, that came not to passe till the dayes of *Moses*, which should be an intervall of more than two thousand yeeres. For when two things separated and distant in time, are to bee coupled together in a discourse, if so bee the one hang upon the other, those that are remote by many thousand of yeares, may be joyned together, as well as those of twenty or forty yeeres distance. Neither doe I see wherefore it is not as allowable and convenient to rehearse at once a thing come to passe two thousand yeeres and more, after another that it relyeth on, notwithstanding there be a great intervall of time betweene, as to recite one chanced twenty or forty yeares after another whereunto it hath some relation. In the one and in the other there is the same reason, and the same liberty.

10

Wherefore the blessing of the Seventh day made in the dayes of *Moses*, might bee fitly coupled with the Rest of God, after the Creation, which was the foundation thereof, notwithstanding any whatsoever distance of time betweene them. As indeed it is so joyned in the fourth Commandement, *Exodus* Chapter 20. *verse* 11. where

where GOD speaking to the Israelites saith, *In sixe dayes the LORD made heaven and earth, and rested the Seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.* In which place cannot be understood a blessing and hallowing done at the same time, that God rested first on the Seventh day, but that only which was made in behalfe of the Israelites, as is cleere by the repetition of the Law in the fifth Chapter of *Deuteronomie*, where that which was absolutely said in *Exodus*, *Therefore the Lord blessed the Seventh day*, is restrained to the Israelites, *v. 15. Therefore the Lord commanded thee to keepe the Sabbath day.* And in *Exodus 16. v. 29. The Lord hath given you the Sabbath.* And in the 31. Chap. ver. 16, 17. *The Children of Israel shall keepe the Sabbath, to observe the Sabbath throughout their generation, for a perpetuall covenant: It is a signe betweene mee and the children of Israel for ever. For in sixe dayes the Lord made heaven and earth, and on the Seventh day he rested;* where it cannot be denyed, but that with the end of the Creation, and Gods rest on the Seventh day, is immediately joyned the institution of the Sabbath to the Israelites, at least in quality of a signe. If then in that place *Moses* might speake after this manner, and say, God created in sixe dayes heaven and earth, and rested the Seventh day, and therefore he hath ordained to the Israelites the Sabbath day for a signe; wherefore in the second of *Genesis*; might he not say after the same manner, God made heaven and earth, in sixe dayes, and finished them on the Seventh day, and rested from all his workes, and this his Rest on the Seventh day hath moved him to blesse and sanctifie that day, to wit, to the Israelites, to be a signe unto them according to that hath been said in the places before mentioned, which are an evident and cleere explication thereof.

Neither is it any wise necessary, as is pretended, that in the second Chapter of *Genesis*, in the second and third verses, one and the same singular seventh day should be understood, and that God hath precisely sanctified the same seventh day wherein he rested, and rested on the same day that he sanctified, and therefore because in the second verse the first seventh day after the Creation is understood, it must be taken so in the third verse. For it sufficeth to understand in the third verse the same seventh day in likenesse and revolution, and generally a seventh day correspondent continually in

order to that which GOD rested on, after his workes of the sixe dayes. And this reason, that God rested on the first seventh day, might have been to God a most reasonable cause to ordaine long after the sanctification of a seventh day, answerable in all points to that first seventh day. The sequell of *Moses* his discourse is as fitting in this regard, as in the other; As if I said, our *Lord Jesus Christ* rose againe, and rested from the worke of our redemption on the first day of the weeke, wherefore the Church hath dedicated the first day of the weeke that hee rose in, to be holy and solemne, the sequele is good, although it be not the same first singular day that *Christ* rose on, and the Church hath consecrated, but the same onely in likenesse and revolution, yea although there passed a long time after the Resurrection of our *Lord* and *Saviour* before the first day of the weeke could be well settled as a day of holy and religious exercises. We say on Friday before *Easter*, this day *Christ* hath suffered: on the Ascension day, this day *Christ* is ascended into heaven: At Whitunday, On this day the Holy Ghost is come downe, although those things came to passe on a certaine singular day which is past long agoe. But we name so all the dayes following which correspond to that first day, according to the similitude which is betweene them. And we call the day of the Passion, of the Ascension, of the descent of the *Holy Ghost*, those which are not such properly, but onely have by revolution correspondancie with the first dayes, wherein such things were done. Even so, when it is said in the third verse of the second Chapter of *Genesis*, *And therefore the Lord hath blessed the Seventh day, and hath hallowed it, because in it he hath rested from all his workes*, that is to be understood, not of the same first day wherein hee rested, but of a Seventh day answering unto it in the order and continuall succession of dayes.

12

The Article ה put in the third verse, before the word that signifieth seven השביעי proveth not, that it is a peculiar seventh, even that seventh day that God rested in *verse 2*. For although the Article ה be often used to betoken emphatically a thing singular and individuall, already knowne and mentioned, yet this is not universall. For it is used much without any emphasis, or expresse demonstration of any thing, either singular or certaine, yea simply to serve for an ornament, and to make the word that it is joyned unto

unto

unto more full, which use hath also in the Greeke tongue the article δ . Verily in the third ver. which we speak of in this place, it is cleere, that the said Article cannot be restrained to a seventh singular day, as it is in the second verse; Nay it betokeneth more generally a seventh day comprehending in it many singular dayes, which by similitude, in regard of the order and succession of times, have reference and analogie to the first seventh day mentioned in the said second verse, and have followed it from time to time at the end of sixe dayes. For it is such a seventh day that God hath sanctified, and not a singular seventh. And that seventh day may bee called a particular seventh, and considered as particularised by the Article η , as it is in effect, in as much as it is not indifferently all seventh day, or any of the seven dayes of the weeke that God hath sanctified, but it is the last of them. We seeke only to know, when God began to blesse and to hallow it to men, to be kept by them. And I maintaine that this hallowing began not incontinent after the Creation was finished, but more than two thousand yeeres after. Neither is the contrary proved by this passage of *Genesis*.

No greater weight hath another instance which is much urged, that as in the course of the Creation, when it is said, that God after he had created every living thing, blessed them, *Gen. I. v. 21, 22, 27, 28.* is to be understood a present benediction, and not put off to a long time: Even so, when in the second of *Genesis*, with the perfection of the Creation on the seventh day, is joynd the blessing and hallowing of that day, a present sanctification is to be understood.

For the reason is not alike in the one, and in the other. *First*, the blessing of all living creatures, and the blessing of the seventh day are not to be taken in the same sence. That is a blessing of actual and reall communication of goods and graces: This is a blessing of destination to be solemnized by men. *Secondly*, all living creatures, as soone as GOD had created them, stood in necessary need of this communication of his graces, without which they could not have subsisted in their being: And therefore we ought to understand, that at that time God blessed them after that manner; but there was no necessity, that man should solemnize the seventh day as soone as it was made, more than any other day of the weeke, and therefore it was not necessary that GOD should then con-

crate it to that use. *Thirdly*, it is clearly set downe in the Text, that God blessed all living creatures as soone as he created them: For it is added, *And God blessed them, and God said unto them, be fruitfull, and multiply, &c.* But it is not said, that God blessed the day of rest, and at that same time commanded *Adam* and his posterity to keepe it; wherefore a like blessing and hallowing cannot be proved from thence to have beene made from the beginning of the seventh day.

15 This first answer to the precedent objection, is moreover confirmed by the conformity of the words which *Moses* maketh use of in this verse of the second of *Genesis*, with those whereby the hallowing of the Sabbath was enjoyned in the Law, for they are the same; which is an helpe to shew, that *Moses* writing since God pronounced the Law, spoke of the hallowing of the seventh day, in regard only to the Ordinance that God in his time had made thereof, seeing he imployeth the same words, and the same discourse.

16 Again, the same answer is confirmed by this, that it is not probable, that God from the beginning sanctified the seventh day to ordaine it to *Adam* for a day of rest, because *Adam* in the estate of innocency should not have had any use of such a day. For he was without sin, which might have hindred him to serve God continually, and therefore needed not a signe, which by the similitude of a bodily rest and cessation, might teach him to cease and rest from sin, as if he had beene already obnoxious unto it, and so be for that purpose a good help unto him. And though he was capable of sin, and had a possibility of falling into it afterward: Yet as the holy Angells were and are still capable of sin, and might of themselves fall into sin, if God confirmed them not in grace, and yet a day of Sabbath was not behoofesfull unto them, because they are in a perpetuall course of serving God: Even so to man, in that estate of innocency, a particular day of rest was neither very necessary, nor very sufficient to keep him from falling into sin. For to prevent that mis-hap he stood in need of daily helps far more powerfull, making him to cleave to God with purpose of heart, to call upon him, to thinke seriously on him, and consider deeply his favours and graces, which he might and was bound to doe, seeing he had no distraction from Gods service by any temporall and earthly businesse. For although it be true, that God put him in the garden of

Heden, and commanded him to dresse it, *Genes. 2. vers. 15.* yet seeing that place was unto him a place of pleasure, delights, and innocency, the dressing of it could not hinder him to serve God every day, with all necessary continuance and assiduity. It had rather been unto him a recreation and delightfull diversion, to keep him from illnesse, then a necessary occupation, seeing the earth had of it selfe brought forth all fruits unto him; no painfull imploiment, because it had not bin accompanied with toilelome travell and wearinesse, and had not required of him an oversight and imploiment so long, that a particular day would have bin necessary unto him, to rest on it from his works, and to apply himselfe without distraction to Gods service; whereas the occupations of sinfull men are such, that they are forced of necessity to win their bread in the sweat of their face. Moreover, in that estate of innocency, *Adam* and *Eve* being alone, had no outward exercises of Religion, such as are those that are practised in a Church assembled, and which, to attend on them, require of necessity a stinted time, and a cessation from all bodily works. But rather all the service that God required of *Adam*, and which he might have applyed himselfe unto, was a particular meditation and consideration of his works, and the calling upon his holy name: Which service he was able to discharge every day abundantly, yea, even then, when he was busied about the dressing of the garden, which was capable rather to stirre up and entertaine his spirit in the mediation of Gods workes, then to hinder it.

Of no weight is the instance that some make, saying, that although *Adam* in the estate of innocency had no distraction from Gods service, nor trouble and wearinesse by his ordinary labour, yet it was behoofesfull unto him to keepe a seventh day of rest, seeing God himselfe, although he was in no regard wearied and distracted by making all his works in sixe daies, nevertheless rested on the seventh day. Verily, if God after the making of his workes in sixe daies, had rested on the seventh day purposely, to the intent, that by an intermission of his painfull labors, and appointment and solemne applying of that seventh day to some particular holinesse for himselfe and his owne use, as having need thereof, because he could not in the sixe precedent daies be earnest enough about it, he might afterwards returne to the making of other works after the former,

and so continue that reciprocation, the foresaid instance by far greater reason should be much worth. But that saying, that *God* rested on the seventh day, signifieth nothing saving this, that *God* ceased to make more workes, and viewed them when they were made, because in the former fixe dayes he had finished them all, and this cessation was only a resolute and necessary consequence of the intire perfection of all his worke, wherefore also it continued, not only on that seventh day, but ever sithence; Because *God* hath never since made any new creatures. Whence it is cleerely apparent that the instance is altogether vaine, because there is not the same reason of *Gods* rest on the seventh day, and of the rest, the necessity whereof they would faine put upon man in the estate of innocency. All that this example of *God* could oblige *Adam* unto, was only to indeavour, after he had done his worke, to contemplate *Gods* workes, and admire in them his glory, which, I say, he might have done sufficiently every day. Now if this example bindeth us not at this time under the New Testament, as shall be proved hereafter, how farre lesse obliged it *Adam*?

18

No more force hath that which is also objected, that if *God* ordained to *Adam*, when he was in his integrity, outward signes and Sacraments, as the tree of life, and the tree of knowledge of good and evill, he might as conveniently ordaine unto him a day of rest. For the tree of life, and the tree of knowledge, of good and evill, to speake properly, were no more Sacraments to *Adam*, then the other trees of the Garden, yea then all other workes of *God*, in all which he might have considered signes and markes of the grace and power of *God*; But the one was unto him a meanes of the perpetuall conservation of his bodily life by eating of the fruit thereof, and the other an occasion to try his obedience, by the prohibition made unto him to eate thereof. Besides this the consequence is naught: For to establish signes and Sacraments signifying to *Adam* the perpetuall grace of *God*, and his immortality, if he persevered in obedience, and on the contrary threatning him with the disgrace of *God*, and with death, if he became a transgressor, was not a thing repugnant to his condition in the state of innocency, neither had it any unreasonableness joyned with it: But to ordaine a particular day of rest to a man, to whom all the dayes had bene Sabbaths, and who day by day had served *God*, as much as was necessary, and as *God* did require of him, was not a thing sutable and convenient to his condition.

As

As in the heavenly Paradise there is no particular day of Sabbath, but a perpetuall Sabbath, because there GOD is glorified without stint or ceasing by the heavenly Host, even so in the terrestriall Paradise, where man was righteous and holy, and in a condition conforme, in some sort, to that of the kingdome of heaven, and a figure thereof, he had observed a perpetuall Sabbath to GOD. For although hee could not doe it so perfectly as it is done in heaven, becaule he was obnoxious to the necessities of this naturall life, neverthelesse hee might have done it, and did it as perfectly as the quality and condition of his being here beneath could suffer, so that it was no wise requisite that he should have a particular day of Sabbath.

Nay I esteeme, that to affirme, that GOD ordained unto him a seventh day of Sabbath, derogateth too much from the excellency of his condition. For it is most sure, that the determination of a particular time of GODS service made to a man expressely, supposeth that he wants the commodity, and is not able to serve GOD ordinarily, or hath not an inclination and affection to doe it, and it therefore must be layd upon him, as a Yoake tying him thereunto, and withdrawing him from his other occupations, as also it is a marké of a servile condition, in witness whereof, the appointment of so many solemne dayes of Gods service under the Law, was a part of the Yoke thereof, from which God hath freed the state of the Gospell, as being more free and more perfect, wherein wee should be stirred up with a more free and voluntary affection to his service. To one that is both able and willing to serve God continually every day, as Adam was in that state of innocency and of perfect righteoulesse, it is not needfull to limit a particular day. And though a day chosen and picked out from others had beene usefull to Adam, to the end that giving over all other things, he might give himselfe intirely and only to Gods service, doubtlesse God had left that choice to his liberty, considering the wisdome and godlinesse wherewith he had endowed him.

To say that since Gods rest on the seventh day, after the labour of sixe dayes in the Creation, was the foundation and the reason of the institution made in the Law, of a seventh day, to bee a Sabbath day, the same reason being of the same force and use from the beginning of the world, should have caused at that time the same ordinance,

ordinance, and the same hallowing of the seventh day to all men, it is a forceles consequence. For there was not a like necessity of the institution of a particular day of rest in these first beginnings, when *Adam* was in the state of innocency, nor afterwards when the Church subsisted in a few families, or particular persons, as there hath been, after the Church was become a great body of people, having need of a stinted order and government, whereof *God* would take the care upon himselfe, and for that end, among other points of ecclesiasticall order, and rules of his service, ordaine to his people of *Israel* growen to a great number, a day of Sabbath, and the seventh of the week, taking for the foundation and reason of the institution of a seventh day his own resting on the seventh day, which became, at that time only, a reason of this ordinance, because *God* grounded himselfe thereupon to make it, but it followeth not, that before that time, and from the beginning of the world this rest of *God*, which was on the first seventh day, should be a reason of the same ordinance. That should be right and prove good, if it were of its owne nature a reason absolutely necessary, and a cause bringing forth unfallibly such an effect, which is not. Otherwise it should follow, that *God* was bound to hallow the seventh day, and could not sanctifie any other. It is indeed a reason, not of it selfe, but only for as much as *God* thought fit, and was pleased to ground upon it the sanctification of the seventh day. Whereof this is a manifest prooffe, that under the New Testament this reason hath no force to make us observe the day of *Gods* rest. Now there is no necessity obliging us to inferre, that if *God* would and thought fit it should bee a reason in the time of the Law, he was also willing, and thought fit, it should be a reason also before the Law, and since the beginning of the world: Whereas it is manifest by the reasons already alledged, that it was very fit it should be so under the Law, but was not so from the beginning, and before the Law was given.

CHAPTER Second.

Three other answers to the first reason.

1. *Second answer, although God had from the beginning sanctified the Seventh day, he gave no commandement to man to sanctifie it.*
2. *Third answer, although God had sanctified the Seventh day with relation to man, he had done it only with intention to command it afterwards to the Israelites under the Law.*
3. *For in Scriptures sanctification is often taken for destination to some use in time to come.*
4. *The Reply, that so God should have rested on the Seventh day by destination only to rest afterwards, refuted.*
5. *Fourth answer, although God had commanded Adam to hallow the Seventh day, that proveth not the morality of the Sabbath, but only the necessity of a set time, for orders sake in Gods service.*
6. *Whence no necessity can bee inferred of the observation of the same time stinted to Adam, by all men.*
7. *But rather of moe times to bee kept by them, seeing all are sinners.*

B Ut Secondly put the case that the mention made in the second Chapter of *Genesis ver. 3.* Of Gods blessing and hallowing the seventh day, should be understood, as done at that time, it followeth not, that his meaning was in that sanctification, to prescribe it to *Adam* and to his posterity, to be observed by them. For it is said only that *God blessed the seventh day, and sanctified it*, but not that he commanded man to sanctifie it, as he did in the Law. This sanctification includeth not necessarily a precept given to man. For we may conceive simply, that *God* in his owne mind blessed and sanctified it, that is, magnified it, gave it a speciall recommendation, made a particular account, and had a good liking of it, and

and, as it were, rejoyced and gloried in it, because then he rested from all his workes, beheld seriously their most beautifull and perfect structure, and his glory in them. Which implyeth not, that he was willing to give an ordinance to man to observe it. For according to the stile of the Scripture, times, as well as places, are called holy, and are said to be sanctified by the *Lord*, simply in regard of his appearing in them by some famous action, or some other notable mark, whether he ordaineth them to men to be kept by them, or not, as may be gathered out of *Exodus* Chapter 3. verse 5. Chapter 19. ver. 23. of *Deuteronomie*, Chapter 26. ver. 15. of *Ioshua* Chapter 5. verse 15. Of *Plalme* 11. ver. 4. Of *Jeremy* 31. ver. 40. Of *Ezechiel* Chapter 28. ver. 22. Of *Sophoniah* Chapter 1. ver. 7. Of 2 *Peter* Chapter 1. ver. 18.

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Thirdly, although this blessing and sanctifying of the seventh day, were to be understood, as done at that first time, and relatively to man, it should not follow, that it was done for that time, that it had relation to *Adam* and to *Eve*, and that *God* had given unto them notice thereof. For *God* might have blessed and sanctified that seventh day by an appointment and designe to command the observation thereof to men, not at that time, nor long after, but onely when he was to give the Law to his people of *Israel*, as also he did. If any at this time relating the History how *Noah* and his family were in the Arke saved by the waters of the floud; or how the *Israelites* were delivered from the hands of *Pharaoh* by the waters of the Red Sea, upon the occasion of that discourse should adde, that then *God* sanctified the Baptisme of the New Testament, he should speake fitly to the purpose, because these things were figures, which in *Gods* intention had relation to the figure of Baptisme *1 Cor.* 10. ver. 2. and *1 Pet.* 3. ver. 21. Although *God* sanctified not Baptisme to be practised at that time in the Church, but long after: likewise *Moses* might very well say, that *God*, as soone as he rested on the seventh day, sanctified that day, because he rested on it purposefully, to ordaine it to bee to men a holy day, although hee ordained it not at that time, but long after in the dayes of the common wealth of *Israel*. And indeed the Hebrew word which is translated, by the word *Sanctifie*, signifieth, to consecrate, ordaine, prepare, publish, proclaime, and is often taken relatively to that which is to come, whether it be applied to persons, *Isa.* 13. ver. 3. *Ierem.* 51.

verse

verse 27.28. to things, *Ierem.6. vers. 4.* or to times, *2 King. 10. vers. 20.* *Joel 1. vers. 14.* *Joel 2. vers. 15.* in which places, as may be seene there, the Holy Ghost speaking in the present tence, persons are said to be actually sanctified, that is, destinated and appointed for some actions which they were not to doe then, but long after: Likewise actions are named, which were to be performed after a long time; as also times and daies to be solemnized, which were not to happen but after a good while, the times betweene, which were correspondent to them in the ordinary course of moneths and weeks, having no part in this solemnity. And why may we not say, that even so, the seventh day was blessed and sanctified, that is, ordained to be kept, but not at that time by *Adam* and *Eve*, but only by their posterity many ages after, and to beginne to be observed, when the Law should be given to the people of *Israel*.

It must not be thought more strange that such a sanctification done at the beginning of the world should be relative to the giving of the Law, which came to passe two thousand yeeres after, then to see in the aforesaid passages divers sanctifications relative to actions which were to fall out some hundred yeeres after. More or lesse time are of no moment in such things. It sufficeth to sanctifie, and to say that a thing hath beene sanctified in the present time, for a time to come, which is evident by the places afore mentioned, and by others such like. If God is said to have chosen, set apart, and sanctified from the wombe certaine persons, because he was to imploy them in holy functions when they should be of a mature and ripe age, and such as he should thinke fit, before which time he suffereth them to remaine in a common condition with other men, as may be seene in *Ieremiah, Chap. 1. vers. 5.* and in the Epistle to the *Galatians, Chap. 1. vers. 15.* why may it not be said, that after the same manner he sanctifieth a day to be applied to holy uses a long while after this sanctification, and in the meane while leaveth it, till that time come, in the common and ordinary use of and with other daies.

Their reply is very light, when they say, that if the aforesaid answer be of any value, we must say likewise, that as God sanctified not in the beginning the seventh day, but by destinating it to be holy afterwards, even so he rested not on that day, but after the same manner, in as much as he appointed it for his rest in some time to come, which

which indeed is absurd. For this reply presupposeth, that Gods rest on the seventh day, and the sanctification of that day are one thing, and that these two fashions of speech may and ought to be taken in the same sense and meaning: which is not so, when we say of any body that resteth and ceaseth to worke, that imports a thing present; and not done by destination only: But when it is said, that one hath sanctified a thing, in the sense that the word *sanctifie* is taken, to wit, to destinate and appoint to an holy use, it is not necessary that such an use beginne, as soone as the thing is sanctified, for it may be very well appointed for a time to come.

5 Fourthly, although it should be granted, that the seventh day was prescribed to *Adam*, to be observed by him continually, that toucheth not the morality of the Sabbath. For this being granted, I say the seventh day was not ordained vnto him, as a morall thing, nor also as a ceremony and figure directing to Christ, of whom he had no need in the state of innocency, but onely as a point of order and of government, which God was pleased to subject him unto, and to stint unto him that time, to wit, the seventh day, for the particular time of his service, even as he appointed unto him the garden of *Heden* for the place where he would have him to make his residence, and there to apply himselfe to admire the workes of his Creator, to serve and to worship him. And indeed, any man may with as good reason conclude, that it must needs be a morall thing to serve God in *Heden*, because it was the place where God had setled *Adam* to be served by him there in the state of his innocency, as they doe which seeke to prove, that it is a point of morality to keepe a seventh day of Sabbath, because God ordained in that state a seventh day to *Adam*. For the determination of a certaine time can no more be a morall point, then the determination of a place, neither of them being founded in the principles of nature, and of naturall justice and equity, as should be whatsoever is morall, and as indeed is all that is written in the ten Commandements, saving the Commandement of the seventh day of Sabbath, which is a thing depending entirely on institution and government, as shall be seene more fully afterwards. Or why may it not be inferred, that not onely a seventh day, but the last of seven is morall, because if God ordained a seventh day to *Adam*, it was the last of seven; as those against whom we doe dispute doe avouch.

Now if a seventh day could not be ordained to *Adam* in quality of a morall thing, but onely as a point and rule of order, granting that it was prescribed unto him, it is inconsequent that it was to continue afterwards by a perpetuall ordinance given to all men. For there is no necessity, that all men after sinne came into the world, ought to be alwaies ruled in Gods service, by the same outward order that *Adam* was ruled by before he sinned, seeing things pertaining meerly and simply to order, are subject to alteration.

It is most true, that if in the state of innocency God had ordained to *Adam* a particular day amongst others to serve him, it should be as much, nay farre more fit and necessary, that wee under the state of sinne should alwaies have alike ordinance for us: But I say withall, seeing it is supposed that *Adam* had one of seven daies prescribed unto him in that estate, although he applied himselfe every day to Gods service without distinction, that we in the estate we are in, and wherein we give our selves so seldome and so sparingly to Gods ordinary service, by reason of our worldly employments, should have beene tyed to more then one in seven. Yet for all that, Seeing God hath never prescribed to sinfull men but one seventh day, and that, as I pretend, for the time of the bondage of the Law only; Seeing also under the new Testament, although we be alwaies sinners, he would not stint unto us any day, but in that point hath left his Church free; I inferre from thence, that it is not likely, that hee ordained and limited to *Adam* a seventh day; nay, not any other day of Sabbath. For by such a limitation he had tyed and intrahled him in that estate of innocency, as much and more then his off-spring in the estate of sinne; which seemeth to imply, that hee was as much and more led daily away from Gods service, then are poore sinners, which is farre beyond all reason.





CHAPTER Third.

Answer to the second Reason.

1. *Second reason for the morality of the Sabbath, that before the Law was given, the people of Israel went not out to gather Manna in the wilderness, on the seventh day of the weeke.*
2. *First answer, Of this argument the morality of the Sabbath cannot be inferred, no more than of many ceremonies which were religiously observed long before the Law was given.*
3. *Second answer, In the wilderness God commanded the observation of the Sabbath, and of sundry other ceremonies before the Law was given, and then onely beganne the keeping of the Sabbath.*
4. *Therefore in vaine are urged the words of Exodus, Chap. 16. vers. 29, 30. The Lord hath given you the Sabbath, &c. which have relation onely to the command newly made.*
5. *Third answer, If the institution of the Sabbath had beene more ancient, and if it had beene kept by the Patriarches, their children had knowne it, and practised it in Egypt.*
6. *Nullity of the reply made to this answer, that they had forgotten it, first, because God did never rebuke them for the inobservation of the Sabbath in the land of Egypt.*
7. *Secondly, because many godly men which were in Egypt, had not forgotten it, and yet before the commandement concerning it was given in the wilderness, made never mention of it, nay, knew it not, as is proved by the Text.*
8. *And by other places of the old Testament.*
9. *Second reply, that besides the generall reason which moved God to give the Sabbath to all men, he appropriated it to the people of Israel for some other reasons besides.*
10. *First answer to this reply, it cannot be proved, that GOD gave it to all men, nay, it is absolutely appropriated to the Jewes.*

11. *Second answer, There is not one of the reasons why God gave the Sabbath to the Iewes, adapted to other nations, although they were capable of many of them.*
12. *Nor also to the Patriarches, who had no notice of the Sabbath.*
13. *If in the Scripture any thing be adapted to the Iewes, which was common to other men, it is knowne to have beene common either by the nature thereof, or by the testimony of Scripture: But it is not so of the Sabbath.*

THe second argument allledged for the morality of the Sabbath, is, that before the Law was given by *Moses*, it was observed; which is proved by the sixteenth Chapter of *Exodus*, where it is said, that on the seventh day the *Israelites* went not out to gather Manna, but rested every man in his place on that day, because it was the holy Sabbath unto the Lord, which the Lord himselfe had ordained: Whence they would conclude, that it was already an ancient ordinance knowne of the *Israelites* to be such, that for this cause they went not out on the seventh day to seek Manna, that for the same cause God powred it not downe on that day, lest it should be an occasion unto them of violating the Sabbath. For all this was done before the Law was given, the giving whereof is described afterwards in the same Booke of *Exodus*, Chap. 20.

*Exod. 16.
vers. 22, 23,
29, 30*

To this I answer *first*, that although it could be most cleerely shewed that the Sabbath was observed from the beginning before the Law, which notwithstanding cannot be proved, that availeth nothing for the morality of the Sabbath. We see that from the beginning, and in all times before the Law, the firstlings of the flocke, and the first fruits of the ground were offered to God. *Genes. 4. vers. 3, 4.* distinction was made between beasts cleane and uncleane. *Genes. 7. vers. 2.* tythes were paid. *Genes. 14. 20. Genes. 28. vers. 2.* Circumcision was given to *Abraham* foure hundred and thirty yeeres before the Law: Yet no man will conclude thence, that such things were morall: All things observed before the Law were not necessarily morall; many things may be found in them which were figures and ceremonies, and others which did belong onely to some order and rules concerning Gods service, and of that nature should have beene the Sabbath day, if it could appear that it was kept before the Law.

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But *secondly*, my opinion is, that this cannot be proved, and the testimony brought out of the sixteenth Chapter of *Exodus* for the prooffe thereof is extremly weake. It is true; we find there that the *Israelites* kept the Sabbath, but no conclusion can be inferred from thence, that it was kept in all times before the Law, nay, it is rather most likely, that then began the first observation of the Sabbath, because afore that time, in the whole life of the Patriarches, and in the whole conversation of the *Israelites* in *Egypt*, there is no mention found of such a day; neither should the time wherein we see the *Israelites* kept the Sabbath, be reckoned as a time which went before the Law, but as the proper time of the giving thereof, and the ordinance then made to keepe the Sabbath, as one of the first legall Ordinances. The ordinances of the Law of *Moses* were not all given at once, but by succession of time, and sundry resumptions, as may be seene in his Bookes. As soone as the *Israelites* went out of *Egypt*, and about that very instant, God instituted the Passeover unto them, and a few daies after he ordained the Sabbath day. Quickly after followed the other ordinances, as appeareth by the Chapters immediately following this sixteenth Chapter. God then being about to give solemnly his Law a few daies after in mount *Sina*, as it is apparent by the conference of the sixteenth Chapter of *Exodus*, *vers. I.* with the nineteenth, *vers. I. II.* of which Law the injunction of the Sabbath was to be a good share, it pleased him to give them before hand a particular commandement concerning the Sabbath, by occasion of the Manna, which by and by he was to powre downe upon them from the cloudes six daies every morning, but not on the seventh day, and that to ratifie, by this his cessation on the seventh day, the Commandement that he was to give them in his Law a few daies after, for the Sabbath of the seventh day, and to prepare them afore hand to the carefull and religious observation thereof. Therefore it was necessary that he should warne them to gather on the sixth day bread for two daies, and not to goe out on the seventh day, but to rest in their tents, because there should be none found in the field. The injunction and warning which he gave them is cleerely set downe in the fifth verse, although abridged into few words. For GOD said to *Moses*, *On the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily, to w^{it}, because there shall be none found on the*

the

the seventh day, and my will is, that they rest on that day. This is suppressed in the Text, but certainly G O D expressed it to *Moses* amply, and *Moses* to the people, who obeying that advertisement, gathered twice as much bread on the sixth day.

Therefore, it is to no purpose that they inforce these words in the verses 23. 26, 29, 30. *To morrow is the rest of the holy Sabbath unto the L O R D: On the seventh day is the Sabbath: See that the L O R D hath given you the Sabbath; so the people rested on the seventh day,* as if they denoted, that the Sabbath was an ancient custome, that it was practised in all times from the beginning, and that the *Israelites* conformably to the ancient custome rested then. For they had no regard but to the ordinance that was newly made, and which God had notified to *Moses* in the fifth verse of the same Chapter, when he spoke unto him of the Manna: This is cleere by these words in the 23. verse; *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord,* and in the 29. verse, *See that the Lord hath given you the Sabbath:* which cannot be referred to any other thing, then to that which God had said and ordained to *Moses* a little before in the fifth vers. For if it be not referred thither, When was it that the Lord said and ordained to the *Israelites*, that the seventh day should be their rest? Where shall wee find before this time the word and the ordinance thereof? Must we reascend to the first daies of *Adam*, and have our recourse to the sanctification of the seventh day mentioned in *Genesis*, Chap. 2. which, as we have shewed, was not for *Adam*, nor for his time, but was the same whereof God did beginne to speake in this sixteenth Chapter, because it began then, and not sooner, but is occasionally rehearled in the second Chapter of *Genesis*.

And verily if it had beene an ancient ordinance practised by the Patriarkes, how is it come to passe, that the *Israelites* their children knew it not? If they knew it, why did they not practise it of themselves? If they practised it, what need was there of injoyning and laying it upon them so exprelly, and with so great care, as G O D did by the occasion of the Manna?

Some doe reply, that the long captivity of Egypt where they were tyrannized, as well in their consciences, as in their bodies, might have beene the cause that they lost all remembrance thereof and kept it not: and therefore it was necessary, that it should be

renewed unto them: But this is a supposition, not only without any shew of truth. For if the Israelites had forgotten or neglected in *Egypt* the observation of the Sabbath, whereunto *God* had tied them, how is it, that *God* who charged and upbraided them now and then with the crimes and sinnes committed by them in *Egypt*, did not object unto them the inobservation of the Sabbath? In the twentieth Chapter of *Ezekiel*, ver. 7, 8. *God* saith, that he spake to the Israelites in *Egypt*, and gave them commandements. But of what? *to cast away the abomination of their eyes, and not defile themselves with the filthy Gods of Egypt.* And he blameth them for rebellion against him in this, and for refusing to hearken unto him, without making the least mention, that he had injoynd them to keepe the Sabbath day, as also he imputeth not unto them the inobservation thereof, although in the same Chapter ver. 12. he speaketh of that day, but as given unto them after he had delivered them out of the land of *Egypt*, neither doth he cast in their teeth the carelesse regard that they had of it, saying since the time that they were in the wilderness, ver. 13.

7

Secondly, supposing that some of the Israelites had put the ordinance of the Sabbath out of minde, this fault could not be common to all, not forsooth, to *Moses*, *Aaron*, *Caleb*, *Ioshuah*, and to other persons eminent in godlinesse, and authority. If these had it in memory, how did they not put the people in minde of it, to make them keepe it as soone as they were in the wilderness in a full liberty to serve *GOD* without hinderance? But so far were they from remembering it, that it is noted ver. 22. that *all the rulers of the congregation*, who should have had best knowledge of the divine and ancient ordinances, when they saw the people gather and prepare on the sixth day Manna for that day, and for the seventh following, according to the expresse command which *Moses* had given them, were astonished at it, as at a strange and extraordinary thing, whereby they were moved to come to *Moses*, and acquaint him with it, who upon that occasion informed them of *Gods* ordinance concerning the day of Sabbath, not as of an ancient, but as of a new thing, which was unknowne before unto them, and which he had a freish learned himselfe ver. 23. So in the 29. verse, he said to the *Israelites*, *See that the Lord hath given You the Sabbath*, speaking of it, as of an ordinance particular to them.

It is also mentioned elsewhere in the same respect, as an observation which God had enjoyned them particularly, and as a prerogative proper unto them, whereby G O D had separated them from all other nations, and consecrated them to himselfe, as he had done by the rest of the ceremonies of the Law of *Moses*. This the Levites made a religious confession of in *Nehemiah* 9. Chapter verse 13, 19. *Thou camest downe upon Mount Sinai, and spakest with them from heaven, and gavest them right judgements, true Lawes, good statutes and commandements, and madest knowne unto them thy Sabbath, &c.* This the Lord said to them by *Ezekiel* in the twentieth Chapter ver. 10, 11, 12. *I caused them to goe forth out of the land of Egypt, and brought them into the wildernesse, and I gave them my statutes, &c. Moreover also I gave them my Sabbaths to bee a signe betweene me and them, that they might know that I am the Lord that sanctifie them.* Which sheweth evidently, that the Sabbath was never given but for the *Iewes*, who also have acknowledged by those places, and taught in their bookes, that the *Gentiles* were not bound to keepe the Sabbath.

They reply, that the Sabbath is thus appropriated to the *Israe- lites* in the places which we have cited, because besides the generall reason, which was the cause of the institution and ordinance thereof to all, and for all, since the beginning of the world, to wit, to bee a memoriall of the Creation, and of the rest of God, God renewed it againe to the *Iewes* for other reasons particular to them, as to be a token for remembrance of their deliverance and rest which God had given them from the bondage of *Egypt*, and of the miracle done in the *Manna*.

This reply which they bring cannot bee of any weight, seeing it cannot be found that any one man hath kept the Sabbath day, nor that G O D hath at any time commanded it to the *Israelites* any other, for any reason whatsoever, nor that the people of *Israel* had kept it at any time before their abode in the wildernesse: Nay it is said, that God gave it to them in the wildernesse, and the Sabbath is often appropriated to them absolutely, even in its substance, without mention of any circumstances, or particular reasons, as we proved in the places before cited out of the ninth Chapter of *Nehemiah*, and the sixteenth Chapter of *Exodus* verse 19. in the last of which places God establisheth not the Sabbath for a mem-

riall of the miracle of the Manna, but saith, that he had ordained to the *Jewes* the Sabbath to be kept by them, and for that cause rained not Manna on that day upon them.

II

Moreover seeing there is not any of the reasons that moved **G O D** to institute the Sabbath, found to be adapted to any other, but to them, it is unreasonable to extend the Sabbath it selfe to others then to them. For although to be a memoriall of the creation, as also to be a signe of sanctification, are reasons capable of themselves to be common to others, as well as to them, yet God applyeth them never to others, but to them only. To them only he said, *Verily my Sabbaths yee shall keepe; for it is a signe betweene me and you throughout your generations, that yee may know that I am the Lord that doth sanctifie you, Exod. 31. ver. 13. And verse 17. It is a signe betweene me and the children of Israel for ever: for in sixe dayes the Lord made heaven and earth, and on the seventh day he rested, and was refreshed;* which sheweth cleerely, that God took not occasion of his rest on the seventh day from all his workes, to institute that day for a day of rest, but for the Israelites sake only, to wit, that it might bee a signe of their consecration to God to be his people, of their sanctification, and of their spirituall and eternall rest, which were benefits peculiar unto them, and not common to other nations. For it is against reason to say that God would ordaine a signe of these benefits to other nations, which he had excluded from the covenant of grace, and consequently from sanctification, and from eternall life.

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It is no more reasonable to say, that it was a signe to the Patriarches and faithfull which were before the Law, seeing that is not mentioned in the Scripture, where it is said expressly, that it was a signe belonging to the generations of the *Israelites*, that is, to the ages of the continuance of the Law, under which the *Israelites* did live, and not to them that had lived before, or were to live after. And as when God said to *Abraham*, that he established his covenant, to wit, *Circumcision*, with him and his seed after him, *in their generations, Genes. 17. vers. 7, 8, 9, 10.* wee inferre from thence very well, that before the daies of *Abraham* Circumcision was not used. In like manner, from the institution of the Sabbath to be kept by the *Israelites in their generations*, we conclude soundly, that before that time it was not observed. Nay with as good reason

son may it be thought, that circumcision was used before the dayes of *Abraham*, and that *God* did onely revive it after some particular fashion, although no mention be made thereof before *Abraham*, as many doe surmise the Sabbath day to have beene kept from the beginning, and that *God* did only renew it to the *Jewes*, although that be not written.

I acknowledge, that in some places of Scripture some things may be found appropriated to the *Israelites* particularly, which appertained and did still pertaine to others as well as to them, and that by reason of some particular forme whereby *God* gave them more excellently unto them then unto others, and of certaine circumstances wherewith hee accompanied them, to make them more commendable unto them, and move them to keepe them more carefully, and that ordinances obligatory to all men were given them, clothed with certaine ceremonies belonging to them onely: But these are things which carry with them their owne evidence, or which the Scripture teacheth elsewhere to have beene common to others. But as for the seventh day of Sabbath, it appeareth not, neither by the nature thereof, nor by any declaration of Scripture, that it did belong to others then to the *Jewes*. And therefore from this that we finde it never appropriated to any people but to them, we conclude most rationally, that it was never ordained to any people, saving unto them.



CHAPTER Fourth.

Answer to the third Reason.

1. *Third Reason for the morality of a seventh day of Sabbath, from the knowledge the Patriarkes had of the distinction of weekes, and the use they made of it.*
2. *First answer, This argument hath no consequence.*
3. *Second answer, The faithfull before the Law observed not the distinction of weekes.*
4. *Impertinent allegation of the Dove which Noah sent forth after seven dayes out of the Arke.*

5. *As of the weeke of the feast of IACOBS marriage with Leah.*
6. *Of the insufficiency of the arguments alleadged to prove the distinction of weekes, it followeth that there was no such distinction before the Law.*
7. *And yet it followeth not thence, that the Patriarkes did not celebrate the remembrance of the creation which they had learned of their fathers, and taught their Children by tradition.*
8. *Although it was not necessary, that they should have a solemne and stunted day, and specially the last day of the weeke, for that use.*

TO prove that the Patriarkes and other faithfull which were before the Law kept the seventh day of Sabbath, some take an argument from the distinction of weekes, which is pretended to have beene usuall in their time. To this purpose they alleadge the eight Chapter of *Genesis*, ver. 8, 9, 10, 11, 12. where it is said, that *Noah* having sent forth a Dove to know if the waters were abated from of the face of the earth, and the Pigeon returning unto him into the Arke, he stayed yet other seven dayes, and sent her forth the second time, and again other seven dayes, and sent her forth the third time; Whence they would faine inferre, that *Noah* observed weekes, and in them the seventh day. They alleadge likewise out of the 29. Chapter of *Genesis*, ver. 27. that *Iacob*, complaining of *Laban*, who had beguiled him, giving him *Leah* instead of *Rachel*, for whom he had served seven yeeres, *Laban* answered, *fulfill her weeke, and we will give thee this also for the service that thou shalt serve with me yet other seven yeeres.* Moreover, they adde this inconvenience, that if the Patriarkes before the Law observed not the distinction of weekes, and in them the seventh day, they observed and solemnized not also the remembrance of the Creation, which *God* performed in fixe dayes, and of his rest on the seventh day.

To that I answer, *first*, that although the Fathers before the Law had kept a regular distinction of weekes, it should not follow, that they observed the seventh day particularly, and made of it a day of rest, and of exercises of Religion. For they might have kept that distinction simply as a distinction of time, as they did of moneths

moneths and of yeeres, without tying unto it any rule for the exercises of Religion, no more than to these other.

But, *Secondly*, I say, that it appeareth not, that before the Law they observed the foresaid distinction. We find in the History of their lives, that they have observed distinction of dayes, of moneths, of yeeres, of which times expresse mention is there made, as also the distinction of these times is grounded upon the two great heavenly lights, to wit, the Sunne and the Moone, which God created purposely *to bee for signes, and for seasons, and for dayes, and yeeres*, as is to be seene in *Genesis*, first Chapter, verse 14. whereof the Patriarkes were well informed, having a great knowledge of the Will of GOD, and of naturall things. Whereas the distinction of weekes is not grounded upon any naturall reason, nor also upon any ordinance of GOD which may be proved to have beene made from the beginning: Neither is there any where mention made of any observation of weekes before the Law: The passages alleadged to demonstrate it, being too feeble for that purpose.

To the first of the eight of *Genesis* I say, that the argument which is grounded upon it, consists only in a simple and uncertain conjecture. Indeed *Noah* twice or thrice, one seventh day after another, did let out the Pigeon, or as the Text saith, *after he had stayed seven dayes*, but the History telleth us not what reason hee had to observe after that manner an intervall of seven dayes; And it were too great rashnesse to determine it. Howsoever, no man can gather from thence an ordinary and stinted distinction of weekes, such as hath beene since the Law was given. For to come to that, they must suppose without any evidence produced, or testimony brought, that the first time that *Noah* sent out the Dove was the seventh day after he had let out the Raven, and that the second time he sent forth the Pigeon precisely on the seventh day following after the first seventh day, and so likewise the third time. For if he let her out after seven dayes fully expired, as the words may be taken, it shall be on the eighth day, which should make a distinction, of a space not of seven, but of eight dayes. Secondly, in case it was on each seventh day that he sent out the Dove, it must be supposed, that it was precisely on the last, or on the first day of the weeke, and that hee observed exactly the one or the other for that purpose. For if he sent her forth on some other day, then the first

or the last, and sent her forth againe on the seventh day following, that would only make a weeke perverted and irregular, and not the seventh day established and ordained by the Law, whereof the Sabbath day was the last day, which can be farre lesse proved by the passage before cited, to have beene observed by *Noah*. For to make that good, it must be certaine that he sent forth his Pigeon on the proper day of Sabbath, and that of purpose to performe in so doing a work of sanctification belonging to that day: Which not only is not certaine, but is also against all likelihood. For seeing the observation of the seventh day, ordained by the Law, obligeth man to rest from all servile workes, and to cause all other living creatures that are in his possession to rest likewise, if *Noah* had knowne and observed the Sabbath day, such as the Law ordained afterwards, hee had kept himselfe quiet, and had not applyed so holy a day to let forth the Pigeon, that it might flye abroad here and there, and to observe what tokens she should bring unto him of the decreasing of the waters, which was rather a violation, then a sanctification of the Sabbath, according to the tenor of the Law. And therefore, although *Noah* had let out the Dove on the seventh day of the weeke, that should not be attributed to any partiicular designe tyed to that day, rather than to another, but taken as done on that day indifferently, as it might have beene done on any other day, without seeking any other reason thereof.

5
 To the other passage taken out of the 29. Chapter of *Genesis*, I answer, that the weeke there mentioned is not necessarily to be understood of a weeke of dayes ordinary and regular: But it may be taken for a weeke of yeeres, or for a number of seven yeeres, and the pronoun *THIS* twice repeated, for *Rachel*, the sence of *Labans* words to *Iacob* being this, As thou hast served seven yeeres, and hast received *Leah* for reward to be thy Wife, fulfill also a weeke, that is, serve other seven yeeres, for *THIS*, that is, for *Rachel*, and she also shall be given thee to be thy wife; and so is this place explained by many interpreters. But if the pronoun *זאת* in the first place, is understood of *Leah*, and the weeke, of a weeke of dayes, and if *Labans* words to *Iacob* be taken, as if he had desired him to fulfill a weeke of dayes ordained for the celebration of the solemnity of his marriage with *Leah*, promising that after these seven dayes hee should also give him *Rachel*, as others take it, that also

also avails not. For from thence is proved only, that the custome was to bestow seven daies on the solemnities and pastimes of weddings. But that there was then a weeke regular and ordinary, whereof the last day was the same that God rested on from all his workes, and was also to that people an holy day of rest, it is a conclusion which cannot be gathered out of that history, and will never be proved.

Seeing therefore there is no sufficient prooffe of a stinted distinction of daies before the Law, this may be to me a contrary argument to prove, that the Sabbath day was not then kept. For seeing out of the observation thereof followeth of necessity the distinction of weekes, if it had been observed from the beginning of the world, frequent mention had bin then made of weeks, and the men of those daies had counted by weeks as well as by daies, moneths, and yeeres, which is not to be found: Nay it is most likely, that the distinction of weekes beganne first among the *Jewes*, as soone as the Law was given, and from the *Jewes* came to the *Gentiles*, as a distinction of time very commodious and convenient, though they corrupted it, consecrating the seven daies of the weeke to the seven planets, which they made Idols of, and imposing unto them their names, whereas the *Jewes* named them according to their order, with relation to the Sabbath, the first, second, third, &c. of the Sabbath.

Yet, although the faithfull before the Law did not keepe a distinction of daies, the inconvenience propounded in the beginning of this Chapter followeth not, to wit, that if so be they did not celebrate the remembrance of the creation which God finished in sixe daies, and from which he began to rest on the seventh day, or that they had otherwise forgotten that great worke of God. For considering the creation absolutely, they could not be ignorant that God had created the world, seeing the thing speaketh of it selfe, and all creatures cry with a loud voice, that they have one Author that hath made them, seeing also the distinction of daies and months that was knowne unto them, by the ordinary course of the heavenly lights, led them of necessity to a beginning, no lesse then the distinction of weekes, which had in it no particular thing capable to teach them to much. As for the *Gentiles* which were ignorant of the creation of the World, and weened it to be eternall, that was in them a grosse and blockish error against the light and documents of Nature. Yet

was not univerfall; For there have bene some in all times, who have beleevd and taught, that the world hath had a beginning, and was made, though they have erred in their opinions concerning the framing thereof.

8 Adde to this, that in the holy generation of these first faithfull, the Fathers had alwaies a speciall care to teach it to their children by a continuall tradition, which, with the manifestation of the creation in generall, might also make knowne unto them the particular order observed of God in that wonderfull worke, to wit, that in sixe daies he made heaven and earth, and rested the seventh day. For it is likely that *Adam* learned it of God, that hee kept the knowledge thereof, and imparted it to his children, who called it to memory, and at all occasions glorified for it the Lord their God. So they might know, without any regular observation of weekes, on what day God began, and on what day hee ended the creation of the world. For the foresaid tradition being supposed by the distinction of moneths and yeeres, which was alwaies observed, it was easie to make that supputation, although some, even of the chiefe men among the *Iewes*, as *Philo* in the first Booke of the life of *Moses*, sticke not to say, that the natall day of the world, wherein it was finished, beganne not to be knowne, but by the *Israelites*, when God at first rained Manna upon them in the wildernesse, and that it was wholly unknowne to the Fathers, in which affirmation I see no inconvenience.

9 But howsoever, it was no manner of way necessary, that they should celebrate ordinarily the memory of the creation, and of the rest of God on a solemne and stinted day; yea, on the last of the seven daies wherein G O D rested; and marke the revolution thereof from day to day; Neither doth it appeare, that they did any such thing. Nay, it is farre more apparent, that God gave the first knowledge, and commanded the ordinary and common observation of this day, when raining Manna upon the *Israelites* sixe daies consequently, he gave then none on the seventh day, saying, it was the Sabbath day, which he would have them to keepe in time to come, and which he enjoined expressly unto them in the Decalogue, declaring that on that day hee reited from the workes of the Creation.

CHAPTER fifth.

Answer to the fourth Reason.

1. *Fourth reason for the morality of the Sabbath, taken out of the fourth Chapter of the Epistle to the Hebrewes, vers. 3 & 4.*
2. *Whence they gather, that the Sabbath day was ordained to all men from the beginning of the world.*
3. *And that by three arguments inforced upon the words of the Apostle.*
4. *First answer, In that place the Apostle speaketh not directly of any rest ordained to man, but onely of Gods rest.*
5. *Second answer, Indirectly Gods rest on the seventh day, and the rest of the Iewes commanded to them afterwards, being as types and figures of the heavenly rest applyed unto the said words, prove not that both are one rest, and the one as ancient as the other.*
6. *Confirmation of this answer.*
7. *Answer to the first argument, It is not necessary to understand that Gods rest on the seventh day is a rest given to man, as the two other rests of God must be so understood.*
8. *Answer to the second argument, shewing by the exposition of the words of the Apostle, that there is no equivocation to be found in them, although the rest of God in one place be not understood of a rest given to man, as in the two other places.*
9. *Answer to the third argument, shewing there is no defect in the argumentation of the Apostle, although he speaketh not directly of the rest ordained in the fourth Commandement.*

THEY object also from the fourth Chapter of the Epistle to the Hebrewes, that the Apostle citeth out of the 95. Psalm verse II. and applyeth to the Hebrewes, the threat denounced of old against the incredulous Israelites in the daies of Moses, that they should never enter into his rest: That the

the Psalmist adapted it also to the *Jewes* of his time, exhorting them not to harden their hearts, when they shall heare the voice of God, as their Fathers have done, lest they also should come short of entering into his rest. That, I say, the Apostle citing that threat, as applied by the Psalmist to his time, observeth, that God at that time spoke on this wise; *I have sworn in my wrath, if they shall enter into my rest, although his workes were finished from the foundation of the world, For he spake in a certaine place* (to wit, in the second Chapter of *Genesis*) *of the seventh day on this wise: And God rested the seventh day from all his workes.* And that from thence the Apostle maketh this inference, that God in this threat, wherein hee spake in *Dauids* time of a rest to come, whereof the *Israelites* should come short, could not understand the rest of the seventh day, mentioned in the second of *Genesis*, because that rest had a great sway from the foundation of the world: As hee sheweth also in the verses following, that it could not be taken for the rest of the Land of *Canaan*, because *Ioshuah* a long time before had brought the *Israelites* into that rest, and therefore of necessity God spake of another rest then of these two, to wit, of a spirituall and heavenly rest, which those that beleeve are admitted into, and all those that beleeve not come short of.

2

They endeavour to make out of this discourse this illation, that the observation of the Sabbath day was ordained to all men from the beginning of the world, even from that seventh day wherein God rested from all his workes. For they put in this the force of the argumentation of the Apostle, to wit, That the rest of the seventh day was not to be understood in the threat denounced in *Dauids* time against the *Israelites*, that they should never enter into Gods rest, because men were already entred into it from the beginning of the world, as it is written; *And God rested the seventh day from all his workes*, and is so cited by the Apostle, and by them urged as impossible to be understood onely of Gods resting from all his works after he had finished them, and as of necessity to be taken, for a rest ordained of God to men, which at that same time hee brought them into.

3

Because, even as the Apostle by the other rest of the land of *Canaan*, which he alledgeth also, and by the heavenly rest, which he mentioneth likewise, understands a rest that men enter into, and where-

whereof they have an enjoying and possession, the one and the other being called Gods rest, because he puts them in possession of them; likewise by the rest of God on the seventh day, which hee maketh mention of, as of a thing which had sway when the workes of God were finished from the beginning of the world, he understands necessarily a rest which men enjoyed and practised at that same time after Gods example: For otherwise, and if it had not belonged to men, in vaine had the Apostle excepted it, as a thing that could not be understood in Gods threat. As also there should be an equivocation in this, that the Apostle making mention of three rests of God, to wit, of the rest of the seventh day, of the rest of the land of *Canaan*, and of the heavenly rest; should by the first understand a rest whereby God onely rested, and belonging to him alone, and by the two others a rest which he had given, or was to give to men for their rest. That moreover, if by the rest of the seventh day he had not understood a rest ordained to men from the beginning, but onely Gods owne rest, his argumentation should be defective, and subject to an easie reply, because he had omitted; the rest which out of all doubt God intituled, at least in the fourth Commandement, concerning which rest, seeing hee excluded it not, the *Hebrewes* might have replied unto him, that God understood, and denoted it in that threat, wherewith hee threatned the *Israelites* by *David*, that they should not enter into his rest, and so hee had not obtained his end, which was to shew, that God speaketh there of the heavenly rest, and not of any other.

To all this reasoning, which, to some that make use of it, seemeth to be of great weight, to others but light and probable, I answer shortly, that albeit it hath some shew, it hath not strength enough to prove that which is in question, to wit, that the observation of the Sabbath day was ordained to man from the beginning of the world. For the Apostle in the place above cited, *ver. 3. & 4.* speaketh not expressly of any rest ordained to man, nor that men had at that time entred into any rest; nay, he maketh no mention, that God had blessed and sanctified the Sabbath day, but saith that God did rest the seventh day, as soone as his works were finished. Therefore it is not his scope to teach, that the rest of the seventh day was kept by men from the foundation of the world, and that for that cause God could not understand it, when in the daies of *David* he spake

spake to the Israelites of a new entrance into his rest. For if hee had propounded to himselfe that end, doubtlesse he had uttered it in more expresse tearmes, at least he had rather cited these words of the second Chapter of *Genesis*, *And God blessed the seventh day, and hallowed it*, which had manifestly beene more unto the purpose, then these others, *And the seventh day, God rested from all his workes*. Although that howbeit he had alleadged them, no man can necessarily inferre from thence, that he had such an intention: whereas his mentioning only of **G O D**s rest on the seventh day, and his omitting of the blessing and hallowing thereof which followeth immediately in the Text, sheweth he acknowledged, that it was not practised from the beginning, and that also his minde was to speake directly of **G O D**s Rest only, and to shew, as a thing most evident, that that rest, seeing it was past, and there was no possibility of entring into it, could not be understood in the promise which God so long after made by *David* to the faithfull, of entring into his rest, *Hebr. 1. ver. 1, 3.* which promise was included in the threat, that unbelievers should not enter into his Rest; but another rest, to wit, a spirituall rest prepared to the faithfull in heaven, whereof that Rest of God on the seventh day was as a type and figure.

Which **G O D** gave them to understand, when he caused *Moses* to observe in the description of the History of the Creation, that *on the seventh day hee rested from all his workes*, conformably whereunto he commanded the Jewes to keepe the seventh day, and to rest on it, as he had rested, that it might be unto them a type and figure of the heavenly rest. And in this respect we may grant, that the Apostle speaketh also of the rest of the seventh day ordained to men, and excludeth it out of the sence of the threat, but indirectly and by consequence only, for as much as affirming, that even the rest of *God* Himselfe on the seventh day after he had finished his works, was not understood in the foresaid threat when **G O D** denounced it by *David*, we may inferre from thence, that likewise the rest ordained to men was not understood in it. Not because this was as ancient as that, for in such an asseveration there is no consequence; but because that was the foundation of the institution of this to the Israelites, and this had a great sway when **G O D** gave that warning with such a threat, as well as that, albeit not of so long a date.

To confirme that I say serveth the tenth verse, where it is said, that *he that is entred into Gods Rest, hath also rested from his owne workes, as God did also from his*, the meaning of which words is, that they which are entred into the heavenly Rest cease from all their labours and busineses of this life, even as *God* on the seventh day rested from all his workes, whereby the Apostle signifieth, that *God* in his own rest established a figure of the heavenly Rest, which he would conferre upon men, whereof he gave them notice afterward; whence it followeth, that in the third and fourth verses (which the tenth verse hath relation unto) where it is observed, that *God* from the foundation of the world, after his workes were finished, rested the seventh day, and notified so much by *Moses* in the second Chap. of *Genesis*, the Apostle designed directly no other rest, but *Gods* owne Rest, and meant not rest ordained from the beginning to *Adam*. For if he had meant such a rest, he had said in the 10. verse, he that entred into *Gods* heavenly rest, ceaseth from all the workes of this life, even as *Adam* by *Gods* commandement rested on the seventh day, and had not said simply, as *God* rested from all his workes.

The instances alleadged are weak. For what necessity is there, that because by the two other rests of *God* mentioned by the Apostle, *He. 4. v. 1, 8, 9.* to wit, the rest of the land of Canaan, and the heavenly rest, a rest given to men is understood, even so by the rest of the seventh day in the 2. & 3. verses a like rest is to be formally understood, and in the same respect; As if one and the same word were not often found in the Scripture, in the same tenor of a discourse, taken in different respects, and much more different then is here *Gods* rest, which in two places signifieth directly and exprelly a Rest of *God*, in as much as given to men, and in the third a Rest of *God*, in as much as he himselfe rested: But indirectly and by consequence, in as much as he ordained afterwards to men to rest according to his example.

Which is an equivocation (if they will have it to be so called) of small weight, and inferior to many others which in other passages may be found in one and the same word, which moreover bringeth no inconveniency with it. For what necessity was there that this tearme *The Rest of God*, should be alwayes in this discourse of the Apostle taken in the same sence, seeing his only intention was to demonstrate, that all other Rest of *God*, which the Scripture cal-

leth so, saving the heavenly rest, in whatsoever sence it be taken, could not be understood in the threat denounced by *David*. For I will here set downe a sence which may bee conveniently fitted to the words of the Apostle. God in his threat wherewith he threatened the Israelites by *David*, that if they were rebellious, they should not enter into his rest, understood either his owne Rest which he rested on the seventh day, after his workes were finished, from the Creation of the world; and which was the foundation and occasion moving him to ordaine long after the rest of the Seventh day to men; Or the rest of the land of Canaan, or the heavenly Rest, seeing there is no mention in the Scripture of any Rest of God, but of those three. Now of necessity he understood the heavenly Rest. For hee could not understand the rest of the land of Canaan, because the Israelites were already entred into that land, and enjoyed it: Nor also his owne Rest which he rested on the seventh day, because it was past and gone from the foundation of the world, besides that it was not of such a nature that men could enter into it: Whence followed also that likewise God did not understand the Rest of the seventh day ordained to men, because indeed it was not ordained unto them, but conformably to the example of Gods Rest, which was the cause and reason of the institution thereof: And therefore if this rest was excluded from Gods intention in his threat, that was excluded also, although the Apostle expreteth not this unto us, and farre lesse at what time God gave to men the ordinance of the seventh day, contenting himselfe with the expression of Gods own Rest, after he had finished his workes, on the first seventh day, which Rest being excluded, excluded also the other ordained to men, in whatsoever time it was ordained unto them, whether in the proper time of Gods rest, or long after: Neither of which can be learned of the Apostles words in this discourse, but may be elsewhere.

2 According to this, it is cleere, that by the Apostles reasoning the way was shut up to the foresaid reply, which, as is pretended, may be made of the maymednesse of his argumentation, wherein is left out the rest commanded to men in the fourth Commandement, if by the rest of God wee must understand Gods owne rest, and not the rest which he ordained to men. For I deny not, but that this was also understood by the Apostle. But, as I have said, courtly,

courtly, indirectly, and by consequence taken from the rest which he expresseth, from which this other hath its beginning and dependence, although it be not of the same antiquity, and that it cannot be proved, that the Apostle meaneth any such thing. Moreover, albeit we could not find a way to answer such a reply, and to refute it, there should not be in that any great inconvenience, seeing the thing it selfe affords an easie answer, and the Apostle answereth not alwayes formally in all places to all replies, which might be made to his allegations: It sufficeth, if their vanity be evident of it selfe, or if they may be otherwise refuted, as here the reply which is broached against the Apostle his reasoning might have beene easily.



CHAPTER Sixth.

Answer to the fifth Reason taken from the fourth Commandement, and first to the generall argument taken from the nature of the said Commandement.

1. *First objection. The fourth Commandement is a part of the morall Law, and therefore it is morall.*
2. *A generall answer shewing the nullity of this objection.*
3. *A particular answer shewing that the Decalogue is an abridgment of the whole Law of Moses.*
4. *Specially, that the fourth Commandement is an abridgment of the ceremoniall Law.*
5. *This is confirmed by the Prophets, who by the profanation of the Sabbath, understand the transgression of the whole ceremoniall Law.*
6. *Falsity of an objection, that the Prophets urged not the transgression of the ceremoniall Law.*
7. *Second Objection: The Decalogue had divers prerogatives which the ceremoniall and Iudiciall Law had not.*

8. *Cleere refutation of this Objection.*
9. *Third Objection, God distinguisheth betweene his covenant comprehending the moralities only, and his statutes and judgments, which were ceremoniall lawes.*
10. *Vanity of the said distinction.*
11. *Fourth Objection. The Summarie of the Decalogue is morall: therefore all the precepts thereof are morall.*
12. *Answer, in this summary the ceremoniall Law is comprised.*
13. *Refutation of the fifth Objection, taken from the union of the tenne Commandements.*
14. *Answer to the sixth Objection, that our opinion mutilates the Decalogue of a Commandement, and authoriseth the changing of times.*
15. *Another Answer, The fourth Commandement is morall in the principall substance thereof.*
16. *But is ceremoniall in the determination of a particular seventh day for Gods service.*
17. *Seventh Objection, that if this were so, God would not have named it in the Decalogue, more then the place of his service.*
18. *Answer, these things are not alike.*
19. *Eight Objection answered, to wit, that God might have named in the Decalogue the New Moones, and other Holy dayes.*
20. *The former answer confirmed.*
21. *A farther answer shewing that under the Sabbath all Holy dayes were comprised, as under the word Sanctifie all ceremoniall duties.*
22. *Those of the contrary opinion confessing that there is some thing ceremoniall in the fourth Commandement, cast themselves into a great absurdity.*
23. *The falsitie of their doctrine, that a seventh day in generall is only commanded, shewed by Scriptures.*
24. *And by reason.*
25. *How it may be said, that all dayes appointed for Gods service, are grounded on the fourth Commandement.*
26. *One of seven dayes cannot be morall, and the seventh ceremoniall.*

27. *Wherein*

27. *Wherein consists the morality of the fourth Commandement.*
28. *How the keeping of one of seven dayes may be gathered out of the fourth Commandement.*
29. *Answer to the first inconvenience, that of tenne Commandements nine only should be morall.*
30. *Answer to the second inconvenience, that Papists may affirme the second Commandement to bee likewise ceremoniall.*
31. *Confirmed by the testimony of Pagans, of the Prophets and of the Apostles.*
32. *Answer to the third inconvenience, that the second Commandement should also be ceremoniall.*
33. *Confirmed by Bellarmine.*
34. *Answer to the fourth inconvenience, that the fourth Commandement might be taken out of the Decalogue.*
35. *The retorsion shewing that the doctrine of the morality of the Sabbath, giveth a great advantage to the Roman Church.*

THe principall reason alleadged to prove the morality of the Sabbath, is taken from the fourth Commandement, *Remember the Sabbath day, to keepe it holy, &c.* And first, they urge in generall the nature of the Commandement, which is one of the ten of the morall Law, which God Himselfe pronounc'd with his owne mouth, ingrav'd with his owne hand upon two Tables of stone, for a signe and token of perpetuall continuance, and caus'd the said Tables to be put and kept in the Arke, and therefore the fourth Commandement must of necessity be morall and perpetuall, as the rest are, otherwise nine Commandements onely shall be morall. But these nine being morall, it cannot be said reasonably that this is not morall. And if any man should dare to say it, profane men may be so licentiouly bold, as to make the same exception against the rest, in all things wherein they cope with their particular vices, saying also, that they are not morall. That they of the Roman Church, who, to shrink from the objection which we make against their idolatry by the formall words of the second Commandement of the Law, presume to answer that this Commandement is not morall, and did belong to the Jewes only, shall finde a sufficient colour to this answer, if it were true, that in the morall Law there is to be found a Commandement which is not morall,

morall, and that the fourth Commandement is such a one. And therefore as they have taken out of the Decalogue the second Commandement, although without all reason, seeing it is morall and perpetuall, others may take out of it the fourth Commandement, and comprehend it no more with the rest, and that with as good reason, seeing it is not morall, and concerneth us not.

2 To this I answer, *first*, that in vaine doe they seeke to shew, that the Commandement of the Sabbath obligeth us, because it maketh a part of that Law which God uttered with his owne mouth in the mountaine of Sina with so many evidences of his Majesty, and wrote it with his finger upon two Tables of stone, which he gave to *Moses*, and caused to be put in the Arke, as if these considerations did give greater force and efficacy to this Law to binde us, as it did binde the Iewes, to keepe it in all things that it comprehendeth; for they might prove with as good reason, that in these time under the Gospell we are bound to have a Tabernacle or Temple like unto that which the Iewes had of old, and to observe the same service which they observed in it, because God in the same mountaine with much Majesty shewed the patterne thereof to *Moses*, and commanded him to make it after that patterne. Whereas much otherwise, we are not bound to keepe the Law in that respect, that God pronounced it in the Mountaine of Sina, and wrote it upon two Tables which were given to *Moses*. For in those respects, it obliged the Iewes only to whom alone also it was adressed in the preface put before it, *Heare Israel*, &c. No more are these considerations of value to make it continue for ever. The inscription therof in Tables of stone might have had another end and usage, then that which is pretended by those which say that it denoteth the perpetuity of all that is contained therein; for it represented the hardnesse of the heart of man, which is more refractary and thwärt to the spirituall inscription of the Law of God, then the hardest stone is to the materiall inscription, which hardnesse the Law is not of it selfe able to vanquish and overcome, because it is a dead letter written in stone. It is God, God alone who by his grace, and by the power of the Gospell, and of the Spirit which accompanieth the Gospell, changeth the heart of stone into an heart of flesh, *Ezech. 36. ver. 26.* and *1 Cor. 3. ver. 3, 6, 7, 8.* Wee are bound to the observation of the Law, and it is perpetuall only as it is morall, and written naturally.

naturally in the tables of the heart, and as it commandeth us things which of their nature are good, just, and holy, or forbiddeth those which in themselves are evill, which also the Gospel of *Iesus Christ*, our onely Law, hath declared and confirmed to be such, as it confirmeth the other nine Commandements, but maketh no mention of the fourth Commandement, which is here brought in question, as if it did binde us to the observation of a seventh day.

Neither doe I see any inconvenience to affirme, that the Law of the ten Commandements which is called Morall, is not such in its totality, but only in regard of the greatest part thereof, to wit, of the nine Commandements, for whose sake it hath deserved the title given unto it, of morall, naturall, universall, and perpetuall Law, as often the whole is named from that which is the principall in it: And that it is Ceremoniall, particular, and temporall in regard of a parcell thereof, to wit, of the fourth Commandement. For the Scripture saith no where, that all the Commandements of this Law are without exception Morall. Nay, seeing this Law is often called in generall termes *Gods Covenant made with the Israelites*, *Exod. 34. vers. 28. Deut. 4. vers. 13. 23. Deut. 5. vers. 3. Deut. 9. vers. 9. 11. 15. &c. 1 King. 8. vers. 21.* (which Covenant comprehended not onely the Morall points, but also the Ceremonies, as may be seene, *Exod. 24. vers. 7, 8. Exod. 34. vers. 10. 17. Levit. 2. vers. 13. Levit. 26. vers. 2. 15. Ierem. 34. vers. 13.*) it is most like, or rather most plaine, that God comprehended in the said Law, as in an Epitome or short discourse, all his Ordinances, both Morall and Ceremoniall, which afterward hee declared more fully to *Moses*, and which are dispersed here and there in his Bookes. And as the other nine Commandements are the summary of the Morall ordinances, even so the fourth Commandement concerning the Sabbath day, and the sanctification thereof, which was done with the practice of Ceremonies, is a summary of all the Ceremoniall ordinances.

For to this Sabbath day all other Sabbaths and legall feasts have relation, and to them all the Ceremonies whereby they were solemnized, have reference. *Philo* a learned *Iew*, hath observed this very well in his exposition of the Decalogue, where he saith, that the ten Commandements are the summary of all the speciall Lawes contained in the whole sacred volume of the Law-giver, and that

the fourth Commandement containeth compendiously the Feasts, Sabbaths, Sacrifices, Vowes, Purifications, and other Ceremonies. And indeed the Sabbath is joynd with all other holy-dates in the 23. Chapter of *Leviticus*, as being of the same nature, and is put in the first place before them all, as being the first and principall of them all. It is also joynd with the Sanctuary, *Levit. 19. vers. 30.* and with the new Moones and other solemnities, *Esa. 1. v. 13, 14.* where God declareth, that hee cannot away with it, and maketh no better account of it then of all the rest of their solemne meetings, and appointed Feasts. * Also the observation of the Sabbath day is taken in divers places of the old Testament, as denoting summarily all the Ceremoniall service which God had of old injoynd to *Israel*, as being a speciall and principall point of that service, and a meane for the observation of all the other points whereby he would be honoured. Notable amongst other places is that of *Ezechiel*, *Chap. 20. vers. 11, 12, 13.* where God saith first, that *he gave them his Statutes, and made them to know his Judgments, which if a man doe, he shall even live in them, vers. 11.* understanding by Statutes and Judgements the Morall Commandements properly; as it is evident by the 18. Chapter of *Leviticus*, whence these words are taken, and where the Statutes, Judgements, and Ordinances, wherof we speake, are expressly opposed to the vices of the Land of *Egypt*, and of the Land of *Canaan*, *vers. 3, 4, 5.* As in the foresaid 20. Chapter of *Ezechiel*, *vers. 18. 19.* they are also opposed to the vices of their Fathers, who in former times had lived in *Egypt*, to which vices the Commandement of the ceremoniall Law could not be conveniently opposed, because before the times of the pilgrimage of the *Israelites* in the wilderness, they were unknowne, and had no sway. Now after this, God addeth in the foresaid Chapter of *Ezechiel*, *ver. 12.* *Moreover also I gave them my Sabbaths, to be a signe between me and them, &c.* distinguishing the Sabbaths from the Statutes whereof he had spoken before, as a Commandement ceremoniall and typicall, from those that are Morall, and comprehending under it all other typike and figurative ordinances of the Law, whereof for this cause, although hee had established them in the wilderness, as well as the Sabbath, he maketh no mention at all.

And in the 22. Chapter of the same Prophet, God blaming in many particularities the crimes committed by the *Jewes* against the Morall

* *Esa. 51.*
verse 2.
Esa. 58. v. 13
Ier. 17. v. 22
24. 27.
Ezech. 20.
v. 11, 12, 13

Morall Law, condemneth their transgression of the Ceremoniall Law, saying simply, *vers. 26* that *they had defiled his holy things, and had their eyes from his Sabbaths*. Likewise in the 23. Chapter, *vers. 38.* and in other places, *the prophanation of the Sabbath* is set downe to signifie the violation of the whole outward and ceremoniall service which God had ordained in that time, because the Sabbath day was then solemnly destinated to the practice thereof; Yea, the violation also of the internall, spirituall and Morall service, but by consequence, because the externall service was ordained of God to be unto his people a help and meanes to fortifie them in the practice of the other, in such sort, that he who neglected, or set at naught the outward, could not in truth & sincerity practise the inward service.

Out of that I have said, resulteth an answer to an objection, to wit, that the Prophets are accustomed to urge onely the Morall Law, and not the Ceremonies, but run slightly over them, saying, he taketh no delight in them, *Esa. I. vers. 11, 12, 13, 14, 15. Esa. 66. vers. 3. Psal. 50. vers. 13. Jerem. 6. vers. 20. Amos 3. vers. 21. Micah 6. vers. 7.* For it is false, that the Prophets urge not the observation of Ceremonies, seeing when they urged the observation of the Sabbath, they comprised under it for the aforesaid reason, all the Ceremonies of the Law: Moreover, we find other where, that they have recommended them by their names, as well as the Sabbath, have blamed the inobservation, have deplored the interruption of them, as among other places may be seene: *Psal. 4. vers. 6. Psal. 118. vers. 27. Jerem. 17. vers. 26. Ezech. 20. vers. 40, 41. Dan. 11. vers. 31. Joel 1. v. 9, 13. Malac. I. v. 7, 8, 10, 13, 14. Mal. 3. v. 8, 10. Mal. 4. v. 4. &c.* If sometimes they seeme to reject them, they doe it onely by way of comparison with the spirituall service, and in regard that they were joynd not with it.

Therefore it is without any solide ground, that the Morall Commandements are distinguished from the Ceremoniall, by this, that the Morall Precepts onely were spoken to all the people with Gods owne mouth, were written with his owne hand upon two tables, were put in the Arke at Horeb by *Moses*, to be kept there, *1 King. 8. vers. 9.* That the Ceremonialls had no share at all in these prerogatives, but were declared by God to *Moses* in particular onely, and were written and taught by *Moses* to the people, to inferre from thence, that the fourth Commandement concerning the

the Sabbath, must needs be Morall, because it did partake of all the foresaid prerogatives.

8 For I say with as good and better reason, that all the Commandements, both Ceremoniall and Morall, were honoured with the foresaid prerogatives, for as much as the Decalogue is the abridgement of the one and of the other, which it was Gods pleasure to utter with his owne mouth, and writ so solemnely and summarily with his owne hand, to procure so much more authority to all his Ordinances, leaving hereafter to *Moses* the care to declare and explaine them more fully to the people, which also he did: For as may be seene in all his Bookes, hee taught not onely ceremoniall things, but also morall, being in the one and in the other an interpreter and commentator of the Decalogue, which God had pronounced, and wherein hee had by abridgement comprehended the one and the other. And indeed, in the foresaid 34. Chapter of *Exodus*, the connexion of the 27. with the 28. verse is worthy to be marked. For God having said to *Moses* in the 27. verse, that *he had made a covenant with him, and with Israel; after the tenour of these words* which he had at that instant pronounced unto him, and which are contained in the former verses, where there are ordinances not only morall, but also ceremoniall; in the 28. verse following, these words are added, *And Hee wrote upon the Tables the words of the Covenant, the ten Commandements.* HEE, not *Moses*, but the LORD himselfe, as *Moses* declareth, *Dent. 10. vers. 24.* Where, by the *Covenant*, is undoubtedly meant the same whereof hee had spoken in the 27. verse immediately going before. Whence it followeth, that the Decalogue written with Gods owne hand upon two Tables, was an Epitome of all his foresaid Ordinances appertaining to his Covenant, which he commanded *Moses* to write also, but more fully, and according to all their extent, *Exod. 34. ver. 27.* And so hee did, *Exod. 24. vers. 4. Dent. 28. vers. 58. Dent. 30. vers. 10. Dent. 31. vers. 9.*

9 There is no value in the prooffe that they seeke in the fourth Chapter of *Deuteronomy*, to prop the aforesaid distinction, where, when it is said, *vers. 13.* that *God declared to the Israelites his Covenant, which hee commanded them to performe, even the ten Words*, and *vers. 14.* that also *he commanded Moses to teach them Statutes and Judgements*, they fancy that by the *Covenant*, are understood

derstood onely the moralities, and by the Statutes and Iudgements, the ceremonies and observations of order and of government, and the one distinguished from the other, in this, that God pronounced the moralities with his owne mouth, and *Moses* taught the Statutes and Iudgements.

For these two verses established not a distinction and diversity betweene the things spoken, written and taught, whereof mention is made in these verses, but onely betweene those that are denoted in them as proposers of these things, and the divers manner of propounding them by the one and by the other. *The Covenant, the Statutes, and Iudgements* signifie the same thing in substance. But in the 13. verse God is said to have propounded them with his owne mouth, and written them with his owne finger upon two Tables of stone, comprising them all in the abridgement of ten Words or Commandements. And in the 14. verse, *Moses* is said to have taught them more amply and diffusedly, which is confirmed by that hath beene already said, as also by these words of the 14. verse, *The Lord commanded me also that same time to teach you Statutes and Iudgements.* For it is certaine, that God commanded *Moses* to teach, not onely ceremoniall, but also morall Statutes: And *Moses* saith no other thing but this, that God contented not himselfe with that short and summary declaration which hee had given them, of the one and of the other, but injoynd him to teach them more fully and largely. The conference of the 14. verse with the 1, 2. 5. 6. 8. of the same Chapter furnisheth a most evident prooffe thereof; For the Statutes and Iudgements which God commanded *Moses* to teach, verse 19. are the same which in the aforesaid verses going before *Moses* saith, he taught, and commanded the *Israelites* to keepe, that they might live, exhorting them to take heed that they neither adde unto them, nor take ought from them, because they were righteous Statutes and Iudgements, and their wisdome and understanding in the sight of all Nations: which agreeth as well, yea, farre more with the Morall Commandements, as with the Ceremoniall. And *Moses* by expresse commission from God, taught them the one and the other, with this injunction, to keepe them, as may be seene in *Leviticus, Chap. 19. vers. 27. & 20. vers. 8. & 21. vers. 31.* And if we behold in *Exodus, Chap. 20.* and in the Chapters following, and in *Deuteronomy, Chap. 5.* and in the Chapters following,

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following, the things that God charged *Moses* in the mountaine, to declare to the people, and whereunto *Moses* hath regard in the 14. verse of the fourth Chapter of *Deuteronomy*, when hee saith, *The Lord commanded mee also at that time, &c.* wee shall finde, that they were not onely ceremoniall, or meerly judiciall, but also morall ordinances, and illustrations more ample of the Decalogue.

11 They object againe, that *Iesus Christ* in the Gospell, hath set downe the summary of the whole Law of the Decalogue in these two Commandements, *Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy minde: and thy neighbour as thy selfe,* and that as this summary is morall, even so the Law, whereof it is the abridgement, is purely morall, unless we will accuse *Christ* to have given a morall summary of a thing that is ceremoniall.

Mat. 22. ve.
37. 39.
Luk. 10. ve.
27.

12 But this objection is of no force. For, *first*, I might answer, that this summary hath reference to the Law of the Decalogue, in as much as it is morall, and that being in the greatest part of its Commandements morall, and onely ceremoniall in one, it is not uncooth, that the summary thereof is propounded as morall and not ceremoniall. But, *Secondly*, I say, that this summary hath reference not onely to the morall Law, which is pretended to be alone contained in the Decalogue, but also to the ceremoniall, which I maintaine to be likewise summarily comprised in it. And indeed *Moses* having said in the sixth Chapter of *Deuteronomy*, ver. 1, 2, 3. *These are the Commandements, Statutes, and Judgements which the Lord your God hath commanded, and which I command thee, that thou mayest heare them, and take heed to doe them,* he addeth in the 4. and 5. verses, *Heare O Israel, the Lord our God is Lord alone: Thou shalt therefore love the Lord thy God with all thine heart, with all thy soule, and with all thy might,* referring this summary which commandeth them to love God, to all the Commandements, Judgements, and Statutes of God, which he had before designed, as being the foundation of the obedience due unto them. And in the Gospell the Lawyer asked the Lord in generall, *which is the greatest Commandement of the Law,* whereunto the Lord answered; *The greatest Commandement (to wit, not in dignity onely, but also in extent) is, Thou shalt love the Lord thy God with all thine heart,*

Mat. 22. v.
37. 38, 39,
40. &

And

And the second like unto this, Thou shalt love thy neighbour as thy selfe. On these two Commandements hang all the Law and the Prophets. Which answer sheweth, that unto this summary did belong whatsoever is comprised in the Law and in the Prophets, and therefore the ceremoniall Law as well as the morall. It cannot be denied, but that the ceremonies, as long as they were in force, were to be kept through love to God, as well as morall duties. And the love of God obliged the *Jewes* as strictly to practise the ceremonialls as the moralls: For the love of God requireth the observation of all his Commandements, and it is knowne to be sincere by the keeping of them all. Now God had commanded the ceremonies to the *Jewes* for the whole time of the old Testament: And therefore in this respect, that God had commanded them, and also in regard they had all, or the most part of them a morall foundation, they might very well, nay, they ought to be referred to this morall summary, *Thou shalt love the Lord thy God with all thine heart,* As if Christ had said, The Commandement most generall and principall of all, and which is the foundation of the obedience that ought to be yeilded to all the other Commandements, is to love God with all the heart. For whosoever loveth him so, will undoubtedly serve him alwaies according to all his Commandements.

As for the argument taken from the union which is betweene the fourth Commandement and the other nine, wherewith it maketh up one Law, to prove from thence, that it is of the same nature, and morall as they are, it is a light and slight argumentation: For it is an ordinary thing, and most manifest in all Lawes of God and men, that in the same body of a Law, which is framed of many Articles following one another, there are some different in nature from the rest. Vnder the same name of Gods covenant are sufficiently understood all the heads and Articles both ceremoniall and morall, as is evident by the passages already cited. And God comprehended them all together in grosse, when he spake so often to his people of the keeping of his whole Law, of all his Commandements, Testimonies, Ordinances, and Iudgements. These tearmes occure ordinarily in holy Scripture joyned together, and all acknowledge with one consent that by them and in them all points, as well ceremoniall as morall, are understood. Why then, I pray, might they

they not farre more be distinctly and particularly set downe together in the body of the same Law, without inforcing from thence, that they are of the same nature? And (to make my advantage of similitudes, which some of those against whom I dispute, make use of) if in a naturall body, the diverse parts whereof it is framed, are not alwayes of the same nature; as in the bodies of men and beasts, other is the nature of flesh, other of bones, other of gristles, &c. If in an artificiall body, as in a chaine and in a carkanet, graines of corall, of silver, of gold, &c. are fitly coupled together, why may not much more be different in nature the parts and articles of a legall body (if I may name it so) although they have no essentiall connexion together? And certes in many places of the bookes of *Moses* commandements morall and ceremoniall are to be found mixed one with another. Now should not a man argue fondly and un-foundly, if, because in these diverse places, and namely in the fore-said 34. Chapter of *Exodus*, from the tenth to the eight and twentieth verse, God joyneth in one tenor certaine speeches to *Moses*, wherein are expressed sundry ordinances of a diverse nature, hee would seeke to make an inference from that union, that they are all of the same nature, although the contrary be most evident and true? For the commandements prohibiting to worship any other God but him, to make any materiall Idols, and to worship them, to match with Infidels, which are morall commandements, are there combined with other Commandements of keeping the feast of unleavened bread, and other solemne feasts, as of consecrating unto him all the first borne of men and cattell that open the matrix, which are ceremoniall. Yea, the Commandement of keeping the Sabbath day, which is in the 21. verse is placed there amongst commandements that are wholly ceremoniall: Will they against whom wee dispute, allow us to inferre upon this, that the Sabbath is ceremoniall? doubtlesse not. Let them therefore suffer us to reject this their argumentation, that the Commandement concerning the Sabbath is morall, because in the Decalogue it is put among morall commandements, and on the other side to judge it to be most reasonable, that God in the first Table thereof, where his scope was to comprehend compendiously all that concerneth the service which hee would have yeilded unto him, hath set downe first three commandements concerning the morall and perpetuall service, and next the fourth

concerning the ceremoniall service established by him at that time.

Neither is it a diminishing from Gods Commandements, against the prohibition which he hath made, *Deut. 12. vers. 32.* to say that the fourth Commandement of the Decalogue was ceremoniall and for a season, no more then to say the same of all other commandements manifestly ceremoniall, which God gave of old to the *Iewes*, and in consideration whereof, as well as of those of the Decalogue, God gave in that place objected against us, *Whatsoever thing I command you, observe to doe it: Thou shalt not adde thereto, nor diminish from it.* It is not a diminishing from it, to explaine the nature thereof, and to shew of these ten Commandements which are morall and perpetuall, which are ceremoniall and temporall. No more is it an unjust usurpation of authority to change times, with the wicked *Antiochus*, *Dan. 7. vers. 25.* to keepe no more the seventh day ordained by the fourth Commandement, As it is no changing of times, to forbear the keeping of all other daies ordained of God under the Law, but it is a submitting of our selves to that changing, which God himselfe would have to be made, seeing hee had not ordained the Sabbath, nor the feast daies, but for a certaine space of time, to wit, til the time of the new Testament, as it is manifest by that hath beene said.

But *secondly*, albeit that which the fourth Commandement enjoyneth in expresse termes concerning the seventh day, the sanctification of that day, and the ceasing from all workes in it be ceremoniall, neverthelesse, I grant that it is morall in its foundation, end, marrow and principall substance, which must be distinguished from particular determinations laid upon this foundation, and added to this principall substance. The foundation and principall substance hid and infoulded in the termes of the Commandement, is, that there must be an order according unto which God is to be served and worshipped, not onely by each person by himselfe, and in his particular conversation, but also openly, publikely, and in common by the whole body of his people assembled and drawne together, that consequently, it is necessary a certaine time be appointed for this publike service, and applyed ordinarily to that use. For without a stinted time, how can many meet together to give their minde to the publike practise of Religion. This is morall, grounded

grounded upon the principles of nature. Witnesses be the Gentiles, which having no other Law but the Law of nature, have acknowledged and practised this, appointing all of them set dayes for the publike exercise of their Religion. This also is ratified by the Gospell, * which recommendeth unto the faithfull the assembling of themselves together, for the preaching of the word, administration of the Sacraments, common prayers, collections, and other holy exercises, which are in use under the Gospell, and consequently that they have appointed times to attend upon them, and as under the Old Testament the word of *Moses* and of the *Prophets* was read and preached every Sabbath day, *Acts* 13. *verse* 27. *Acts* 15. *verse* 21. that even so the word of the Gospell have dayes appointed wherein it to be read and preached. In this doe agree and shake hands together the Law and the Gospell, *Moses* and *Christ*. Because this is morall, *God* hath injoynd it in the morall Law, and this is the scope of the fourth Commandement. For as in the three first *God* ordained the inward and outward service which hee will have every particular man to yeeld unto him every day in private, and severally from the society of other men, so in this fourth Commandement he injoyndeth a service common and publike, which all must yeeld together unto him, forbearing in the meane while all other busineses, to give themselves without disturbance to that necessary duty. This is the end of the fourth Commandement, for as in the three first he had ordained his service, according as it may, and ought to be rendred unto him every day, upon all occasions, particularly by every one apart, and out of the company of other men; so in this fourth Commandement, he injoyndeth a solemne time for a publike service, which all are bound to render unto him, ceassing in the meane while from all other occupations, that they may without any disturbance apply themselves unto it, with all religious zeale and devotion.

16

The thing which is not morall in the fourth Commandement, and that I affirme to be an ordinance appertaining to the Iewish government, and to the time, not of the New but of the Old Testament, is that which is expressed by the tearmes of the Commandement, to wit, the determination of a seventh day, and of a particular seventh, even the last of seven. For in this there is no thing that hath any taste of morality. It is not founded on the Law of nature,

nature, the *Gentiles* had never any knowledge thereof, the Gospell hath not ratified it, as hath beene shewed before.

They object, that if there be no thing morall in the fourth Commandement, more than I have said, the ordinance of the Sabbath day for Gods service shall no more be morall then was the Commandement concerning the building of the ancient Tabernacle to be the place of Gods service, seeing this command teacheth us also, that of necessity there must be some place assigned for ecclesiasticall meetings, and that it was no more needfull to put in the Decalogue, *Thou shalt keepe the Sabbath day*, then *Thou shalt frequent the Temple*.

17

To this I answer, that verily there is a morality in this point, that the faithfull resort of ten to some place where they may attend on GODS service, But it was not at all so needfull to make expresse mention thereof in the Decalogue, as of an ordinary and set time, for that this ordinance concerning such a time, draweth of necessity after it the ordinance of some place, because it is not possible to flocke together on an ordinary and solemne day to serve God, if there be not a place appointed for that purpose: But the appointing of a certaine place, includeth not the institution of an ordinary time. For a place may be ordained for publike meetings, wherein there is no ordinary meeting. Farre lesse was it necessary, nay it was no wayes necessary in regard of the morality, to put in the Decalogue a commandement concerning a particular house, such as was of old the Tabernacle; because although there be some morality by consequence in it, or rather a necessary sequele of a morality, for as much as necessity being imposed to the faithfull to meet together, there must be some place appointed for their meetings, but it is not needfull that those meetings should be with that absolute necessity alwayes in a house builded and erected for that end. For although they should come together in an open aire, having no other cover but the skye, in grots and dennes under the ground, or in some other place, without house or Temple, as the Christians were forced to meet together in the Primitive persecutions, in such a state of the Church this sufficeth, and no more is required as morall. It is only the decency and commodity which obligeth us to have houses and Temples builded expresly for Gods service. For these reasons GOD would not make mention in the Decalogue of a particular

18

place, as hee did of a time stinted for his service.

19

This is a sufficient answer to another objection, when they say, that God might as well have put in the Decalogue, Thou shalt keep the New Moones, or the yeerely feasts, as the Sabbath day, because that command, as well as this, had taught us, that there must be a time appointed and stinted for Gods service. For I deny that such a command could have taught us this duty, as well as the other, because such dayes being rare, and returning only from moneth to moneth, or from yeere to yeere, had not taught us the convenient and futable frequency of GODS publike service, as did the Sabbath day, which returned weekly. Therefore it being more frequent, yea more holy and venerable then all the rest of festivall dayes ordained of GOD under the Law, he made mention of it in the fourth Commandement, rather than of them wherein GOD hath observed a way like unto that which he hath kept in the other Commandements, which is, to set downe a principall head under which he compriseth all other points that have relation unto it. Wherefore, as in the second Commandement he forbiddeth *to make Images, to bow downe to them*, and under that point prohibiteth all will-worship: As in the fifth Commandement under the name of *Father and Mother*, and of *the honour* which he commandeth to give unto them, hee comprehendeth all superiours, and the respect due to them: As in the sixth under *murder* he compriseth all other violences against our neighbour: And as in the seventh under *Adultery* he understandeth all uncleannesse of fleshly lust; so likewise in the fourth Commandement, under *the Sabbath day*, and the observation thereof, which was his principall festivall, he understandeth all other holy dayes, and all the ceremonies which he had injoynd, and the practice of them all; As also, (which I have already marked) his custome is other where in the Old Testament, to range under that point all other semblable points of his service, yea all godlinesse and Religion, and make it, in some sort, to consist altogether in the observation of the Sabbath: whereof the reason is, that a man cannot bee pious and religious to Godward, unlesse he observe the externall meanes and aides of Religion and godlinesse which he hath ordained: Now the principall meanes of this kind ordained by him at that time, was the sanctification of the Sabbath: All other meanes of the same kinde were referred to it and were established

established and dressed as it were, upon the mould of it; even as whatsoever is the first and head in every kind of things, is the rule of all others that are inferiour and subordinate unto it: wherefore it is no wonder, that GOD would in expresse termes set downe this particular determination of the observation of the Sabbath day, rather than any other, and comprise under it the morall substance of that Commandement. For having thought expedient to ordaine and stint to the Iewes the ordinary celebration of his publike service on a set day, to wit, on every seventh, and on the last of the seven dayes of the week, the morall substance of the said commandement, which is to have a time regulate and frequent for his publike service, could not be so well comprised and designed under any other ordinance relative unto it, as under this which was the most notable and principall of them all: So the fourth Commandement is *morall and perpetuall* in one respect, to wit, in this principall substance which it infoldeth covertly, and *ceremoniall and positive* in another, to wit, in the foresaid determination, as also of the sanctification which it expresseth.

For when God saith in the beginning thereof, *Remember the Sabbath day to sanctifie it*, he understandeth by the Sabbath day, not a day of rest indefinitely and without limitation, but a seventh day, and the last of the weeke wherein he rested, as is manifest by that is said after in the same Commandement, *For in sixe dayes the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it*: where the day of rest, or the Sabbath day signifieth manifestly the same day whereof mention is made in the beginning of the Commandement, which is the day of Gods rest, to wit, the seventh that he rested on, as it is likewise so restrained in the second Chapter of *Genesis*, *And God blessed the seventh day, and sanctified it: because that in it he had rested from all his workes*: Therefore it was not a day of rest in generall that he sanctified, but the particular seventh day of the Creation, and not any other. Also this name, *The Sabbath day, or the day of rest*, doth never signifie in the Scripture any other day besides the seventh and last day of the weeke, which GOD had ordained to the Iewes. For these two appellations, *The Sabbath day, and the seventh or last day of the weeke*, are indifferently taken for the same thing, and the one is the

explication of the other, as may be seene in infinite places, *Exod. 16. verse 29. Exod. 20. ver. 10, 11. Exod. 23. ver. 12. Exod. 31. verse 15. Exod. 35. verse 2. Levit. 23. verse 3. Luk. 13. verse 14. &c.* Yea this name, *The Sabbath day*, is the proper and particular name of the seventh and last day of the weeke, whereby it was distinguished from all the rest, which, as hath beene observed before, did take from it their denomination, being called *the first, second, third of the Sabbath, &c.*

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Also by the sanctification of this day, which *God* injoyneth in the foresaid words of the commandement, is not expressed and particularised formally any other, then that which consisteth in the abstinence of severall workes, whereof mention is made in the words following, which may be taken for an explication of the sanctification before enjoyned, even as in this abstinence is expressly established the sanctification of the said day, *Exod. 31. verse 16. Neh. 13. verse 22. Jerem. 17. verse 22, 24, 27.* And it is indeed that sanctification which ordinarily *God* betokeneth and requireth of the people of the Iewes in the Old Testament, when he speaketh of the sanctification of the Sabbath day, as on the contrary, the profanation of that day whereof he blameth them, is that which they committed in doing workes which he had prohibited. But if it be referred to a sanctification which was to be practised by the use of certaine actuall duties of Religion, *God* understandeth a sanctification by the observation of legall ceremonies as well as of morall duties. Yea he understandeth rather that then this, because the observation of morall duties is not tyed more particularly to one day then to another, but is a service appertaining equally and alike to all dayes of the weeke; whereas the ceremonies of *Gods* outward service, were to be observed more particularly on that day, then in all the rest: And therefore this Commandement, in as much as it injoyneth the sanctification of the seventh day, is ceremoniall, and if in regard of this sanctification it is abolished, what inconvenience is there, that it be likewise abolished in regard of the day? Neither is it a thing singular to this Commandement to have some particular determination belonging to the Iewes only added to the substance which is morall, universall, and perpetuall. For the preface of the Law, which some had rather make a part of the first Commandement, concerning the deliverance out of the land of Egypt,

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and out of the house of bondage, and the temporall promise of long daies upon the Land of *Canaan* added to the fifth Commandement, are manifestly circumstances which have relation to the *Iewes* only, and have no morality in them, nay, were ceremoniall and typike. Now if a ceremoniall promise hath found a roome in the Decalogue, there is no greater inconvenience, that a ceremoniall and temporall Commandement be found in it also. Neither is it a whit more repugnant to say, that the fourth Commandement is both morall and ceremoniall, because it is not so in the same, but in a diverse sense and respect, as I have shewed. Among the Lawes given by *Moses*, many are to be found, which are ceremoniall and temporall in that which they expresse, and morall in their foundation and end. As, for example, the Lawes forbidding to muzzle the Oxe when he treadeth out the corne, *Deut. 25. verse 4.* to see the a Kid in his mothers milke, *Exod. 23. vers. 19.* to take in a birds nest the Dam with the young ones, *Deut. 22. vers. 6, 7.* to plow with an Oxe and an Ass together, *Deut. 22. vers. 10.* and others such like.

And indeed those against whom I write, must acknowledge, nill they, will they; that in the fourth Commandement there is some thing that is not morall, that obligeth not for ever, and that did pertaine onely to the *Iewes*, and to their ceremonies and Ecclesiasticall government, to wit, the ordinance about the observing not onely of one day of seven, but the last of seven. For wee keepe not any more this last day under the new Testament, wherein wee should sinne, if it were a morall thing. Neither can an instance be made from the fourth Commandement, that the observing of a seventh day is a thing naturall and morall, but by the same meanes it shall be proved, against the intention of those that make use of this argument, that to observe a seventh day is also morall, because the Commandement ordaineth not without restriction a seventh day, but stinteth particularly and by name the last of seven.

There be some, who to avoid the strength of this argument, doe say, that the fourth Commandement enjoineth onely a seventh day, as the *genus*, and as a morall thing, but none of the *kindes*, whether the last of seven observed by the *Iewes*, or the first of seven observed by *Christians* is particularly enjoined, because in this there is no moralitie: Or if in the fourth Commandement besides the seventh

day in generall, a particular seventh is injoyed, the generall is injoyed as morall, the particular as ceremoniall, and so *the genus*, to wit, a seventh day, as being morall, continueth for ever, as well under the Gospel, as under the Law, and the particular seventh, to wit, the last of the weeke, is only abrogated by the Gospel. This is a bold reply, and maketh me to wonder at it, seeing on the contrary it is evident by that hath bene already said, that wee may affirme with good reason, that the fourth Commandement maketh not at all any generall mention of observing an unlimited day, but particularizeth expressly a certaine seventh day, to wit, the last. For God after he had said, *Sixe daies shalt thou labour, and doe all thy worke*, addeth, *but the seventh day is the Sabbath of the Lord thy God*, which expression alone and by it selfe, although there were no other thing said, sheweth, that he meaneth the seventh in order, following the other sixe. When a man uttereth his minde in this sort; the third, the fourth, the fifth, &c. his intention is, to denote that which is such in order relatively to others going before, neither is there any man that will take it otherwise. But besides this, God unfoldeth forthwith which seventh he meaneth, to wit, the particular seventh wherein he rested, after he had made all his workes in the sixe daies which went before, which was the last of seven. Moreover, it is evident, that in the fourth Commandement, the seventh day, and the day of rest are the same, as also wheresoever mention is made of them. And the day of Rest is there taken for the day that God rested in, as is manifest by these words following: *And he rested the seventh day, wherefore he blessed the Sabbath day, and hallowed it*; the which day wherein he rested is the seventh, or the last day after the sixe of the creation, as is evident by these words also; *He made his workes in sixe daies, and rested on the seventh day*. Wherefore it is the last seventh, and none other, that is designed in the fourth Commandement as the object of the blessing and hallowing of God; which is yet more cleare by the second Chapter of *Genesis*, and third verse, where after *Moses* had said, that God in sixe daies made the heaven and the earth, and all the hosts of them, and after he had ended his workes, rested the seventh day, he addeth, *And God blessed the seventh day, and sanctified it, because in it he had rested from all his workes*, to wit, that seventh which afterwards he blessed.

For the Pronoun *It*, hath a necessary relation to a particular day specified in the foresaid words, as blessed of God, and limited forthwith, as the day of his rest; so it is manifest that the day which God blessed, is the same that he rested in, the same, I say, by correspondency in the order and succession of daies, as I have shewed before: Otherwise, what would be the sense of these words? God hath blessed and sanctified the seventh day, that is, as is pretended, a seventh day undetermined, because in it he rested, &c. This Pronoun *It*, can it fitly and conveniently denote a day uncertaine and unlimited? Where is to be found a seventh day unlimited, wherein God did rest? Moreover, Gods blessing and sanctification can it have an indefinite and uncertaine object; so that God in particular sanctified nothing? Again, can it be a convenient reason, having any likelihood, that God having rested on a certaine seventh day, and having considered in it all his workes which hee had finished, after hee had made them in the sixe daies before, which was the cause that hee loved and esteemed particularly that day, hath in that respect sanctified one of seven daies indefinitely, which by that meanes might have beene one of those wherein hee wrought, and not the same seventh wherein he rested? If that were true, it should follow that the *Israelites* did not observe the last day of the weeke, by obligation of the fourth Commandement tying them thereunto, but onely in generall one of the seven daies of the weeke, and that by some other particular Law they were taught to observe the last of seven, although all the rest of Gods Ordinances, which are to be found concerning the Sabbath, say no more then doth the fourth Commandement, and are relative unto it. Whereas it is most sure, that the *Jewes* in all times have professed, and doe still make profession, that they keepe the last day of the weeke by expresse obligation of the fourth Commandement, which, according to this saying they did never understand. All these are as many palpable absurdities. And therefore it is most certaine, that the fourth Commandement ordaineth expresse and formally the observation of a particular seventh day, to wit, of the last of seven, and not of another.

Nevertheless, it may be said in some sort, that any day whatsoever, which is celebrated to the honour and glory of God, hath its foundation on the fourth Commandement, and that so we now doe

observe our Sunday, and other solemne and extraordinary daies by vertue of that Commandement: Not that it enjoyne them properly and directly, but onely indirectly, and by deduction or consequence taken from the foundation, and generall end thereof, which is to enjoyne all men, to serve God publikely, and to consecrate for that purpose, some solemne times, which in this respect, whatsoever they be, may be all referred unto it, not as being commanded in their particular kinde, but onely in their *genus*, which is covertly and fundamentally contained in it, and therewith determined expressly to one kinde only, to wit, to the seventh day, and to the last of seven, not for ever, but during the time of the old Testament only. Wherefore to say that the fourth Commandement obligeth onely, and in expresse termes to a seventh day unintinted, and not to this particular seventh, which is here the point in question, is a thing altogether unreasonable, as is evident by that hath bene said.

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It is also a thing farre removed from all reason to say, that verily the observation of a certaine day of seven, to wit, the last, was a thing ceremoniall and positive, and that this is the day which the Gospel hath abrogated, but to observe alwaies one day of seven, is morall, and that this is ratified and confirmed by the Gospell. For the determination and particular observation of any day whatsoever amongst a certaine number, in quality of such a one, cannot be a morall thing. Now to ordaine one of seven to be kept, maketh a determination and particular observation, not forsooth, to particular, as when one of seven: as for example, the last is by name determined and appointed, yet so farre particular, that none can devise, farre lesse tell reasonably, wherefore there should be a morality to ordaine and observe a seventh day regularly, rather then to ordaine and observe the last of seven; wherefore the Gospell should confirme that more then this, abrogate this more then that: wherefore finally, there is lesser inconvenience to avouch, that the fourth Commandement is ceremoniall and positive, in as much as it ordaineth a particular seventh day, to wit, the last, (whereof some of those against whom I dispute, are constrained to acknowledge the establishment in the fourth Commandement, but as of a ceremony) as to say, that it is also ceremoniall and positive in as much as it ordaineth one day of seven, which is the point I stand unto.

Verily.

Verily there is farre more reason to say, that the fourth Commandement ordaineth, as a morall thing, the publike service of *God*, and consequently that there be for that purpose a stinted day, ordinary, common, and so frequent in its revolution, that it may be sufficient for the practise and exercise of that service, for the continual edification of the Church. For nature teacheth, that it is fit that the publike service of *God* be frequently practised, which hath as great force under the Gospell, as under the Law, but that the said Commandement obligeth precisely to a seventh day, and to that seventh day wherein *God* rested from all his workes, it is an ordinance of ceremony and of order, which was for the Iewes only, and hath bene disanulled by the Gospell.

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For since the Gospell came, it is a thing in its selfe indifferent to observe, not forsooth one day of any number how great so ever it be, as of thirty, sixtie, of an hundred, or of a yeare, which as all the world may see, should not be sufficient to serve *God* publikely by his people, and should bewray in such a people a great negligence and want of affection to *Gods* service, but one of foure, of five, of sixe, or in summe, of such a number wherein that day may returne frequently, and suffice for the intertainment of Religion and godlinesse. And it may perhaps be gathered out of the fourth Commandement that one day in seven is very futable and fit, and that we should not under the Gospell dedicate lesse to *God*, for seeing *GOD* ordained to the Iewes (other wayes burchened with many other ceremonies and holy dayes) one of seven, it is an argument probable enough that Christians ought to consecrate to him, at least as much if not more of their time, which neverthelesse *God* left to the liberty of the Church to ordaine with wisdom and conscience as hath bene already said. And so although the ceremoniall order prescribed in the fourth Commandement concerning the day of rest, obligeth not precisely and directly the Christian Church, she may notwithstanding inferre from thence good instructions, whereby she may be directed in things concerning a convenient time for *Gods* publike service, as she maketh a good use for her direction of many other ceremonies of the Law. Wherefore if there were any man who would rashly maintaine, that it sufficeth under the New Testament to observe one day of twenty, or of an hundred, he should be sufficiently refuted by the foresaid reason, be-

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sides the practise of the Christian Church, which hath judged it fit to observe one of seven dayes, which practise no man shall gaine-say, but he shall forthwith bewray himselfe to be new-fangled, fantasticall, and selfe-willed.

28

By all that hath beene said it is evident, that the inconveniences alleadged in the argument, are not to be feared. For I have already shewed, that it is no inconvenience to say, that of tenne Commandements contained in the Decalogue, there are but nine morall which oblige us now, and that the Law which is called morall belongeth not unto us in all that it containeth. Yet in some sort all the tenne may be defended to be morall, because the fourth Commandement is morall as well as the rest in its foundation and principall end, although the thing expressed in it be a particular determination, ceremoniall, and positive. Whence profane fellowes cannot with any colour of reason inferre, that the substance of the other Commandements is not morall nor obligatory to Christians. For whatsoever is in them (saying the promise annexed to the fifth Commandement, which belongeth not to the substance thereof) sheweth of it selfe, that it is morall, because it hath its foundation in the Law of nature written in the hearts of all men, and is found so frequently, that no thing is more frequently, ratified and confirmed by the Scripture of the New Testament, which is the rule of Christianity, and therefore obligeth all Christians untill the worlds end, which can not be so said of the fourth Commandement, in the expression that it maketh of a seventh day, for a day of rest: For properly, that which is not of the Law of Nature, and is not prescribed by the Gospell, cannot oblige Christians as a morall Law.

29

By the same meanes is taken from the Roman Church the pretence, which some think this doctrin furnisheth unto them, that the second Commandement, whereof we make so great use against their Idolatry, is not morall nor perpetuall, but was particular to the *Jewes*, even as, according to our confession, was the fourth Commandement. For all that the second Commandement aimeth at, is contained and expressed most clearely in the words thereof, which is to forbid to represent and worship God by Images, to make Images to bowe downe to them, and to serve them religiously, and all that is essentially morall and perpetuall, grounded on the Law of nature, which of it selfe teacheth and sheweth, that it is a thing most
absurd

absurd and unworthy of God, who is a Spirit Infinite, Almighty, Eternal, Immortal, Inuisible, and the only Wise GOD, to represent and serve him by mortall Images; As also a thing unworthy of man to worship the worke of his owne hands, as the *Paynims* themselve have acknowledged and written.

Witnesses hereof are the most ancient *Romanes*, who knowing by the Law of Nature, that GOD is a Spirit, judged by the same light, that hee ought not to be figured nor served by Images. And therefore they had no Images at all during the space of more then an hundred threelcore and ten yeeres. And *Varro a Romane*, and a *Pagan*, saith, that if that had continued so, the Gods had beene served more purely, adding, that the first which framed Images to the Gods, abolished the feare due unto them, and were the cause of many errors; as wee reade in *S. Augustine*, in the fourth booke and 35. Chapter of the City of God.

30

The Prophets also, in many places of the old Testament, rebuke the Nations which were strangers from the Covenant of God, for their Images and Statues, as being guilty of a most hainous sin, in making and worshiping them, against a Law which pertained to them, and which they were bound to know. These their reprehensions they confirme by naturall reasons, as may be seen, *Exod. 23. vers. 24. Exod. 34. vers. 13. Dent. 7. vers. 5. 25. Dent. 12. v. 3. Dent. 29. vers. 17. Psal. 97. vers. 7. Psal. 115. vers. 4, 5, 6, 7, 8. Psal. 131. vers. 15, 16, 17, 18, 20, 21, 22, 23, 24. Esay 44. vers. 9. 10, 18, 19. Ierem. 10. vers. 3. &c. Ierem. 8. vers. 19. Ier. 51. vers. 17, 18, 19, 47. Habac. 2. vers. 18, 19, 20.*

The Apostles have likewise done the same in the new Testament, and namely *S. Paul*, who in the 17. Chapter of the *Acts* proved and made it knowne to the *Athenians*; And in the first Chapter of the Epistle to the *Romans*, condemned the *Romans* for transgressing the Law of Nature, darkening the light thereof, and smothering the secret and inward sting of their consciences, by changing the glory of the incorruptible God, into the Image of a corruptible man, and of other living creatures. *S. John* in his first Epistle, and in the fifth Chapter and last verse thereof, exhorteth the faithfull to keepe themselves from Idolls: And in the ninth Chapter of the *Revelation*, the crossinesse of false *Christians* is noted verte 20. by this, that notwithstanding so many plagues, wherewith

God

GOD had visited them, *they repented not of the workes of their hands, that they should not worship Idols of gold, and silver, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke.* Therefore seeing the whole matter of the second Commandement is morall, grounded upon the Law of nature, and established, not only by the Old, but also by the New Testament, the Commandement is also morall.

32

For whereas some would referre and reduce to the second Commandement, the whole externall service of the Iewes, as contained, in some sort, therein, to inferre from thence, that if the fourth Commandement be in part ceremoniall, because unto it are referred all the Sabbaths of the Iewes, all their holy dayes, and New Moones, the second may likewise be called ceremoniall in part, for the same reason. To that I answer, that a reduction and reference of the externall and ceremoniall service of the Iewes may, in some respect, be made to all the Commandements of the first Table: As indeed some ceremoniall ordinances are in certain respects referred to each of them by some interpreters: And may be all in this manner referred to the second Commandement, which being negative, GOD under the prohibition to make any kinde of Images for religious worship, compriseth all will-worship. And sith in all negative commandements the affirmative opposed unto them are comprehended, he commandeth on the contrary, that he be served according to his ordinance and Commandement. Now sith at that time the manner of his service consisted in the observation of holy dayes, and diverse ceremonies prescribed by him in the Law of *Moses*, it may be said, that in it he commanded them all: But *indirectly*, and a farre off: Which cannot make the second Commandement to be ceremoniall, because the ceremoniall and outward service appertaineth not *Directly* and properly to the substance thereof, and is not expressed therein. But whatsoever is expressed in it, is of it selfe morall: Whereas in the fourth Commandement the foresaid feasts and ceremonies are *directly* and neerly comprised. For in it God ordaineth a principall holy day, and under it comprehendeth all others: All that is expressed in it is ceremoniall: And the ceremoniall service of the Iewes maketh an essentiall part of the sanctification of the Sabbath enjoyned in it. So this commandement is not ceremoniall *indirectly*, and in regard only that unto

it may be referred and appropriated, by a remote and farre fetched reduction, the feasts, New Moones, and Iewish Sabbaths, but it is such *directly* and properly in it selfe, even in the neereſt ſubſtance and matter which it propoundeth. So the foreſaid exceptions againſt it ſhould be abſurd and impertinently inferred upon our ſaying concerning the fourth Commandement, becauſe theſe two Commandements ſtand not in equall tearmes.

If any Papiſts ſhould make ſuch an inference, *Bellarmino* himſelfe will lend us his helping hand to refute it. For in the ſeventh Chapter of his ſecond booke of Relikes and Images, he acknowledgeth and affirmeth, that ſaving the Commandement of the Sabbath, all the reſt are explications of the Law of nature, and are naturall precepts, which all Chriſtians are bound to obſerve.

This being ſo, the Roman Church cannot cleaſe her ſelfe of a great crime, for cutting off from the Decalogue, in all her ſervice bookes the ſecond Commandement, and for not propounding it ordinarily to the people, for that it fighteth againſt her idolatry. And, in my judgement, it ſhould be alſo an hainous fault, although not in the ſame manner and reſpect, to nip away from the Decalogue the fourth Commandement, or to make no mention of it in the Church. For though it be not morall, and obligeth not Chriſtians under the New Teſtament in the particulars which it expreſſeth, yet ſith it is morall in the foundation whereupon it is built, and in the generall end that it aimeth at, as hath beene ſaid before, and ſith God would inſert it in the abridgement of his Law which he gave of old to the people of Iſrael, it ſhould be foole-hardineſſe to pull it away, and to remove it out of the roome where God hath placed it. Even as, although that which is ſaid in the preface of the Law, concerning the deliverance of the people out of the land of Egypt, and out of the houſe of bondage; and in the fifth Commandement, of the prolongation of dayes in the land of Canaan, is not addreſſed to us *directly*, in that which theſe termes doe expreſſe, yet it ſhould be ill done, to cut theſe claules quite off, or to make no mention of them, when we learne, write, rehearſe, or teach the Decalogue. We muſt keepe religiously, and mention whatſoever God hath beene pleaſed to put in it: But we muſt alſo underſtand every thing conveniently, appropriating to us whatſoever belongeth to us as well as to the Jewes, and to the Jewes only, that which was proper to them:

And

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And such was the ordinance of the seventh day.

35

Which day if it be not acknowledged to be ceremoniall, and therefore Subject to be abrogated by I E S U S C H R I S T, and comprised among the points of the Law which the Gospell declared to be annulled, place should be given to an inconvenience that will follow thereupon farre better, then the former which is inferred upon the opinion that the fourth Commandement is ceremoniall, for so the bridle should be loosed to the immoderate, transcendent and irregular authority which Papists challenge to the Church, to have power to change and alter the things which God himselfe hath established. For it is evident, that God by the fourth Commandement hath established the seventh and last day of the week to be a day of rest, and it is agreed upon, as most true, that under the Gospell that seventh day hath been changed into another, neither can it be sufficiently and clearly proved, that *Iesus Christ*, or his Apostles, have made that innovation, as shall be seene hereafter: whence they doe inferre, that the Church having done it of her selfe, without commandement, she may change the things established and ordained of God in the morall Law. Whereunto it is impossible to give a pertinent answer, but by saying, as it is most true, that the prescription of the seventh day of Sabbath, although it be among the Commandements of the morall Law, is not morall for that, but pertaineth to the government of the *Jewes*, and is to be numbred with these things which were but for a time, to wit, *μὲντοι καὶ εἰς διαρρώσεως*, *untill the time of reformation*, as the Apostle speaketh, *Hebr. 9. vers. 10.* of these shadows of things to come, whereof the body was in *Christ*, as they are named, *Col. 2. vers. 16, 17.* where amongst other shadows the *Sabbaths* are specified. That therefore the Church in not keeping any more the Sabbath prescribed by the fourth Commandement, but another, hath not usurped any authority upon the things established of God, but hath followed the order of God, who had not established that day, but for a certaine time, to wit, *untill the comming of the Messias*, by whole death the ceremonies were to be abolished, and consequently the Sabbath day was to expire and give up the Ghost.



CHAPTER Seventh.

Answer to the particular reasons taken from the words of the fourth Commandement.

1. *First Objection, The Sabbath was long before the Law, because God commanded to remember it, and remembrance is of things past.*
2. *Three answers to this Objection.*
3. *Second Objection, from the first reason of the keeping of the Sabbath, sixe daies shalt thou labour, &c. which is a reason of equity, binding Christians as well as Jewes.*
4. *Answer to this Objection, shewing what is morall and obligatory in this reason, what not.*
5. *Third Objection; If the labour of sixe daies be not ceremoniall, the rest on the seventh day likewise is not ceremoniall, refuted by three answers.*
6. *Fourth Objection from the second reason in the words, but the seventh day is the Sabbath of the Lord thy God, it is Gods day, therefore it is sacriledge to rob him of it.*
7. *Two answers to this Objection.*
8. *Fifth Objection from the third reason in the words, In it thou shalt not doe any worke, &c. where a great regard is had unto servants, beasts, strangers, whereunto Christians are also obliged.*
9. *Answer shewing what in this reason is morall, what belonging to order onely.*
10. *Sixth Objection from the words; For in sixe daies the Lord made heaven and earth, and rested the seventh day, shewing, that God after his example will have all men to keepe the seventh day till the end of the world.*
11. *First answer, denying that God ordained the seventh day for a memoriall of the creation.*
12. *Second answer, although things past should be kept in perpetuall remem-*

- remembrance, their memorialls ordained in the old Testament are not perpetuall.
13. Third answer to the instance taken from Gods example shewing in which attributes God is to be imitated, in which not.
 14. As also in which of his actions, in which not, we are to follow his example.
 15. This answer is applyed to the seventh day, shewing that it hath not inherent in it any essentiall righteousnesse why God did rest in it, but as many other actions, hath no other foundation but Gods free-will.
 16. Whereby hee ordained the observation of that day to the Iewes, and not to Christians.
 17. Who in the observation of their holy day, follow not Gods example, as they should, if it had any morality in it.
 18. Instance, the seventh day was changed into the first day of the weeke, in remembrance of our redemption by Christ, which is a greater worke then the creation.
 19. First answer, hence it followeth, that the observation of one of seven daies is not morall.
 20. Second answer, shewing divers absurdities following the opinion of the morality of one of seven daies, and of the substitution of the first of seven to the last by Christ himselfe.
 21. Their reply, that when Christ made the first alteration of the Sabbath, the Disciples observed the Sabbath of the last and of the first day of the weeke consecutively, is but an imagination.
 22. Christs resurrection was of as great force to change the generall order of the observation of one of seven daies, as of the last day of the weeke, nay, to ordaine each fourth day of the weeke for Gods service, as well as the first.
 23. The day of Christs resurrection is no more obligatory, then the day of his nativity, of his death, or of his ascension, and is a meer institution of the Church.
 24. Seventh Objection from the last words of the Commandement; And God blessed the seventh day, and sanctified it, whence they gather, that the keeping of the seventh day is a meanes of all kinde of blessings, whereof Christians have as great need as Iewes, &c.

25. *First answer, Christians have as great need of Gods blessing as had the Jewes, but not by the same meanes.*
26. *Second answer, the Sabbath was not a meanes of blessing to the Jewes, by any inherent and naturall quality, but by reason of the exercises of godlinesse practised in it, and so the exercises of our Christian religion bring a blessing upon us whensoever they are practised.*
27. *It is a fond assertion, that if God hath not appointed to Christians a particular day for his service, as he did to the Jewes, our condition shall be worse then theirs.*
28. *All the particularities of the fourth Commandement may be applyed to Christians, as well as to Jewes.*
29. *As the reasons of the institution of their holy-daies.*
30. *Which nevertheless we are not bound to keepe.*
31. *Item, the remembrance of the creation, &c.*
32. *The necessity of a new day for Gods service inferreth not a divine institution.*

BEsides the generall argument which is taken from the nature of the fourth Commandement, and hath beene refuted in the former Chapter, others more particular are taken from the termes and words of the said Commandement; and first they urge vehemently these first words thereof, *Remember the Sabbath day*, from whence, as they pretend, it may be inferred, that seeing the remembring of a thing denoteth that it was knowne before; God, when he commanded the *Israelites* to remember the Sabbath day, supposeth that it was not a new ordinance which he gave unto them then, but an ancient one, yet, which undoubtedly they had forgotten, and whereof it was necessary they should be put in remembrance, and the observation urged for the time to come.

It is said also, that the sanctification of the Sabbath day which God enjoyneth, saying, *Remember the Sabbath day to keepe it holy*, cannot be called a ceremony, but this instance is very feeble. For first, although it should prove that the institution of the Sabbath day, which is here debated, did preceed the Law from the beginning, it cannot for all that inforce the morality thereof. Nay, much otherwise, some doe thinke, that God in the beginning and entrance of the Commandement used the word *Remember*, because it not
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being naturall and morall, as the rest are, the *Jewes* might have more easily forgotten it.

Secondly, it doth no manner of way prove the antiquity of this ordinance. For when he that commandeth any thing, saith to him to whom he giveth instructions, Remember what I say and command thee, such a speech implyeth not alwaies that an injunction is given him of a thing he knew before, which is againe recorded unto him, that he may call it to minde; Nay, most often, his intention is only to advise him to consider exactly, to meditate carefully, and to accomplish faithfully in time to come, that which at that time is enjoyned him. For this terme, *Remember*, when commandements are given, is not alwaies relative to the time past, but sometimes hath regard onely to the time to come, which joyning and continuing for some daies or yeeres successively, the time wherein they were given is past, and so men have need to call them to minde, as a thing past. So God instituted the Pasche for a memoriall of the deliverance of the first borne of his people from the destroyer, when the first borne of the *Egyptians* were slaine, although it happened after the said institution, *Exod. 12. vers. 14. 27. 29.* So *Moses* said unto them, *Remember this day in which yee came out from Egypt, Exod. 13. vers. 3.* willing them in time to come to call to minde that whereof they had the first knowledge and experience, and not before, but at that instant. So Christ intituted to his Disciples the Sacrament of the Eucharist, saying, *This doe yee in remembrance of me*, that is, of my death, *1 Cor. 11. vers. 24. 25, 26.* although hee was at table with them, and was not put to death, till the next day after. So this speech, *Remember the Sabbath day*, must be taken relatively to the time to come, as if God had said; Take heed that afterwards yee keepe in minde the ordinance which I give you at this instant, that you may observe it carefully; and in the 12. verse of the fifth Chapter of *Deuteronomy*, in lieu of *Remember*, it is written, *Keepe the Sabbath day*, or, *Take heed to the Sabbath day to sanctifie it.* Hee that commandeth another to doe any thing of moment, in a time future, ordinary, and regulate, may very well speake unto him in these termes, Remember such a thing, and the time that thou art to doe it in, before it come, to the end, that when it shall come, thou mayest be prepared to doe it, and mayest doe it accordingly, which is all that God intended to say to the *Jewes* in his

Commandement touching the Sabbath, to wit, that before that day should fall out, they should remember it in the precedent dayes, and dispose themselves in time to sanctifie it.

Thirdly, although it should be taken as relative to the time past, it is needlesse to extend it to a long time before, and namely to the beginning of the world, but only to some few dayes foregoing, when GOD, through the occasion of the Manna, spake unto them of the Sabbath day, forbidding them to goe out of their place on that day, to gather of it, because they should find none, and commanding them to rest, and to abide every man in his place: which day, when after wards he gave the Law, he commanded them more particularly and expressely to remember, because they heard mention made of it a short while before, and to beware of profaning it, as they had done already, *Exod. 16. verse 28, 29.* And questionlesse, to that which he said unto them concerning the Sabbath in the sixteenth Chapter of *Exodus*, are to be referred these words which in the fifth Chapter of *Deuteronomie* are added to the fourth Commandement, *Keepe the Sabbath day to sanctifie it, as the Lord hath commanded thee.* As for the Sanctification of the Sabbath day which God ordaineth, and of which it is said that it cannot be called a ceremony, I answer, that indeed to speake universally and absolutely, it cannot be so called: For the Sabbath day was and ought to be sanctified by morall duties: But in as much as it was tyed to the seventh day, and was practised by sacrifices, offerings, and other services of the like kind, and by an exact resting from all worldly travels, such as GOD ordaineth in the fourth Commandement, it is ceremoniall.

Secondly, they stand much upon the words following, *Six dayes shalt thou labour, and doe all thy worke, but the seventh day,* &c. Where, as they say, there is a reason of the observation of the seventh day of Sabbath, which hath its foundation in equity and justice. For if God giveth to men sixe dayes for their owne affaires, and for the workes of their worldly calling, is it not more than just, that they consecrate a seventh day to his service? And is it not as just for Christians, as for Jewes? And therefore, say they, Christians, sith they take sixe dayes for their workes, are as much obliged as the Jewes to observe a seventh day of Sabbath to God. They adde also, that as the labour of sixe dayes which is mentioned in this

reason, and whence it is taken, is not a ceremoniall thing, no more should the rest of the seventh day be ceremoniall.

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I answer, that in the foresaid reason there is a manifest justice and equity, which continueth for ever. But that justice is generally in this, that, if a man hath many dayes for himselfe and for his owne workes, it is reasonable hee consecrate one amongst many for Gods service. Yea, there should be a great deale more justice, to imploy, if it were possible, a greater number of dayes upon Gods service, then upon our own businesse, Nay, to bestow them all. Also in consequence of this justice and equity, we have said before, that under the New Testament, in whose time the Christians are farre more beholden to God, then the Jewes were, sith God hath discharged them of many burdens of outward ceremonies, which did lay heavy upon that people, and hath called them to bee in some sort a people more franke and more affectionate to his service, all the dayes of the weeke, as much as possibly can be, should be Holy dayes unto the LORD. And because they cannot possibly meet together every day to serve in common, which nevertheless he looks for as well as for a particular service, they must stint some ordinary day for that end, and in this stinting must not shew themselves inferiours to the Jewes, appointing lesse than one day among seven to Gods service. This is all that can be gathered from the foresaid reason, as it is obligatory for ever. For to dedicate to God precisely a seventh day, after we have bestowed sixe dayes upon our selves, it cannot be denyed but that it is most just, yet it is not more just nor better proportioned, nor more obligatory, of it selfe and in its own nature, specially to Christians, nay not so much, as to consecrate to God one of sixe, or of five, or of foure. For the more we hallow to God, the more doe we that which is just, equitable, and well ordered, and the more doe wee performe our duty that wee are naturally bound unto towards him. If then God ordained in times past under the Law, that the day which he would have his people to dedicate unto him, should be particularly one of seven, it was not for any naturall justice which was more in that number, or for any proportion which in it selfe was more convenient in that behalfe, then the appointment of any other number, but because it was his good pleasure to direct and rule for that season the time of his service, and to impose no more than one day of seven upon a people
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loaden already with many ceremonies. And therefore no particular justice being tied to this number of seven, more than to any other, this reason contained in the foresaid words of the fourth Commandement, cannot be morall, nor consequently perpetuall, but only positive and for a short continuance, in that it commmandeth to worke sixe dayes, and to rest the seventh day. It is morall only in the foundation and substance thereof, which is this, that if God giveth us liberty to bestow a number of dayes upon our owne affaires, it is reasonable, that there be one day appointed wherein we ought to serve him: We I say, that are Christians, and that as frequently, nay much more than the Iewes did, which we accord willingly to be perpetuall: But with this restriction, that under the New Testament the choice of one day, amongst a number of other dayes, is not stinted of God, and that he bindeth us no more to one of seven, then to one of sixe, or of five.

Whereas they adde that as the labour of sixe dayes is not a thing ceremoniall, so neither should the rest on the seventh day be placed in that ranke. I answer, *first*, inferring from thence a contrary argument, that as to take paines in the workes of our temporall callings, considering the condition of this present life, is a thing just and necessary, and may be called moral, but to work of seven dayes six, hath not in it any speciall necessity, even so it is necessary, just, and morall to dedicate some time to Gods publike service, but that such a time should be precisely one of seven dayes, is by no meanes morall.

Secondly, that w^{ch} I say to be ceremonial in the 4. Cōmandement, is the Commandement it selfe, to wit, that which God expressely and purposely injoyneth to be kept, as belonging to his outward and publike service. Now he commandeth not any thing in it precisely, saying the observation and sanctification of the day of rest, by refraining from all temporall callings. And whereas it is said, *Sixe dayes shalt thou labour*, as that maketh no part of Gods service, no more doth it make a part of the Commandement (although God thereby warneth men, that they ought not to passe their dayes in idlenesse, but should apply themselves every day to the labour of an honest calling,) but is a permission put only by concession, and relatively to the Commandement in this sence: Thou art permitted to work six dayes, but on the 7th. day thou shalt abstaine from all kind of work. Therefore it followeth not, that if these words put occasionally in

the Commandement doe not impart any ceremony, the Commandement it selfe is not ceremoniall.

Thirdly, the Scripture in the labour of sixe dayes establieth not unto us any ceremonie, as it doth in the rest of the seventh day, which it maketh as expressly as can be, a type of the heavenly rest, as we have cleerely seene before. And yet in relation to the heavenly rest, figured by the rest of the seventh day, I may say, that the painefull labour of sixe dayes before the Sabbath, was a type and figure of these troubles and afflictions wherewith the faithfull are tossed to and fro during the ages of this life, before they come to the rest of the kingdome of heaven, and that so this labour also was ceremoniall.

6 They take their third argument from these words, *The seventh day is the rest of the LORD thy God*, that is, it is the day which God hath not only created and made, as the other dayes, but also hath put a part, to the end that it be applyed to his service. Whence it is often called, *The day holy to the Lord, the rest of God, or Gods Sabbath, &c.* Of this they inferre, seeing it is not lawfull to steale from God that which pertaineth unto him, nor to commit sacrilege, *by devouring that which is holy, Pro. 20. ver. 25.* we must, if we will not incurre this crime, consecrate alwayes to God one of seven dayes.

7 But I answer *first*, that if this argument be of any value it shall prove, that it is the last of seven which all are bound to keepe alwayes, as the rest of God. For it is this particular seventh day which is understood in the words before alleadged, and which also was *the Sabbath holy to the Lord.*

Secondly, I say, that these words serve not at all to prove the morality and perpetuity of the Seventh day. In them it is truly said, that *the seventh day is the Lords rest*, to wit, because at that time he ordained it to the Iewes, to be observed by them in their generations, and if the Iewes had not observed, but applyed it to their owne affaires, undoubtedly they had bene guilty of sacrilege; but doth it follow, that, because it is called *the Lords Rest*, in regard of the ordinance whereby he enjoyned the Iewes to keepe it, we also are obliged under the New Testament to sanctifie it? Doth he not also in the Old Testament, when he speaketh of the Leviticall, sacrifices, and offerings, &c. call them most frequently *His sacrifices,*

sacrifices, His offerings, and all the other Sabbaths of the Iewes, *His Sabbaths,* as well as the Sabbath of the seventh day? In a word, doth hee not claime all other things which hee commanded to the Iewes concerning his service, as his owne? Shall we then conclude by the same reason, that seeing it is not lawfull to touch holy things, and God did claime all these things as belonging unto him, we must yet dedicate and consecrate them unto him under the New Testament? Who seeth not the absurdity of this consequence, and by the same meanes of the consequence which is inferred of these words, *The seventh day is Gods Rest?* For as these things, which I have mentioned, did belong to God, but did oblige the Iewes only to observe them, it fareth even so with the Sabbath.

In the fourth place they urge also these words, *In it thou shalt not doe any worke, thou, nor thy Sonne, nor thy Daughter, thy manservant, nor thy maide-servant, nor thine Oxe, nor thy Asse, nor any of thy Cattell, nor thy stranger that is within thy gates:* Where they observe, that God hath respect to the easing of servants and of cattell, to the intent, that when they have beene kept sixe dayes at worke, a seventh of relaxation be given them to rest, and as it were, to breath a little, and specially that the servants as well as their masters, may set themselves about Gods service, to learne and practise it. For which cause in the fifth Chapter of *Deuteronomie* this particularitie is added at the end of the 4th. Commandement, *That thy man-servant, and thy maide-servant may Rest as well as thou.* The same is likewise to be found, *Exodus 23. verse 12.* All this is of perpetuall justice and equity. For God under the New Testament hath not stript and cast away the bowels of compassion, and forsaken the care of servants, and poore beasts. They take also in consideration, that the stranger is by name and specially obliged to keepe the Sabbath day, by refraining from all kinde of worke, from whence they inferre, that it was not a Iewish ceremony, but a morall point, because nothing is universall, binding strangers as well as Iewes, saving that which is morall, whereas the ceremonies were only for the Iewes, and as it were a *middle wall of separation* between them and all strangers, *Eph. 2. ver. 14.* And therefore, seeing the strangers which were Gentiles, were by Gods command bound to keepe the Sabbath day, as well as the Iewes, and when they

they were in the Land of *Canaan*, were constrained unto it by the Magistrates, as may be seene in the 13. Chapter of *Nehem. vers. 28.* it followeth, that the observation of the seventh day of Sabbath is a morall point, and not simply ceremoniall.

I answer, that to give refreshment to servants and poore beasts after they have beene wearied with labour, and to be carefull that servants learne to serve God, and apply them to so holy a duty, as well as their Masters, is a thing naturally just and equitable, and that the words of the fourth Commandement, as farre as they have respect to that duty, doe denote a perpetuall morality, and therefore *Christians* ought to give a time of relaxation and rest from labour to their servants and beasts, instruct their servants in the feare of God, and be carefull that they serve him, both in their particular devotions at home, and publike abroad with the rest of the faithfull, in such times and places that are appointed for that service by the order of the Church, which if they doe not, they sin. But to set apart for the rest and easing of servants, and their employment in Gods service one of seven daies, rather then one of another number, and to rest precisely on the seventh day, according to the words of the Commandement, *The seventh day is the rest: In it thou shalt not doe any worke*, that I say againe and againe, is a thing simply belonging to order and Church-governement, and bindeth not necessarily for ever.

As for the instance taken from the words whereby *strangers* are bound to keeke the Sabbath day, it is altogether vaine and frivolous. For there mention is made onely of strangers that were within the gates of the *Iewes*, that is, dwelling and sojourning among them. These strangers were either *Profelytes* converted to the religion of the *Iewes*, which were in effect obliged by religion to the observati- on of the Sabbath, just as the *Iewes* themselves, because they were of the same religion that the *Iewes* were of, and by their conversion were become *Iewes*: Or they were strangers, Pagans and Infidels, sojourning in *Iudea* for divers temporall occasions, such as were those of whom mention is made in *Nehem. Chap. 13.* These indeed were constrained by the Magistrate to keepe, or rather not to violate the Sabbath publicly, as those were of whom mention is made in the forelaid Chapter of *Nehemiah*, not for their owne sake, but on- ly in consideration of the *Iewes*, lest they should offend them, and give

give them occasion to breake the Sabbath after their example. For the observation of the Sabbath did no more oblige them naturally, then the other observation of the Iewish religion. Iust as in all politick regiment, which is well ordered, it is usuall to hinder those that are strangers to the religion professed in it, from giving any disturbance to the exercises of devotion, & namely in the solemnities and holy daies. To urge this point, is it not true, that among the *Iewes*, strangers were obliged to keep all other Sabbaths, new Moons, holy daies, solemnities after the same manner that they were constrained to keepe the Sabbath, that is, not to violate them publikely and with offence? Were they not forbidden as well as the *Iewes* to eat leavened bread, during the seven daies of the Pascheover, *Exodus 12. verse 19.* as also to eat blood, *Levit. 17, vers. 10, 12, 13.* Will any man upon this inferre, that the ordinances of all these Sabbaths, new Moones, Feasts, unleavened bread, abstinence from eating blood, were not ceremonies, but morall ordinances obliging for ever all men, and consequently all *Christians* under the new Testament? Sure this must be concluded by the same reasoning, the vanity whereof is by this sufficiently demonstrated and discredited.

Fifthly, they inforce their opinion with these words; *For in fixe daies the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day.* Whence they gather, that sith the creation must be in perpetuall remembrance, and God ordained to the *Iewes* the seventh day for a memoriall therof, and of his rest, all men ought to keepe it continually for the same end, and in that follow his example, which also hee proposeth in the words before mentioned, to the end, that as hee made his workes in sixe daies, and rested the seventh day, so likewise men following his example, should give themselves to the workes of their calling, during the sixe daies of the weeke, and rest on the seventh day, that they may apply it to the consideration of the works of God; which they pretend to be no lesse obligatory towards *Christians* under the new Testament, then towards the *Iewes* under the old Testament, because wee cannot follow and imitate a better example then the example of God.

To this I answer, *first*, that it may be denied that Gods end in the institution of the Sabbath day was, that it should be a memoriall of the creation of all his workes on sixe daies, and of his rest on the seventh

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seventh day. That is not said any where, but this onely is specified, that *God sanctified the seventh day, because in it he rested from his workes after he had made them in sixe daies.* Which sheweth onely the occasion that God tooke to ordaine and establish the Sabbath day, but not the end of the institution thereof, which is declared unto us in the foresaid places of *Exodus 31. vers. 13.* and of *Ezech. 20. vers. 12.* where it is said, that God ordained it, *to be a signe between him and the Israelites, that he was the Lord that did sanctifie them.* This end of the said institution, as likewise the motive and occasion thereof, are coupled together in the 16. and 17. verses of the said 31. Chapter of *Exodus*, in these words; *The children of Israel shall keepe the Sabbath throughout their generations for a perpetuall covenant: It is a signe betwene me and the children of Israel for ever.* Whereof a signe? Certainly, *that they may know that I am the Lord that doth sanctifie them,* as it is written in the 13. verse. This is the end of the Institution of the Sabbath, which must be supplied from thence. After that it followeth: *For in sixe daies the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.* This is the occasion and motive of the said institution. There be some that would faine of this *For* make *That*, and joine the two members of the 17. verse, as if they were but one, after this manner; *It is a signe betweene me and the children of Israel for ever, that in sixe daies the Lord made heaven and earth,* to inferre from thence, that the Sabbath was ordained expressly, to the end it might be a memoriall of the Creation; but although the particle *It* signifieth *That*, as well as *For*, yet that in the foresaid verse it should rather signifie *For*, and that the said verse should have two distinct members, and each of them its owne particular sentence, it appeareth probably, both by the changing of the forme of speech that God useth, speaking of himselfe in the first person in the first member, *It is a signe betweene mee and the children of Israel for ever,* and in the third person in the second member, *For in sixe daies the LORD made heaven and earth,* whereas if it had bene the continuance of the same period without distinction, hee should have rather have laid, *It is a signe betweene me and the children of Israel, that I have created in sixe daies,* or that *I am the Lord, who have created in sixe daies heaven and earth,* &c. As also by the Hebrew accent, *Athnach*, which is put at the end of the first member,

ber, and is an accent denoting usually a pause and notable respiration, and a distinction of a compleate sentence.

Secondly, to stand longer upon this first answer, although I should yeeld that the seventh day of Sabbath was instituted of God purposely to be a memoriall of the Creation, the argument is nevertheless inconsequent. For although things past should be in perpetuall remembrance; It followeth not that the signes and memorialls of such things instituted under the old Testament, should be perpetuall: Nay, they ought not to be, if they have bene therewith types and figures relative to the *Messias*. God made a covenant with *Abraham*, and promised unto him *to be God unto him, and to his seed after him, Gen. 17. vers. 7.* which is a perpetuall benefit, and worthy to be remembred, by all his spirituall posterity, till the end of the world: Yet the signe and memoriall that hee gave him at that time, of this covenant, to wit, the Circumcision, was not to be perpetuall, and hath continued onely till the time of the new Testament. Likewise all the Sacraments under the old Testament have bene signes, and memorialls of perpetuall benefits, to wit, of justification, sanctification, &c. Notwithstanding they ought not to persist for ever, because they also were types. The same is the condition of the Sabbath. We may and ought to call to minde under the new Testament the benefit of the Creation, and of Gods rest after it, although we have no particular signe thereof, which by Gods ordinance is a signe of remembrance. In the Kingdome of heaven we shall celebrate eternally the remembrance of our Creation and Redemption without any signes. And I cannot see a cause, why under the new Testament, we should burthen our selves with a signe, which God declareth to have beene ordained by him to the *Jewes in their generations*, as if without it we could not remember the thing signified unto them by it. Let us content our selves with the gracious signes and memorialls, which *Jesus Christ* hath instituted and given us, of the worke of our Redemption fulfilled by him, of our justification, of our sanctification, &c. These are Baptisme and the Lords Supper, which being signes of a worke farre more excellent then the Creation, have caused the ancient memoriall of that other worke to cease, which notwithstanding we may and ought to record, having *in nature* continually many memorialls thereof before our eyes, to wit, the heavens, the earth, all the creatures,

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which advertise us of their Author, and of the beginning of their existence: And in holy Scripture many documents which entertaine, and hold us most frequently in the consideration of this worke. Yea, the Sacraments also signifying unto us our Regeneration and new Creation, draw us back consequently to the meditation of our first Creation. And we may in all places and times indifferently call to minde, and for it glorifie the Lord our God possessour of heauen and earth, although we be not tyed by the Law to any particular day. *For of him, and through him, and to him, are all things. To him be glory for ever, Rom. II. 36.*

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The example of God, who made in sixe daies heaven and earth, and rested on the seventh day, is of no force to this purpose. For to say, without restriction, that Gods example is of necessity to be alwaies followed, as being of it selfe and of its nature imitable, or rather that God in all his works proposeth himselfe as a paterne and president to follow, is a proposition too generall. God may be considered, either in regard of his attributes, or in regard of his actions. Of his attributes there be some, which wee ought to imitate, and they are in the Scripture laid downe unto us as examples of imitation. Such are *his goodnesse, his mercy, his love, his justice*, as it is written; *Be yee holy, for I am holy, Levit. 19. vers. 2. 1 Pet. 1. vers. 16. Be yee perfect and mercifull as your Father which is in heaven is perfect and mercifull, Matth. 6. vers. 48. Luk 6. vers. 36. Let us love one another, for love is of God, for God is love, 1 Ioh. 4. verse. 7, 8. If yee know that he is righteous, yee know that every one that doth righteousness, is borne of him, 1 Ioh. 2. vers. 29.* There be others, which, to speake properly, are not patterns of imitation, neither are we in any sort able to imitate them. Such are *his Eternity, the Infinity of his Essence, and Knowledge, his omnipotency, &c.* which also we are never exhorted to imitate.

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It is consequently even so of his actions, and of his fashion in working. Of them some flow immediatly from these first attributes of his holinesse, bounty, mercy, love, righteousness, &c. and are essentially actions charitable, mercifull, bountifull, righteous, &c. These of their nature, and of themselves are imitable, and that alwaies. For example, God is bountifull, and doth good unto all, forgiveth all those that have recourse to his mercy, giveth a convenient and sutable reward unto vertue, and a due punishment to vice, protecteth

resterh those that are strengthlesse and oppressed, upholdeth thole that are infirme and weake, &c. whereof hee hath given triall by divers experiences: From thence wee may conclude truely and foundly, that, by reason of the righteoufnesse, holinesse, goodnesse, which are essentially imprinted in these actions, men ought to imitate them in all times, to their power and abilitie, according to the calling wherein they are called, and the rules that he hath in his holy Word prescribed unto them.

There be other actions proceeding from these other attributes or proprieties of God: For example, from his omnipotency. Such as are his miraculous actions; God hath created the world of nothing, hath framed man of the dust of the earth, and doth a thousand more or such great wonders: These actions oblige us not to imitate Gods example in them; also God propoundeth them not unto us as examples to be followed, for we are not able to imitate them.

Likewise wee are not bound to immitate the actions and proceedings of God, which are grounded on his Will pure and simple, whereof, although God had the reasons in his owne brest, yet we cannot on our part, alledge any reason taken from an essentiall righteoufnesse inherent in them, but onely say for all reason, he hath done as it pleased him: As that he made the walls of *Ierico* to fall downe by seven blatts of seven trumpets of Rams-hornes, in seven severall daies, *Iosh. 6. vers. 3. 4. 20.* cured *Naaman* of his leprosie, sending him to *Jordan* to wath in it seven times, *2 King. 5. vers. 10. 14, &c.*

Like in all things is unto this the course which God did observe in the Creation, making all his works in sixe daies, and resting on the seventh day. For no man can tell why he did so, saving onely, because he would; the thing it selfe not having in it any naturall equity, or evident morality. And therefore no kinde of obligation to doe the like can be naturally inferred from thence, I meane to observe sixe daies of worke, and one of rest. All these, and other semblable proceedings of God are not an example, and oblige not any man to imitate them, saving in case God be pleased to command them to doe so: as hee would, not through any necessity which was in the thing, and whereby he was bound to make such a Commandement, but because such was his good pleasure, command the *Iewes* to worke sixe daies, and rest the seventh day, who
also

also afterwards observed that precept, not through necessity of imitation taken from the thing it selfe, nor that naturally it was exemplary unto them, but because it pleased God to command them so to doe: As also in the fourth Commandement this reason, that God in sixe dayes made and finished all his workes, and rested the seventh day, is not alleadged immediately for an example, and a cause of obligation to the Iewes to doe the like, but as an occasion that GOD tooke, according to his free will, to bind them by that Commandement to this observation, which also in consequence of the said Commandement they practised. For it is said in expresse termes, *In sixe dayes God made all his workes, and rested the seventh day, Therefore he blessed the seventh day and hallowed it,* to wit, to be observed by the Iewes. And it was this blessing and hallowing, notified by Commandement, which obliged the Iewes to the observation of the seventh day, and not Gods course of proceeding immediately. For undoubtedly this will be ad vowed, that if God had not declared his will by a Commandement, the Iewes had not thought themselves bound to this observation, and Gods proceeding alone had not beene obligatory unto them, nor had the force of a Law among them: Which sheweth, that in it there is no morality, no example binding the conscience necessarily and for ever.

16 This being so, it followeth not, that if God was pleased to give this ordinance to the Iewes by occasion of the order that he observed in the Creation, he would also have it to continue among Christians, seeing it was not grounded in any morall thing, which should have life and vigor for ever, no more than so many other ordinances which he had given to that people upon good considerations, oblige not Christians, because the reasons were not morall. And as these ordinances are changed and abolished, without any blame of variableness or of turning that God hath incurred on his part, even so that ordinance concerning the Sabbath might and ought to cease likewise. All the morality that can be gathered from Gods example, is, that as God after he had made all his workes in the space of some dayes, rested on another day, so we should have some day wherein, leaving off our ordinary occupations, we may busie our selves about Gods service, But not that Gods example obligeth us to the same day of rest which God observed.

And

And indeed, the Christians in the observation of their day of rest doe not any more ground themselves upon Gods example in the Creation. For although they keepe sixe dayes of worke, and a seventh of rest, yet it is not the seventh day that God rested in, for they work on that day, and rest on the first day of the weeke, which God began in to make all his workes, and so they change Gods order: Which sheweth, that this example of God is not obligatory of it selfe, and for ever. For if it were, we should be bound to keepe, not only one of seven, but the same seventh which God gave us example to rest in, there being no reason wherefore one and the same example of God should neither be obligatory for ever in one of its parts, to wit, in that hee observed sixe dayes of labour, and a seventh of rest, then in the other, to wit, in that hee employed the first sixe dayes of the weeke to worke in, and the last to rest in.

17

They get no advantage to say, that under the New Testament the alteration of the Sabbath day hath beene made from the last day of the weeke to the first, because I E S U S C H R I S T rising on this day rested from the worke of our redemption, which is greater and more excellent than the worke of Creation, seeing that by it, man, who was created in the flat mutable state of nature, and of a naturall grace, from which he fell away, and was also to remaine upon earth, is put in the supernaturall and immutable state of grace, to be received in heaven, to be admitted to the contemplation of God himselfe, and to live there in a light and purity, farre more perfect then that which he had in the first Creation: That also heaven and earth shall be renewed, and established in a state a great deale more beautifull and excellent then the state they were created in; Nay that the Angels themselves have thereby received many and great benefits: In a word, that in vertue of that worke, hath in part beene already made, and one day shall be made compleately a new Creation of all things, as Christ himselfe speaketh, *Matth. 19. verse 28.* And therefore it deserved well, that the day wherein Christ, after he had finished it, did rest, should be consecrated by all those that pretend to have part in it, and to whom the benefit thereof is offered, if they reject it not by their owne fault, to be a day of rest under the New Testament, instead of the day which was observed under the Old Testament, in remembrance of Gods resting

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resting from the workes of the Creation.

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For I grant willingly this to be true: But with all I say, that the altering of the Sabbath day upon the occasion of Christs Resurrection, sheweth plainly, that the example of Gods proceeding in the Creation, and the observation of one of seven dayes, and of the last of seven founded thereupon under the Old Testament, was not morall. For if it had beene, no alteration, no changing could have beene made of that time, neither altogether, nor in part, for any occasion occurring and falling out sithence, because all morall things are perpetuall, have beene confirmed and ratified by *Iesus Christ*, and have not beene casheered by him, nor by his Church. Now it is constant by the practise of all Christian Churches, that a change hath beene made, and in the beginning of that innovation the order of the observation of one of seven dayes was of necessity subject to be changed, and ceased to be obligatory. For when Christians began, or might have begun to omit the last day of the weeke, and to keepe the first, they might also then have neglected and violated the foresaid order of dedicating to **G O D** one day of seven, which neverthelesse is pretended to be morall, sith by the death of *Iesus Christ* all the Iewish ceremonies, and amongst them the ancient day of Sabbath, that is, the precise observation of the seventh, or the last day of the weeke, which is not denied to have beene ceremoniall, being abrogated *of right*, in the weeke wherein happened the death of Christ, and on the Friday of that weeke, the Disciples were not obliged to observe the last day of that weeke, which was Saturday, or the Sabbath of the Iewes immediately following, but they might have observed another in the weeke following: which being true, it followeth, that they might have overslipt all the seven dayes of the said weeke, without consecrating any of them to God: And in effect, in whatsoever time the Church begun at first to overpasse the last day of the weeke, of necessity she passed a whole weeke, wherein there was no seventh day of Sabbath, which she could not have done lawfully, if to observe one day of seven were a morall point.

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Furthermore, according to this maxime, which proposeth the necessity of the observation of one day in the weeke, yea, of a whole day, as of a point morall, sith none can institute such a day but *God* alone, this also of necessity must be layd as a fundamentall point of

our

our Religion, that our *Lord Iesus Christ* on the same day that he rose from death to life made this alteration of the last day into the first, and gave notice of it to his Disciples, who other wayes could not have acknowledged so soone the necessity of this changing. For if he did it not, seeing they were no more obliged to the Sabbath day of the Iewes which was abrogated by his death, they might have beene not only in the weeke wherein Christ died, but also in the weeke following wherein he rose againe, free from all obligation tying them to any Sabbath day, which the aforesaid maxime rejecteth, as unlawfull. Now what certainty or probability is there, that *Iesus Christ* on the first day of his appearing to his Disciples gave them this ordinance? Further, although he had given it, sith he appeared not unto them till the evening following the day, in the morning whereof he rose againe, they were, at least all that day preceding his first manifestation unto them, free from all bond tying them to the observation of any particular seventh day, and their obligation to the observation of a certaine day hath begun by the extremity of the day, to wit, at the same time when CHRIST appearing unto them injoynd them to heepe it, which difficulties I see not how those that hold the aforesaid maxime can well resolve.

They say, that when the first change was made, the Disciples kept two Sabbaths consecutively, to wit, the last of the weeke, to put an end to the order of the ancient Testament, and thereafter the first day of the weeke immediately following, to begin the new order, which was to remaine for ever under the New Testament, and to keepe alwayes one day of seven.

But this saying is a pure imagination. For who hath told them that the Disciples did keepe that course? Besides, this giveth no satisfaction to the difficulties afore mentioned. For *Iesus Christ* being dead, and having by his death abrogated all the ceremonies of the Law, the last day of the weeke, at the same very instant that he gave up the Ghost ceased to be obligatory: And so, although *Iesus Christ* shewing himselfe to his Disciples on the first day of the weeke that he rose in, had ordained unto them expressly that day, and made them to sanctifie it in quality of a Sabbath day to persist afterwards till the end of the world, neverthelesse sith the day before, which was the Sabbath, had not obliged them to keep it, and if

they observed it, they did it not through any obligation binding them thereunto; because it was abolished, it followeth manifestly that the obligation to one day of seven was caused in one weeke at least, yea, in more then one, if he ordained not Sunday to be kept as soone as he shewed himselfe unto them after his resurrection: Nay, is cassered in them all, if he gave them no ordinance at all concerning that or any other day, which is more probable, as we shall see more fully hereafter: Howsoever of this ariseth this conclusion, that the order of one of seven daies is not morall, sith it could suffer, once at least, an interruption in the obligation, or binding power which it had.

23 I would againe faine know, sith Christs resurrection might, without inconvenience, cause the changing of the particular day, wherein the Sabbath was before observed, which was the last day of the weeke into another day, which was the first wherein it came to passe, why it might not likewise, without any inconvenience at all, give occasion to change the whole generall order of the observation of one day of seven, and deliver the Church from all obligation unto it, Sith, as we have already shewed, there is no greater necessity to observe one day of seven, then the last of seven? Sith also this resurrection of Christ, which was, as it were, his rest from the worke of our Redemption, cannot be said to have happened, as Gods rest from the worke of Creation, after sixe daies of labour, to ratifie thereby the oblation of this number, but to reckon since the day wherein Christ began to be in agony in the garden, which was, to speake properly, the beginning of the worke of our Redemption, till the day that he rose out of the grave, which containeth the space of three or foure daies, wherein he suffered, died, was buried, came to passe after three or foure daies only of labour and of paine, whereby he redemed us, why may it not, with as good reason, be a foundation and powerfull motive, to change one day of seven into one of foure, sith Christ rose on the fourth day after the beginning of his passion, as well as the observation of the last day of the weeke into the first, in consequence of his resurrection on that first day? For there should be as little evill or danger in the one as in the other.

23 But here is the maine point of the matter. For as much as the order which God observed of sixe daies for his labour in the Creation, and of a seventh day for his rest, carrieth not with it any necessary

cessary and naturall obligation to imitate it, and was not obligatory under the old Testament, but because it pleased God to command and establish it by his Law, for that time onely, under the new Testament there was no obligation to keepe it, and therefore the necessity of observing it, as of all other legall ceremonies, having come to an end, and being expired, the last day of seven hath without surme, yea, with good reason been changed into the first that Christ rose in; the Church thinking it fit to do so, whereunto she was not moved by an opinion, that the consideration of Christs rising from the dead on that day was of it selfe obligatory. For why should the day of Christs resurrection of its nature oblige us to observe it, as a day holy and solemne, rather then the day of his nativity, or the day of his death whereby he said *All was fulfilled, Joh. 19. vers. 30.* to wit, all that was requisite for the expiation of our sinnes, and redemption of the world, conformably to the ancient prophecies and figures of the Law, or the day of his ascension, which might as well and better be called the day of Christs rest, then the day of his resurrection? Sure the Church might have in any of those daies called to minde and celebrated the remembrance of the worke of our Redemption as well as in the day of the Resurrection, because all the actions of Christ have respect unto it. Nay, she might have as well changed the order of one of seven into a day of another number, seeing the worke of Redemption was not tyed to the same number of daies was that the worke of Creation. But because there was no necessity in this, she thought it expedient to keepe this order of one day in the weeke observed by the *Jewes*, amongst whom the weeke had its beginning, and to change onely the particular seventh day of the *Jewes* into another, to make a distinction between them and that servile people, as also to keepe a memoriall of Christs Resurrection. Of all this it appeareth evidently, that the reason taken from Gods example, as it is alledged out of the fourth Commandement, hath no force to prove that which it is produced for, and to shelter those that make a buckler of it.

Finally, they rely much upon these last words of the Commandement; *God hath blessed the Sabbath day, and hath sanctified it.* Now, say they, if GOD hath ordained this seventh day to be observed, and to be a meanes that procureth his blessing corporall and spirituall, temporall and eternall, upon those that keepe it, as these

words doe insinuate, have we not as great need of these blessings of **G O D**, as the *Jewes*? God will he not grant them to us as well as to them? Wherefore then shall we not keepe that which he hath ordained to be a meanes whereby he doth communicate them, or if we keepe them not, how can we promise to our selves, that he will grant them unto us? Which is, as if wee should promise to our selves the grace of God by the usage of the Sacraments which hee hath instituted as meanes thereof, changing the elements which he hath ordained in them. They say also, that if God had not ordained unto us who are *Christians* a Sabbath day, he had left us in a worse condition then the *Jewes*.

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I answer, that verily we have as great need of Gods blessings, as the *Jewes* had, and that God promiseth them unto us as well as unto them: But it followeth not, that he should impart them unto us by the same outward meanes. God bestowed of old his blessings upon the *Jewes*, not onely by the observation of the seventh day of Sabbath, but also of their Sabbaths, solemne Feasts, Sacrifices, Offerings, Sprinklings, and other legall ceremonies, and saith often, that he hath sanctified them, and would blesse them to their use. As then it followeth not, that we should keepe these things, and that they should be unto us meanes of Gods blessing: Likewise upon God saying, that he had blessed and sanctified the Sabbath day to the *Jewes*, doth it ensue, that we are still bound to keepe it. Indeed, if the *Jewes*, to whom, under the old Testament, God had expressly ordained the observation of the seventh day, to be unto them a meanes of the grant of his blessings, had neglected or rejected that day, and had of their owne fancie chosen another, they had deprived themselves of the blessing of God, by rejecting a meanes of the communication thereof ordained by him. And if it were constant, that to us also God had ordained the seventh day, as it is constant that he hath ordained unto us the use of certaine elements in the Sacraments, and that the fourth Commandement obligeth us, as it did the *Jewes*, the same danger were to be feared for us, in case we observed it not, but sith that is not, we have no cause to feare.

26

To come neerer unto them, I say, that the seventh day, in its nature, was not a holy day, nor a meanes of blessing, more then another day, but onely in regard of the duties of religion and of godliness,

ness, whereunto it was particularly destinated, and which were practised in it. Therefore when we shall practice religiously, and according to the will of God under the new Testament, the duties of religion and Christian godlinesse, which *Iesus Christ* hath prescribed unto us in the Gospel; they shall be unto us meanes of blessing, as were unto the *Iewes* their exercites, and whatsoever day the Church shall appoint ordinarily for that use, seeing *Iesus Christ* hath left unto her that liberty, and hath not made any particular determination thereupon, it shall be unto us, by reason of those holy duties, a blessed and holy day, as well as was unto the *Iewes* their seventh day, which God injoynd them to keepe.

It is against all reason to esteeme, that if God hath not ordained unto us a particular day, as he did to the *Iewes*, our condition shall be worse then theirs. For that is alike as if they should say, that *Christians* are in a worse condition then the *Iewes*, because God hath not appointed unto them a particular place whereunto he hath allotted the publike exercise of his service, as he did to the *Iewes*. It is true, that if *Christians* did not ordinarily meet together in one place and time, to serve G O D publikely, they should be farre inferior to the *Iewes*, and should have farre lesse religion and devotion then they had. Whereas it is their great advantage above the *Iewes*, that God would not stint unto them any place, nor any time of their holy exercises, but would have the choice and setting of the one, and of the other to depend on their liberty, and left that to their zeale and wisdom, even as it is their great prerogative, that he hath made them free from all other legall ceremonies: which testifieth, that he hath loved them more, and would not use them rigidly as little children, or servants, but as children of a ripe age, and as a willing people.

So it hath beene shewed, that although the fourth Commandement obligeth us alwaies to appoint an ordinary day for Gods service, yet no solid thing can be gathered from the nature and words thereof, to prove the morality of a seventh day of Sabbath, farre lesse of Sunday, and a perpetuall obligation in Gods intention, to the observation thereof under the new Testament. And it is a most impertinent argumentation, that because all the particularities of the fourth Commandement may be applyed unto us, as well as to the *Iewes*, and that we may now, as they of old, rest on the seventh

and last day of the weeke, as in it God rested, therefore we should doe it. For we may also observe all the holy daies and ceremonies which of old the *Iewes* observed, and find reasons to apply them unto us : For example, as they observed *the new Moones*, or the first daies of their moneths, to give thanks to God for his continuall government, and favorable intertainment, which his divine providence had shewed to them, making, after the last moneth, a new moneth to come, and to pray him to perpetuate the grace towards them, as also that it might be unto them a figure of the future renewing of the Church by the *Messias*. Also as they observed the feast of *Pentecost*, for a memoriall, as many doe esteeme, of the Law given on that day, or, which is more certaine, to give thanks to God for the cornes, which by his favour, they had reapt, and whereof they offered unto him two loaves of new and fine flower : Likewise, as they observed the feast of Tabernacles for a remembrance that they had beene pilgrims in the wildernesse, and had sojourned in Tents, during the time of their journey to the Land of *Canaan*, as also for a thanksgiving to God, for the gathering in of all the fruits of the Land : Even so might we observe all the same feasts, by an application of the reasons of their institution unto us. For God from moneth to moneth continueth his providence towards us, and hath granted us the renewing of the holy Ghost. The Law which he gave in *Sina* to the people of *Israel*, appertaineth to us in all the morality thereof, as well as unto them. It is his gift, that we gather in yeerely the cornes, and other productions of the ground for our nourishment, as they did. We are pilgrims, and strangers in this world, and we aspire to the heavenly *Canaan &c.* All these things might be capable to afford unto us subject and occasion to celebrate a thankfull and religious remembrance of them on solemne daies answerable to these of the *Iewes*. For although there were some particular reasons belonging only to the *Iewes*, and taken from certaine circumstances, for which God ordained these feasts and others unto them, and though there was in them a figure of the good things to come by *Iesus Christ*, *Hebr. 10. vers. 1.* in which respects they cannot be observed by us (which also, by the confession of those against whom I dispute, is to be found in the Sabbath day) that is no let, but that the generall reasons, which are to be found in them, may be unto us a ground of observation, and that we may practise.

practise and celebrate, as a memoriall or signe relative to the time past, or present, that which they practised as a figure relative to the time to come. And what they observed in a respect circumstanced after a fashion which was proper to them, that we may observe in another respect somewhat diversified, and fitted to our estate. Even as, although we observe not the Sabbath for some particular reasons, in regard whereof it is avouched that it was appropriated to the *Jewes*, yet many doe maintaine eagerly, that we ought to keepe it for some other generall reasons. Yea, sith almost all the Iewish ceremonies had some morall foundation, reason, or end, which considered in it selfe regardeth us, as well as them, that might be set abroach as a subject and occasion to observe them under the Gospell.

Yet for all that, it followeth not that God obligeth us to such an observation. Yea it should be contrary to the liberty and simplicity of the Gospel. Likewise whatsoever generall reasons may be considered, as capable in themselves, to be motives unto us, to observe the Sabbath, it followeth not that God hath prescribed and determined the observation thereof under the Gospell.

All these reasons which were motives to ordaine these ceremonies, were not naturall, essentiall, and necessary reasons of their institution, but depended simply on the will of God, who had the power to make them, and give value and authority to the said reasons by the observation of these ceremonies for a certaine time only, and at another time without ceremonies, or by ceremonies of another kind: As he willeth us to give him thanks under the new Testament, for the continuation of his favourable providence over us, in the ordinary course of daies, of moneths, of the revenues of the earth; for giving us, not only the Law, but also the Gospell of grace, and for preparing for us the heavenly inheritance, after the few and evill daies of the pilgrimages of this life, all which things concerne us, and yet he bindeth us not to celebrate in remembrance of these his blessings, the ancient festivall daies, nor any other. Even so he will have us to celebrate the remembrance of our Creation, and after we have bestowed daies upon our owne businesses, to appoint also some for his publike service, and to asubject unto it our wives, our children, our servants, and all other persons depending of us: As likewise to give a sufficient time of rest to our servants,

vants and beasts, [after we have kept them at worke for us ; which are the reasons of the fourth Commandement that concerne us also. And yet of them no inference can be made, that God will have us to observe one of seven, or the last of the seven dayes of the weeke, as in consideration of them he ordained the seventh day to the Iewes. For we may doe it as well on another day, ordained after another manner.

32 He had ordained the Sabbath, as all other ceremonies to be signes for that time, and not for the time of the New Testament, under which the world being, as it were, renewed, all things pertaining to the order and government of the Religion were also to bee made new. New Ministers, new Sacraments, &c. were to be established, as it is written, *Esa. 65. verse 17. Agg. 2. verse 6. Heb. 8. ver. 13. Heb. 12. verse 26, 27. 2 Cor. 5. verse 17.* And therefore it was convenient and futable to this New estate, that there should be a new day of Gods service, different from the day which the Iewes observed under the Old Testament : But it was not necessary, that it should be one of seven, or that Christ Himselfe should have ordained it ; which notwithstanding they indeavour to prove by diverse other passages and arguments gathered out of holy Scripture, pertaining directly to the New Testament, and obliging all Christians living under it, to keepe the Sabbath, as much as the Iewes were under the Old Testament, yea to keepe a certaine and set day of Sabbath, not by ecclesiasticall constitution, but by divine ordinance, as they deeme.



CHAPTER Eight.

Answer to the Sixth Reason.

1. *Ob. Isaiah hath prophesied, that under the New Testament, strangers and Eunuches, that is, Christians, shall keepe the Sabbath.*
2. *First Answer : The words of the Prophet may be understood of the state of the Church of the Iewes, after the captivity of Babylon.*

3. *Second.*

3. *Second Answer, In the Old Testament the service of the New Testament is set downe in tearmes taken from the service under the Law.*
4. *Which if they should be literally expounded, Christians should be bound to keepe all the ceremonies of the Law.*
5. *Wherefore, this and suchlike passages, are to be expounded spirituallly, of the spirituall service of the Christian Church.*
6. *Another objection of the gate, which Ezekiel saith, shall be opened on the Sabbath day.*
7. *First Answer, the words of Ezekiel must be expounded mystically.*
8. *Second Answer, nothing can bee inferred from thence, but that the Christian Church shall have solemne dayes for Gods service.*
9. *Third Answer, The Sabbath may be said to represent the rest of eternall life in heaven, and the sixe worke dayes, the turning of this life.*

They say to this purpose, that the 56. Chapter of *Isaiah* is manifestly referred to the time of the New Testament, and that God declaring there, how he would not any more put a difference betweene the strangers and the Iewes, and how the Eunuchs, the barren, and those that want Children shall no more be a reproach, - and shall not be excluded from the privileges of his house, as they were under the Old Testament, saith in plaine tearmes, that those whom he calleth *Eunuches* and *sonnes of the stranger*, shall keepe his *Sabbaths*, verse 4, 6. From whence they make this inference, that God would have the Sabbath to be kept by Christians under the New Testament, as well as by Iewes under the Old Testament.

To this I answer, that this argument hath little or no strength : For it is well knowne, that the Iewes doe referre it to the time that followed the captivity of *Babylon*.

But not to debate about this question, whether this prophesie is to be referred to the old, or to the New Testament, and to grant willingly that it is to be understood of the dayes of the New Testament, it is a thing notorious, that when God in the Old Testament speaketh by his Prophets of the service that should bee yeilded unto him.

him under the New Testament, he expresseth himselfe ordinarily, in termes taken from the fashions and formes used in his service under the Old Testament: so he saith, that under the New Testament he should have *Altars every where, that in every place incense should be offered unto his name, that from one new Moone to another all flesh should come to worship before him, &c.* And in this same Chap. 56. ver. 7. he saith concerning these Eunuches, and the sonnes of the stranger which shall keepe his Sabbaths, that *hee will bring them to his holy mountaine, and make them joyfull in his house of prayer, and that their burnt offerings and their sacrifices shall be accepted upon his Altar.*

4 If then of that which is said, that *they shall keepe his Sabbaths,* they will inferre, that the Sabbath day is obligatory under the New Testament, as it was under the Ancient, by the same reason any may inferre, that the Temple of Ierusalem, the Altar and the sacrifices should remaine in use, namely seeing God in the fourth verse speaketh of *his Sabbaths* in the plurall number, and it is manifest, that besides the seventh ordinary day there was a great deale of other Sabbaths ordained of God to the Iewes, it may be as truly gathered, that under the New Testament the faithfull ought to keepe all the Sabbaths of the Iewes, and the same dayes of Sabbaths that the Iewes did keepe, and particularly the same seventh day, to wit, the last: which should be a conclusion most absurd.

5 The truth is, that the Sabbath, according to the stile of the Ancient Testament, was taken of old for all the outward service of God, and God using the same stile or manner of speech according to his custome, in this prophesie concerning the time of the New Testament, when hee saith, *the Eunuches, and the sonnes of the stranger shall keepe the Sabbath,* by the Sabbath denoteth all the outward and solemne service which was to be rendred to him in that time of the New Covenant; but joyned with the spirituall service, signified in the second verse by these other words; *And keepeth his hands from doing evill:* And consequently, he signifieth, that that outward service should have its times ordained in the Church, even as the Sabbath day was of old the time appointed for his service. But that it was Gods intention to stint to the Church of the New Testament a seventh day, or any other particular day whatsoever for a Sabbath day, and that he hath not left the determination

nation thereof to the liberty of the Church, that shall never be proved by the aforesaid passage.

This answer may serve for a sufficient reply to the passage of the 46. Chapter of *Ezekiel*, where God continuing to represent unto the Prophet in a high and magnificent vision, and difficult to be understood, of a most glorious and sumptuous Temple, the state of the Church under the New Testament, saith in the first, and third verses, that *the gate of the inner Court shall be shut the sixe working dayes, but on the Sabbath it shall be opened, and the people of the land shall worship at the entrance of this gate.* From whence it is fancied, that a necessity of keeping the Sabbath under the New Testament may be inferred.

But it is evident, that in all this vision contained in the nine last Chapters of *Ezekiel*, the state of the Christian Church, and of the Evangelicall service, is designed in termes and phrases taken from the Temple and legall service, which must not be understood literally, but mystically, if we will not under the Gospell bring backe, not only the Sabbath, but also a great deale of other ceremonies, which are mentioned in that vision; As for example, *The New Moones*, which in the aforesaid verses are joyned with the Sabbath. For it is said there, *verse 1. that the gate shall be opened on the Sabbath day, and in the day of the New Moone it shall be opened,* and that *the people of the Land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the New Moones,* *verse 3.* Which must be understood spiritually of the truth figured by the Sabbaths and New Moones, and not properly of these things themselves, which were but figures, that is, not that the faithfull should celebrate Sabbaths and New Moones, but that they should rest from their workes of iniquity, to practise the workes of the spirit of Sanctification, and of Gods true spirituall service, and should be renewed and illuminated for ever by the *Lord Iesus* their true and only Saviour, and by him have alwayes free accessse and entrance to the throne of grace.

All that can be, at the most, inferred of the forealledged passage, concerning the externall service of the Christian Church, is, that the New Testament shall have solemne dayes, wherein God shall be publikely served by all his people, but in no wise that they should be the same which were stunted under the Old Testament.

For

For so we should be bound to observe the dayes of New Moones, the last day of the weeke, and other holy dayes of the Iewes mentioned in the aforesaid place, and betokened in the plurall number by the name of *Sabbaths*.

Whereunto I adde, that it may be said, that the Sabbath day, and the day of the New Moone spoken of there, representeth the time of eternall life in heaven, where the faithful are in a perfect rest, and are new Creatures without any blemish of sin, or defect of righteousness: As the fixe work dayes, are a representation of the time of this present life, during which they travel, they rove, and trot up and downe upon earth, where so long as they sojourne, the Prophet signifieth, that the marvels of the glorious grace of God are alwayes shut unto them, but in heaven shal be opened unto them, by a full and unconceivable manifestation, and perfect fruition of that joy, which is in the face of God, and of thole pleasures that are at his right hand for evermore, whereby they shall worship and serve God perfectly for ever and ever. *Amen*. This then is in meaning the same that wee read of in the 66. Chapter of *Isaiah* verse 23. where it is said, that *in the new heavens and in the new earth, which God should make, from moneth to moneth, and from Sabbath to Sabbath, all flesh, (i. all the faithfull) should come to worship before him*. Of which passage I have spoken before. Of all that hath beene said it is manifest, that all the passages of this kinde, which are to be found in the Prophets, are not to any purpose, when they are produced to prove that which is debated about the Sabbath day.



Chap.



CHAPTER Ninth.

I. Answer to the seventh Reason.

1. *Ob. Iesus Christ is not come to abolish the Law, whereof the Sabbath is a part.*
2. *Answer, sometimes by the Law and the Prophets, are understood the morall precepts only.*
3. *Sometimes the ceremoniall only.*
4. *In Christs words both are to be understood, but principally, the ceremoniall.*
5. *This is proved by the 18. verse.*
6. *Frivolous instance from Christs words, Heaven and earth shall not passe, &c.*
7. *The same is proved by the scope of Iesus Christ, in the fore-said words.*
8. *Falsity of a second instance, that the Lawes expounded in the rest of the Chapter are all morall.*
9. *Although it were true, it followeth not, that Christs words in the 17. verse should bee understood of the morall Law.*
10. *Christs words rightly understood favour not the morality of the Sabbath.*
11. *Third instance from the 19. verse.*
12. *First Answer, Christ in that verse speaketh of an annihilating of the Commandements, and not of the abrogating of some of them.*
13. *Second Answer, by retorsion.*
14. *Third Answer: Christ speaketh of the whole Law of Moses, and not of the Decalogue only.*
15. *Fourth instance from Saint James words, Chapter 2. verse ten.*
16. *Vanity of this instance.*

AS little to this purpose are the words of Christ in the fifth Chapter of Saint Matthew verse 17. *I am not come to destroy the Law and the Prophets, but to fulfill them.* From which words

words they make this conclusion, that seeing the Commandment of the Sabbath day is a Commandment of the Law confirmed from time to time by the Prophets, I E S U S C H R I S T hath not abolished it. And therefore the obligation to keep the Sabbath day lieth upon us still, and shall dure to the worlds end.

2 To this allegation of *Christs* words I returne this answer, that indeed sometimes, to wit, when a morall matter is in hand, the Scripture *by the Law and the Prophets*, understandeth only the precepts of the Law and of the Prophets pertaining to this morality. As when in the twelfth verse of the seventh Chapter of Saint *Matthew*, *Christ* saith, *All things whatsoever yee would that men should doe to you, doe yee even so to them: For this is the Law and the Prophets.*

3 But sometimes also, when the speech is of the fulfilling of things foretold or figured of old, by the Law and the Prophets, are to be understood only the propheties, and the typike ceremonies of the ancient Testament, as in *S. Matthew* 11. Chap. v. 13. *S. Luke* 24. verse 27. *Acts* 24. ver. 26. *Acts* 26. verse 22.

4 To apply this to the passage objected out of the fifth Chapter of Saint *Matthew*, I say, that in it *by the Law and the Prophets* are to be understood, not only the precepts concerning the morall duties of this life, but also the ceremonies of the Law, as may be clearly seene by these words of our Saviour that are generall, *I am not come to destroy the Law, nor the Prophets, but to fulfill them.* Now the ceremonies are a part of the Law of *Moses*, are called in the Scripture by the Name of the Law, and make a part of the Sermons of the Prophets, as well as the moralities: The conjunction of the Law and of the Prophets in a generall matter, such as this is, sheweth that *by the Law* we must understand all that is contained in the bookes of *Moses*, as *by the Prophets* all things contained in their bookes. Now of the bookes of *Moses* and of the Prophets the ceremonies make a notable portion.

5 I adde to this, that the predictions, types and promises are here as much, nay much more to be understood, then morall duties, as may be seene evidently by these words of our L O R D in the 18. verse following, *Verily I say unto you, Till heaven and earth passe, one jot, nor one tittle, one point, or one pricke of a letter, shall in no wise passe from the Law, till all be fulfilled.* It is cer-
taine

raine that these words, *Iota, Title or pricke*, are not to be in this sentence taken properly, because letters, and titles or pricks of letters are not capable of accomplishment; but by them *Christ* understandeth the least things propounded in the Law. Having properly regard to all the things, whether great or small, figured by the ceremonies of the Law, and foretold and promised by *Moses* and the Prophets, whereof he confirmed by these words the future accomplishment. Neither can these words of the 18. verse be so fitly applyed to the morall Commandements, as to the ceremonies, promises, and prophecies. This sense, *The heaven and earth shall passe, rather then whatsoever hath beene figured, promised, and foretold by the Law and the Prophets, shall not be effected and fulfilled*, being manifestly more suitable to the foresaid words, then this, *The heaven and the earth shall rather passe, then the morall Commandements shall not be kept and executed.*

The instance made upon these words, *Till heaven and earth passe, &c.* is vaine, when they conclude, that there *Iesus Christ* speaketh of things of the Law that were to continue in their being, and oblige all men to observe and keepe them till the worlds end, which is not true of the ceremonies which soone after expired by his death. For *Iesus Christ* doth in no wise say, that whatsoever is contained in the Law was to continue stable in force and vigour, and to be kept till heaven and earth passe: But his meaning in this kind of speech is the same that I have touched, to wit, that heaven and earth shall passe more easily, and rather, than the Law shall fall short of a full accomplishment, and the truth thereof shall faile to be ratified and exhibited in all the things contained therein, the impossibility of this being denoted by a comparison with that we have this explication in the 16. Chapter of *S. Luke vers. 17.* where Christs intention is thus expressed, *It is easier for heaven and earth to passe then one tittle of the Law to faile*: where also the Evangelist sheweth, of what points of the Law *Iesus Christ* did purposely speake, to wit, of the types and prophecies. For in the sixteenth verse immediatly preceeding he had said, *The Law and the Prophets untill Iohn*, where we must understand the Verbe *propheesed*, which *S. Matthew* addeth in the eleventh Chapter and 13. verse, saying, *For all the Prophets and the Law propheesed untill Iohn*, that is, the ancient prophecies and figures, as having respect to Iesus Christ,
finished

finished in the time of *Iohn Baptist*, not in him, but in *Iesus Christ*, who lived in the same time, and whom *Iohn* seeing comming unto him, shewed with his finger, saying, *Behold the Lambe of God, which taketh away the sinne of the world, Ioh. I. vers. 29.* After then that *Christ* had said, the Law and Prophets prophesied untill *Iohn*, *S. Luke* addeth these words following, as spoken by *Christ* to that purpose, *And it is easier for heaven and earth to passe, then one title of the Law to faile*, where by one title are to be understood all the ceremonies, figures, and productions contained in the Law and in the Prophets.

7. Againe, the same is clearly seene by the intention and end of *Iesus Christ* in the passage that is in question, which is to shew, for the justification and clearing of himselfe, that although he urged above all the observation of the most weighty points of the Law, such as are the morall points, and blamed the Scribes and Pharisees for tying themselves principally to the ceremonies, as to Sacrifices, Purifications, Sabbaths, &c. which were of little importance in comparison with morall duties, and exhorted his Disciples to be carefull that their righteousnesse should exceed the righteousnesse of these Hypocrites, and for that cause, was by them accused as a Destroyer of the ceremonies commanded by the Law, and authorized by the Prophets, neverthelesse he was not come to destroy them, but to fulfill them.

8. The instance that they make, saying, that the Lawes which *Iesus Christ* expoundeth in the verses following of the fifth Chapter of *S. Matthew* are all morall, is too weake. For they are not all such. In them there is something which hath expresse regard to the ceremonies, and a comparison of them with the moralities *vers. 23. 24.* And some other things which belong to the politike or judiciall Law, *vers. 25. 31. 38.*

9. But besides this, although they were all morall, that inforceth not by a necessary prooffe, that in the seventeenth and eighteenth verses, *Christ* hath spoken of morall duties, or that the twentieth one, the twentieth two, and verses following have so strait a connexion with the 17, and 18. verses which goe before, that they speake all of the same subject and matter. For how ordinary is it in the same sequelle of a discourse to diversifie the particular subjects, and to passe from one to another? And indeed our Lord I E S U S

CHRIST passeth most conveniently from the Ceremonies, which the Scribes & Pharisees accused him falsely to destroy, to the moralities, which they destroyed in effect: The tenor of his discourse being this, I am accused by the Scribes and Pharisees to destroy the ceremonies and ordinances of the Law, because I blame the superstitious usage, and preferring of them to morall duties, which are of greater importance. But that is most false: For I destroy them not, but doe shew their true usage, and am come to exhibite the truth of them in my person, neither is there any of them, nor of the Prophecies that shall not be fulfilled in me. But this accusation may be truly laid in the dish of the Scribes and Pharisees; For they are the men which destroy the Law, yea, in things that in it are of greatest moment, debasing and disrespecting it, as if it were nothing in comparison of their traditions and ceremoniall observations. Therefore, *I say unto you, that except your righteousnesse shall exceed theirs, yee shall in no case enter into the Kingdome of Heaven.* For they make glosses upon the morall Commandements which pervert their true sense, and in so doing, teach men to breake them. This then being evident, that in the foresaid 18. verse mention is made of the Law, as much, nay much more as it containeth the ceremoniall ordinances, then the morall, the argument taken from it remaineth without force on the behalfe of those that alledge it, if they will not by the same meanes render us necessary keepers of all other ceremonies of the Law, as well as of the Sabbath day, which is not their intention.

Neither doth that follow of the saying of *Iesus Christ*. For it is most true, that he was not come to annihilate and destroy the ceremonies of the Law, either by his Doctrine or by his Actions: Not by his Doctrine by declaring them to be vaine, idle and frustratory things: not by his Actions, by saying or doing any thing contrary unto them, by casseering and abolishing them without fulfilling the truth of things figured by them. The verbe *καταστρεψαι* used by the Evangelist imports as much; for it signifieth often to overthrow; and destroy, and is here equivalent to the word *καταργησαι* used by the Apostle in the same subject, and to the same intention, *Rom. 3. vers. 31.* saying, that *through faith the Law is not made void, but established*, where by the Law, he understandeth not onely the morall Commandements, but also the Ceremonies, figures, and prophe-

sies, as appeareth by the 21. verse, where he speaketh of the righteousness of faith witnessed by the Law, which belongeth to the whole Law given by *Moses*, yea, properly to the ceremoniall Law, which led men directly to Christ, which the morall Law did not, but by an oblique and indirect way; Christ, I say, was not come to destroy the Law of ceremonies, but to fulfill them, which he did both by teaching what was the end they tended unto, and by a reall exhibition in himselfe of the body of their shadowes, and of the truth of their figures, which was no impediment unto him, why he should not make them to cease, after he had fulfilled them: Nay, much otherwise, it was necessary hee should make them to cease, seeing they had no other end but to figure and represent him, which was not a destroying of them, but rather the true meanes whereby he made them to obtaine their perfection, making them to abut to their end, In which respect the Apostle in the tenth Chapter to the *Romans*, vers. 4. calleth Christ *the end of the Law*. Now the Sabbath day being a ceremoniall point of the Law injoynd in the 4th Commandement of the Decalogue, in that wherein it was ceremoniall, as hath beene shewed before, *Iesus Christ* ought not destroy it, but by fulfilling the truth that it figured, make it to cease and expire, as all other legall ceremonies. And therefore, although *Iesus Christ* in the foresaid passage had intended to speake onely of the Law of the ten Commandements, the objection taken from this place, should not be of any moment and consequence.

II Of this that wee have said, ariseth an answer to the instance taken from the nineteenth verse following in the same Chapter: *Whosoever therefore shall breake (or rather shall destroy) one of these least Commandements, and shall teach men so, hee shall bee called the least in the Kingdome of Heaven*: Of which words, presupposing still that *Iesus Christ* in them intendeth to speake only of the Commandements contained exprely in the Decalogue, they inferre, that seeing the Commandement of the Sabbath is one of them, *Iesus Christ* condemneth for ever the inobservacion or transgression, and on the other part, ordaineth and establisheth the observacion thereof.

13 Wherevnto, granting unto them, for their greater advantage, that *Iesus Christ* in these words hath regard to the Commandements of the Decalogue only, I answer, that he speaketh of the dissolving, annih-

annihilating, and overthrowing of these Commandements (For this is the signification of the word *λεῖπν* in the originall) And condemneth all those that dare to doe it. But to abrogate the Sabbath day injoynd by the fourth Commandement, seeing it was a figure and type, and that by fulfilling in himselfe, and in his faithfull servants, the truth of the thing figured by the outward Sabbath, to free them from the necessity of the observation thereof, was not a dissolving and overthrowing of it, neither on his part, nor on theirs, but rather an effectuall ratification thereof, as in the same sence he hath not dissolved any of the legall figures, but hath fulfilled them all.

Secondly I say, that of necessity the broachers of this argument must advow, that *Iesus Christ* doth not blame in this place all inobservation of the Sabbath, neither doth he establish precisely and absolutely the observation thereof for ever, according to all the termes, and the whole sence of the fourth Commandement. For it should from thence follow, that he blameth for ever and ever the inobservation, and commandeth for evermore the observation and sanctification of the last day of the weeke, by a legall service, in remembrance of the Creation of Gods workes in fixe dayes, and of his rest on the seventh, because the Commandement carrieth with it that necessity, to which is contrary the practise of the Christian Church. Therefore this limitation must be added, that *Christ's* intention is, to forbid the transgression, and to command for ever the observation of the Commandement touching the Sabbath, and of all the rest, as farre as it may and ought to oblige us according to the termes of the Gospell. Now we have shewed, that it obligeth us not, as it ordaineth one day of seven, or a certaine seventh day, or a legall sanctification, but so farre only, as it commandeth, that Gods publike service be practised for ever, according as it shall be established by him, and that an ordinary day be appointed for that purpose. And therefore *Iesus Christ* in this respect only, and no further, condemneth the transgression, and injoyndeth the observation of the fourth Commandement.

Thirdly, *Iesus Christ*, in the place before alleadged, hath not regard to the Decalogue only, but universally to all the Commandements of God, whether morall or ceremoniall, contained in the Law and in the Prophets, which he had spoken of in the 17. verse, that is in all the bookes of the ancient Testament; and, to repulse

the false accusation that the Scribes and Pharisees laid to his charge, declareth, what was his minde concerning all these Commandements, to wit, that there was not any one of them, nay not of those that are the least, or may by men be esteemed, that ought to remaine unprofitable, vaine, and without effect, and that the man, whatsoever he be, that either by teaching or by practise shall despise and reject any of them, shall be despised and rejected of God. That on his part he fulfilled them all, and extended and settled the accomplishment of them for ever, to wit, of those that are morall by obeying them all in his owne person, and charging his Disciples with their perpetuall observation, and sanctifying them inwardly, that they may observe them: Of those that are ceremoniall, by performing and exhibiting the truth of all things signified and figured by them, which truth he should make to have an eternall continuance and efficacy towards all that are his, although he was to make the use of the figures to cease, as the intention of God, and reason did require. But that the Pharisees were the men, who on their part made void the Commandements of GOD, both ceremoniall and morall: *The ceremoniall*, by adding unto them over and above a thousand superstitious observations: *The morall*, by corrupting them with false glosses and interpretations, and preferring unto them the traditions of men, which he layeth to their charge in diverse places, and namely in the verses following of this fifth Chapter of Saint *Matthew*. Now according to this sence, which is true and naturall, it is evident, that they which alleadge this passage can inferre nothing of it for their purpose.

15

They pretend in vaine to fortifie and confirme it with the words of Saint *James* in the second Chapter and tenth verse, where the Apostle speaking of the Law of the Decalogue saith, that *whosoever shall keepe the whole Law, and yet offend in one point, hee is guilty of all*, because the same God who hath injoynd one of the points, hath also injoynd all the rest. Whence they would inferre that the inobservation of the seventh day of Sabbath, which is a point of the Law, maketh a man guilty of the transgression of the whole Law, that therefore wee are obliged to the observation thereof.

For I answer in few words, that indeed Saint *James* saith, that to faile, or to commit a sinne against any Commandement of the Law,

Law, maketh him that committeth it guilty of the universall transgression of the Law. But I deny the inobservation of the Sabbath, as it is commanded by the Law, to be under the New Testament, a sinne and a fault properly so called, because in so farre as it commandeth the Sabbath, it obligeth not any more : For it was for the Iewes, and not for us. And therefore, not to observe the Sabbath according to the tenor of the Law, is not a fault and a sinne in any point, as Saint *James* understandeth it. So if one should say, that he that hath kept the whole word of God, if he offend in one point thereof, should make himselfe guilty of all, that saying should be true according to the meaning of Saint *James* : But if any should inferre upon this, that not to observe still, under the Gospell, all the legall ceremonies, becaute they make a part, and are points of the Word of God, is a transgression whereby a Christian is made guilty of all this word, and therefore he is bound to keepe them all, it should be an absurd illation ; for not to keepe these ceremonies now, is not a fault nor sinne to us, because they oblige not any more. No man sinneth against a Law or word but in as much as it obligeth : But neither the word of God, as it commandeth the legall ceremonies, nor the decalogue, as it commandeth the Sabbath, is any more obligatory to us ward : wherefore we sinne not now, by not observing these points, and therefore we make not our selves, in that behalfe, guilty of the Law and word of God, who is author of all the points of this Law, and of this word, but hath not given them all to all men, nor to continue in all times, but some of them only to some men, and to have vigor and being for a certaine time only.





CHAPTER Tenth.

Answer to the Eighth Reason.

1. *Eight reason, Iesus Christ speaking to his Disciples, advised them to pray, that their flight should not be on the Sabbath day, that is on our Sunday.*
2. *First answer, The Sabbath day is ever taken in the New Testament for the Sabbath of the Jewes, and is so here taken by Christ. Neither is our day of publike service any where in holy Scripture, called the Sabbath day.*
3. *True sence of Christs words, and that they had relation to the Jewes only.*
4. *Although he spake them to his Disciples.*
5. *Second answer, Although he had spoken to his Disciples only, he might have had respect, not to them, but to their brethren among the Jewes that were weake in faith.*
6. *Third answer, Although by the Sabbath, the Lords day were to be understood, the morality of one of seven dayes in the weeke cannot be inferred from thence.*

I **I**esus Christ speaking in the 24. of Saint Matthew and twenty verse, to his Disciples, of the desolation that was to come upon Iudea, and namely upon Ierusalem, said unto them, *Pray ye that your flight be not in the winter, nor on the Sabbath day. Not in the winter,* because then the wayes are incommodious, and there is neither driving, nor marching, but with difficulty. *Not on the Sabbath day,* by reason of the holinesse of that day, which being appointed and set a part for Gods service, although it was lawfull unto them to flie in it, to save their lives, lyet they should not be able to doe it, but with grieffe, and sore against their will, being constrained to spend, on trotting, toying, and much hurrying up and down, a day particularly consecrated to the publike exercises of Religion, and so should have a just occasion to pray to God to keepe them from

from being brought to such a necessity. Some alleadge this passage, esteeming it to be pressing, and of great weight. For, say they, *Iesus Christ* speaketh to his Disciples of a thing that was to fall out forty yeeres after his Ascension, when all the ceremonies of the Law should be abolished in the Christian Church, and yet notwithstanding, he speaketh unto them of the Religion of the Sabbath, as of a thing that they ought alwayes to take to heart, in so high a measure, that they should be sorry and throughly grieved to be in that time of desolation constrained to flee on so holy a day, instead of applying themselves to Gods service. Therefore the Sabbath day was not a ceremony comming within the compasse of those that he was to abrogate, but a morall point, and of perpetuall necessity: Otherwise he had not done well to intangle their mindes with an unnecessary Religion towards the Sabbath day in the time of their flight, seeing it being abrogated by him, they might with as little grieve, in respect to the day, get packing as fast as they could, trot and toyle on that day, as on another day.

I answer, that this argument is a silly one, and of no value. For *Iesus Christ* speaketh not in that place of Saint *Matthew* of the day of rest that Christians were to observe after his Ascension, but of the Iewish Sabbath day, as this word, *Sabbath day*, sheweth clerely, which his Disciples were farre from understanding other ways, then for the last day of the weeke observed among the Iewes. For it is certaine that it signified nothing else at that time, seeing there was not, as yet, any other day of rest in vigour, saving that alone. And *Iesus Christ* had not at all made himselfe to be understood of them, nay he had purposely given them occasion to mistake him, if by the Sabbath day his intention was to denote another day then the last of the weeke, because this alone carryed that name, neither shall it bee found in the whole Scripture, that any other day is specified by that name.

The heavenly rest under the Gospell is once called by the Apostle in the Epistle to the Hebrewes Chapter 4. verse 9. by a name drawne from the Hebrew word *Sabbath*, because it was figured by the Sabbath of the Iewes. But our day, wherein wee apply ourselves to Gods outward service, and to that intent doe cease from our ordinary labour, is alwayes called in the New Testament *The first day of the weeke*, or *The Lords Day*, and not the Sabbath

which name the Apostles and first beleevvers had not failed to give unto it, if *Iesus Christ* had so qualified and stiled it. Now if they would never tearme it by such a name, although it might have been in some sort attributed unto it, but only, *The Lords Day*, or *The first day of the weeke*, to distinguish it from the day which was so called among the Iewes: For the same reason *Iesus Christ* in the foresaid place, if he had minded to speake of the day, which Christians were to observe after his death, he had intituled it by some other name then of the Sabbath day, to make a distinction betweene it, and the day of the Iewes.

Wherefore those which use this argument doe most fondly suppose, without prooffe or likenesse of truth, that by the Sabbath *Iesus Christ* meaneth the Lords day. Now if it be understood of the Sabbath of the Iewes, as it must, for the foresaid reasons, and as all the interpreters, whom I have read and perused, doe take it, this argument, being urged according to the ratiotination of those that have set it on foot, shall yeeld, against their intention, this conclusion, that after the death and ascension of our *Lord Iesus Christ*, the Sabbath day of the Iewes ought to bee yet kept in the Christian Church, and that the faithfull are obliged unto it by Religion and conscience, and ought bee hartily sorrowfull, when being constrained to flye on it, to save their lives in a great desolation, they should not be able to consecrate it to Gods service.

3

The true sence of this passage is, that indeed our *Lord Iesus Christ* commandeth his Disciples to pray to God, that their flight happen not on the Iewish Sabbath day. Yet it was not his intention to make that day necessary unto them, and to urge them with the observation thereof, nor also to imbrew their spirits with a superstitious opinion, as if it were not lawfull to flye on that day for the saving of their lives from the day of desolation, although they had bene obliged to keepe it still, seeing on both sides it is agreed on, that a man may lawfully flie, and doe all necessary things on any Sabbath day whatsoever, without feare of breaking it. In this speech the Lord hath regard to this onely, that because there was a Law amongst the Iewes, forbidding them to travell on the Sabbath day ordinarily, further then a certaine number of steppes, to wit, two thousand, and that for a religious end, which was called a *Sabbath dayes journey*, Acts 1. verse 12. he knew well, that many,

not

not only of the Jewes, which were not converted to the faith, but also of those which had professed the Gospell, moved with devotion and Religion towards the Sabbath, for want of sufficient instruction, should bee scrupulous to prepare things necessary for their fight, and to flee far on that day, the desolation comming upon them on a suddaine, through feare to breake Gods Commandement concerning the Sabbath: as we see in the History of the *Maccabees*, that many of the Jewes, which were gone downe into the secret places of the wilderness, the battell being given them on the Sabbath day, chused rather to be slaine with their Wives, Children, and cattell, then to make resistance for the safety of their lives, leatt they should profane the Sabbath day, *1 Maccab. 2. verse 32. &c.* There is another example of a like scruple in the second booke, Chapter 6. *verse 11.* And we read in *Iosephus*, in the eight Chapter of the foureteenth booke of the Antiquities of the Jewes, and in the first booke of the Warres of the Jewes Chapter 5. that when the Romans under their generall *Pompeius*, beleagured the Temple of Ierusalem, the Jewes, which were fled thither, although they defended themselves on the Sabbath day, if they were assaulted, yet they remained quiet and bonged not, if they were not assaulted; which when the Romans had perceived, they set not on them, and threw nothing against them on the Sabbath day, but prepared only things necessary for the assaults, dressed terrasses and forts, brought neere their engines, to make use of them the next day, and the Jewes of Religion and great devotion toward the Sabbath, suffered them to doe what they would, without disturbance. And *Iosephus* approveth this Religion, or rather superstition, as if it had bene conformable to the ordinance of the Law, saying that the Law permitteth on the Sabbath day, if the enemies come to wage battell, or give blowes, to drive them backe.

Many might have bene intangled with the same superstition, during the desolation wherof *Christ* speaketh in the place before alleadged. For although that upon such an occasion as this was, to wit, to save their lives, they should and might have bene informed, that they had full liberty to work and flie, yet the devotion so ancient, so usually practised, so exactly and scrupulously observed towards the Sabbath, specially in these times, as may be seene in sundry places of the Gospell, this devotion, I say, was more than sufficient to forme
many

many difficulties in their mindes, and cast into many perplexities, concerning the practise of this knowledge, even those that had it. Wherefore our *Lord Iesus Christ* foreseeing, that many, in the dayes of the future desolation of Ierusalem, should be disquieted with such feares, should make such difficulties, or at least conceive a great displeasure to be constrained to worke and travell on the Sabbath day, for the preserving of their lives, adviseth them, to pray to God that their flight be not on that day.

4 If they reply, that *Iesus Christ* spake these words to his Disciples, who were infallibly to be well instructed before the desolation of Ierusalem concerning the Evangelicall day of Sabbath, and concerning all things that may be lawfully done on it, and therefore there was no occasion to feare, that they should suffer themselves to be carryed away with any Religion, or rather superstition towards the Iewish Sabbath day, which before that time should be abrogated.

To that objection I answer againe, that verily *Iesus Christ* spake to his Disciples, who apparantly were alone with him, but not in regard to them. For he knew well, that about the time of the desolation of Ierusalem they should be either dead, or farre removed from *Indea*, among the other nations of the earth, and therefore this danger was not to be feared on their behalfe. Wherefore in their persons he spake to all the Iewes, who were all to be in common partakers of this desolation; or at least to all the faithfull, who in that time should be conversant in *Indea*, as if they had been present before him with his Disciples: This is evident by these words in the 16. 17, 18, 19. Verses, *Then let them that be in Iudea flee into the mountaines: Let him which is on the house toppé, not come downe to take any thing out of his house: Neither let him which is in the field, returne backe to take his clothes: and woe unto them that are with child, and unto them that give sucke in those dayes, &c.* For these are common advertisements to all that were to be insnared in that danger, and so is likewise this, *Pray that your flight be not on the Sabbath day*, which must be understood as said to all the Iewes, to whom the preceding warnings are directed, amongst whom *Iesus Christ* knew that many Christians converted unto him, and carryed away with a Religious respect towards the Law, should still have the opinion of the Sabbath which I have specified.

specified. Nay he knew, that amongst the faithfull *Iewes*, the best instructed should tye themselves, for a certaine space of time, after his Ascension into heaven, to the observation of certaine legall ceremonies, and specially of the Sabbath, although of *right* they were all made of no effect by his death, not for any conscience to themward, nor through an acknowledgement of any obligation on their behalfe to the ceremoniall Law, which had beene a thing hurtfull and dangerous, but simply through love, to shunne all occasions of giving offence to the other *Iewes*, to imbrace all meanes of gaining them more easly to the faith, and to bury the ceremonies with honour, which in that respect was lawfull. So then for these reasons he might well exhort them all to pray that there sight should not befall on the Sabbath day; because those that are weake, and not so well instructed, should not dare to flie, or should flie with scruple of conscience, and the strong that had greater knowledge, should doe it, although without trouble of Conscience, yet not without some griefe, remembring that on that day they were accustomed, till then, to apply themselves to religious actions, and foreseeing that their sight might be offensive, and make them odious to some, that also they might be hindered in their sight, and preparatives for it, by those which should superstitiously sticke fast unto the prohibitions, not to worke, to run, and to toyle on the Sabbath day.

I adde, that although we should consider this Commandement of *Christ*, *Pray that your sight be not on the Sabbath day*, as directed to the Disciples only, and should advow, that being well instructed there was no cause why they should feare to flie on the Sabbath day, and therefore no cause why they should pray for their particular, that their sight should not happen on that day, we may fitly say, that *Iesus Christ* commanded them to pray so, having regard, not to them, but to others that he foresaw should be ignorant and weake, and to whom the Sabbath day should be an impediment to flie. For although Christians strong in the faith make no such difficulty, and in that respect have no cause to feare for themselves, yet knowing that such difficulties to some other ignorants and weake in faith will be a stumbling block, they ought to pray to God, having regard to them, that the causes and occasions of such difficulties happen not, if it be possible, and so in this respect *Iesus Christ* might have said to his Disciples, *Pray that your sight from the desolation to*

come be not on the Sabbath day, if not for your owne sake, who, being well informed and instructed in the faith, shall know that yee may flee on that day, and make no difficultie for conscience sake, yet in regard of others, who shall be distressed with the same necessity to flee with you, but who being altogether ignorant of the liberty of the Gospell, as the Jewes not as yet converted, or the weak ones retaining, after their conversion and profession of the Gospell, a religious respect towards the ceremonies of the Law of *Moses*, as many Christians, who, for conscience sake towards the Sabbath will be scrupulous to flie on it, for whom, in respect of their ignorance and weakenesse, you ought to pray, that your common flight be not on that day. For yee are all members of onebody.

6 I say more, that although *Iesus Christ* by the Sabbath day had signified the first day of the weeke, which after his Ascension was to be observed by all Christians, and had commanded his Disciples to pray, that their flight should not fall out on Sunday, least they should be compelled to employ, upon bodily working, travelling, and hurrying up and downe, a day, which otherwise they had applyed to **G O D S** service, of that no man can conclude, neither that a seventh day of rest is a morall point, nor also that Christs minde was to injoyne the observation of the first day of the weeke, but only, that he foresaw, that after his Ascension the first day of the week should be kept by Christians, of their owne free will, through respect to his resurrection, which should befall on that day, and that it should be loathsome and grievous unto them to weary themselves with fleeing on a day wherein they were wont to rest from all worldly employments, and to addict themselves to serve God in his house.

Verily although a day be not ordained of God to be stinted for his service, yet if by the custome of the Church it be ordinarily employed for that use, a true Christian will be hartily sorry that hee should be forced by necessity to busie himselfe in other exercises, then those which are proper to Gods service, and he may with good reason make humble suit unto **G O D**, that he be not brought to such a hard strait; And therefore **C H R I S T** might advise his Disciples to pray, that their flight should not befall on the Saturday, without any other inference that can be gathered from thence, saving a future use and custome to observe such a day in the Church, and not any obligation proceeding from him, farre lesse a naturall and morall

rall obligation towards a seventh day of the weeke which is the point in question.



CHAPTER Eleven.

Answer to the Ninth Reason.

1. *Ninth Reason, the Apostles kept the Sabbath.*
2. *First answer, they entred into the Synagogues of the Jewes on the Sabbath day, not for conscience sake, but for the commodity of the place, and time, to convert the Jewes.*
3. *Second answer, In this, and in the observation of other ceremonies, they applyed themselves to the infirmity of the Jewes.*
4. *Passages alleadged, to prove that the Apostles absolutely and simply did keepe the Sabbath of the Jewes.*
5. *First Answer, Acts 13. ver. 42. τὰ ἕθνη, may be interpreted indifferently, people, folke.*
6. *Second answer, the words εἰς τὸ μεταξὺ σαββατων, may be interpreted of the weeke betweene.*
7. *If wee read σαββατων, they signifie in a day betweene the Sabbaths, this answer is not refuted by the 44. verse.*
8. *Third Answer: The 44. Verse may be truly translated, not of the next Sabbath day, but of the next weeke.*
9. *Fourth Answer, in both verses the Sabbath being taken for the next Sabbath, they prove not that which is intended.*
10. *The passage alleadged, Acts 16. verse 12, 13. cannot be understood, but of those that were Jewes in Religion.*
11. *Whether they had a Synagogue or not, they met together out of the townes.*
12. *There they had a place appointed for prayer, &c. called προσηύχην, that is, an Oratory, or place of prayer.*
13. *Where Saint Paul and his fellowes joynd with them, to seeke to gaine them to Christ.*
14. *Why the Apostles, which taught sufficiently the abrogation*
of

of the Sabbath, and of Holy dayes, did not preach against them, as they did against Circumcision and other ceremonies.
15. Answer to the last Reason concerning the Sabbaticall River.

I T is with as little shew, nay it is rather against themselves, that to prove a necessary and perpetuall obligation to keepe the Sabbath, some make use of that which is noted in diverse places of the *Acts* of the Apostles, as in the Chapter 13. verse 14, 43, 44. and 16. verse 13. and 17. verse 2. and 18. verse 4. and other where, that the Apostles, after the Ascension of *Jesus Christ*, kept the Sabbath, going to the Synagogues of the Iewes, and expounding the Scriptures there:

2 For this argument, if it were good for any thing, would prove, that under the New Testament the Iewish Sabbath day, to wit, the last of the week, is to be kept, because in the foresaid places mention is made of that day only.

But the going of the Apostles to the Synagogues on that day, came not from any obligation of the law, tying them to the Sabbath, nor from any religious respect to that day, as if it had beene still a necessary point of Gods service, but because it was the ordinary day of the congregations of the Iewes, whom they desired to convert, and it was expedient, for that end, that they should be present at such times and places that the Iewes did meet in, to wit, on the Sabbath day and in their Synagogues, as, for the same reason, they observed also the annuall feasts, and indeavoured to bee at Ierusalem on such dayes, as may be seene *Acts* 20. verse 16.

3 I adde, that they applyed themselves in this point, as in many other legall ceremonies, to the infirmitie of the Iewes, *Act* 15. v. 29. *Acts* 16. verse 3. *Acts* 21. verse 24, 26. and 1 *Cor.* 9. ver. 20. to gaine them more easily to the faith, and to preserve them in it after their conversion. For it is certaine, that the faithfull Christians, converted from the Iewish Religion to the faith of *Christ*, kept still a great zeale for the ceremonies, as it is said in the *Acts* Chap. 21. verse 20. and consequently for the Sabbath day.

4 There be some who would have the Iewish Sabbath to be still kept in the Christian Church, and to prove that the Apostles did particularly and carefully observe the seventh day of the weeke without any occasion of condescend to the Religion and devotion

of the Iewes towards the Sabbath, doe alleadge the thirteenth Chapter of the *Acts* *verse* 42, 43, 44. where it is said, that when *Paul* and *Barnabas* were on the Sabbath day gone out of the Synagogue of the Iewes, the Gentiles besought them that they would preach the word unto them the next Sabbath: which being granted unto them, the next Sabbath day, almost the whole City, wherein were comprised more *Gentiles* than *Iewes*, came together to heare the Word of God. They alleadge also the sixteenth Chapter of the *Acts* *verse* 13. where without any mention of *Iewes*, or of Synagogue, it is laid, that *Paul* and *Silas* being in *Philippi*, a Towne of *Macedonia*, where they sojourned certaine dayes, on the Sabbath went out of the City, by a river side, where prayer was wont to be made, keeping the Sabbath amongst the Gentiles, without any respect to the Iewes.

To this I may answer without great difficulty. And first to the passage in the *Acts* Chapter 13. *verse* 42. I might say, that this intreaty made to *Paul* and *Barnabas* to preach the next Sabbath day, is not by all the interpreters ascribed to the *Gentiles*, but to the *Iewes*, who before, as may be seene in the fifteenth *verse*, had intreated them to propound some word of exhortation. For the word *Gentiles*, in some Greeke editions, and in some versions, is not to be found: Besides this, some are of opinion, that the word $\tau\alpha\ \epsilon\theta\eta\iota$ may be taken, not for the Gentiles, as they are distinguished from the Iewes, but indifferently for the multitude of people that was there present, in this sence, and the folke or people besought *Paul* and *Barnabas*, which may be referred to the *Iewes* as well as to the *Gentiles*.

But not to stand upon that, I say *Secondly*, that the original Text doth not shew manifestly, that the request made by the *Gentiles* to *Paul* and *Barnabas* was, that they would preach unto them the next Sabbath day, for it may signifie in the intermedium of the Sabbath, that is, in any time betweene the Sabbath wherein they had presently preached to the *Iewes*, and the next Sabbath following; For seeing the Sabbath was the day which the Iewes reserved for themselves, and which the Apostles employed amongst them for their instruction, the *Gentiles*, belike, desired to take some other day for them, wherein, with more commoditie, they might heare the word. And verily, there is no likelihood that *Gentiles*, not as
yet

yet instructed, neither in the Law, nor in the Gospell, would aske, of their owne head, the Sabbath day, rather than any other, and it is more likely, that they did aske any other commodious day betweene the Sabbath of the *Iewes*, such as *Paul* and *Barnabas* should be pleased to appoint unto them, whiles they were not busied with teaching the *Iewes*. The words in the originall are *εις τὸ μετὰ ξὺ σαββάτου*, which many interpreters doe translate, not *the next Sabbath day*, as if the Gentiles had chused that day, but *in the Sabbath or in the weeke betweene*, that is, in any day betweene, till the next Sabbath.

7 And there are some which probably esteeme, that these words should be read *σαββάτων*, and not *σαββάτου*, and that *εις* should bee taken for *ἐν*, and so *εις τὸ μετὰ ξὺ σαββάτου*, for *ἐν τῷ μετὰ ξὺ σαββάτων*, which signifie cleerely, in any day whatsoever betweene the Sabbaths. This interpretation is not sufficiently refuted by the allegation of the 44. Verse, where it is clearely said, that *the next Sabbath day came almost the whole City together to heare the Word of God*. For it is not necessary, that this 44. Verse should declare the accomplishment of the request made by the Gentiles in the 42. Verse. It is rather likely, that the Apostles having already fulfilled it betweene the two Sabbaths, when the Sabbath day came, wherein the *Iewes*, according to their custome met together, and *Paul*, as his manner was, preached unto them, as we may see *Acts 17. verse 2.* and *Acts 18. verse 4.* the whole City being moved with curiosity, by the rumour spread abroad of the former sermons made both to *Iewes* and *Gentiles*, ranne together in a farre greater number than before, to heare the word.

8 Thirdly, seeing the word *σαββάτου*, *Sabbath*, is sometimes taken both in the Old, and in the New Testament, not particularly for the Sabbath day, but for the weeke, as in *Leviticus 23. verse 15.* and *25. verse 8.* in Saint *Matthew 28. verse 1.* in St. *Luke 18. v. 12.* wherefore may we not in the foresaid passages understand, that the *Gentiles*, seeing it was the end of that weeke, intreated *Paul* and *Barnabas* to preach unto them the next weeke *verse 42.* and that they did so the next weeke, conformably to their desire, *verse 44.* without expression of the particular day of that week? So the sence shall be this, *And the next weeke came almost the whole City, &c.*

Luk. 18. 12.
 ἦν ἕως δὲ
 τῆς σαββά-
 τος, I fast
 twice in the
 weeke.
 Act. 13. ver.
 14. τῷ δὲ
 ἑρχομένῳ
 σαββάτῳ.
 And the
 next weeke.

But although we should grant, that both in the request of the *Gentiles*, *verse 42.* and in the accomplishment thereof, *verse 44.* the Sabbath day must be understood, it followeth not, neither that the *Gentiles* ought to observe that day, nor that the Apostles had any regard unto it for Religion and conscience sake, but only that the *Gentiles* of whom mention is made in the *42. Verse*, having beene present at the Sermon which *Paul* and *Barnabas* made to the *Jewes* on the Sabbath day, and not having a particular day or time appointed to them for the hearing of the word of the Gospell, because the Christian Religion was not as yet received nor established in their Towne, as the Jewish Religion was, having her Sabbaths and Synagogues free, which the Apostles resorted unto, intreated them, that they might heare them againe on another Sabbath day, and in the Synagogue of the *Jewes*, because it was a most fit time and place for them, by reason of the liberty that the *Jewes* enjoined for the exercises of their Religion, which *Paul* and *Barnabas* yeelded unto, whereof the speech being spread abroad through the Towne, great multitudes trouped together on the next Sabbath, through curiosity, and ran to the Synagogue of the *Jewes* to heare them. So it was not any devotion, neither of the *Gentiles*, nor of the Apostles to the Sabbath, but the simple commodity, that moved them to make choice of it.

To the other passage cited out of the sixteenth Chapter of the *Acts* *verse 12, 13.* I say likewise, that *Paul* and *Silas* tooke occasion to observe the Sabbath, because the *Jewes* met together for the exercise of their Religion on that day. For although it be not said, that those which resorted unto the place of prayer were *Jewes*, no more is it said, that they were *Gentiles*: But it may be gathered out of the Text, that they were *Jewes*, either by birth and of the same nation, or by Religion, and religious communion, because they were persons which ordinarily assembled together to call upon God on the Sabbath day *verse 13.* and who already served God, as amongst others it is said of *Lydia*, *verse 14.* with whom the Apostles made no bones to joine themselves. Which cannot in any wise be taken of *Gentiles* Infidels, and of their devotions to their Idols, as is evident, nor also of the *Gentiles* converted to the Christian Religion, seeing *Paul*, *Silas* and *Timothy* were but new arrived in that place, where the word of the Gospell had not beene as

10

yet preached, as appeareth by the nine and tenne *Verses*. Therefore of necessity they were *Jewes* of Religion dwelling in *Philippi*, and worshipping G O D according to the Law wherein they were instructed.

- 11 It imports not much, that no mention is made of a Synagogue where these persons came together, but only that they went out of the City, by a River side, where prayer was wont to be made. For it may be, they had no Synagogue, because they were but few, or wanted meanes to build a Synagogue, or because in that Towne, which was a Roman Colony, they were not suffered to build one, and therefore they assembled together neere the River in some secret place out of the way, not daring to meet openly in the Towne. Peradventure also they had a Synagogue, but, if that which is written by some be true, that the manner of the *Jewes* was to meete, not only in their Synagogues in Townes, for the reading of the Law, but also out of Townes in the fields, for the exercise of prayer, even so these persons mentioned in the place aforesaid, went out of the Towne by the River side for that end, and that *Paul* and *Silas* made good use of that place and time of their holiest devotions, as most commodious to goe and to speake to them, because since their comming to the Towne, which was a few dayes before, undoubtedly they had not found the opportunity to speake unto them there nor elsewhere.

*Epiphanius
ref. 80.*

*Philo legat.
ad Cerema.
Iuvenall.
Satyra 3.
In qua te
quatro profa
eucha.*

- 12 Yea, according to the exposition of some learned men, the word *προσευχη* may be taken in the thirteenth and sixteenth *verse*, for an house builded for the exercises of prayer, and other religious actions accustomed among the *Jewes*: As also it was an ordinary name, whereby were entituled these houses wherein the *Jewes* did flocke together to read, and to pray; we may, keeping the signification of the word, call them *Oratories*, or *houses of prayer*, as the Temple is called, *Esa. 56. verse 7*.

- 13 So then it is evident, that this place of the *Acts*, as the former, is most conveniently expounded of the *Jewes*, and therefore that for their sake onely Saint *Paul* and his fellowes made choice of the Sabbath day to intertaine them with Religious and wholesome speeches of the Gospell; Neither shall any place be found, where the Apostles are said to have observed the *Sabbath*, but with respect to the *Jewes*, to whom they applyed themselves, seeking fit
- times,

times, places, occasions to convert them, and not having any so fit as the Sabbath, which they behoved to keepe to come to their intent. For at another time they could not have assembled the Jewes so commodiously as they would, to preach unto them the Gospell pnblikely, and loosing the Sabbath day, they had lost the most favourable and advantageous commodities for the propagation and setting forward of the Gospell. Whereunto they had a speciall regard, catching that opportunity above all others, namely seeing to oblerve the seventh day, or any other day, is in it selfe a thing indifferent under the Gospell, which hath onely abolished the type and ancient obligation to that day, leaving to the liberty of the Church to serve God on any day or dayes whatsoever which are or shall be appointed by them.

Which is, to my opinion, the reason why they did not preach against the Sabbath day, nor also against the other holy dayes of the Jewes, so vehemently as they did against other ceremonies, namely against circumcision, *Acts 15. v. 1. Acts 21. v. 21. Gal. 5. ver. 2.* But condescended to the one farre more easily then to the other: Because there cannot bee under the New Testament any lawfull use of the circumcision, nor of other ceremonies like unto it, but very good use might bee made of the Sabbath day, and of other dayes, after the manner before specified. Yet they have not concealed the abrogation of the Sabbath and of the feasts, but have sufficiently spoken of it, as is manifest by the prooffes before propounded. And therefore, of the custome they had to keepe the Sabbath day, cannot bee inforced any obligation tying us to observe it, no more than other ceremonies, to which they conformed themselves for a time, because they did it onely to become as Jewes unto the Jewes, as the Apostle witnesseth *1 Cor. 9. verse 20.* having otherwise both in their discourfes and in their writings taught cleerely and fully the abrogation of all these things.

I scorne to ranke among the foresaid reasons, or to honour with the name of a reason that, which neverthelesse is by some set on foote, and inforced as a good reason, when they tell us of a certaine river in *Palestina*, which, according to the relation of some writers, ranne regularly with swiftnesse enough, and waters in a sufficient abundance in the sixe dayes of the weeke, and on the

Sabbath day vanishing away in his force left his channell empty and drie : Or on the contrary, as the thing is related by others, vanished away, or was dryed up all the sixe dayes before the Sabbath, and on the Sabbath dayes filled up his channell. *Iosephus* maketh mention of this river in this last fashion, in the seventh booke of the warres of the Iewes Chapter 24. and saith, that the Emperour *Titus* passing that way remarked it. *Plineas* also maketh mention of it, but in the first fashion, in the 31. booke of his naturall History, Chapter 2. and some Rabbins likewise : whereupon some seeke to build pretty allegories, to prove the observation of the Sabbath on a Seventh day of the weeke.

But they take not heed, that in so arguing they imitate the Iewes, who upon the marvellous nature of this River called *Sabbaticall*, seeke to inferre the perpetuity of their Sabbath day, wherein they are better grounded, then Christians, who from thence inferre simply the perpetuity of a seventh day. For it was particularly on the last of seven dayes, and not on any other day of the week, that this River rested, or flowed ; and therefore we should be bound to observe the seventh and last day of the weeke, if the changings of this River could be a precedent to the matter in hand. But, if allegorizing were found Divinity, a conclusion might be made flat contrary to the former upon the proprieties of this Sabbaticall River. For as *Galatinus* saith, in the 9 Chapter of the eleventh booke of the secrets of the Catholike truth, the drying up of this River, and the want of water in it on the Sabbath day, betokened that the Sabbath should be denyed, and loose all obligatory vertue under the New Testament. If it ranne on the Sabbath day, it could not be a precedent of rest. For running is not resting. But whether it be true that such a River hath beene, or that it hath never beene, sith it is not now, and is no where found by the travellers that seeke it, the cessation and bringing of it to naught, teacheth, that the Sabbath hath ceased, and is abrogated.

And so having refuted all reasons that are put abroad for the morality and perpetuity of the Sabbath, I end here the second part of this Treatise.



THE THIRD PART

Of the originall and institution of the
first day of the weeke for the day of Gods
 publike service in the Christian.
 CHURCH.

CHAPTER First.

Establishment of the opinion most admittable concerning the originall and institution of the Lords day.

1. *The first day of the weeke was kept from the beginning of the Christian Church in remembrance of Christs Resurrection, not for any necessity in the thing it selfe.*
2. *Not also by obligation of the fourth Commandement.*
3. *The state of the Question: whether this day be an institution of IESUS CHRIST, or of his Apostles; or whether the faithfull, of themselves, without any Commandement, made choice of it.*
4. *The first opinion hath no solid foundation: The second hath.*
5. *First argument against the first opinion: There is no record in*

- the whole New Testament, that Christ or his Apostles ordained that day, &c.*
6. *Second argument, the first day of the weeke was not equally kept by all Christians, till Constantine by an imperiall Law tyed them unto it, as also to the sixth day, which wee call Friday.*
 7. *First observation upon the imperiall Law of Constantine concerning the first day of the weeke.*
 8. *Second Observation upon the same Law, concerning the sixth day.*
 9. *Whence it is cleere, that both were of Ecclesiasticall institution.*
 10. *Third argument, the first Christians especially in the East observed for the space of three hundred yeeres and more, the seventh day of the weeke with the first day.*
 11. *Confirmation of this truth by the Councell of Laodicea, and sundry Fathers, &c.*
 12. *Which shew evidently, that the Christians in those dayes beleevd not that the first day of the weeke was by CHRIST or his Apostles subrogated to the Jewish Sabbath.*

I T is plaine, and generally agreed on, that the first day of the weeke was kept from the beginning of the Christian Church, and that undoubtedly upon the consideration of the Resurrection of CHRIST, which came to passe on that day. Yet this observation was not grounded upon any necessity of the thing it selfe, obliging Christians to keepe that day of the weeke, rather than another. For, as it hath bene shewed before, it is impossible to explicate with shew of reason, either what morall necessity one day of seven hath in it, more than hath another number, or wherefore it was necessary that the day of the week that *Christ* rose in, should be kept in the Christian Church, rather than the day wherein he was borne, or the day wherein he suffered on the Crosse, or the day wherein hee ascended into heaven. Or if the day of his Resurrection must be observed, why these others of his birth, death and Ascension ought not to be also kept weekly. The resurrection of *Christ* might, did give occasion unto the observation of that day, but that it was a cause obliging necessarily, and having a fundamentall relation,

tion, or that CHRIST by his Resurrection on that day intended to sanctifie it particularly to the Christian Church, cannot be proved.

Neither also hath the fourth Commandement obliged Christians to observe this day. For it injoynd the last day of the weeke precisely, and not the first, and in that respect was ceremoniall, which also hath bene shewed. And therefore the observation of the first day of the weeke cannot be grounded upon the termes thereof. For the foundation thereof should be absurd and unreasonable, thus. God ordained under the Old Testament, as a point of ceremony and of order for that time, the last day of the weeke, wherein hee rested from all his workes: Therefore in vertue and through obligation of this Commandement, men are bound under the New Testament to observe the first day of the weeke, wherein God began to apply himselfe to the production of his works. Who seeth not the manifest absurdity of such an illation? Therefore this observation of the first day of the weeke, must of necessity be attributed to some other free and voluntary institution made concerning it in the New Testament.

Here beginneth a new question, whether the institution thereof be divine, or Apostolicall; If it was our *Lord Iesus Christ* that ordained it after his Resurrection, to be kept by all Christians during the whole time of the New Testament, if the Apostles also injoynd it to all the faithfull till the end of the world, so that they are all bound to the observation thereof by the institution of *Christ*, or of his Apostles: Or whether the faithfull did not, of themselves, without any commandement, through respect to the Resurrection of our *Lord Iesus Christ*, keepe the day wherein it came to passe, as also to make a distinction thereby between them and the Jewes, and to shew that they were made free from all Jewish observations, types and figures, amongst which was the Sabbath day, and that they observed not a day in quality of type and figure, but onely for orders sake, and for Ecclesiasticall government, to apply themselves together to the exercises of Religion, and for that cause had changed the seventh day of the Jewes into another: which usage and custome, as very fit and convenient, being begunne first amongst a few, faire and softly prevailed, and was established with the Christian Religion amongst all those that imbraced it,

and since that time hath continued in the Christian Church till this day.

4 Although the first of these opinions were true, it cannot inforce the morality of a seventh day of rest, but only, that the first day of the weekes was instituted by I E S U S C H R I S T, or his Apostles, as a point of order, whereunto, in such a case, the faithfull should be bound by the necessity of a divine and apostolicall commandement. But I see not that this opinion hath any solid ground, whereas the second is well founded. For there is nothing found in the New Testament concerning the observation of the first day of the weeke, importing a commandement of Christ, or of his Apostles, neither is there any such commandement inferred, but by remote and most weake consequences, and it is more likely that all the places alleadged to that purpose denote onely a simple usage among some Christians in those dayes, which by succession of time hath bene settled, and is become universall.

5 Indeed, if *Iesus Christ*, or his Apostles by expresse commandement from him, or by divine inspiration, had ordained that day, as a point so necessary, as it is thought to be, I doubt not but their commandement should have bene expressly set downe in the books of the New Testament, as are all other ordinances of necessary things, and that in them we should finde reprehension against those that had neglected the observation of that day, as in them there are reprehensions against all kinde of sinners. But seeing there is no such commandement to bee found in them, that it cannot bee gathered from them but by consequences which are of no force, that no man is blamed in them for the inobservation of that day, whereas under the Old Testament God taxed so often and so sharply those that kept not his Sabbaths, this is to mee a most firme and assured prooffe, that neither I E S U S C H R I S T nor his Apostles have ordained it.

6 I adde, that if had bene an ordinance of *Iesus Christ* or of his Apostles, undoubtedly the Apostles and other Ministers of the Gospell, when they found and established the Christian Churches had established the observation of this day, as a point of the will of *Iesus Christ*, and of his service under the New Testament, and it had bene kept equally by all the Churches. For why had they not received it, as well as the other points of the Christian Religion and doctrine.

doctrine of the Gospell, sith the same authority obliged them therunto? Now this is most true, that the observation thereof was not practised throughout them all, and became not universall & wel settled, but by the commandements and constitution of the Emperours.

There diverse imperiall constitutions for the observation of the first day of the weeke, *Eusebius* in the fourth booke of the life of *Constantine* Chapter 16. and after him *Sozomene* in the first booke of his Ecclesiasticall History, and in the 8 Chapter, relateth, that *Constantine* the first made a Law, and ordained that on Sunday which is the first day of the weeke, and on Friday, all publike judgements should surcease, that all other affaires should be intermitted, that on these dayes all should apply themselves to serve G O D by prayers and supplications, and that so he revered *Sunday*, because on it Iesus Christ rose from the dead, and *Friday*, because on it hee was crucified.

This passage is considerable; For it sheweth, that *Sunday* was not observed throughout al the Churches, but that it was used as a work-day, and that on it common pleas and publike judgements were practised, whence we may conclude, with a great shew of truth, that it was not an institution of Christ, nor of his Apostles: For if it had beene, questionlesse the observation thereof had beene better known and practised, and Christians had thought themselves more obliged unto it, for the commandement of Christ and of his Apostles, then for any imperiall constitution. The writers of that story telling also what reason *Constantine* had to make a constitution concerning the observation of *Sunday*, say simply, that he made it, because on it Iesus Christ rose from the dead, which indeed hath alwayes beene the foundation of this usage, but they say not, that it was because Iesus Christ and his Apostles had ordained, which they ought not to be silent of, if that had been true, and it had been needlesse to alleadge any other reason.

This is also worthy to be marked, that *Sozomen* joyneth the *Friday* with the *Sunday*, and saith, that *Constantine* ordained that day, as well as this day: That day, because on it Christ was crucified; this day, because on it Christ rose againe: Which sheweth plainly that the day of Christs Resurrection is not of it selfe more obligatory to make christians keep it, then is the day of his passion upon the Crosse, or of any other of his actions or sufferings: That the one may

yeeld

yeeld as just and peremptory a cause thereof, as the other, that *Christ* also had not given a commandement more expresse and more necessary for the one then for the other, but had left all this to the liberty of the Church. For if he had given a particular commandement concerning Sunday, it had bin in *Constantine* a great temerity to ordaine another day, in equall ranke with that which *Christ* had ordained, because he ought to thinke, that *Christ* had good reasons for the institution of that day, which had not beene valuable for any other day, and that by the institution of one day in the weeke particularly, and of no moe, he would have all Christians to know, that no man ought to attempt to institute any other, besides that which he had instituted.

9 *Constantine* had beene guilty of farre greater rashnesse and indiscretion, by making Friday, which was of his institution, equall to Sunday, which *Iesus Christ* had ordained, yet he did so, as is manifest by the words of *Sozomen* who maketh no ods betweene the ordinance made for Friday, and that which was made for Sunday. But seeing *Constantine* in what hee did, did nothing amisse, it is evident thereby, that the observation of Sunday was not of divine institution, but of usage and custome only, which was not received every where, nor well practised where it was received, because it was not esteemed necessary. Wherefore *Constantine* by his constitution made it necessary, adding another like unto it for Friday, all this is flat contrary to the assertion of those, which to prove that Sunday is of divine institution, yeeld this reason of their opinion that no humane authority can sanctifie a day. And lo, *Constantine* sanctified Friday, ordaining that it should be employed in exercises of Religion only: wherof we shall speake againe something hereafter, God willing.

10 *Socrates* in the fifth booke and 21 Chapter of his Ecclesiasticall story, marketh sundry customes in the Churches about the day of their assemblies, which some kept in one day of the weeke, some in another: And saith expressely, that *Iesus Christ* and his Apostles have not ordained any thing concerning holy dayes, but have only given precepts of godlinesse, and of an holy life: And it is most likely, that the Christian Churches, which in the beginning God assembled among the Iewes, kept not for a long while any other day, for the exercise of their religion, saving the 7th and last day of the

the week : And it is a thing most certain, that many Churches of the Gentiles, especially in the last more than three hundred yeeres after *Christ*, observed the Sabbath day of the Iewes with the Sunday, and made of the one a day of devotion, as well as of the other.

Saint *Ignatius* Martyr, an hundred yeeres after *Iesus Christ*, in his Epistle to the Magnesians, exhorteth the Christians to observe the Sabbath, not after the manner of the Iewes, which there he describeth, but after a spirituall and holy manner, such as hee setteth downe, and addeth, that after they had observed the Sabbath, they should also observe the first day of the weeke. The Councell which met in *Laodicea*, in the fourth age after *Christ*, ordained, that Christians must not keepe the Sabbath day, and rest in it after the manner of the *Jewes*, which sheweth, that till then they observed it. Nay, according to the translations which we have, the Councell did not forbid them absolutely to keepe the Iewish Sabbath, but permitted it unto them, if they would, with this caveat, that it were not after the fashion of the Iewes, and that they should preferre Sunday before it.

Saint *Athanasius*, in the homily of the seed, faith of himselfe, and of other faithfull Christians, that they assembled together on the Sabbath day, not through malady of spirit, for *Iudaisme*, but to worship the *Lord* of the Sabbath. *Gregory of Nisse* calleth these two dayes, to wit, the Sabbath day and the *Lords* day, brethren. *Sozomene* in the seventh booke and 19 Chapter of his History faith, that at Constantinople, and almost in all other parts of the Easterne Church, the ecclesiasticall assemblies met together on the Sabbath day, and on the day following. *Socrates* in the sixt booke and eight Chapter of his History, calleth the Sabbath day and the Sunday the weekly feasts wherein Christians came together in the Churches : and in the foresaid 21 Chap. of the fifth booke, amongst many diverse customes of the Churches of these times, concerning their assemblies and exercises of Religion, he alleadgeth a frequent and common observation of the Sabbath.

Which sheweth, that the Churches beleaved not *Sunday* to be of divine institution, and subrogated to the *Sabbath* by our *Lord Iesus Christ*. For if they had beleaved any such thing, they had not observed another day : But knowing they had no particular commandement for any day of devotion, they observed both the *Sabbath*,

II
Concilii, Laodiceen. Can. 29. Non oportet Christianos iudaeis iurare, et in Sabbatho vacare, sed operari eos in eadem die, dominica cum proponendo eisdem diei. Si hoc eis placet, vacent tanquam Christiani. Quod si fuerint iudaei iurare anathema sint.

because it had beene a long while a solemne day of devotion ordained of God to the Iewes, and *Sunday*, because it was made honorable by the Resurrection of our Lord Iesus Christ.

This that we say shall be better seene; by the consideration of the reasons which are broached to prove, that the institution of the first day of the weeke to be a holy day, is of God himselfe, of Iesus Christ, and of his Apostles.



CHAPTER Second.

Answer to the first Reason, taken from some Texts of the Old Testament, to prove the divine institution of the first day of the weeke.

1. *Answer to the Reasons taken from the Circumcision administered on the eight day, and from the inscription of certaine Psalmes, &c.*
2. *Reasons taken out of the 110 Psalm 3. ver. and of the 118. Psalm verse 24.*
3. *Answer, In the hundred and tenth Psalm no mention is made of any particular day.*
4. *Nor also in the hundred and eighteenth Psalm.*
5. *And although there were, a day of rest in every weeke cannot be enforced from thence.*
6. *No more then the words of Iſaiah Chapter 9. and of the Angels Luke 2. verse 10, 11. can enforce a weekly observation of a day, in remembrance of Christs birth.*

IT were a losse of time to stay here upon the refutation of the reasons taken from the ancient circumcision, which was celebrated on the eight day, and which some say to have beene a figure of the spirituall circumcision that we were to obtaine by our *Lord Iesus Christ* one the first day of the weeke which is as the eight day, succeeding immediately to the seventh and last day thereof,

of: Nor also of these which are overthwartly wrested out of these Psalmes, which have in their titles or inscription *חשמוכיח* *Hafcheminith*, that is *super octava*, upon the octave, as if in these titles mention were made of the first day after the seventh, which is Sunday. For although these reasons have beene alleadged by some of the ancients, they broached them rather as allusions and allegories, then as solid proofes to rely upon. Wherefore leaving them, I goe forward to the consideration of two others, which have greater like-
ness of truth.

They would faine take advantage of the hundred and 10. Psalm, and of the 3. ver. as also of the hundred and 18. Psalm, and of the 24 v. thereof, as if in these places there were a prophesie, that Sunday, or the day of the Resurrection of our *Lord Iesus Christ*, should be observed in the Christian Church. In the hundred and 10 Psalm, verse 3. mention is made of a day wherein Christ should raise an army in a holy pompe, and his people should be a willing people. In the hundred and 18 Psalm verse 24. the people is exhorted to joyce and be glad in the day which the *Lord* had made, day wherein the stone, which the builders refused, should become the head stone of the corner *verse 22. Stone* which is Christ. Now Christ in his ignominious death was like a stone rejected by the builders, that is, by the governours and rulers of the Iewes; and it was by his glorious Resurrection, that he became the head stone of the corner, *Act. 4. ver. 10, 11.*

To this I answer, that no certaine argument can be drawne from the two foresaid allegations. For who dare affirme, that in them a particular day is denoted, and not rather indefinitely the time of the publication of the Gospell, and gathering together of the Christian Church, which was done by the Apostles after the Resurrection of Christ? It is said in the hundred and tenth Psalm *ver. 2.* that the Lord should send out of Sion the Scepter of Christs strength; the meaning of which words is, that out of Ierusalem he should send forth, and spread every where the preaching of the Gospell, to wit, by the Apostles and other Ministers, and that *in the day*, that is, in the time wherein he should raise his army, that is gather together his Church, she should be a free, voluntary and forward people. Now the first assembling of the Christian Church happened not in one day, more than in another, but the Apostles ap-
plied

Psalm. 6. v. 2.
Psalm. 12. ver.
1. &c.

2

3

plied themselves to that worke every day, preaching the Gospell, wherefore we must not understand in that place of the Psalmes any particular day, but the whole time wherein this worke was done by the Apostles, and their Disciples.

4 I say the same of the hundred and eighteenth Psalm. For *Iesus Christ* is not become the head stone of the corner simply by his Resurrection, but in as much as after his Resurrection, he hath, by the preaching of the Gospell, built up the faithfull upon himselfe, as so many lively stones, to be a spirituall house, as we may see in the first epistle of Saint *Peter Chapter 2. verse 4, 5, 6, 7.* And therefore, this day which the *Lord* hath made, and wherein the Psalmist exhorteth the faithfull to rejoyce, is not a particular day, but all this time, blessed and sanctified by the *L O R D*, wherein should begin and goe forward this great worke of the preaching of the Gospell for the edifying in all places of the Church upon *Iesus Christ*: for this is ordinary both in Scripture and in the common language, when mention is made of a day wherein a thing is a doing, or shall be done, to understand, not alwayes necessarily a certaine particular day, but indefinitely the time of such a thing, which may be such that it cannot bee performed in one particular day, but requireth a continuation of time. So the Apottle applying to the Christians of his time the words of God in *Isaiah Chapter 49. 8.* saith, *Behold, now is the accepted time, behold, Now is the day of salvation,* *2 Cor. 6. verse 2.* This time, and this day is now also in our time, and shall be till the worlds end. Such was the worke whereof mention is made in the foresaid Psalm, a worke which hath ever beene a doing since Christs Ascension into heaven, and shall not be performed till he come visibly from heaven, to judge the quicke and the dead.

5 But granting that the Psalmist speaketh of a particular day, which God ordained then for the Resurrection of *Iesus Christ*, and wherein it was afterwards fulfilled, it followeth not, that he would binde the faithfull under the New Testament to make weekly of that day a day of rest. For he exhorteth them only to rejoyce and be glad for it, as for a day wherein a great thing, and belonging to their salvation should bee performed, which they may well doe, according to the exhortation of the Psalmist, although they make not that day every weeke a day of rest. For they may and ought

ought to rejoyce every day privately at home, and also publike-
lie in the congregation as often as they meete together to serve
G O D.

And if the question be of the stinting of a solemne day for the
commemoration of this great worke, the exhortation of the Psal-
mist obligeth them not more particularly to one ordinary day in
the weeke, then to a yeerely day. *Esay* in the ninth *Chapter* prophe-
sieth, that the faithfull shall rejoyce with a great joy for the day
wherein the child was borne, and the Sonne was given, and the
Angels of G O D on that day brought to the Shepherds good ty-
dings of great joy, which should be to all people, because unto them
was borne that day in the City of *David* a *Saviour*, which is
C H R I S T the L O R D, *Luke 2. verse 10, 11.* And yet these
words inforce not, that the day of C H R I S T S birth must ne-
cessarily be observed as a day of rest, and farre lesse as an ordinary
day everie weeke. And the Church which hath thought fit to
make commemoration thereof on a set day, was pleased to ap-
point for that purpose one day only in the whole yeere. Neither
can there a greater obligation then this be inferred of the foresaid
passage, for the day of the Resurrection. For we may, yea wee
ought to rejoyce for the day of the Nativity of *Christ*, of his passi-
on, of his Ascension, and likewise of his Resurrection, but for all
that, we are not bound to make of them Sabbath dayes. And so the
foresaid places conclude nothing.



Chap.





CHAPTER Third.

Answer to the second Reason, whereby they seeke to prove, that Sunday was sanctified by our Lord Iesus Christ for Gods service.

1. *Second Reason, Christ forty dayes before the Ascension spake to his Apostles of things pertaining to the kingdome of God, and therefore of the Sabbath.*
2. *Answer, by the kingdome of God are to be understood the essentiall points of our Christian Religion.*
3. *Not the circumstances thereof, which are left to the liberty of the Church.*
4. *Nullity of the instance urged from the commandement given to Moses concerning the Sabbath.*
5. *The Church had authority to sanctifie Sunday, as well as other holy dayes, for Gods service.*

I. **T**hey alleadge out of the New Testament, that our Lord Iesus Christ, after his Resurrection, was forty dayes with his Disciples, speaking unto them of the things pertaining to the kingdome of God, *Act. 1. verse 3.* that is, to the training and government of the Christian Church, which is often called the kingdome of God, as *Acts 19. verse 8. Acts 28. verse 23. Col. 4. verse. 11. &c.* To which government, say they, did pertain the determination of one day, wherein the Evangelicall service ought to be publikely celebrated to God. For as God, when he gave the ancient Covenant by *Moses*, and taught him how hee would have his Church to be trained, had a particular care to name unto him a certain day for his service, even so our Lord Iesus Christ, when he taught the New Covenant to his Apostles, and how under it he would have his Church to be governed by them, and by their successors,

successors, hath not omitted to appoint unto them a certaine day for his publike service.

I answer, that this argument is not founded, but upon uncertaine conjectures, and so concludeth nothing necessarily. *By the kingdome of God* is meant ordinarily in the New Testament, the word of the Gospell, the Christian Religion, the state and condition of the Church; and is so taken in the places before alleadged. Wherefore, when it is said in the first of the *Acts verse 3.* that *Iesus Christ spake to his Apostles of things belonging to the kingdome of God.* it is likely, that the meaning of these words is, that *Iesus Christ* spake unto them of things pertaining to the Gospell, to the Religion, and to the government of the Church, and thence may be inferred, that he declared and prescribed unto them all things that are of the substance of the Gospell, of the Religion, and of the essentiall matter of his service, such as is the preaching of the points of faith and of doctrine, and the administration of the Sacraments of the New Testament, things that God himselfe ordaineth necessarily, and will never leave to the liberty of men, to dispose of as they think fit, but will have all men in these points to depend on his declaration and ordinance. As also they are most expressly declared in the New Testament, as being established by our *Lord Iesus Christ.*

But as for the circumstance of a particular and ordinary time, for the practising of these exercises, no man can inferre of the foresaid Text, that *Iesus Christ* prescribed it to his Apostles, yea it is most likely, that he resigned that care to the wisdom of his faithfull servants, because there being no necessity nor essentiall importance of such a determination of one day, it is more agreeable to the state of liberty, which the Scripture assigneth to the Christian Church under the Gospell, that *Iesus Christ* would have it to depend on her liberty and wisdom, rather than prescribe it himselfe.

Under the old testament God ordained by *Moses* a set day for the Sabbath, because it was the time of bondage, as also he prescribed for a mark of that bondage an exact cessation from all servile works, yea of the least on that day, and besides, ordained unto them diverse other dayes and times for his service, as also a particular place for the publike exercise thereof, a Tabernacle, a City, a Temple, &c.

Now if under the New Testament he hath left altogether to the

first liberty and wisdom of the Church the determination of places, such as she shall thinke fit, as also of diverse other times and dayes, which she may ordaine, and hath ordained in effect, for the celebration of the remembrance of sundry benefits which God hath vouchsafed upon us through our *Lord Iesus Christ*, and for the solemnization of them by the godly exercises of Religion, I see no reason, why we may not say, that he hath likewise left unto her Christian wisdom the determination of the day of his service, which is more common and ordinary, specially seeing in the whole New Testament there is not at all any expresse mention of a particular day instituted and ordained by him for that end: which the Evangelists and Apostles had not, as it were with one accord, bene silent of, if it were true, that our *Lord Iesus Christ* had ordained such a day.



CHAPTER Fourth.

Answer to the third reason brought to prove the fore-said opinion.

1. *Third Reason, Iesus appeared to his Disciples the same day of his Resurrection at evening, and eight dayes after, which was the first day of the weeke, as also on that day the Apostles were filled with the Holy Ghost.*
2. *First Answer, Christ appeared to his Disciples in the beginning of the second day of the weeke.*
3. *This is proved by the distinction of the day, in a day Naturall, Artificiall, and Civill.*
4. *It is proved by the creation, that the Jewes began the naturall or civill day by the evening.*
5. *Refutation of those which say, that by the evening must be understood the time after noone, and by the morning the time afore noone.*
6. *The same is proved by an expresse commandement given to the Jewes*

Iewes, to begin the naturall day, and the celebration of the Sabbath of atonement at the entrance of the night.

7. *Refutation of the reply made against this argument.*
8. *It is proved also, by the commandement given them, to begin the eating of the Passeeover, and of unleavened bread at the end of the 14. day, of the first moneth.*
9. *Saint Matthew and Saint Marke speake figuratively, when they call the day wherein things necessary for the Passeeover were prepared, the first day of unleavened bread.*
10. *The same likewise is proved by the observation of the Sabbath in the dayes of Nehemiah.*
11. *And by the practice of Ioseph and Nicodemus when they buried the body of our Saviour.*
12. *First argument brought by some, out of the Old Testament, to prove, that the naturall day among the Iewes, and consequently the Sabbath day, began in the morning, & ended with the night.*
13. *Refutation of that argument.*
14. *Second argument taken out of the first Chapter of S. Iohns Gospell ver. 39. answered.*
15. *Third Argument out of the 28 Chap. of S. Matthew, ver. 1.*
16. *Answer to this Argument.*
17. *Fourth argument out of the 20. Chapter of the Acts ver. 7. and 11. answered.*
18. *It followeth of all the foresaid answers, and besides is more fully proved, that IESUS CHRIST appeared to his Disciples, after his Resurrection, on the second day of the weeke.*
19. *Second Answer, although Iesus after his Resurrection, had appeared twice to his Disciples on the first day of the weeke, that proveth not the sanctification of that day for Gods service.*
20. *This is proved by diverse arguments and reasons.*
21. *The descending of the Holy Ghost on the first day of the weeke, inforceth not the observation of that day.*

T Here is no greater force in the observation gathered out of the twentieth Chapter of Saint Iohn *verse 19. and 26.* where it is said, that *Iesus* the same day of his Resurrection at evening, being the first day of the weeke, appeared to his Disciples where they were assembled, and after eight dayes the doores

being shut, he came and stood in the midst of them, to wit, on the first day of the weeke; which day also they pretend to have beene the day of Pentecost, wherein he sent downe from heaven the Holy Ghost upon the Apostles: from which places they inferre, that by this practise hee hath sanctified that day, for the preaching of his Gospell, and the administration of his service.

To this I answer, *first*, that it may be debated, if it be said in the foresaid passage of Saint *John*, that our *Lord Iesus Christ* appeared to his Disciples on the first day of the week, and not rather, after the first day already ended, and the second begun. Although the first interpretation was true, and that it was the first day of the week wherein *Christ* shewed himselfe to his Disciples after his Resurrection, it carryeth not with it any consequence prejudiciall to my opinion, as shal be seene hereafter; Yet I wil confirme the second interpretation as only true, and take this occasion to speake of the distinction of dayes, fetching frō thence the grounds of my reasoning.

The day is ordinarily distinguished into a *Naturall day*, and an *Artificiall day*. *The naturall day* is composed of foure and twenty houres, which is the time of the daily circuit of the Sunne, arising, going downe, and returning to the place where he arose, in which day is comprehended all the time of light, and all the time of darkeneste. The day is so taken ordinarily both in Scripture and in all common languages, when mention is made simply of dayes: As for example, when we say a moneth hath thirty dayes, such a thing shall bee done or come to passe within so many dayes; *Abraham*, *Isaac*, *Iacob* died being full of dayes, we understand all the time of their continuance, as well of the night, as of the day.

The Artificiall day continueth as long as the Sunne is upon the horizon of every place, and by his light affordeth commodity to men to goe forth to their labour, and to worke in their arts, professions, and trades.

The naturall day, although amongst all people it be composed of foure and twenty houres, yet it varieth in the distinction of the beginning and end thereof. For some take the beginning thereof at midde day, and count the continuance thereof till the next midde day. Others from midde-night till the next midde night. Some from the rising of the Sunne till his next rising againe; and some from the sunne setting till the next setting. This diverse supputation

tion amongst diverse people, proceeding from a civill constitution, addeth to the distinction of the day in artificiall and naturall, a third member, to wit, *The civill day*, which is the same with the naturall day, in regard of the continuance of foure and twenty houres, but is diversely counted in diverse places in regard of the beginning and of the end thereof.

Now among the Iewes, this naturall or civill day began by the evening, and ended at the next evening. *Moses* distinguisheth it so, when he relateth the story of the Creation. For he endeth alwayes the workes of each day, in these words, *so was the evening, so was the morning, which was the first, the second, the third day, &c.* Where *by the evening*, he understandeth the whole night, which beginneth by the evening, and *by the morning* the whole day which beginneth by the morning, considering the evening and the morning, the night and the day, or the light, as integrant parts of the naturall day, and the evening or the night as the first part which goeth before the other part, which is the time of light. As indeed this distinction is grounded on that order and course of proceeding which God kept in the Creation, making the darknesse to goe before the light, as may be seene in the first Chapter of *Genesis* ver. 1, and 2.

Some doe reply, that *Moses*, when he saith, *so was the evening, so was the morning, &c.* by the evening understandeth the whole time after noone, and by the morning the whole time of light in the same day, from the dawning till midde day, or the afore-noone. This reply is not grounded on reason. For if that were true, *Moses* had not sixe times put constantly the evening before the morning, there being no convenient order that could move him therunto seeing in all respects whereby one thing is first, and goeth before another, the aforenoone goeth before the afternoone. He might in the 5. v. name conveniently the light before the darknes, the day before the night, because he had not regard there to any natural dependance and following of the one upon the other, but only to the order of dignity, whereby the day is first in regard to the night: But when he saith, without varying, in the sixe dayes of the week, *so was the evening so was the morning*, it is evident, that he hath regard to the order of the Creation, wherein darknes was first in time before the light, and the night went before the day, and that *so by the eve-*

ing he understandeth the night which is formost, and by the *morning* the day that followeth, which evening and morning make one naturall day.

6 Now as in the creation GOD observed this order, to make the night goe before the day, and to compare the naturall day of the darknesse and of the light; even so he prescribed the same observation to the *Jewes*, commanding them to begin their naturall day by the night, and to celebrate their Sabbaths or solemne daies of rest from the beginning of such a night, till the beginning of the next night. This is manifest by the 23. chapter of *Leviticus* vers. 32. where God commanded them, that *in the ninth day of the seventh moneth, at even, from even unto even*, they should celebrate as a solemne Sabbath, the Feast of atonement, which was to be on the tenth day of the moneth, vers. 27. And so the tenth day began by the night, and continued till the night following. And such was consequently the order of all the dayes of the weeke, from night to night.

7 There is no force, no weight at all in the answer broached against this, when it is said, that this feast of atonement consisted not in one day alone; but in a part of two daies, to wit, of the ninth, and of the tenth, because it is said in the 27. vers. *On the tenth day of the seventh moneth there shall be a day of atonement*, and in the 32. vers. *In the ninth day of the moneth at even, from even unto even shall ye celebrate your Sabbath*; whence they would faine inferre, that both the ninth and the tenth day entred into this Feast. For it is cleare, by the 28, 29, 30. verses, that the day of atonement consisted only in one day; seeing in these verses mention only is made of one day. *Ye shall do no worke in that same day, for it is a day of atonement; Whatsoever soule shall not be afflicted in that same day, whatsoever soule doth any worke in that same day*: which had not bene so often set downe, if two dayes had entred into the composition of this Feast. The same is apparent by the sixteenth chapter of the same book; vers. 29, 30, 31. where the foresaid feast of atonement being the only matter handled in them, no mention is made but of one day, to wit, of the tenth of the seventh moneth; and the ninth day is not so much as mentioned, whereas it had not bene omitted, if it had pertained to that Feast. Besides, it is without all likenesse, and as I beleieve, without example, that God would have

any.

any Feast to begin at the end of one day, and to continue and end in a part of another day, and so establish Holy-daies by halves. Now the 27. vers. teacheth us which was the day of this Feast, to wit, the tenth day of the seventh moneth; and the 32. vers. sheweth how long it ought to continue, to wit, the whole tenth day; beginning at the end of the ninth day, and continuing as long as the tenth day should last, from one even unto the next even. So the ninth day is not mentioned as a part of the Feast, but as the terme that it was to begin at; like as the even following is mentioned, as the other terme that it was to end at. *In the ninth day of the moneth at even*: that is, at the end of the ninth day ye shall begin the Feast, and it shall last *from even unto even*; that is, during the whole tenth day. Like as in the twelfth chapter of *Exodus*, 18. vers. God ordaineth, that *on the fourteenth day of the first moneth, at even, they should eat unleavened bread untill the one and twentieth day of the moneth at even*: Where the fourteenth day is not specified as one of the daies of unleavened bread: for so there should have beene eight, whereas it is expresly said, *vers. 15.* and every where, that they were but *seven*. But it is named in the end and extremity thereof, as the terme that the Feast of unleavened bread began at, and the one and twentieth day finishing at even, as the terme it ended at.

This observation of the daies of unleavened bread, which made up the Feast of the Paschever, is of great validity to confirme our intention. For as it is written, *Exod. 12. v. 6. 8. 14, 15. Levit. 23. v. 5, 6. Num. 28. v. 16, 17.* Neere to the end of the fourteenth day of the first moneth; that is, betweene the declining of the Sunne after midday, and the setting thereof; the Paschall Lambe was killed and roasted, and eaten at even with unleavened bread, at the entrance of the night. The use of unleavened bread in the eating of the Lambe, began precisely with the fifteenth day, which was the first solemne day of the Feast, and lasted seven whole dayes to wit, till the one and twentieth day at even, which was also another Feast day, holy and solemne, as the fifteenth was. For it was not lawfull during those seven dayes to have leavened bread, neither in the day nor in the night, which also was comprised in the appellation of dayes: Whence this infallible conclusion is gathered, that the naturall day among the *Jewes* began at even, and ended at the next even; seeing the first day of the Feast of unleavened bread,

which was the fifteenth day, began at evening, when the Paschall Lambe was eaten, and the last day thereof, which was the one and twentieth, ended at even, as it began at even.

9 For whereas in *S. Matthew Chap. 26. ver. 17.* and *S. Marke Chap. 14. v. 12.* and *S. Luke Chap. 22. v. 7.* the day wherein the Paschall Lamb was prepared and roasted, is called the first day of unleavened bread, that is said figuratively because of the immediate conjunction of the time wherein the Lamb was prepared, with the time wherein it was eaten with unleavened bread: For it was prepared at the end of one day, and eaten at the beginning of the next day. Or because the same day wherein the Lamb was prepared, the Iewes put away leaven and leavened bread out of their houses, and prepared unleavened bread for the day following: Or also, because amongst of the *Romans*, whom the Iewes did at that time depend the naturall day began by the light, and the night was the last part thereof, whereunto it may be, the *Evangelists* had regard.

But otherwise, to speak properly according to the ordinance of the Law, it is most certain, that the day wherein the Lamb was roasted and prepared, was not the first day of unleavened bread. For that was the 14. day betweene the two evens, this was the 15. day at the entrance thereof: On that day leavened bread might be eaten, on this day, and on the dayes following all leaven was most strictly forbidden. That was not a day of rest, but of travell, and of preparation, as it is often called in the Gospel, *Mat. 27. v. 62. Mar. 15. v. 42. Luk. 23. v. 54. Joh. 19. v. 14, 31.* because on it were all things prepared for the feast following, as to search and put away all leaven, and leavened bread out of their houses, to kill, to slay, to roast the Lamb, &c. Nay, we see that on that day, the Iewes caused the *Lord Iesus* to be crucified, and two thieves with him, and vexed themselves extremely all that day to come to their intent: This was a great and solemne Sabbath, wherein it was not lawfull to doe any manner of worke.

10 Let us adde to that hath beene said, the practise of the observation of the Sabbath, which we read in the thirteenth Chapter of *Nehemiah*. It is said there *ver. 15, 16, 17, 19, 20.* that because all manner of ware was brought into the City of Jerusalem, and sold on the Sabbath day, *Nehemiah* commanded, that as soone as the Sunne should withdraw it selfe from the gates of the City, before the Sabbath, the gates should be shut, and that they should not be opened till after

after the Sabbath, so that the Merchants and sellers of all kind of ware lodged without Ierusalem once or twice, from whence we gather manifestly, the Sabbath began at the going downe of the Sun, and that the night made the first part thereof. For if the Sabbath had not begun then, wherefore did *Nehemiah* command so carefully, to shut the gates, as soone as the sun should withdraw his beames from them, and it should begin to be darke? And if, not the night preceding the day, but the night following had made a part of the Sabbath, surely the Merchants had beene of necessity constrained to remaine two nights out of Ierusalem, whereas it is only said, that they past the night once or twice without the Towne, to wit, the night after *Nehemiah* had given order that the gates should be shut, as soone as the Sun should retire from them, and therefore that night with the day following composed the Sabbath, which ending on the next even at the setting of the sun, *Nehemiah* commanded that they should be opened again *v. 19.* a comendement being necessary for the opening of them then at that time, because the night returning, it was the time to keep them barred and locked, seeing they were already shut. If the Sabbath had ended with the end of the night, it had not beene needful, that *Nehemiah* should command to open the gates after the Sabbath. For it was usuall to open them after the night was ended, and a particular commandement for that was needlesse. But although I had omitted these reasons which I have alleaded, the words of the original shew plainly and of themselves, what we say. These they are *v. 19.* כִּאֲשֶׁר צִלַּ לְלוֹשְׁעָרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת (*Causser T'sallou Shahare Ierousbalaim liphne Hasshabbat*) that is, as the gates of Ierusalem were darkned before the face, or in the presence of the Sabbath, or before the Sabbath: For the ordinary signification of this word לִפְנֵי *Liphne*, is before the face, in the presence. And therefore seeing the gates were darkened before the face, or in presence of the Sabbath, it followeth that when the sun was setting, the Sabbath was comming, and began at that same instant to shew it selfe, if I may speake so.

Likewise, we read in *St. Iohn* (chap. 19. *v. 40, 41, 42.* that *Ioseph of Arimathea* and *Nicodemus*, having obtained leave of *Pilate* to take away the body of *Iesus* as soone as he was dead, tooke it, wrapt it in a winding sheete, with spices, as the manner of the Jewes was to bury, and laid it in a new Sepulchre, which was in a Garden, in the same place where he was crucified, and laid it there,

because

because of the Iewes preparation day, for the Sepulchre was nigh at hand, that is, the night being at hand, the beginning of the Sabbath being nigh, and comming apace with the night, and the day of preparation, which preceded the Sabbath, drawing nigh the evening and making hast to finish, they carryed not farre the body of *Iesus*, but laid it in a Sepulchre hard by, after they had wound it in linnen cloathes with aromaticall and fragrant drugs only, without any imbalming at that time, because they had no leasure to anoint and imbalme him, by reason of the neerenesse of the Sabbath, which was unto them *an high day of Sabbath*, as it is called in the one and thirtieth verse of the same Chapter, for as much as at that time the extraordinary Sabbath of the first day of the feast of unleavened bread occurred with the ordinary Sabbath of the weeke. For the same reason the Iewes *ver. 31.* that the bodies of those that were crucified should not remaine upon the Crosse on the Sabbath day, besought Pilate that they might be taken away betimes, that is before the end of the day, as the Text sheweth plainly.

Now if the Sabbath had not begun in the evening, but only in the morning, the Iewes should not have had a cause to urge the taking away of the bodies from the Crosse so quickly, nor *Ioseph* and *Nicodemus* to bury the body of *Iesus* so speedily, and to interre it in the same place where hee was crucified, which the Text sheweth they did on a sudden: For the Iewes should have had all the evening and all the night following to procure the taking away of the bodies, *Ioseph* and *Nicodemus* should have likewise had time enough to imbalme, transport, and interre at leasure the body of the LORD, where they should thinke fit. This is distinctly observed by Saint *Luke* Chapter 23. *verse 53, 54.* where he saith, that the day wherein *Ioseph* laid the body of *Iesus* in a Sepulchre *was the preparation*, and the Sabbath *ἔπέφασκε*, that is, *drew on*, *was a comming*, or *at hand*. Which terme *ἔπέφασκε* signifieth properly *to shine*, but is taken improperly by the Evangelist, and signifieth *to arrive*, *to draw neere*. Or he hath regard unto to the evening star, which was nigh rising: Or rather to the lampes which on the evening of that day, were lighted betimes, and a little before the Sabbath, as also great fires were kindled, that at the comming of the Sabbath they should not have any such thing to doe. *Iosephus* in the 16. booke of the antiquities of the Iewes, Chapter 10. relateth a decree

cree of *Augustus Casar*, that the Jewes should not be bound to appeare in judgement on the Sabbath day, nor on *the parasceue*, or day of preparation before the Sabbath, after nine houres, that is, about three after Noone, because soone after that houre at evening, their Sabbath day began. Of all this it is most cleere, that the Sabbath gan by the evening, and the night was the first part thereof.

12

Against that I have laid downe, some arguments are opposed, to prove, that even amongst the *Jewes* the naturall day, and consequently the Sabbath-day began by the break of day, and the night made the last part thereof.

First, they alleage out of *Exodus, chap. 10. v. 13. That the Lord brought an East winde upon the Land of Egypt all that day, and all that night, and when it was morning the East wind brought the Locusts*: and out of the booke of *Numbers, chap. 11. v. 32. that The people stood up all that day, and all that night, and all the next day, and they gathered the Quailes*. In which places they pretend, that the night, which is put betweene two dayes, is joyned with the first day as a part thereof, and separated from the second.

13

But these places and other such like that may bee found, are nothing to the purpose. For they speake of the artificiall day, distinguished from the night, which is expressly named, without any declaration, whether it pertained to the day preceding, or to the day following, to make with it the naturall day. The placing of the day before the night, is according to the order of the things related in these bookes, and as they came to passe. For the East wind began to blow in the day, and continued all night, to bring the Locusts: and the people begun by the day, and continued all night the gathering of Quailes. Moreover, when the day is considered distinctly and severally from the night, the day, as being of greatest dignity, is named first, without regard to the precedency of either in the order of nature, and in the naturall day.

14

It is written in the Gospell of Saint *John, 1 chap. 39, vers.* that two disciples of *John Baptists, went and saw where Iesus dwelt, and abode with him that day: for it was about the tenth houre: from whence they infer, that seeing these disciples entred into Christs lodging at the tenth houre, that is, two houres afore the going down of the Sunne, according to the counting of the Jewes, and it is said, that they abode there that day, we must understand, that they abode also*

also

also the night, to the intent they might be instructed by the Lord ; which was not possible to be done in two houres : wherefore the night was the last part of the naturall day.

But this ratiocination is of small weight. For what necessity can move us to say, that these two Disciples abode longer with Christ, than the two last houres of the day, preceding the setting of the Sun. The particule *for*, from whence it is inferred, *They abode with him that day* : For *it was about the tenth houre*, is not properly in the Originall, which is better translated by *and*, than by *for* : *And it was about the tenth houre* ; which may be fitly understood after this manner, that being come to Christs lodging at the tenth houre, they abode with him the remnant of that day, and about night went home, and tarried no longer with the Lord. It is true that in the space of two houres, nay, not if they had staid the whole night, they could not be sufficiently instructed by the Lord. But also it was not then only that they came to him, and abode with him : for they might have returned afterwards now and then ; as indeed *Andrew*, who was one of the two, and brother to *Simon Peter*, became one of his ordinary and domesticall Disciples.

15 They make use also of the twenty eighth chapter of *S. Mattheu*, vers. 1. Where it is said, that *in the evening*, or in the *latter end of the Sabbath*, as it began to dawne towards the first day of the weeke, came *Mary Magdalen*, and the other *Mary* to see the Sepulchre ; the words of the Originall are, ἐν τῇ δὲ σάββατον, τῇ ἑσπέρῳ εἰς μίαν σάββατον . from whence they would infer, that the Sabbath ended about the morning, when it beginneth to shine ; and then began therewith the first day of the weeke.

16 Whereunto I answer, that the *Evening*, or the latter end of the Sabbath, whereof mention is made in this place, must be understood of the evening properly so called, when the Sun setteth : which time is in this place specified, as the end of the Sabbath day, or of the whole weeke. For the word σάββατον, hath both significations. Besides that the word ἐν τῇ is fit to shew as much : For it cannot be conveniently taken for an end of time confined unto the morning ; the conference of the other Evangelists demonstrate it more forceably. For *S. Marke* in the 16. chapter, 1, 2. verses, saith, that *When the Sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet smelling spices, that they*
might

might come and anoint Iesus; and being come very early in the morning (to wit from home) they came to the Sepulchre when the Sun was risen: or if these words *very early in the morning*, betoken also the time of their coming to the Sepulchre; and signifie the same that is signified by the words following, *when the Sun was risen*: we must understand these last words, not as if the Sun was already ascended upon the horizon; but only that it was risen, in regard of the first appearing of his shining beames above the horizon, at the breake of day: so both shall be true, that *the Sun was risen*, and that they came to the Sepulchre *very early in the morning*. And this shall agree very well with the words of S. Iohn, chap. 20. vers. 1. *Upon the first day of the weeke, when it was yet dark*: and with these of S. Luke, chap. 24. vers. 1. *Very early in the morning the women came unto the Sepulchre*; where it is added, *that they brought with them the sweet odours which they had prepared*: from whence I infer, that the Sabbath ended in the evening, at the going downe of the Sun: *sith after the Sabbath was ended*, these women bought sweet smelling spices, and prepared them to anoint the body of Iesus, as S. Mark saith expressly. To whom is not repugnant S. Luke in the 23. chap. 56. vers. Where he saith, that the women after they had beheld the Sepulchre, and how the Lords body was laid, returned, *and prepared odours, and ointments, and rested the Sabbath day according to the Commandement*; which words seeme to import, that they prepared their spices before the Sabbath. For the order and coherence of these words doe not designe the like order and coherence of things, but they must be understood after this manner; being returned they prepared their odours, *And*, or rather *But, they rested the Sabbath day*; to wit, first, and before this preparation, as appeareth by the conference of the 54. vers. where it is said, that when the body of Christ was laid in the tombe, and the women beheld where it was laid, *the Sabbath* *ἐπιπέποιε*, *drew on*, that is, was at hand, and ready to begin, as hath bene said before. So that it was impossible to them to prepare any kind of thing for the inbalming of Christ before the Sabbath. Whence it followeth, that sith then it was evening, the end of the same Sabbath fell upon the dawning or evening of the night following; and so was both the end of the last day of the weeke preceding, and the beginning of the night following, whereby the first day began. And that

was the time betokened by the ὀψέ σαββάτων mentioned by Saint Matthew, and the night preceding the first day of the weeke, which he nameth after ward, did belong to the said first day, making with it the naturall and civill day of the Iewes, and did not belong to the Sabbath. For if it had pertained to the Sabbath, and the first day of the weeke following the Sabbath had begun in the morning, sith it is constant that before the Sabbath they prepared not their aromaticall drugs, when should they have found the opportunity and leisure to prepare them? They durst not doe it on the Sabbath day, for it was a day of rest, and of cessation from all work. As also S. Luke saith, *Chap. 23. vers. 56. That they rested the Sabbath day according to the Commandement.* After the Sabbath upon the first day of the weeke they could not doe it, granting that this day began in the morning; For *very early in the morning, as it was yet darke,* they went with their spices already bought and prepared: And therefore we must of necessity say, that they bought their spices in the evening, after the Sunne was set, and the Sabbath ended, that during the night, which was the beginning of the first day of the week, they prepared these drugs, and that in the morning of the same day they came to imbalme Iesus.

Which being so, we must interpret the words of S. Matthew after such a sort, that they may agree with the sayings of the other Evangelists. And it is in no wise necessary to joyne the evening or the latter end of the Sabbath, with the beginning of the light of the first day of the weeke, as if the one and the other had met together in one time, and at once, as is pretended. There is betweene these two the intervall of a night, which pertained to this first day of the weeke, and we may translate the words ὀψέ ὁ σαββάτων, which is the same with διαγενομένη σαββάτω, as S. Marke speaketh, that is, in the evening, at the extremity, or latter end of the Sabbath, this extremity being already come and past: or in the evening, that is, in the night (the first part thereof being taken for the totall) after the Sabbath, ἡ ἐπιφωσκίση, to wit, ὄρα, at that same houre or time which began to shine, yet with a little remnant of the nights darknesse: εἰς μίαν σαββάτων, to bee the first day of the weeke, that is, the first day of light, the first artificiall day, which is a part of the natu-
rall

rall day : Or wee may take these words, *εσπια*, for *εσπια*, in the time that was to shine in the first day of the weeke. For it was not *S. Matthews* intent to specifie unto us the immediate conjunction of the first day of the weeke with the Sabbath finishing, but only at what point of time the woman came to the Sepulchre, to wit, at the first glimpse of the light of the first day of the weeke : and hee made mention of the evening, or of the latter end of the Sabbath, in respect that the Sabbath had hindred them till then to apply themselves to this pious and charitable worke which they had intended.

Moreover, they produce a passage out of the twentieth chapter of the *Acts*, vers. 7. 11. where it is said, that the Disciples in *Troas* being come together upon the first day of the weeke, to breake bread, *Paul* preaching unto them, continued his speech untill midnight, and after he had broken bread, and eaten, continued to talke unto them even till the breake of day. In which words they pretend that the night is mentioned, as the last part of the first day of the weeke.

But first, nothing obligeth us to grant, that the night there mentioned, ought to be referred to the first day of the weeke. For we may affirme as well, that it pertained to the second day, and made the beginning thereof: The words of the Text are very well verified, if we say, that the first day of the weeke, and towards the end thereof, the Disciples were assembled, and their assembly having begun about the end of the first day, continued a good while with and after the beginning of the second day, *Paul*, because he was to depart on the morning after the first day, taking this occasion to extend his discourse within the night following, which was the beginning of another day.

There is no weight in the objection they make against this exposition, saying, that if it were true, *Paul* had remained longer then seven dayes at *Troas*, to wit, a part of an eight day, against that which is said in the sixth verse. For they presuppose without any ground, that *Paul* was not precisely but seven dayes at *Troas*, which the Text saith not, but only that he abode there seven dayes, which should be very well expressed so, although he had remained there a part of the eighth day, which might have bene past under silence, and not counted with the dayes going before, because it was not a full and whole day, but only a part of a day. And putting the case,

that

that it should come within the compasse of the seven dayes of the Apostles aboade at *Troas*; we may say, it was taken for the seventh and last day. For it is not told exactly on what day *Paul* came to *Troas*, nor that he abode there full seven dayes, but only in general, seven dayes. Now although he had beene there but a part of the first, and a part of the last of seven, it may be well said, that hee was there seven dayes.

Secondly, granting that the night mentioned in the foresaid place, was the last part of the first day of the week, nothing can be proved from thence, but this only, that after the resurrection of our *Lord Jesus Christ*, the faithfull among the Gentiles celebrating in their congregations the first day of the weeke, in remembrance of the said resurrection, began it in the morning about the time that *Christ* rose, as, perhaps the nations of whom they were, began the day by the morning; but it followeth not, that such was the beginning of the day among the *Iewes*.

18

These things being thus cleered, it shall follow, that when *Jesus Christ* did shew himselfe to his Disciples in the time mentioned, in the 20. of *S. John*, vers. 19. it was not in the first day of the week, but after it, in the second day. The conference of the twenty foure of *Saint Luke* sheweth, that at least it was midnight when *Jesus Christ* appeared first unto them. For it is said in that chapter, that the same day of his resurrection he drew neere to the two Disciples that were going to *Emmaus*, went with them, came thither with them towards evening, the day being far spent, and that they supped there; That after the *Lord* had left them, vanishing away out of their sight, they rose up the same houre, returned to *Ierusalem*, distant from *Emmaus* threescore stades, that is, a three houres journey; entred where the Apostles were, told them all the things that had happened unto them in the way, and in the Village; that after this *Jesus* stood in the midst of them: therefore it was far in the night: whence it followeth, that seeing among the *Iewes* the day ended at evening, and another day began; the first day of the week was then finished many houres before, and the second day was well forward. The words of the Text say nothing that is not consonant to this. These they are, *αυτοι εν οψιας τη ημερα εκεινη τη μια των σαββατων*, that is, the evening or the end of the first day of the weeke being come, in the same sense that *οψη* is taken in the foresaid place of *Matthew*, chap. 28.

Chap. 28. verse 1. the Disciples being assembled, and the doores shut for feare of the Iewes, came *Iesus*, and stood in the midst of them: which words have no other sence but this, that at the evening of the first day, which was also the end thereof, the Disciples being assembled, and having shut themselves up in a certaine place, *Iesus Christ* a while after appeared unto them. So of that hath beene said it is manifest, that the opinion of *Christ*s appearing to his Disciples on the first day of the weeke, is not grounded on a sure foundation.

But although it were generally agreed on, that *Iesus Christ* appeared the first time to his Disciples on the first day of the weeke, and the second time eight dayes after, I say, that his appearing to his Disciples at two diverse times since his Resurrection on the first day of the weeke, cannot in force, by any good consequence, that his intention was to authorize that day, and to sanctifie it to bee a day of rest. To prove this with some shew of reason, it were necessary, that *Iesus Christ*, during the whole time of his abode on earth after his Resurrection, should have shewed himselfe unto them regularly and constantly on each first day of the weeke, and not in any other day. For if he appeared not unto them every first day of the weeke, we may inferre quite contrary, that it was not his purpose to sanctifie that day unto them, more than another: And if he appeared unto them on other dayes, it may be said, with as good reason, that he consecrated them to be Sabbath, as that he sanctified the first day of the weeke to be a Sabbath.

Now we read nothing of his appearing to his Disciples on each first day of the weeke constantly and regularly after his Resurrection, till his Ascension. Nay it is written in the first Chapter of the *Acts* verse 3. that after his passion he shewed himselfe alive unto them, by many insafikible proofes, being seene of them forty dayes, and speaking of the things pertaining to the kingdome of God, whereby wee see cleerely, that he shewed himselfe on many other dayes then the first of the weeke. For Saint *Luke* had not said, that he was seene of them forty dayes by many infallible proofes, if hee had not beene seene of them but five or sixe dayes of these forty. And there is no appearance, that he was forty dayes on earth after his Resurrection, to shew himselfe only every first day of the week, and to withdraw himselfe, remaining solitary and apart, all the dayes betweene.

In the one and twentieth Chapter of Saint *John* ver. 4. wee see that he shewed himselfe to them on a day when they were gone a fishing, commanded them to continue their fishing, and did then a notable miracle, neither is it said, that it was the first day of the weeke: And if it was, they wrought on it, and kept it not holy.

Moreover, when it is said in the twentieth Chapter of Saint *John* verse 26. that *eight dayes after the first day of the weeke* wherein he first appeared unto them, he shewed himselfe again to his Disciples, a question may be made, if it was on another first day of the weeke. For this should be true, if in the number of eight be included the first day of the weeke, and the eight day following: But if they be not included, and if we take the words of the Apostle, that after eight dayes fulfilled and past, *Iesus* shewed himselfe unto them, as the words *μεθ' ἡμέρας οὐτάω*, beare that sence, then it was not on another first day of the weeke, but one the next day after that he stood in the midt of them. And so the argument built upon this sand shall fall to the ground.

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Neither doth the sending of the *Holy Ghost* upon the Disciples and Apostles assembled on Pentecost day evince a divine institution of the LORDS day, granting that it was also on the first day of the weeke. For by what consequence shall it follow, that by this miracle *IESUS CHRIST* intended to make that day an ordinary day of rest, and of Gods service? Seeing by the same reason it will follow, that all the dayes, wherein *Christ* did some solemne action, have beene established and ordained to be stinted and ordinary Sabbaths in every weeke: which is not so.



Chap.



CHAPTER Fifth.

Answer to the Fourth Reason.

1. *Fourth Reason: The first day of the weeke was kept by the Apostle, and the Disciples at Troas, Acts 20. ver. 7.*
2. *First Answer: The words may be taken of a certaine day, and not of the first day of the weeke, &c.*
3. *Second Answer, taking them for the first day of the weeke, it followeth not, that that day was an ordinary Sabbath, but only was kept by occasion of the Apostles departure on the next morrow.*
4. *Third Answer, it may be that day is named, because of the miracle done on it, and not to shew that it was a Sabbath day, seeing the Apostle did preach every day wheresoever he sojourned.*
5. *Nullity of the instance, they assembled to breake bread, that is to celebrate the Lords Supper. 1. Because that breaking of bread may be taken for a common refectiō.*
6. *2. Because the Christians did every day celebrate the Lords Supper, without respect to Sunday.*
7. *Fourth Answer, nothing can be gathered from the meeting of the Disciples at night, to prove the sanctification of the day that went before.*
8. *Fifth Answer, supposing the first day of the weeke was kept at Troas, it followeth not that it was kept in all other Churches.*
9. *Sixth Answer, putting the case, That it was kept every where, it followeth not that Christ or his Apostles had ordained it.*

They alleadge againe out of the twentieth Chapter of the Acts verse 7. that Paul being come to Troas, and the Disciples being assembled to breake bread, that is, to celebrate the Lords Supper, upon the first day of the weeke, St. Paul came to their assembly, and preached unto them, continuing his speech untill midnight, being ready to depart on the morrow, &c.

Where they note that this meeting of the faithfull of *Troas* on the first day of the weeke, is propounded there, as a thing ordinary and accustomed, and not as occasioned extraordinarily by the Apostles arrivall to the Towne. For it is said in the sixth verse, that he and his company abode there seven dayes; and in the seventh verse, that *upon the first day of the weeke*, which was the seventh day preceding his departure on the day following, the Disciples being come together *he preached unto them*. Which sheweth manifestly, that he stayed expressly till that first day of the weeke, as being the ordinary day of the meeting of the faithfull: Otherwise having been already amongst them five or sixe dayes before, he might have taken as well another day, as that day.

To this I answer, *first*, that there is no necessity to grant, that the assembly of the faithfull of *Troas* mentioned in the foresaid Chap. met on the first day of the weeke. For the termes of the original, which are ἐν τῇ μίᾳ τῶν σαββάτων, may be as well translated, *on a certaine day of the weeke*, or *on a Sabbath day*, *on a day which was a Sabbath*. Because σαββατα is taken in holy Scripture sometimes for the week, sometimes for the Sabbath day in the weeke, and εἷς, μία sometimes for *one*, sometimes for *the first*. Μία is taken so in a like construction, ἐν μίᾳ τῶν ἡμερῶν, *On a certaine day*, Lu. 5. v. 17. Luk. 8. ver. 22. Luk. 20. v. 1. And the Article τῇ is superfluous, as it is often elsewhere, Rom. 5. v. 15. and 1 Cor. 9. v. 19. and 2 Cor. 2. verse 6. and 2 Cor. 9. verse 21. This sence is approved, not only as admittable, but also as more probable than any other, by great Divines. And although we should explaine μία by *first*, wee may translate, *upon the first day of Sabbath*, to wit, which occurred in these seven dayes that *Paul* was in *Troas*, and which was the last of seven, so according to this sence an argument may be brought for the Jewish Sabbath day, rather than for the Sunday of Christians.

But *Secondly*, although we should grant, that the words should be translated *upon the first day of the weeke*, as the same phrase is taken, Luk. 24. verse 1. Iohn 20. verse 1. Which interpretation I yeeld unto willingly, it is to no purpose in this question, because upon the meeting of the faithfull of *Troas* the first day of the week, to heare the word of God, it followeth not that the observation of this day was ordinary and regular for the end which is supposed. It may

may be they did this indifferently on that day, as they did in all other dayes, as they had occasion. It may be also, that they came together on the night of that day, because Saint *Paul* was ready to depart on the next morrow, and they desired to see him, to heare him, to receive the Communion with him, and recommending him to God bid him the last farewell: As hee likewise was desirous to speake unto them, and to intertaine them immediately afore his departure, which in such an occasion was very convenient and requisite. Of such an action done for particular causes, can any reasonable man, with the least shew of reason, inferre a generall custome tyed ordinarily to that day amongst all Christians?

It may be likewise, that this their meeting on the first day of the weeke is marked, as an occasion only of the narration which is made incontinently after, of the disaster that befell the young man *Eutychus*, who being fallen into a deepe sleepe in the place of the assembly where *Paul* preached, sunke downe with sleepe from the third loft, and being taken up dead, was miraculously raiſed to life by the Holy Apostle: But is not specified, to denote an order accustomed by that Church to meet together every weeke on that day. And indeed, seeing *Paul* in the visitation of the Churches tooke not heed to the observation of particular dayes, but as long as he abode among them, was carefull to preach and instruct them every day, least he should loose the time and leasure that he had, and which ordinarily was not long in each place, as we may see, *Acts* 19. verse 9. and *Acts* 20. verse 16, 31. who shall beleeve, that having taried sixe dayes at *Troas*, he or the Disciples let slip sixe of them without any meeting to heare him? Now if they came together in the former dayes, as well as on the first day of the weeke, as it is more seeming to be true, the argument taken from their meeting on the first day of the weeke is utterly undone.

If it be said, that they met together on this day, as being a day more solemne then the rest, and because also they came to breake bread, that is to receive the *Lords* Supper, the argument is of no value: For the breaking of bread that mention is made of in that place, may be taken, not for the *Lords* Supper, but for a common refection, and one of the feasts of charity which in those dayes were frequent amongst the faithfull, as we see in Saint *Iude* verse 12. It may be so taken in the second Chap. of the said booke of the *Acts*,

as many interpreters in both these places understand it so. And it seemeth that the conference of the 42 verse with the 46 in the second Chapter, and of the seventh verse with the eleventh requireth it.

6 Moreover, seeing it is most certaine that the Apostolike and primitive Church did most frequently celebrate the holy Supper, yea in many places daily, as may be seene in the foresaid verses of the second Chapter of the *Acts*, if they be understood of the *Lords Supper*, and in the 118 Epistle of Saint *Augustine*, second Chapter, no man can inferre of the meeting of the faithfull of *Troas* on the first day of the weeke, to communicate to the *Lords Supper*, that day to have bene more solemne unto them then any other day of the weeke. And it may be, they delayed the communion till that day, rather than till another, because Saint *Paul* was to take his journey on the morrow after, judging they should doe well to end their conversation with him, which they had enjoyed during seven dayes, by the celebration of this Sacrament, which is a band of friendship and of brotherly conjunction, and so to testifie their mutuall love and Christian respects, and by that meanes take and give a full assurance, that their separation and absence in the body, which was to happen the next day, should never be able to disunite it.

7 Adde unto this, that no mention being made in the foresaid passage, but of a meeting in night time, which began at the even of this first day of the weeke, without telling us on what exercises the day was employed by the faithfull, I cannot see how an inference can be made upon a meeting by night, that the day preceding that night was then, and ought to be for ever sanctified for a Sabbath day.

8 Further, supposing it was an ordinary custome in *Troas* to keepe the first day of the weeke, it followeth not, that it was then observed every where abroad. We find in other places of the *Acts*, as, amongst others, in the 11 Ch. v. 26 and in the 14. Ch. v. 23, 27. mention made of many meetings of the faithfull, whereof the day is not particularized, and if we consider well the circumstances of these places, it is likely, that it was as well on others dayes of the weeke, as on the first, and that in those dayes Christians made no difference of dayes. Nay in the booke of the *Acts* we find often, that the faithfull held their assemblies on the Sabbath day of the Jewes,

Acts 13. verse 14, 44. Act. 16. verse 13. Act. 17. verse 2. &c.

But to grant willingly that the Churches after they were once established, were wont to keepe the first day of the weeke, that concludes not this day to have been appointed by Christ by or his Apostles, but onely that it was observed by use and custome, at the first through respect to the resurrection of the Lord: which custome grew up afterwards into a constitution of the Church, binding all Christians unchangeably to the observation of it.



CHAPTER Sixth.

Answer to the fifth Reason.

1. *Fifth reason from the fifteenth Chapter of the first Epistle to the Corinthians, where the observation of the first day of the weeke is commanded by the Apostle.*
2. *First answer. The Apostles words may be understood of a certaine day, or of each day of the weeke.*
3. *He doth not establish a generall and continuall order, but a particular collection for that time onely.*
4. *Second answer. The same words may be interpreted of every Sabbath day of the Iewes.*
5. *Third answer. Although they should be expounded of the first day of the weeke, they inforce not an Apostolicall injunction concerning that day.*
6. *Because his injunction is of the collection onely, and not of the day.*
7. *This is clearely proved by the words the of Text.*
8. *Fourth answer. Albeit the Apostles had enjoined the keeping of that day, it followeth not that they received it of the Lord, because it was onely a point of order left to their wisdom, and all order is in it selfe imitable.*
9. *An instance from the fourth Chapter to the Philippians and the ninth verse.*
10. *Refuted by three answers.*

They argue also from the sixteenth Chapter of the first Epistle to the *Corinthians vers. 1, 2.* where the Apostle saith, *Concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so doe ye: Vpon the first day of the weeke, let every one of you put aside by himselfe, as God hath prospered him, that there be no gatherings when I come.* Where they pretend to have found clearly an Apostolicall Ordinance, injoyning the observation of the first day of the weeke for the exercises of religion. For in these words mention is made of the keeping of it for the collections, which could not be levied so commodiously, as in the ordinary day of Ecclesiasticall assemblies. Now, as they say, the Apostle ordained nothing but what he had received of the Lord, *1 Cor. I I. vers. 23.* Therefore seeing hee ordained to observe the first day of the weeke, this day must needs be an Ordinance of Christ and of his Apostles.

2. Whereunto I answer, as before; *First*, that these words of the Original, *κατὰ μίαν σαββάτων*, signifie not necessarily *upon the first day of the weeke*, or on each first day, but may signifie indefinitely, on a day, on a certaine day, or in each day of the weeke, as they are interpreted by some Divines: And so the Apostles exhortation shall have this sense, that the Corinthians on a certaine day of the weeke at their choice, or on every day of the weeke, should keepe in store by themselves a part of the goods that God had liberally bestowed upon them, that the whole summe which should be gathered amongst them, might be laid out for the subvention of the faithfull of Ierusalem, which at that time was required of them; and be ready at his comming.

Heming. in
loc.

3. For this is worthy to be noted, that the Apostle doth not establish in these words a generall and continuall order of collections to be received, and practised in all the Christian Churches, for the entertainment of their poore, and publicly levied in their meetings and congregations, but onely a particular collection, which he enjoyned to the Church of the Corinthians, and to some other Churches of the Gentiles, for the poore strangers of Iudea, which collection he himselfe was to come and to receive; after he had sent before him some of the brethren to put it in order: Whereof hee advised the Corinthians aforehand, that they might prepare it before his comming, and that

that nothing more were to be done at his comming. This is manifest by the second, third, and fourth verses of this Chapter: by the eighth and ninth Chapters of the second Epistle, and by the fifteenth Chapter of the Epistle to the Romanes, vers. 25. He required also, that it should be prepared, not by a publike distribution in the Ecclesiasticall assemblies, but by a particular separation, that every one should make a portion of his goods at home, and by himselfe: For such is the meaning of the words in the original, *ἕκαστος ὑμῶν παρ' ἑαυτοῦ τὰς χεῖρας, ἡνωθεὶς ἔστω, Let every one of you lay aside by himselfe, putting in store, as God hath prospered him:* which words doe signifie a particular and domestick reservation, and not a publike distribution, which consequently was to be done indifferently in any day whatsoever, according as every one should have the commoditie, till the Apostles comming, and was to cease, after he (at his comming) had received the whole summe that these contributions should amount unto. And so of this passage cannot be gathered the observation of any day, and farre lesse of the first day of the weeke, for Ecclesiasticall meetings, whereof, according to this Exposition, which hath a great likenesse of truth, no mention is made in it.

But secondly, although the Apostle had intended to stint the Corinthians to a particular day, wherein they were to put a part, every one with himselfe, a portion of their goods, to goe and distribute it that same day in their Ecclesiasticall assemblies; for all that, it appeareth not that he meant by that day the first day of the weeke; For these words *ἢ μίαν σαββάτων*, may be translated in this other sense, *On a Sabbath day, or on every Sabbath day*, as excellent interpreters alleage, and approve this exposition; and hath nothing for the divine institution of our Sunday.

Calvin in
loc. Idem In-
fir. lib. 2. ca.
8. sect. 133.
Aretius in
loc.

Thirdly, put the case that the Apostle speakeh of the first day of the weeke, as of a day appointed for Ecclesiasticall meetings, and in them for Gods service, and for publike collections, no other thing can be proved from thence, saving that it was a custome received in the Church of Corinth, in the Churches of Galatia, and probably in others, to meet together on the first day of the weeke; but in no wise that the Apostle had given them an injunction concerning that day. It is true, that in the foresaid words mention is made of an injunction given by the Apostle, but of the collections only,

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only, not of the time wherein they were to be made, which time the Apostle supposeth onely, as received and observed among them on the first day of the weeke, but commandeth it not.

6 For the words are, *Concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so doe yee, 1 Cor. 16. vers. 1.* where we see the injunction hath reference to the collections, as to the end thereof, and by no meanes to the day that they were to be levied in. He saith againe in the next verse, *Upon the first day of the weeke let every man lay aside by himselfe, and put in store, &c.* where also the injunction is of the collection, and the day is not named by way of commandement, but onely as supposed to be ordinary for the ecclesiasticall meetings, and consequently for the collections.

7 I say therefore, that it appeareth not, that the Apostles have instituted the first day of the weeke. But although they had ordained it, it should not follow, that they had received of the Lord an expresse commandement so to doe. It is true, that in matters concerning the doctrine of the Gospel, and things essentiall to Gods service, they have taught nothing, but what they received of the Lord, as the Apostle protested, *1 Cor. 11. vers. 23.* and as Christ had given them the commandement, *Matth. 28. vers. 20.* But as for things which are wholly of order, they had power to dispose and ordaine of them with Christian wisdome, as they should thinke fit.

8 Of that hath beene said we may see the vanity of the argumentation framed by some Divines, upon the words of the Apostle to the Philippians, *chap 4. vers. 9. The things which ye have both learned and received, and heard, and seene in me, do them.* They saw in him the observation of the first day of the weeke, which we call Sunday: therefore he willeth them to keepe also that day.

9 Whereunto I answer, *first*, that by a like ratiocination they may conclude, that the Apostle would have the faithfull to observe and celebrate all the dayes of the week, but namely the Sabbath of the Iewes: for he was heard and seene often preaching all the dayes of the weeke, but principally every Sabbath day: for his *manner* was to doe so, *Acts 17. vers. 2.*

Secondly, that the foresaid argumentation may have some value, it must presuppose, that it was an order established by the Apostle, and

and observed regularly by him, to celebrate the first day of the week, For to beleeve, that whatsoever he was seene to do sometimes accidentally and by occasion, the faithfull ought necessarily to doe it alwayes, were a too great impertinency. For he was seene shave his head, according to the ceremony of the Mosaicall Nazareat. *Num. 6. vers. 18. Acts 18. vers. 18. Acts 21. vers. 24. 26.* and circumcise *Timothy Acts 16. v. 3.* But such a presupposition hath no foundation, as hath beene shewed.

Thirdly, the Apostle himselfe betokeneth by the connexion of the 9. vers. with the 8. going before, what things he would have the *Philippians* to do by imitation of his example, and according to his instructions, to wit, *whatsoever things are true, honest, just, pure, loveable, of good report, if there be any vertue, or any praise;* that is, these things properly which are a part of godlinesse towards God, and of love towards the neighbour. But to observe for Gods service the first day of the weeke, rather than an other day, is not of that nature, as being a thing meerely indifferent, and established by custome onely. It is also a conjecture without apparance, that the Apostle among the things which he designeth in the ninth verse, meant to comprise the observation of Sunday.



CHAPTER Seventh.

Answer to the sixth Reason.

1. *Sixth Reason.* Mention is made in the Revelation, Chap. 1. vers. 10. of the Lords day.
2. *Answer.* It may be so called in two other respects, rather than that which is pretended.
2. *Instance.* It is called the Lords day, because he ordained it, as for that cause the Sabbath is called the Lords rest, the Eucharist the Lords Supper.
4. *Nullitie of this instance.*

5. *Many*

5. *Many excellent Divines of the Protestant Churches speake of the first day of the weeke, as of a custome of the Church, not as a commandement of Christ.*

IT is said in the first Chapter of the *Revelation* and the tenth verse, *That Iohn was in the Spirit on the Lords day*: whence also they would faine inferre, that the first day of the weeke, which hath obtained the name of *The Lords day*, was instituted by the Lord Iesus, or by his Apostles to be a day dedicated to the exercises of godlinesse.

2 But from hence we cannot conclude a divine or Apostolicall institution of that day, for *S. Iohn* might make mention of that day, in respect of the Lords rising on such a day, and not to signifie that it ought to be appointed, or was already set a part more solemnely than any other day, for Gods service, and for the commemoration of Christs benefits, and especially of his Resurrection.

Yea although he had qualified it with this title, in respect of the consecration thereof, which was ordinary at that time, and in consideration whereof it had commonly the name of *The Lords day* amongst Christians in their times, as it hath had many hundred yeeres sithence in the Christian Church, which honoureth the first day of the weeke with the name of the Lords day, it followeth not, that this consecration did proceed from the institution of Christ, or of his Apostles; Seeing it might be founded in the onely practice and custome brought in among the faithfull. * The ancient Fathers speaking of the observation of Sunday, give no other reason thereof, saving the Lords Resurrection on that day, and not any commandement of the Lord, which they had not forgotten, if there had beene any.

* *Inft. Martyr. Apol. 2.*
Ignat. ad Magnes.
Aug. epist. 119.
Idem de Civit. Dei l. 22. c. 30.
Idem de verb. Apost. ser. 15, &c.

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Certaine Divines, without any shew of good reason, will hold us in hand, that the first day of the weeke is called *The Lords day*, even as the seventh day is called *The Lords rest*, and the holy Supper, *The Supper, or the Table of the Lord*, to wit, not onely in consideration of their end, which is, to be a memoriall, that of Gods rest after the Creation, this of Christs death, but also of their institution, which is from the Lord himselfe.

It is true indeed, that the one and the other are so called in these two respects. But this is also most true, that wee have in holy Scripture

Scripture

Scripture an expresse declaration, that God of old gave to the Jewes the seventh day, because on it he rested, and would have it to be a *signe that he was the Lord that sanctified them*. It is true also, that Iesus Christ instituted the holy Supper in the roome of the ancient Passover, to be a memoriall of his death, not a simple memoriall, but a Sacrament exhibitiv and confirmative of the benefits flowing from his death, which it could not be, but by an expresse institution from himselfe, necessary in all Sacraments, because otherwise they cannot be Sacraments.

It is not so of this day which is called *The Lords day*. For we finde not any institution or subrogation thereof in roome of the ancient Sabbath day, neither by the Lord himselfe, nor by his Apostles: And it may be the faithfull called it the Lords day, in regard of that solemne action of our Lord Iesus Christ, when on it he rose from the dead, an action whereof they thought fit to make in it an ordinary and weekly commemoration. The place where the holy assemblies meet together, is called in Greeke *Κυριακή*, in Dutch, (and Scots) *Kirk*, by abbreviation (in English, *Church*) as if we should say, *The Lords place*, albeit there be no such place of the Lords institution, but onely of the Churches, who gives that name to the Temple, because they are consecrated to the Lords service. And wherefore, I pray, might not likewise the first day of the weeke be called *κυριακή ημερα*, the day of the Lord, seeing the Church hath appointed it to the honour and service of the Lord, which she might doe, without any necessity of a divine institution by Iesus Christ our Lord, or by his Apostles?

This was the meaning of many of our most excellent Divines, which speake of the observation of the first day of the weeke, as of an observation proceeding, not from some apostolicall commandement, which is not to be found in the Gospel, but from a custome introduced and received in the Christian Churches: custome which in it selfe is free, and without obligation of conscience: They acknowledge also, that the argument drawne from the appellation of the Lords day, is weak. Their testimonies I might recite in this place and oppose them to the testimonies taken from others that are of a contrary opinion. But my intention is to dispute by reasons, and not by authorities of men, which in this point are different.

5.

Calvin. Infr.
1. 2. c. 8. sect.34.
Bullinger. in
Apoc. ca. 1.
vers. 10.Vrsm. in Ex-
pos. decalo.Aret. loc.
commun. de
Sabbatho.Zanch. de o-
perib. Re-
deempt. l. 1. in

4. precept.

Parasus in
Gen. c. 2.Simler. in
Exod. c. 20.



CHAPTER Eighth.

Answer to the seventh Reason.

1. *Seventh Reason.* The first day of the weeke is to be sanctified, in remembrance that Christ on it ended the worke of our Redemption.
2. *First answer.* This assertion is false.
3. *Second answer.* Christ fulfilled our redemption by his death meritoriously.
4. *Third answer.* He hath fulfilled it by actuall execution after his ascension.
5. *Fourth answer,* Declaring the use of Christs Resurrection.
6. A notable difference betweene the day of Christs Resurrection and the day of Gods rest.
7. The day of Christs Resurrection hath no advantage above the day of his Passion, &c.
8. The true cause of the first observation thereof.
9. All that is said of the first day of the weeke being granted, it followeth not, that it hath any naturall obligation to be kept.

OF that hath beene said in the former Chapters, it is apparent, that the passages, whereby our Opponents pretend to prove, that the Lord, either immediately by himselfe, or by his Apostles, hath instituted the first day of the week for his solemne service, doe not prove any such thing: But they take another argument from that which is constant by the story of the Gospel; which is, that the first day of the weeke Iesus Christ rose againe from the dead: as if this day, for this only cause; that Christs Resurrection happened on it, had beene sanctified unto us, and obligeth us to a religious and solemne observation thereof. For, say they, Christ rising from death to life on the first day of the weeke, came victorious out of the great combate which he had sustained, and rested from the dolorous and painfull travels which he had suffered in his death, and so ended the worke of the redemption of the Church,

Church, and re-established it into a new estate. So the day that he rose in, was a new day, which he brought, as it were, from the Sepulchre for her sake. And therefore if the day wherein God rested from the Creation of the world was to be sanctified under the Old Testament, in remembrance and to the honour of that worke, so long as there was not another more excellent then it; by the same reason, yea farre more, the day wherein Christ rising hath accomplished the wonderfull worke of redemption, which is a second Creation of a new world, farre more excellent than the first, was to be sanctified under the New Testament, in remembrance, and to the honour of this great worke, and the other day to give place unto it.

I have already said diverse things pertaining to the solution of this argument. But I adde over and besides, and for better illustration, that it is grounded upon an attribution given to the Resurrection of *Christ*, of things, which being exactly considered, shall be found, that they belong not unto it, neither particularly, nor properly, as to have fulfilled the worke of our redemption, and second Creation, and to have re-established the world, or the Church in the world, into a new estate.

Which things, if we speake of fulfilling them by merit, or of purchasing the right to performe them really, have bene fulfilled by the death and passion of *Christ*, which is the price of our redemption, whereby both the state of grace here below, and of glory in heaven is purchased unto us.

But if we speake of fulfilling them by actuall execution, they have bene performed by the vertue of Christs Divinity, after his Ascension into heaven, from whence he sent the *Holy Ghost* upon his Apostles, to beget and assemble his Church here beneath in all the parts of the world, by their ministry.

The Resurrection hath no other correspondency to the meritorious fulfilling of those things, but of a token and marke, evident, certaine and necessary, that Christ by his death hath merited them unto us, having payed a most sufficient price for our redemption, which had not appeared to be, yea, on the contrary, had seemed not to be, and indeed had not bene at all, if Christ had remained in the grave of death, and had not risen againe: Even as the comming of a debtor out of prison, is a demonstration that he hath payed, although it bee not the payment it selfe. But if he did remaine al-

wayes

wayes in prison, that were an evident signe that he hath not satisfi-
ed. We must take in this sence the Apostles words saying; *Rom.*
4. *verse 25.* that *Christ died for our sinnes, and rose againe for our*
justification, that is, to demonstare that justification is purchased
unto us by his death, and withall to confer and apply it unto us effi-
caciouly. To which efficacious collation and application of all that
was purchased by the death of Christ, and to the actuall accomplish-
ment of the second Creation, and of the re-establishment of the
Church into a new estate, his Resurrection hath no corresponden-
cy, but as a necessary antecedent thereunto. For it was necessa-
ry hee should rise, as also ascend into heaven, that from thence he
might operate that great and notable alteration.

6 Wherein is seene a manifest difference betweene the day of
Christs Resurrection, and the seventh day that God rested in from
the worke of Creation. For this day followed the Creation fini-
shed and intirely effected, and it was a rest from it already done and
accomplished: But that day cannot be called the day of rest from
the second Creation, saving only as it was merited by the death of
Christ: For it goeth and that many dayes before the actuall execu-
tion thereof, sith Christ began not properly to frame and establish the
Church of the New Testament till many dayes after he rose againe.
Wherefore there is by no meanes the like reason to keepe the day
of *Christs* Resurrection, as there was to keepe the Sabbath Day.

7 Yea the day of the Resurrection in it selfe hath no advantage
beyond the dayes of Christs Passion, or Ascension, or of Pentecost,
wherein came to passe the solemne sending of the *Holy Ghost*, wher-
by it was more worthy to be observed then they. For it was inferi-
our to the day of Christs passion and death, in regard of the merit
to purchase, and to the day of Pentecost, in regard of the efficacy
to communicate the spirituall and heavenly gifts. The Ascension
day is conforme and equall unto it in the same correspondency, both
to the acquisition, and to the execution of the establishment of the
Church.

8 The preferring of it by the faithfull to all other dayes, to bee
kept ordinarily as a solemne day, came not from any worthier pre-
rogative that it hath in it selfe, but because on it began to shine up-
on the faithfull a new light of joy and comfort. The death and bur-
iall of Christ had filled their hearts with sorrow, and abated their
hope,

hope, because it seemed to them, that his death, and the Sepulchre had taken him away, and ravished him out of the world for evermore. No wonder, for they knew not in the beginning the nature nor the consequences of that great humiliation, as is apparent by the discourse of the two Disciples going to Emmaus, *Luke 24. verse 21.*

After then that he rose againe, *shewing himselfe to be the Sonne of God with power, Romans 1. v. 4.* and that their hopes were revived by his Resurrection, they thought fit to observe solemnly and weekly the day thereof, which began their joy, shewing unto them the first beames of the rising of the Sunne of righteoufnesse, rather than others which afterward increased it much by a greater manifestation of his glorious brightnesse, though they were not lesse unworthy to be kept and as frequently: And further they did it to change the ancient day of the Law, into a new day of the Gospell. In which change, that there was a convenient reason it cannot be denied: The thing I deny is, that there was any necessary reason thereof.

Yea although all that in the objection is attributed to the day of the Resurrection did belong unto it properly and particularly, it should not follow that in vertue thereof, and by a naturall consequence, the said day ought to be observed, rather than any other. For if the day that God rested in from the worke of the Creation, had no naturall obligation in it, tying men to the observation thereof, but it was Gods Commandement onely that bound them to that duty, no more can the day wherein Christ rested, though in another respect which is not so proper, from the worke of redemption, oblige us of it selfe to observe it. To tye our consciences to such an observation, it must needs have a divine institution, whereby God hath commanded us to observe it, which, I say, is not to be found.

CHAPTER Ninth.

Answer to the eighth Reason.

1. *Eight Reason, from the excellency of things done on the first day of the weeke.*
2. *First Answer. Besides that this assertion is uncertaine, it proveth nothing.*
3. *Second Answer, it is grounded upon a superstitious opinion of the perfection and mysticall signification of the number of seven.*
4. *Seeing there is no certainty in the observation of numbers, and the Scripture maketh mention of other numbers observed in many things.*
5. *Whence no solid argument can be gathered, and are disclaimed by many which dispute for the authority and preeminence of the first day of the weeke.*
6. *In what sence the number of seven is called mysterious, and that there is no mysterie in it under the New Testament.*

SOME fetch an argument from diverse solemn things recited in holy Scripture, which they marke to have beene done on the first day of the weeke, as that on it the light was created, the pillar of a cloud covered at first the people of Israel, Manna rained from heaven upon them, Aaron and his children began to exercise the Priest-hood, God at first blessed his people solemnly, gave the Law on the Mount Sinai, CHRIST was borne, baptized, turned water into Wine, fed five thousand men with five loaves and two fishes, shall come from heaven to judge the quicke and the dead.

But, it is most uncertaine, that all these things were done on the first day of the weeke. For the Scripture saith no such thing: Besides this, although all these things had beene done on the first day,

day of the weeke, it shall never follow by any necessary argument, that for such a cause the first day of the weeke ought to be solemnized under the New Testament. Diverse other things very solemn may be found, which God and *Iesus Christ* effected in other dayes of the weeke, whereof we might conclude with as great probability, that under the New Testament the day wherein they were performed ought to be solemnized.

This argument is like to another that is produced, to prove the necessity of the observation of one day of seven, when it is said, that this number of seven is perfect and mysterious, and hath bene observed in the Scripture in diverse things, which some have searched with great curioly, but with no profit.

For there is no certainty to bee found in this observation of numbers. Some for some reason find a great perfection in one number, and others for other reason give the preference of perfection to another number. The Mathematicians doe hold the number of six for the most perfect, and the first of perfect numbers. And if the Scripture pointeth out unto us the number of seven observed in many things, she doth the like in other numbers. The author of Ecclesiasticus Chapter 33. *verse* 15. and Chapter 42. *verse* 24. saith, That God in all his workes hath observed the number of two and made them all double, coupling two and two, one against another. Wee marke that God in the beginning made the two principall parts of the world, heaven and earth, two great lights the Sunne and the Moone, of all living creatures the Male and Female, in wedlocke two in one flesh. There were two Tables of the Law, two Cherubims upon the Ark, two precious stones wherein were graved the names of the twelve Children of Israel, and put upon the shoulders of the Ephod. Every day two Lambes were offered in Sacrifice to God, there be two Testaments, two great Commandements, two ordinary Sacraments of the Iewish, and as many of the Christian Church. Hee that would search particularly all things subsisting in this number of two, or of three, or of foure, might devise thereupon a thousand mysteries.

In summe, such arguments have no solidity. Many also which dispute for the necessity of the Sabbath in one of seven dayes, and for the divine authority of the first day of the weeke, disclaime them, acknowledging freely, that *Christ* had no respect to these faire acti-

ons which are pretended to have beene done on the first day of the weeke under the Old Testament, and was not moved by them to institute that day for Gods service under the New Testament: That also these mysteries of the number of seven have no certainty, and were not the cause of the institution of one of the seven dayes of the weeke, to be a day of rest, and that God had no regard unto them in that institution.

6 For rather, if the number of seven be in the Scripture a mysticall number, which I would not deny absolutely, seeing that among all other numbers it is used in it to denote perfection and perpetuity, it must be Gods observation thereof from the beginning, when he rested on the seventh day, that made it mysterious, and the cause why God useth it, rather than any other day, in holy Scripture, to denote perfection, for as much as he ordained and established the seventh day wherein he rested, for figure and type of the heavenly, perfect, and eternall rest which he hath prepared for all those that are his: But this consideration is of no force to make the number of seven or the seventh day to be mysterious under the New Testament, and to be kept as a day of rest. For the types and mysticall figures of the heavenly rest, which God had established under the ancient Testament, bind not Christians under the New Testament, seeing all *old things are past away, and behold all things are become new,* 2 Cor. 5. ver. 17.



CHAP-



CHAPTER Tenth.

Answer to the allegations of some pretended instances, conjectures, and inconveniences.

1. *First instance. The observation of the first day of the weeke hath as solid foundations in the Scripture, as hath the Baptisme of little Children.*
2. *First Answer. Baptisme is commanded in the New Testament to all those that are in the Covenant, wherein little Children are comprised.*
3. *But there is no commandement in the New Testament to observe one of the seven dayes of the weeke.*
4. *Second Answer. although our Saviour hath substituted Baptisme to the Circumcision, he hath not put any set day in the roome of the Jewish Sabbath.*
5. *Third Answer, the observation of the first day of the weeke from the beginning, inforceth not a divine institution thereof, no more than the observation of Easter, and of other holy dayes, which are of as old date.*
6. *Second instance, of diverse judgements upon those that have neglected or contemned the observation of the first day of the weeke, answered.*
7. *Third instance, Man is naturally averse from the sanctification of the first day of the weeke.*
8. *Answer, shewing that he is sluggish and backward in Gods service, not in keeping of dayes.*
9. *Fourth instance, of diverse inconveniences that shall follow, if the observation of the first day of the weeke be not a divine institution.*
10. *Answer to the first inconvenience, that the Church should bee Lady and Mistresse of the Sabbath, if it depend on her institution, shewing how the Church may and may not sanctifie a day for Gods service.*

11. *First Answer to the second inconvenience, that she may appoint as many or as few dayes for Gods service as pleaseh her, shewing that both extremities must be avoyded.*
12. *Second Answer, The Church hath not failed in either of them.*
13. *Third Answer, The Church in her reformation hath taken order with the multiplication of holy dayes, and brought them within a little compasse.*
14. *Answer to the third inconvenience, that the Church might change the Lords day into another, shewing that she might have done so in the beginning.*
15. *The fourth inconvenience, that the appointing of a day for Gods publike service enjoyned in the fourth Commandement, should depend on the Church, is no inconvenience.*
16. *Saving in case no day were appointed, which is not to bee feared.*
17. *Answer to the fifth inconvenience, that many men will neglect the keeping of the first day of the weeke, if they be perswaded that it is not a divine institution, shewing, that profane men will, religious men will not.*
18. *This Answer is confirmed by daily experience.*

ALL the foresaid arguments, taken in some sort from the Scriptures, being most weak, as is cleere by what hath been said, it is to no purpose that some of those with whom we are indifferent, dare say, that the keeping of Sunday hath as good a foundation, and prop in the Scripture, as hath the baptizing of little Children.

For although we find no expresse commandement in the New Testament to baptisme little Children, no more than to keepe Sunday or the first day of the weeke for a seventh day of rest, yet we find baptisme expressely ordained by *Iesus Christ*, to be a seale of the covenant of grace, and of Gods promises contained therein, which because they appertaine to little children, as *S. Peter* saith, *Act. 2. verse 39.* and that in a manner so expresse, that *St. Paul* affirmeth the Children of faithfull Parents to be holy, *1 Cor. 7. ver. 14.* we conclude very pertinently, that the seale of these promises, which is Baptisme, pertaineth to them.

But we find not any ordinance in the Gospell to observe the seventh day, neither in generall, nor in particular, neither I say, one of the seven dayes of the weeke in generall, nor in particular the first day, or any other comprised in the order of seven. The Commandement to observe the seventh day under the Old Testament was ceremoniall as was Gods ordinance concerning circumcision, and had in the Law of the decalogue the same respect that circumcision hath in the covenant of grace. And as our *Lord Jesus Christ* leaving the covenant of grace, firme and steady, hath abolished the signe of circumcision; even so leaving the Law stable in the principall substance thereof, which is the whole morality thereof, he hath abolished the ceremony of the seventh day established in it of old.

Yet although he thought fit to put in the place of circumcision, which was minitred to little children, and which he hath abolished, the holy Sacrament of Baptisme, which consequently ought to be minitred to infants, he hath not judged convenient to doe the like, by establishing another stinted day in the roome of the seventh Jewish day, which he hath abrogated. For if he had esteemed it convenient, hee had left us an institution thereof as expresse as of Baptisme, which he hath not done, but was pleased to leave to the wisdome and liberty of the Church the appointing of a time for his service.

As indeed the Church from her first beginnings, and as it were from her cradle, hath observed Sunday. But of this practise and custome so long continued, some doe inferre too rashly, that the keeping of Sunday is an institution of *Jesus Christ* or of his Apostles. For by the same reason may be inferred, that the keeping of Easter, and of some other holy dayes under the Gospell, is a divine institution, because it hath beene practised in the Church from her first age, not long after the times of the Apostles. To which conclusion these disputers wil not consent unto, because our *Lord Jesus Christ* hath made us free from the necessity of keeping feasts, by any divine obligation as is evident by the texts of Saint *Paul* alleadged and explaine in the first part of this treatise. The truth is, that custom hath introduced, and ever sithence hath intertaind that day, and some other holy dayes in the Church, without any commandement of *Jesus Christ*, or of his holy Apostles, which also *Socrates* hath recorded in the fifth book of his ecclesiasticall History Ch. 21.

6 They produce also examples of divers judgements of God upon sundry persons, who neglected or contemned the Lords day, whence they would prove, that God thereby hath ratified the observation thereof, as ordained by him. Whereunto I answer, that undoubtedly God may have punished many for the profanation of the Lords day, not because he hath ordained and commanded it, but because (according to the order of the Church) this day hath beene appointed for the exercises of Religion, which hee hath commanded. All persons which set at nought the preaching of the Word, the administration of the Sacraments, publike and common Prayers in the assemblies of the faithfull, and the order of the Church, whereby these holy actions are ordinarily practised on the first day of the weeke, deserve (in the righteous judgement of God) to be punished with exemplary and publike plagues: and when the wrath of God is revealed from heaven against their ungodlinesse, the cause of their punishment (to speake properly) is the carelesse disregard of the holy Congregations, of the religious and fruitfull exercises practised in them, and of the order of the Church, and not any necessity proceeding from a commandement given of God, to observe the first day of the weeke, rather than another day.

7 They urge also the backwardnesse which is naturally in men to the sanctification of the Lords day, which is our Sabbath day. All wicked men are altogether averse unto it, and the faithfull and truly regenerate too remisse and restie. Of this they inferre, that the commandement concerning the Sabbath is morall, and the Lords day is a divine institution, considering the great contradiction and opposition of the flesh against it.

8 But it is easie to answer this argument. For this rebellion and stubbornnesse of the flesh, is not simply against Sunday, no more than against another day, but against the keeping and applying of Sunday to serve God, to heare his Word, to powre out prayers before him, to meditate on godlinesse and other exercises of religion, whereunto the naturall man hath no inclination, no more in other dayes, than on the day that is stinted for them. For otherwise, to observe a day for passing the time in sporting, in gaming, or in worldly solemnities, the flesh is too too forward to that. Whence it followeth, that verily Gods service, true religion, and godlinesse in it selfe is a morall thing established of God, seeing the flesh

is so averſe unto it. But it is not neceſſary, that the keeping of a certaine day of Sabbath, as of Sunday, ſhould be of the ſame nature, becauſe the fleſh hath no averſion to that, ſaving in as much as the obſervation of ſuch a day is ordained for Gods ſervice.

But ſay they, if one of ſeven dayes (and namely Sunday) be not under the new Teſtament neceſſary to be kept by divine inttitution, but onely by the order of the Church, it ſhall follow, that the Church hath authority of her ſelfe to ſanctifie a day for Gods ſervice, and conſequently, that ſhe is Lady and Miſtreſſe of the Sabbath, which prerogative pertaineth not to her, but to God alone.

That if ſhe hath that authority, ſhe may ordaine as many, and as few dayes as pleaſeth her, make all the dayes, or the moit part of the dayes of the weeke Sabbath dayes, or onely one of ten, or of fifteene, or of a whole yeere, if ſhe will.

That particularly, ſhe may change Sunday into another day, which ſhould be abſurd, ſeeing there ſhall never be any action ſo important to oblige us to the keeping of another day, as was the Reſurrection of our Lord Ieſus Chriſt, which fell upon the firſt day of the weeke, and to move us to conſecrate that day to be a Sabbath day.

That Eaſter, Whiſunday, and other Holy dayes inſtituted by the Church, ſhall be equall in authority to Sunday.

That there ſhall be nothing in the fourth Commandement injoynd to particular men, ſaving, perhaps to keepe the time which ſhall be appointed in the Church, whereupon they ſhall brabble and ſtrive about the number of dayes; namely, about the particular day which is to bee obſerved, ſome jarring for one day, ſome for another, and ſo contending one againſt another, without hope of agreement, and coming to a certaine reſolution. Yea, they ſhall take licence themſelves, to obſerve any day whatſoever they ſhall thinke good, and diſpence with keeping of Sunday, when they ſhall thinke that they are not tied unto it by Gods Commandement.

I anſwer, that none of theſe inconveniences is to bee feared. As for the firſt, That the Church ſhould have authority to ſanctifie a day for Gods ſervice, if ſo be God hath not appointed one, I ſee no inconvenience in it. It is true, that it is Gods prerogative excluſively to all men and Angels, to ſanctifie a thing, if ſanctification

tion be taken for a reall and inherent sanctification, by impression of holinesse in the thing, or if a thing is to be sanctified, to bee an essentiall part, and properly so called, of Gods service. For God will be served according to his Ordinances, and not according to the ordinances of men. But this is not the sanctification that wee treat of here, for a day is not susceptible of such an impression of holinesse. And to speake properly, it maketh no part of Gods service under the new Testament, but is onely an accidentall circumstance thereof, whereof God hath left the determination to the liberty of the Church. For in that he hath not in himselfe given an expresse, and particular Ordinance concerning it; hee hath testified that hee did leave that power to his Church, teaching her onely in generall to doe it conveniently.

And indeed, doth not she sanctifie places, when she appointeth, and setteth them apart, that in them God may be served? Doth she not sanctifie times, other than Sunday, ordaining fasting dayes, when necessity doth require it; and feast dayes, which she causeth to be solemnized in remembrance of the Birth, Passion, Ascension of Iesus Christ, and of the sending of the holy Ghost, &c. All Christians hold this sanctification to bee indifferent, and no man brings her authority in question in that respect, neither doth any blame the holy use of those dayes, providing shee carry her selfe wisely, and keepe a due proportion and fit moderation in her stinting of them. Why then might she not in the same manner, after Iesus Christ had abolished the Iewish Sabbath, sanctifie the first day of the weeke, to be an ordinary day of Gods service, in remembrance, that on it Christ rose from the dead? Wherein she takes not upon her a masterie that belongs not unto her. It is true, that she is not Mistresse of the Sabbath, to change a day that God hath ordained, and to dispence at her pleasure with the keeping thereof. But since there is no day ordained of God to the Christian Church for his service, and that which he had ordained of old being expired, she hath as great authority to appoint a day for Gods service, as to ordaine other circumstances and helpes thereof.

To the second inconvenience, I say, that the two extremitiés of excesse and defect are to be avoided in this point: For there must be, neither so many Holy dayes ordained, that the faithfull bee inthrall'd and surcharged with them, as with an onerous yoke, which they

they are not able to beare, *Act. 15. vers. 10.* nor so few, that they become unto them an occasion to give themselves over unto profanenesse and irreligion. It is certaine, that a day ordinary and frequent is necessary for many good and excellent uses, as for the maintenance of the true religion & godlines, of union and Christian society among the faithfull, for the celebration of the Name of God, and conservation of the remembrance of his benefits towards us, by hearing the same Word, receiving the same Sacraments, and above all, by Common-Prayers, and other points of Divine Service, which being practised in the same time and place with an holy affection, by many faithfull encouraging and exhorting one another, both by word and by example, are of great efficacie and availe much with God. If there were not such a day, these exercises not being practised ordinarily, these duties would also easily decay by little and little, and men would become slacke and faint-hearted in the performance of them: As on the contrary, if this day returned too often, and the one upon the heele of the other, that might bee troublesome to the faithfull, and would not onely incommode them in their temporall affaires, which God is well pleased they apply themselves unto, but also would make the exercises of religion to bee grievous and loathsome unto them, by reason of their infirmities in this life.

Therefore the Church ought not to sinne in this point, neither by excesse, nor by defect, and farre lesse through defect than through excesse, but having the establishing of Gods publike service committed to her wisdom, ought to retrain from establishing, either an excessive number of dayes, lest shee should render the yoke too heavie; or too few, as one in a fortnight, in a moneth, in a yeere, or in many yeeres, lest she should seeme to be slightly affected to devotion, and carelesse of Gods service. For dayes so rare, and so distant, should not be sufficient for the entertainment of the ends above specified, which be so necessary for her edification.

Also God hath so governed her by his providence, that although Iesus Christ hath given her no ordinance for a particular day, yet we see that from her beginnings she hath alwayes kept at least one in the weeke, to wit, Sunday, not through an opinion that in a seventh day there was some greater moment and efficacie for the entertainment of godlinesse, & for the obtaining of Gods blessing,

ſing, then in another number, but judging it a fit and convenient thing to keepe the diſtinction of weekes, which was already accuſtomed and uſuall in the Church, and to conſecrate to God as many dayes, at leaſt, as did the Church of the Jewes; that is one of ſeven in ordinary, and ſome others extraordinarily, returning and following the one the other aſarre off, as from yeere to yeere in remembrance of ſome things conſiderable, either in the perſon of Jeſus Chriſt, or of ſome of his moſt excellent ſervants.

13

This hath by time growne to a great abuſe, through the multiplication of too many and divers feaſts, ſerving almoſt for no uſe, but for idleneſſe and riot: This we ſee in the Romane Church, which hath ordained an exceſſive number of Holy dayes, not onely to the honour of God, but alſo of Angels, of he and ſhe Saints of Paradife; yea, of ſundry which having never bene men on earth, cannot be Saints in heaven: to which dayes they oblige mens conſciences, as to dayes more holy, and more capable to ſanctifie the actions of religion done in them, than all other dayes; nay, as more holy than thoſe things which God hath commanded, founding that attempt (but moſt fondly) upon the fourth Commandement. Therefore the Church, in her reformation, hath moſt juſtly redreſſed this abuſe, and hath reduced the obſervation of the time of Gods ſervice, either to Sunday onely in the weeke, or beſides to a few moe, more rare in their revolution, and conſecrated to the honour of God alone, to be obſerved onely for orders ſake, and for eccleſiaſtical government, that in them her children may apply themſelves more particularly, then they doe on other dayes, to Gods ſervice, but without tying the conſciences of the faithfull farther than to the order of the Church; not urging the Holy dayes obligatorie immediately on Gods part.

14

To the third inconvenience, that ſhe may change Sunday into another day, if the ſtinting of a day depend on her. I anſwer, that happily ſhe might in the beginning have made choice of another number than of ſeven, and in the number of ſeven of another than the firſt, which is Sunday. For although it be true, that ſince the reſurrection of Chriſt, no action hath, or ſhall be done ſo important as this, which came to paſſe on the firſt day of the weeke, it followeth not, that the remembrance of that action was of neceſſity to be celebrated once in the weeke, and that a day ſhould be appointed

appointed for that end, more than for the remembrance of others of the Lords wonderfull actions, or that the Church was tied by necessity to appoint the first day of the weeke for that purpose, rather then another day, upon the sole consideration, that it happened on that day, which in it selfe is not more obligatory now, than it was then; because the celebration of Christs actions, in any day whatsoever, is (in it selfe) a thing indifferent, and the Lord doth not require, that we tie our selves to the dayes wherein they were performed. And so this consideration was no hinderance, why in the beginning the Church might not have made choice of another day then Sunday.

But seeing Sunday is established by a long custome, for the regular and ordinary day of Gods service, seeing the faithfull Christians kept it in the beginning, through respect to the resurrection of Christ, and so it is become usuall every where by degrees, seeing also time hath confirmed this custome, and it hath bene ratified by Imperiall constitutions, and divers ecclesiasticall ordinances, I esteeme it should be an imprudent and impudent course to attempt the changing thereof into another day.

The fourth inconvenience, that particular men shall have nothing injoynd of God unto them in the fourth Commandement, nor in any other part of Scripture, concerning the time of Gods publike service, saving that they observe the time prescribed in the Church, according to the will of those that are in authority, is not an inconvenience, but is in effect the whole substance of the Commandement, in regard of particular men, to whom God having injoynd in the three former Commandements, to serve him particularly every day, and upon all occasions, in the fourth he injoyneeth them to doe it publikely together, and to observe the time appointed for that purpose by ecclesiasticall discipline.

The inconvenience to be feared should be, in case no order at all were established in the Church for the time of Gods publike service, and every particular man were left to his owne choice, which should cause a disordered diversity. But this were to forge feares, where there is no cause. For order hath bene taken with that in the Christian Church from her beginning, and it hath bene fortified by use and custome, so that particular men, if they happen to come to places where there is no Church, no discipline ordered, will

will not omit, being religiously disposed and fearing God, to observe the day which the Christian Church hath chused and practised since so many ages. And as God, when he commandeth a frequent resorting to the holy assemblies, giveth no injunction to particular men, but in dependancy upon the order which shall be established in the Church for such meetings, even so he tieth them to the same dependancy, when he ordaineth that a certaine time be appointed for the said publike meetings.

17

For the fifth and last inconvenience, some feare least particular men should presume to observe any other day at their leasure, and neglect the keeping of Sunday, if they be taught that they are not bound unto it by Gods command. Whereunto I answer, that if these particulars be profane men, which make light of the exercises of godlinesse, and of the order of the Church, in all likelihood they will doe worse, and keepe no day at all. But for such unruly wights wee need to disquiet our selves too much. For it is not in our power to prevent and hinder all the abutes and profanations which they would commit, although they were perswaded that Sunday is a divine institution. *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:* Nay although they might be recalled, it is not reasonable, that to rescue them we should speake or write any thing against truth.

Ro. 22. v. 11.

If they be men which take to heart religion and godlinesse, and carry a due respect to the order of the Church, no such unrulinesse is to be feared of them: For because the preaching of the word, the administration of the Sacraments, publike and common prayers are meanes ordained of God for the maintenance of godlinesse and of true Religion, and Sunday is established by the order of the Church for the practise of these exercises, they will make great account of that day, and observe it, not for its owne sake, knowing that it is not in it selfe more esteemeable, nor more belonging to Gods service then another day, not also through opinion that God hath particularly sanctified it by his ordinance, and that their conscience is in that respect more tyed unto it then to another day; but because they have a speciall regard to the order of the Church, which being very good and profitable, they know they are bound to submit themselves unto it, seeing God hath commanded it, although in generall termes, yet most expressely in his holy word. They will also feare

to contemne that day, and in so doing to sinne, not in consideration of any dignity of that the day hath of it selfe, or that God hath given it, whereby it should oblige more than another day, and make the contempt thereof more blame worthy; but in consideration of Gods service whereunto it is applyed by the ordinance and custome of the Church. So then a particular Church will conforme her selfe to the order of all other Churches, and the particular members of each Church will submit themselves to the order received in it, and so all shall religiously celebrate Sunday, because by the order of the Church, it hath bene observed so long and in all places where the Gospell was preached, for the publike exercise of Gods service.

To shew that the foresaid inconvenience is not so much to be feared, it is a thing common and well knowne, that our Churches ordaine upon diverse occasions extraordinary dayes of fasting, and of particular prayers, and command the whole people to come together for that end in these dayes, which are otherwise common and worke dayes.

There are also in many Churches yeerely feasts injoynd by the order and discipline of the Church, as of the Nativity, Passion and Ascension of *Christ*, &c. wherein the people is gathered together to heare the word of God, and all the parts of divine service. Do they not know that God hath not bound them by speciall commandement to the observation of such dayes, and that their conscience is not tyed unto them in that name? And yet we see not any of them under that pretence neglect the keeping of those dayes, or presume to ordaine others at their pleasure. Some profane men may attempt such a thing, but honest men which love the Word of God, and the exercises of godlinesse, will submit themselves to the order of the Church, and observe such dayes, not as I have said, for any particular commandement that God hath given concerning them, seeing in this respect they know they are free, yet through respect and affection towards the order of the Church, and true devotion towards the holy exercises whereunto the hath thought fit to apply such dayes.

It is even so of Sunday, betweene which and these other dayes there is not in effect any difference in regard of a necessity to keepe them, saying that Sunday is more ordinary and frequent then these others.

others are, which being joyned to the antiquity and generality of the observation thereof ever since the beginning of the Christian Church, hath worthily purchased unto it the precedence of credit and respect, to all other dayes which may be extraordinarily now appointed by the Church for the exercises of Religion.

This is all that I have to say concerning the institution and setting a part of Sunday for Gods service, which hath beene the matter of the third part of this treatise.



The end of the third Part.



THE





THE
FOURTH PART:
Concerning the observation of the Sabbath day under the Ancient Testament, and of Sunday under the New Testament.

♦♦

CHAPTER First.

What was the observation of the Sabbath day under the Ancient Testament.

1. The two chiefe points of this fourth and last part.
2. All servile workes of profit, or of recreation were forbidden on the Sabbath day.
3. Yea the least unnecessary workes, as to goe out of doores, to gather Manna.
4. To prepare it on that day.
5. Commandement was given to the people to prepare it the day before.
6. Refutation of the contrary opinion.
7. How it came to passe that the Manna, being kept according to the Commandement, did not stinke.

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8. Other

8. *Other examples of small things which it was not lawfull to doe on the Sabbath day.*
9. *Workes lawfull on that day were the workes of the ceremoniall Law.*
10. *Workes of love, of mercy and of compassion.*
11. *Workes of urgent necessity.*
12. *Whence it is evident, that the observation of the Iewish Sabbath was very precise and exact.*

1



Having declared sufficiently the nature of the Sabbath day, which was the maine point in this question; I will dispatch briefly the last point concerning the observation thereof, by a holy rest and cessation of all servile workes commanded of God, and will shew, how farre the Iewes were bound unto it under the ancient Testament, and how farre, or whether Christians are obliged unto it under the New Testament: For this also is called in question.

2

This is of it selfe cleere inough by that hath beene already said in the three first parts. Neverthelesse to give a more full declaration and satisfaction, I say, that we know sufficiently what was the observation of the Sabbath day under the Old Testament, seeing God had both in generall and particular ordered it by his lawes. In generall he commanded a most exact rest and cessation, and declared it by a redoubling of the words which he makes use of in this point, saying sometimes that *the seventh day is a Sabbath, or Rest of Rest, Exod. 16. verse 23. Exod 31. verse 15. Exod. 35. ver. 2. Leviticus 23. verse 3.* that is, a day wherein he would have them to rest most precisely from all workes, as it is said in the same places, which workes he otherwhere intituleth *servile workes, Leviticus 23. verse 7, 8, 21, 25. Numbers 28. verse 25:* that is, appertaining to their temporall and ordinary callings, which they were wont to doe on the sixe former dayes of the weeke, either for profit, or for recreation, and other uses simply civill, domesticke, earthly; which he *particularizeth* in diverse places, as for example, to husband the ground, to reape, to cut grapes, to tread wine presses, *Exod. 34. verse 21. Nehem. 13. verse 13.* to buy and to sell, *Nehem. 10. verse 31. hold markets and faires for buying and selling.*

selling of wares, meat, drinke, to Cart, to carry burthens, *Nebe. 13. verse 15, 16, 17, 18. Jerem. 17. verse 21, 22, 23, 24.* to goe out of their houles for any end whatsoever besides their resorting to the holy convocations, as to goe a voyage, and to doe such like actions, *Exod. 16. verse 29.*

This ordinance to doe no manner of work on the Sabbath day, was so precise, that God forbad them to doe the least workes, even those which might be done without travell or distraction. For example, they were interdicted not only to make long and painefull voyages and courses, but also to goe out of doores to walke, although softly, without urgent necessity, as to goe out for to gather Manna when they were in the Wildernesse, *Exodus 16. ver. 27.* which they might have done without paines, because it was to be found at their doores, and they were not to goe farre, nor to take more paines than to stoope a little, nor bestow above a very short time, and that betimes in the morning, because when the Sun waxed hot it melted, neither could that have hindred them from sanctifying the Sabbath with all the exercises of Gods service.

Nevertheless, God forbad them that light and small worke, and least they should take that little and small diversion, purposely he rained not downe Manna upon them on that day, but the day before gave them bread for two dayes, and when some of the people went out to see, if there was any on the Sabbath day, they were eagerly blamed, as breakers of the Sabbath *verse 27, 28.* And thereupon God commanded them to abide every man in his place, and that no man should goe out of his place on that day to gather Manna *verse 29.* Likewise concerning that measure which they had gathered the day before, for the Sabbath day, he injoynd them also, to bake and prepare it on the sixth day, and to beware to delay and put off the preparing thereof to the seventh day, lest they should profane the Sabbath. This is expressely set downe in these words, *Exod. 16. verse 23. To morrow is the rest of the holy Sabbath unto the Lord: Bake that which you will bake to day, and seeth that yee will seeth, and that which remaineth over, lay up for you to be kept untill the morning.* The sense of which words is evident, that as God on the day before the Sabbath rained Manna for two dayes, so they should prepare it on the same day for two dayes, baking that which they would bake, seething that they would seeth, and frying

that they would prepare so, and after they had eaten of it sufficiently for that day, they should lay up the rest so prepared, to be kept until the next day.

5 For if, as some doe esteeme, God would have suffered them to prepare on the Sabbath day that which remained over, and the sense of the foresaid words were onely, that on Friday they should prepare and make ready such a portion as they should thinke sufficient for the meat of that day, and keepe the overplus to be prepared the next day, God had not given them on Friday bread for two dayes, and had not forborne to raine down Manna upon them on the Sabbath day. For it had been farre lesse paines unto them to gather on the seventh day the measure that was needfull unto them, then to make it ready afterwards. Neither is it likely, that after he had forbidden them, and had taken from them the meanes to gather any on the Sabbath day, hee gave them liberty to bake, seeth, drie and prepare it on that day. Therefore when he sent them twice as much Manna the day before the Sabbath, he did it manifestly, that they might both gather and prepare double portion the same day, and refraine from preparing any on the Sabbath day.

6 And wherefore had *Moses* advised them so carefully on Friday, rather than on the other dayes to bake that which they had to bake, but to tell them that the same day they ought to bake the double measure which they should gather? For otherwise this advertisement had beene to no purpose, because they were wont every day to bake the portion which they had gathered for the day, knowing that without a warner. But they could not well know, without information, that they were bound to prepare on the same day the two portions which they had gathered for two dayes. And to shew yet more cleerely, that what they layd up for the next day they kept it baken, *Moses* said not unto them, bake to day that which yee have laid up, but only, *Eat that to day, For to day is the Sabbath unto the Lord, verse 25.* which reason was as valuable to hinder them from preparing, as from gathering it, the one being no more necessary then the other. For as God gave them the meanes to gather double measure on the sixth day, so had they on the sixth day the means and leasure to bake and prepare that double measure, and were not constrained by any necessity to reserve a part, or to prepare and bake it on the Sabbath day.

It is objected against this, that if they had layd by the Manna prepared and baken till the next day after, it had not beene a wonder, that *it did not stinke, neither was there any worme therein,* where nevertheless is related as a marvell, *verse 24.* seeing baking and seething hinder all stinke and breeding of wormes. But this objection hath no weight, and is not to be regarded. For although the Manna so prepared might naturally remaine sound and wholesome untill the next day, yet by Gods Almighty power and righteous judgement, it had stunke and bred wormes, if it had beene kept otherwise then hee had expressely commanded: For undoubtedly, the Manna unbaken and unprepared might have beene kept on any other day of the weeke, till the next day, without corruption or any noysome smell. The only cause why it stunke, and bred wormes, was Gods prohibition *to leave of it till the morning, ver. 19, 20.* which prohibition, proceeding from so powerfull, and righteous a Lawgiver, was of such force, that it had stunke, and bred wormes being kept till the next morning of any day whatsoever, although the Israelites had done their utmost indeavour, by baking, seething, frying, and by all other possible meanes to keepe it from putrefaction. And therefore it is well noted to the purpose, that being laid up baken and prepared on Friday for Saturday, it stunke not, because that being done according to Gods commandement, he restrained his judgement, which he had displayed in another day, if they had kept it till the next morning.

Moreover, God gave another prohibition to his people, saying, *Ye shall kindle no fire thorowout your habitations on the Sabbath day, Exod. 35. vers. 3.* although it was an action of little importance, loone done, and bringing no disturbance to Gods service. A man went out, and gathered stickees on the Sabbath day, for his present necessitie, as it is to be presumed. For this hee was, by Gods expresse command, stoned to death, as a manifest transgression of the Commandement concerning the Sabbath, *Numb. 15. vers. 32, 33, 34, 35.* To say, that he was stoned, not so much for gathering stickees on the Sabbath, as for doing it through a too bold contempt of that day, is a supposition uncertaine, and it is farre more likely that he did it through negligence and unadvisednesse, than through contempt and presumptuous audacitie: and that this unwarinesse, whereof he made an open declaration, or some other

apparent excuse, wherewith he shielded himselfe, and which was thought to be true, or also the manifest slightnesse of the action was unto them a cause of doubting, if they should put him to death, according to the Ordinance of the Law, *Exod. 31. vers. 14, 15.* And so much the rather, that God shewed indulgence to those which through error sinned against his Commandements, as may be seene in the same fiftenth Chapter of *Numbers*, versē 22, 23, 24. And therefore it was thought necessary in this occasion to consult the mouth of the Lord, who ordained, that this man should be stoned to death by the whole multitude: This he commanded to conciliate so much more credit and reverence to his Law touching the Sabbath, to give to understand, that it had particular reasons wherfore it ought to be exactly observed, and that the lightest faults against the rest of the seventh day were not pardonable, and to make (by this example of severity) the Israelites so much the more fearefull to violate the Sabbath, and carefull to abstaine in it from all servile workes, even from the least. And indeed, God in the denunciation of the punishments against the transgressours of this Law, had not said, that he onely who should profane and vilipend the Sabbath, but more generally, that *he who should doe any worke therein should be put to death*, and so cut off from among his people, as may be seene in the foresaid 35. Chapter of *Exodus*, versē 2. Also some of the contrary opinion to this which I defend, acknowledge that it is so, and thereupon vouch, that in this rigour of the Law, condemning a man to die for gathering stickes on the Sabbath day, there was some ceremonie added to the moralitie of the Commandement concerning this day, and injoynd to the Iewes in that time of infancie, and that it obligeth us no more than other ceremonies annexed at that time to moralities: Whereof speech shall be againe made hereafter.

Mary Magdalene, and *Mary* mother of *Iames*, durst not worke on that day, to imbalm Christ's body, but delayes to doe it, and to buy the spices necessary thereto, till it was past, though they might have done it in a short space, *resting on that day, according to the Commandement, Mark. 16. vers. 1. Luk. 23. vers. 56.* and thinking themselves bound to the precise obseruation of the said Commandement, because they knew not that it was abolished by our Lord Iesus Christ.

So it is evident, that the observation of the Sabbath was to the Jewes most precise and exact. Neither was it lawfull unto them to doe any outward and corporall workes, saving those that were necessary for the outward and ceremoniall service which **G O D** required on that day, as to the Levites and Priests, to kill and dresse the bealts for the Sacrifices, and to burne the fat upon the Altar, *Numb. 28. vers. 9. Matth. 12. vers. 5.* to particular men to circumcise their children, *Iohn 7. vers. 22, 23.* to walke a certaine space from home to the place of Gods service, where there was *an holy convocation* ordained of God on the Sabbath day, *Levit. 23. vers. 3.* which may be gathered out of the second booke of the Kings, *Chap. 4. vers. 23.* Where the husband of the Shunamite asked her, wherefore she would goe to the Prophets, *seeing it was neither new Moone, nor Sabbath:* which sheweth, that it was lawfull to goe on the Sabbath day to the places where Gods Prophets abode to teach the people, Or the Priests to minister to the Lord in things belonging to his service. And this distance of way was by tradition limited and stinted to two thousand common steps, as may be gathered out of the twelfth verse of the first chapter of the *Acts*, where the distance betweene the mount of Olives and the towne of Ierusalem (which was of so many steps) is called *A Sabbath dayes journey:* which tradition and ordinance concerning a Sabbath dayes journey, which is not formally prescribed in the Law, some are of opinion that it had its originall from the injunction given to the Israelites in the second Chapter of *Numbers* and the second verse, to pitch under their standards *about the Tabernacle of assignation over against it, or a little farre off from it.* And in the third Chapter of *Ioshua*, vers 3, and 4. which doe explicate this distance, to goe after the Arke of the Covenant, keeping betweene them and it *the space of two thousand cubites by measure*, which journey by consequent they were of necessity to make every Sabbath day during their abode in the wilderness, to come to the Tabernacle of assignation where the Arke was, and to assist there to the holy convocation; which by Gods command was solemnized on that day, *Levit. 23. vers. 3.* which afterward the Doctors of the Jewes tooke and established for a rule of the journey, which a man might make on the Sabbath day for Gods service, and for holy and religious ends. There be some who

say, that they extended this licence of two thousand cubits, to walke for recreation and pastime. But this hath no ground in the Law, as I conceive.

Moreover, they were also permitted on the Sabbath day to doe workes of charity, mercifulnesse, and compassion; necessary to themselves, or to their neighbours, yea and to their beasts also. As to flie, and to fight, to save their lives, and to defend themselves in time of warre. As *Eliab* threatned by *Iezabel* fled for his life, and went *forty dayes and forty nights* unto *Horeb*, wherein there were many Sabbaths, *1 Kings 19. v. 3, 8.* As the Jewes decreed to defend themselves on the Sabbath day, if their enemies came to make battell with them on that day, *1 Maccab. 2. v. 41.* having learned wisdom by the example of their brethren, who being assaulted on the Sabbath, chused most unadvisedly to dye rather than to make resistance for their lives, *v. 36, 37, 38.* As, according to the opinion of some, it was on the Sabbath day that the Israelites fought against *Ierico*, *Ios. 6. verse 15, 16, 20, 21.* and against the Syrians, *1 King. 20. verse 29.* but this is not evident enough. As also to care, dresse, cure, heale sicke folkes, which Christ taught the Jewes to be lawfull, and did often himselfe, as we see in diverse places of the Gospell: As to lay hold on a poore beast, and lift it out of the pit, that it was fallen into on the Sabbath day, *Mat. 12. ver. 11, 12.* lead it to watering, give it foode, and doe unto it all other necessary things, *Luk. 13. ver. 15.*

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An important and urgent necessity, which could not be fore-seene, prevented, hindred, and admitted no delay, made lawfull unto them on the Sabbath day, actions which otherwise had bene unlawful; As although they were forbidden to prepare meat to eat it on the Sabbath day, yet if a man could not get meat to prepare, or was deprived of all possible meanes to prepare the meat he had, nor find meat made ready on the Sabbath day, and that he were in danger to starve, I esteeme that rather than he should suffer incommodity in his health; or danger in his life, God was well pleased that hee should prepare some on the Sabbath for his sustentation. For upon this ground *Iesus Christ* maintained against the Pharisees the action of his Disciples, who being an hungred in following him *pluck- ed eares of corne, and did eat, rubbing them in their hands, Mat. 22. verse 1, Luk. 6. verse 1.* likewise, although they were for- bidden

bidden to kindle the fire on the Sabbath day, yet if they had beene pinched with some urgent necessity, I doubt not but to kindle the fire had beene acceptable to God. I esteeme, that the like judgement is to be made of all other actions of the like nature, although otherwise forbidden on the Sabbath day.

These reasons taken from Gods service, when externall and corporall actions pertained unto it, from charity and compassion or from some great and urgent necessity, being excepted, it was not lawfull to doe any workes of common and ordinary labour, nay not the least, during either the time of Gods service in his house, either afore or after it, publikely or privately in the whole space of 4. and twenty houres betweene the two evenings, as is evident by the prohibitions, so expresse, so particular, so frequent made concerning that matter. *Philo* in the second booke of the life of *Moses*, saith, that it was not lawfull to the Iewes to plucke on the Sabbath day a bough, a fruit, a leafe of a tree. And all the *Rabbins* of the *Iewes*, which writ of the observation of the Sabbath, goe farre beyond whatsoever is exact and precise in the Law of God, forbidding actions farre lighter, and of farre lesser moment, then all those that are particularized in the Law.

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CHAPTER Second.

What is the obligation of Christians to the observation of Sunday for the manner of it.

1. *They are not bound by a Divine prohibition, and for conscience sake to abstaine from any servile worke.*
2. *First Reason, the fourth Commandment bindeth them not thereunto.*
3. *Second Reason, the order of the Church neither doth, nor can oblige their conscience to a Jewish abstinence.*

4. *Third,*

4. *Third Reason, Those of the contrary opinion urge not the rigid abstinence of the Iewes, from all manner of worke.*
5. *Wherefore they should not urge any abstinence at all, contrary to Christian liberty.*
6. *For Christian liberty extends it selfe equally to all, and is not restrained by the fourth Commandement.*

1 **A**S for Christians living under the New Testament, they are not obliged to such an observation of their Sunday, as the Iewes were to their Sabbath day. And I beleve not, any worke externall, corporall, servile of their ordinary callings, lawfull on another day, to be unlawfull on that day, by a divine prohibition, and obligation of conscience, to abtaine from it in consequence of such a prohibition.

2 This resulteth by necessary consequence from that hath beene said before. For if the fourth Commandement, in as much as it prescribeth a certaine day of rest, to wit, a seventh day, or the last of seven, bindeth them not, as hath beene shewed; there is no reason why it should rather oblige them in the exact prohibition of all worke on the Sabbath day, because this was as well a part of the ceremonies and government of the Iewish Church, as was the appointment of a seventh day of Sabbath.

3 If they keepe not their Sunday by Gods Commandement, but according to the order and use of the Church, as I have also proved, no more are they bound by Gods Commandement, to cease on Sunday from all their ordinary workes, but only as farre as the use and order of the Church established for the publike exercise of Gods service on that day doth require it, without any further obligation of their conscience. Now this order cannot and should not oblige them to an abstinence like unto that of the Iewes under the Old Testament. For it were needfull for this, that God himselfe had substituted Sunday to the Sabbath day, and possted over to that day the rigorous right of this day, commanding the same abstinence in the one and in the other; which is not. The substitution of one day to the other was done by the Church, and the reasons of an abstinence to precise on the Iewish Sabbath, which were wholly typicall, having no place at all in the New Testament, the said abstinence ought not to be any more in vigor, neither ought our Sunday to usurpe

usurpe the same rigour of authority over us, to make us refrain from all kind of worke, which the Sabbath day possessed over the Jewes, by Gods expresse commandement.

The same is easily proved by good reason, grounded upon things which those against whom we dispute are constrained to advow. For if Christians were obliged also to an abstinence of outward and servile workes, which to the Jewes were unlawfull on the Sabbath day, it must be in consideration and by vertue of the prohibitions given to the same Jewes in the fourth Commandement, and in other places of the Old Testament, to doe such workes on that day; seeing otherwise, to doe them is not a sinne, if we consider the thing absolutely in it selfe. This power of the fourth Commandement is extended to all Christians by those that are contrary to the opinion which I maintaine. And neverthelesse, they avouch almost all of them, that under the Gospell we are delivered from the rigour of an exact observation, such as was the observation that the Jewes were subjected unto, that we have greater liberty, that wee may on our Sabbath day kindle the fire, make meat ready, not only for our ordinary refecti^on, but also for feasts and bankets, so they be not too sumptuous, goe abroad for other ends then for Gods service, as to walke, and doe other such things, and that without the case of urgent necessity, which sometimes made them lawfull to the Jewes themselves. They call such actions workes of Christian liberty, which they acknowledge to be permitted to Christians, although they were not permitted to the Jewes, as were the workes of godlinesse, mercy, and urgent necessity, whereof there is no difficulty but they may be done on the Sabbath day. This only they require, that these workes of Christian liberty bee done without scandall, without any disturbance of Gods service, and without any hinderance to the Sanctification of the Sabbath.

Now it is most true, that we are delivered from the necessity of this so rigid observation. But I aske them, wherefore we shall bee permitted to doe some workes which were prohibited to the Jewes on the Sabbath day, as to kindle the fire, prepare and dresse meat, walke abroad without necessity, and not other workes, which were not forbidden more severely than the former, as to plough, sowe, reape, carry burthens, &c. The one and the other were alike unlawfull to the Jewes, in vertue of the interdiction given in the fourth

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fourth Commandement, and reiterated so often elsewhere. If this interdiction tyeth still our hands under the New Testament, and suffereth us not to do these last workes and other such like, I would faine know, upon what ground they hold, that it releaseth and suffereth us to doe these former workes? What reason have they to extend our Christian liberty to the one, and not to the other, seeing there is no relaxation given us for the one more expressly than for the other? Seeing also meanes may be found to doe the last, as well as the first, without scandall, and without any let by either to the Sanctification of the Sabbath day?

6 Therefore we must of necessity confesse, that they are equally permitted, or equally forbidden; seeing the fourth Commandement maketh no distinction. Now they advow that some workes are permitted to us, which were by the fourth Commandement forbidden to the Iewes, and are workes of Christian liberty. Whence I conclude, that all other workes are also of the same nature, that we have liberty to doe them all on our Sunday, and that as the fourth Commandement obligeth not Christians to keepe the seventh day which it prescribeth so precisely, no more doth it oblige them to do no manner of worke on that day. For these two parts of the Commandement are alike precise, and the one is of as great authority as the other.



CHAPTER Third.

Answer to a reply made to the argument of the precedent Chapter.

1. *A generall reply, that the workes forbidden particularly, had reference onely to the abode of the people in the wildernesse.*
2. *First Answer, The Commandement to tary at home on the Sabbath day was perpetuall.*
3. *Second Answer, The prohibition to prepare meat was perpetuall.*

4. *The*

4. *The first reply to this Answer refuted.*
5. *The said reply is not well grounded on the example of a Pharisee, who called Christ to eat bread on the Sabbath day.*
6. *Confirmation of the refutation of the said reply by the Scriptures.*
7. *By the testimony of Saint Augustine, and of Saint Ignace, and by reason.*
8. *The second reply taken from equality, yea from oddes of reason refuted.*
9. *A mystery hid in the prohibition to cooke meat on the Sabbath day, &c.*
10. *Third Answer, the prohibition to kindle fire was perpetuall, and not referred to the building of the Tabernacle.*
11. *If it was referred thereto, it was onely by application.*
12. *If it was not lawfull to kindle fire for the uses of the Tabernacle, farre lesse for other uses.*
13. *Confirmation of this answer by reason, and by the testimony of Philo.*
14. *Fourth Answer, The particular prohibitions were explications of the generall prohibition of the fourth Commandement.*
15. *Fifth and last Answer, God hath no where made an exception of any worke on the weekely Sabbath, as he did on the Sabbath of the Paschever.*

Some of the contrary opinion have seene the difficulty pronounced in the former Chapter, to wit, that there is no reason to say, that some workes which the Jewes were forbidden to do, as wel as all other, by the fourth Commandement are permitted, but the rest are not permitted, if it be true that the prohibition of the fourth Commandement obligeth us, as they pretend. Therefore they say, that these workes, which, as they confesse, we are permitted to doe, as to kindle the fire, and to make meat ready on the Sabbath day, were permitted to the Jewes as well as unto us, and are not comprised in the prohibition of the fourth Commandement, and that the particular prohibitions which are made in *Exodus* Chapter 16. and 35. were temporall, had respect only to the time of the peoples sojourning in the wilderness, and were grounded on reasons particular to that time.

But

2 But this is an affirmation without ground, and without all likelihood. For to speake of the injunction given them, to *tarry every man in his place, and not to goe out of it on the Sabbath day, Exod. 16. vers. 29.* it is true, that it was given them by occasion of the Manna, to the intent that they should not goe forth to seeke any, yet undoubtedly it was extended also to all other things of the like nature, to wit, to all *bodily and earthly* ends, God by that one example forbidding them to apply themselves to the seeking of them, there being a like reason for all. I say, *bodily and earthly*, because a spirituall and heavenly end was excepted by the third verse of the three and twenty Chapter of *Leviticus*, and there was no other end but such a one, which might be an exception from the said prohibition. Will any man say, that during their abode in the wildernesse, they might freely and without offence goe about other worldly businesses, the gathering of Manna excepted? This goeth beyond all semblance of truth: And therefore, if this was not left to their liberty, the prohibition of the sixteenth Chapter of *Exodus* had a farther regard than to the Manna onely. Now if they were restrained in the wildernesse, and durst not goe forth for earthly imploiments, as to gather Manna, what reason can be alleaged, why in the land of Canaan they were free to come and to goe, and trouble themselves with the care and pursuit of the bread that perilheth, and of other things of this world?

3 The same judgement ought to be made of the prohibition to cooke and dresse meat in the wildernesse on the Sabbath day, which meat was Manna: wherefore ought not this prohibition to have place in the land of Canaan for all other meats? The Israelites had they not leisure in Canaan to prepare their meat the day before the Sabbath, as much, nay more than they had for the Manna in the wildernesse? Neverthelesse, the day before the Sabbath, which was the sixth day of the weeke, God said to them concerning the Manna, *Bake that which ye will bake, and seethe that which ye will seethe, and all that remaineth lay it up to be kept till the morning for you. And why? To morrow, saith he, is the rest of the holy Sabbath unto the Lord, Exod. 16. vers. 23.* words which shew, that the observation of the Sabbath day by him prescribed unto them, with respect not onely to their pilgrimage in the wildernesse, but also to their abode in Canaan, was the cause why hee rained not

Manna upon them, and suffered them not to prepare any on that day, and by his law forbade them univertally in their generations to cooke and prepare any meat on the Sabbath day. For if it were a thing that he left to their liberty by the Law, wherefore did hee not raine Manna upon them on the Sabbath day? Or if hee gave them not any, lest they should goe forth and gather it on that day, and if he obliged them to gather twice as much the day before, giving them that day *bread for two dayes, vers. 29.* which necessity forced them to doe, seeing the next day there was not any to bee found in the fields, wherefore did he not, at least, suffer them to deferre till the Sabbath day, the cooking of that portion which they had gathered and laid up for that day, rather than to injoyne them, as he did, to make ready twice as much the day before, and so take from them all occasion of preparing it on the Sabbath day, which they might have done easily, although there was none to be found in the fields that day? Certes he did betoken, that not onely the seeking and gathering, but also the cooking and preparing of meat on that day displeas'd him, because it was a day ordained by him to rest in: which is a perpetuall reason for all the dayes and times that the Law of *Moses* was to continue.

To say, that God commanded both to gather, and to prepare the Manna the day before, and to keepe it till the Sabbath day, because he would manifest his miraculous power in preserving from corruption the Manna, which else had bred wormes, and stunke, *Exod. 16. vers. 20.* from one of these dayes to the other, is an insufficient answer. For *first*, the same miracle had beene although the Manna had beene kept crude and unbaked, to be sodden and prepared the next day. *Secondly*, God might have done, if it had pleas'd him, the same miracle in respect to another day, as well as to the Sabbath day. Wherefore then did he it for the Sabbath day, but to ordaine to the Israelites the cessation from all workes, and amongst others from making meat ready on the Sabbath day in their generations? Also wee see no examples of preparing of meat on the Sabbath day among them.

To prove that they did, is unfitly alleaged the first verse of the fourteenth chapter of *S. Luke*, where it is said, that *Iesus Christ entred into the house of one of the chiefe Pharisees, on the Sabbath day, to eat bread, that is, to take his refection.* For it is not said, that

that this Pharisee had caused the repast to be made ready on the same Sabbath day, which he had never done, seeing the Pharisees found fault with the simple action of Christs Disciples, who on the Sabbath day going thorow the corne fields, *plucked some eares of corne, and did rub them in their hands to eat them; Luke 6. vers. 1.*

6 Which is againe a most manifest argument, that in those dayes the Iewes prepared not any meat on the Sabbath day, and also that it was not permitted by the Law. For if it had beene permitted, the accusation of the Pharisees against Christs Disciples had wanted all ground and colour of reason, when they said unto them, *Why do ye that which is not lawfull to do on the Sabbath dayes? Luk. 6. vers. 1.* And it had not beene needfull, that Christ should have alleaged, to defend them, that the hunger wherewith they were pinched, and their present need of sustenance, excused their action, even as a like cause excused the action of *David*, and of those that were with him, when being an hungred they tooke and ate the Shew-bread, *which was not lawfull to eate but for the Priests onely*: as also that *God will have mercy, and not Sacrifice, Matth. 12. vers. 3, 4, 5.* For he might have answered in one word, that the action of his Disciples to prepare meat, was not at all forbidden by the Law, and that there was no semblance of reason to blame it; whereas by his answer he supposeth, that indeed it was forbidden ordinarily, as well as to eat of the Shew-bread to all others but Priests, and he maintaineth not his Disciples to be excusable, but by their present necessity, which made lawfull that which otherwise had beene unlawfull unto them. For if that whereby hee defended them had beene lawfull otherwise than in case of necessity, what need had hee to excuse them upon their present necessitie. S. *Austin* in the fourth chapter of the sixth booke against the Manichees, saith that the Iewes on their Sabbath gather not any kinde of fruit in the field, that they mince and cooke no meat at home.

7 Allo S. *Ignace* Martyr in his Epistle to the Magnesians, teaching how the Sabbath is to be observed, and that by opposition to the fashions of the Iewes, amongst other things saith, that it ought not to be kept by eating meats prepared and kept the day before, (*ἐν ἑσπέρᾳ ἐσθίων*) which sheweth, that the Iewes prepared not their
meat

meat on the Sabbath day, but the day before, which for this cause they have called *ἑσπέρην*, that is, Preparation, *Mar. 15. 42.* because on it they prepared all that was needfull for the Sabbath following: As also the same name for the same reason is given to the day that went immediately before the first day of the unleavened bread of the Passeeover. This abstinence from making ready all kinde of meat on the Sabbath day, was undoubtedly the cause that moved some Pagans. to beleeve and say, that the Iewes fasted on that day, "as we see in the one and thirtieth Booke of the History of *Iustin*, and in the life of *Augustus Caesar* written by *Suetonius*, * chap. 76.

cc Moses septimum diem moragentis Sabbatharum appellatum in omne avum jejuniis factavit.
* *Ne Iudeus quidem tam diligenter Sabbatis jejunium servavit.*

The inference which is made from equality, or rather odsof reason, that sith the Law permitted the Iewes to lead their cattell to the water on the Sabbath day, as is cleare by the testimony of *S. Luk. 13. 15.* it permitted them also to prepare their own meat, is of no value. For there is not a like necessity of the last, as of the first. A man must every day water his beast, that it may be fed & entertained, but it is not necessary that a man prepare meat every day for himselfe: for he may in the day before prepare meat enough for the day following. The inference that can be lawfully and in equall termes made of the foresaid permission concerning a mans beast, is, that farre more should a man be licensed to eat and drinke on the Sabbath day, if he be an hungred, or a thirst, and give meat and drink to another that is very hungry or dry, yea & to make meat ready too in an urgent and present necessity of hunger and thirst, in case there were not any already prepared to be found, which I would not deny but the Law did permit. But it followeth not hereof, that it was permitted to make an ordinary preparation of meat on the Sabbath day, as on other dayes, and to deferre the preparation thereof, which might have bene wisely done the day before, till the Sabbath day, which is the point in question, and which I have clearely shewed before to be expressly forbidden by the Law, *Exod. 16. 23.* Which ordained not for the time onely of the abode of the people in the wilderness, but also for all their generations in time to come, that all workes necessary for the Sabbath should be prepared before it came.

Wherein may be considered a type and a mysterie, God giving to understand thereby, that during the time of this life, we ought to prepare good workes, to the end we may enjoy the profit and utility issuing of them, and eat their fruit, as the Scripture speaketh, in

the eternall Sabbath of the life to come, and not to differre from day to day, till that great Sabbath come, the preparing of our lampes, and filling them with abundance of oyle, lest we knocke and cry in vaine, *Lord, Lord open unto us, Matth. 25. 1. & c. Mat. 7. vers. 22, 23.*

10

As for the prohibition to kindle fire on the Sabbath day, *Exod. 35. vers. 3.* it is cleare, that it speaketh, not onely what the Israelites were to do in the wildernesse, but also in Canaan. The words are plaine, *Ye shall kindle no fire thorowout (or, in any of) your habitations upon the Sabbath day;* which words *thorowout, or in any of your habitations,* ought to be referred rather to the land of Canaan, than to the wildernesse, because it was in Canaan that they were to have their habitations and seats, as is implied by the word in the originall, whereas in the wildernesse they sojourned onely in tabernacles: And it is very unreasonable to imagine, that because immediately after mention is made of the building of the Tabernacle of God, this prohibition to kindle fire on the Sabbath day had respect onely unto it, as if God had forbidden onely to kindle fire for preparing and fitting their tooles, and imploying them on that day about that work. For although the speech of the building of the Tabernacle followeth immediately after the prohibition to kindle fire, yet it followeth not, that there is any connexion betweene these things, and that they are relative one to another: Nay they seeme rather to be dis-joyned and severed in the text it selfe. For after the injunction to kindle no fire, these words are added, *And Moses spake unto all the congregation of the children of Israel, & c.* which may very well denote a discourse depending on the former, made upon another matter, and perhaps also in another time.

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But although this last discourse had beene made in dependance upon the other, & the other relatively unto it, that is, though *Moses* had forbidden in the third verse to kindle fire for the use of the Artificers & handicrafts men that were to build the Tabernacle, wherof he speaketh afterward, lest the Israelites should surmise, that it was lawfull unto them for to doe it, for the hastening and setting forward of that excellent edifice, which God had appointed to be his house, it should be nothing else but an application of a prohibition, in it selfe generall, to a particular subject, whereunto it extended it selfe as unto others; even as the prohibition of the second verse

to doe any work on the Sabbath day, under the paine of death, is undoubtedly in the meaning thereof generall, although *Moses* had in that place referred it particularly to the edifice of the Tabernacle. Yea, *Moses* of set purpose had applied the one and the other to the particular subject of the building of the Tabernacle, to make better knowne, and to inferre from thence the generality and extent of both.

For if it were forbidden to worke, and to kindle fire on the Sabbath day for the edifying of the Tabernacle, farre more was it forbidden for all other worke, sith scarce could there be any more important than that, and which could so well deserve a particular licence to labour and kindle fire to doe it, as which had no other regard, saving the accelerating and rearing up of the house of God.

12

The prohibition to cooke meat on the Sabbath, whereof I have spoken before, sheweth that this kindling of fire, should be referred unto it; to wit, that it was not lawfull to kindle any to make meat ready, which must be also understood of all other ends of the same nature. This is confirmed by *Philo* the Jew, who in the Booke of *Abrahams Pilgrimage*, and in the third Booke of *the life of Moses*, among the works which it is not lawfull to doe on the Sabbath day, putteth these two, *to dresse meat, and kindle the fire.*

13

I adde, that the fourth Commandement of the Law, was to the Israelites the cause of their abstinence and cessation on the Sabbath day, when they were in the wildernesse. So was it in Canaan also, and after the same manner as it was in the wildernesse. The particular prohibitions given afterward unto them, and which they received, were onely explications, illustrating the sense and the end of the Commandement. Now sith the words of the Commandement are generall, *In it thou shalt not doe any worke*, with what shew of truth can it be said, that the workes to bake and cooke meat, to kindle the fire, and such like, were not forbidden by these words, but onely by particular and speciall commandements, and that for the time of the abode of the Israelites in the wildernesse, seeing there is no place to be found, where they are excepted from this generall tearme, *Any worke*, exprelly set downe in the Commandement, and where licence is given to the Israelites to do them in the land of Canaan?

14

15

If God had meant that it was lawfull to the Iewes to kindle fire, dresse meat, and travell on the Sabbath day, questionles hee had made an exception & particular declaration therupon, as he did concerning the two Sabbaths, the first and the last of the feast of the Passeeover. For he forbade also to doe any work on these two daies. But he excepted the preparation and dressing of as much meat as every man must eat, *Exod. 12. vers. 16.* and he permitted them after they had rosted and eaten the Paschall Lambe in the evening, to returne to their home the next morning, *Deut. 16. vers. 7.* Undoubtedly the same is to bee understood of the Sabbaths of other feasts, but not of the ordinary Sabbath properly so called, wherein God required a rest more exact, because this day was ordained to be a particular type of the spirituall and heavenly rest, as we have declared before, and shall touch it againe hereafter.



CHAPTER Fourth.

Confirmation and illustration of the matter set downe in the precedent Chapters.

1. *All kinde of workes forbidden by the Law of Moses on the Sabbath day, are in themselves lawfull to Christians on the Sunday.*
2. *First Reason. Cessation from all workes on the Sabbath was a part of the Ceremoniall Law, and of Gods service.*
3. *And not a helpe and furtherance onely of the said service.*
4. *Second Reason. It was a type and figure of the heavenly rest.*
5. *Which our Sunday is not.*
6. *Third Reason. Gods service under the New Testament consists not in observation of dayes, but in actions of godlinesse and righteousnesse, &c.*
7. *This is proved by application of the Apostles words, Rom. 14. vers. 17.*

8. And

8. *And most clearely by his warning given to the Collossians, Chap. 2. vers, 16.*
9. *Abstinence of workes is necessary in the Christian Church in any day whatsoever, as it is a helpe to Gods publike service:*
10. *The publike service being ended on Sunday, Christians may use lawfull recreations, &c.*
11. *It is proved by reason, that they may doe the like betweene the houres of Divine Service.*
12. *Fourth Reason. There is no injunction in the new Testament concerning a cessation from such recreations and workes.*
13. *Fifth Reason. The two Disciples went to Emmaus on the same day that Christ rose, and Christ meeting them, gave them no instruction to the contrary.*
14. *Sixth Reason. The faithfull of Troas did worke on Sunday till night.*
15. *Seventh Reason. The first injunction not to worke, &c. on Sunday, came from Christian Emperours.*
16. *Constantine the first permitted many workes on Sunday.*
17. *Which sheweth, that the Christians of those dayes tooke not Sunday to be an institution of Iesus Christ.*

T Herefore seeing those against whom this Treatise is made yeeld unto us, that certaine outward and servile workes are under the New Testament permitted on the Sabbath day, which, as I have clearely shewed, were forbidden to the Jewes by the Law; I conclude againe, that all other workes forbidden by the Law on the Sabbath day, are likewise permitted to us after the publike & solemne service of God, & that the prohibition of the Law *to doe any worke on the Sabbath day*, concerneth us not. Surely if it pertained to us, as containing a point necessary of Gods service, as well under the New, as under the Old Testament, I see no reason why we should not be as exact in this Service under the New Testament; as the Jewes were under the Law: Nay, wee should be farre more affectionate to doe, as well, or more precisely, with an equall or greater care than the Jewes were, all things belonging to the true service of God, commanded by him.

But here is the point, which will furnish us with a new reason, why it is neither necessary, nor likely, that although the Jewes were

bound to abstaine from all manner of worke on their Sabbath day, we should be bound to a like cessation on our Sabbath: seeing the time of the Old Testament was a time wherein Gods service consisted in Ceremonies, Elements, and Rudiments, which were *servile, childish, weak and beggarly*, as the Apostle saith, *Gal. 4. vers. 3. 9. Col. 2. vers. 20.* The observation of a certaine day of Sabbath, rather than of another, and on it a cessation from all outward workes, made in it selfe a part of that service, and was not ordained by accident, as a helpe to Gods service, required onely for that end, but as being of it selfe properly a point of religion, and of Gods service, and an essentiall duty of the Sabbath day: For which cause it was so exactly injoynd with an interdiction, even of the smallest and least things, as to gather and prepare Manna, to kindle fire, to walke a few steps abroad, and such like, which was not lawfull for any person to doe, although hee were alone, and out of danger, by doing them, to give offense to any man: Although also they might have bene done, as it were, in a moment of time, without any diversion of the minde to think on better things; as on God, on godlinesse, and on other holy exercises, because that not to doe such workes was at that time a part of Gods service, and that which belonged to Gods service could not be too exactly recommended and observed.

3

For otherwise, if the substance of Gods service had not at that time consisted, partly in this exact cessation from all workes, and if it had bene injoynd, but as a helpe and furtherance of that service, such little workes, which were of no paines, and of lesse distraction, had not bene forbidden, becaule, in effect, they are no let to a true spirituall Sabbath. And when the Iewes were come backe to their houses, from the place of their holy convocations, it is evident, to consider the matter according to the state we live in under the Gospell, that they might easily compasse these actions, and other such like, without any prejudice thereby to true godlinesse, and to the sanctification of their hearts. But as they were bound to serve God on the Sabbath day by divers sacrifices, offerings, perfumings with incense, and other ceremoniall and bodily exercises, for which they had need of a carnall holinesse and purity, and to restrain themselves from a great deale of ceremoniall pollutions, as to touch a dead man, or any meat declared to be uncleane,

cleane, &c. and as Gods service consisted in keeping themselves unpotted with such things, even so an exact refraining from all outward and servile workes made a part of that Sabbaticall holinesse and purenesse, whereof I have spoken. If they had put their hand to any ordinary worke, that worke had polluted them: And all the legall workes of the Sabbath, such as were the sacrifices, &c. had beene in some sort profaned by the common workes of other dayes, if they had beene done on that day. Therefore they were bound by necessity to abstaine exactly from them all.

I adde, that as I have said formerly, the Sabbath was given them expresly, to be unto them a type figurative of the spirituall rest, whereby a man resteth from all iniquity, and namely of the heavenly, wherein there shall be a perfect cessation, not only from all sinne, but also from all bodily labours, that the Saints may give themselves wholly to glorifie God. And therefore, that the figure might correspond (the neereſt that could be) to the truth, the signe to the thing signified, and to represent to the Iewes, and give them to understand, that they ought to abstaine from all kinde of sinne the most precisely and exactly as possibly they could, because sinnes are verily opposite to Gods service, and pollute all the actions thereof, and that in heaven they should enjoy an intire and perfect rest, a most precise cessation from all bodily workes and employments was joynded them. And these are, in my judgement, the true reasons of that injunction.

Now these reasons concerne us not under the New Testament. Wee have no day of rest-ordained of GOD, to be unto us a type and figure of the spirituall and heavenly rest; And if sometimes our Sunday, which is our day of rest, bee employed to represent the heavenly rest, as it is by some of the ancient Fathers, it followeth not that the end of the institution thereof was to bee a figure and a type, seeing it is not so much as a divine institution. Wherefore the Fathers have called it so by application and allusion onely, grounded upon some outward resemblance.

No more doth Gods service under the Gospell, to speake properly, consist in the observation of any particular day more then of another, nor in the abstinence of outward workes on it. And as one of the contrary opiaion, speaking of the prohibition given to

the Israelites, to kindle the fire on the Sabbath day, hath vouched and said, that it was unto them a childish restriction and instruction, and as for us who are Christians, and who live also in countreys farre colder than was Iudea, that wee have a greater liberty than they had, to kindle the fire, and that the said prohibition tieth us not, saving in the equity thereof; to teach us, that we must not abuse our liberty to the intertainment of a carnall licence, and hinderance of Gods service. Verily there is the same reason of all other outward workes, which God prohibited so exactly to the Iewes on the Sabbath day, for that was also a puerile instruction; we have a liberty to doe them that they had not on that day, and nothing obligeth us, but the equity of these prohibitions; to wit, that we must not doe these workes licenciously, making of them a pretence to neglect Gods service. Indeed, we are bound to serve God under the New Testament, as much, yea much more than the Iewes under the Old Testament, because we are farre more beholden unto him than they were: But this obligation is to a more spirituall service, which is such essentially, consisting in the carefull practice of actions of true godlinesse, holinesse and righteousnesse: But we are not obliged after the same manner as they were, to serve him with a rudimentall, materiall and servile service, to which appertained this abstinence so exactly prescribed, of all workes on a certaine day, and which was one of the points of the unsupportable yoke of the ceremoniall Law. And as wee are made free from these actions which the Iewes were obliged to performe on the Sabbath day, with twice as much as on other dayes, such as were double sacrifices, double meat and drink offerings, &c. *Num. 28.9.* by which things God fashioned them to the outward and typicall sanctification of the Sabbath; it followeth, that we are even so made free from the necessity of forbearing absolutely all workes, because this did belong also to these weake and beggerly rudiments of the world.

As the Apostle saith, that *the kingdome of God, that is, the state of the Gospell, is not meat and drinke, Rom. 14. vers. 17.* So may we say, that it consists neither in baking, nor in not baking meat; neither in kindling, nor in not kindling the fire; neither in carrying, nor in not carrying burdens. For the Gospell establishest no holinesse in the abstinence of such actions upon one day more

more than upon another day, and declareth no man guilty for doing them, but leaveth in the one and in the other the conscience free.

When the same Apostle saith in the Epistle to the *Colossians* Chapter 2. verse 16. that we ought not to be tyed by our conscience to Sabbaths, no more than to meat and drinke, *by Sabbaths* he understandeth not only certaine dayes, but also a scrupulous abstinence and cessation from outward workes in those dayes, which also is properly denoted by the word *Sabbath*, and obligeth us no more than the dayes doe.

Neither is it required of us immediately by God, but as it is a helpe to further us on any day whatsoever in the practice of Gods true service, as in hearing of his word when it is read or preached, in receiving the Sacraments that he hath instituted, in calling upon his Name, in meditating on him and on his graces, that so we may strengthen our selves in godlinesse: And, on the contrary, in case the buying of our selves about such workes, should be unto us a let and disturbance in these our heavenly exercises. So that the obligation whereby we are bound under the Gospell to these essentiall points of Gods service, and the time wherein they are exercised, being excepted, all honest workes remaine equally lawfull on all the dayes of the weeke, to apply our selves unto them, without scruple and trouble of conscience. Neither is it a sinne to doe all corporall workes, that are lawfull, in one day, yea on Sunday, as well as on another day.

And as on other dayes of the weeke it is not ill done, yea it is rather well done, to bestow a part of them to preach and heare the word of God, to minister and receive the Sacraments, to pray and to sing Psalmes, not only privately, but also publikely in the eyes of the world, according to the order of the Church, and as occasions shall be offered; also on Sunday, to my opinion, it is not a sinne to a true Christian after service done to God in his Temple, to give himselfe to some honest exercises, and wel ruled recreations of this present life. Neither can I see any greater inconvenience, or that a Christian is more guilty, if, after he hath heard the Word of God, prayed and called upon his Name, and practised the other duties of Gods publike service in the holy congregation of his people, so if it be according to the order received in the Church whereof he is a member,

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ber, he goe to plough and husband the ground, or to doe any other exercise of his lawfull trade, then if he kindle the fire, or cooke meat for his refection.

I I

And considering that the spirit of man can hardly be continually bent the space of a whole day to any serious and important action, such as are namely the holy actions of Gods service, without some intervall of relaxation, if betweene the houres that are imparted to this service publikely or privately, on the Sabbath day, he employ some other houres to doe the actions of his temporall calling, or other workes of the same nature, by way of diversion and refreshment, I cannot conceive that God should be displeas'd therewith, because Gods service and godlinesse are not hindred nor indammaged thereby. For I aske, after a man hath heard Gods service, read the Word of God, called upon his holy Name, or ended devoutely any other religious action, during a pretty space of time, and the vigor of his spirit slacken, so that he is not able to persevere in his attention and devotion any longer, he diverts himselfe, and sitteth quiet for a while, without doing any thing, to take his breath as it were and returne to his devotion afresh with greater force, doth hee sinne by this cessation? I thinke not. Now if hee sinneth not, when hee sitteth idle, and doth nothing, why shall it bee said, that hee sinneth, if hee doe some bodily worke, seeking thereby some diversion and refreshment, rather than by a meere cessation from all kinde of action? To doe nothing at all shall it bee more acceptable to G O D, then to doe a worke that is honest and lawfull in it selfe? This shall it profane the day of holy exercises rather than that? I see no apparent reason in such an opinion: which moveth me to esteeme, that the liberty to doe the foresaid workes on the Sabbath day, was intirely taken from the Iewes, for some ceremoniall reasons, and that it was upon them a servile yoake in the ancient time of servitude, as hath bene declared before.

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This is a most inforcing consideration upon this purpose, that in the whole Scripture of the New Testament, there is no injunction at all concerning such an abstinence and refraining from all outward workes, as is urged and layd upon Christians on their Sunday, conformably to the cessation that was imposed upon the Iewes on their Sabbath day. Verily, if Christ had required it under the

New

New Testament as a thing necessary to his service, and if his intention had beene to binde us unto it, undoubtedly he had given, or commanded his Apostles to give an expresse injunction concerning it, which because he hath not done, I inferre that he had no such intention.

Nay on the contrary, the liberty to worke on Sunday is rather authorized by the example and practise of Christ, and of the first faithfull. For in Saint *Luke* Chapter 24. we see that on the same day that Christ rose in, which was the first and most illustrious Sunday of all, he met with two of his Disciples going from Hierusalem to Emmaus, and that questionlesse for the ordinary affaires of this present life, seeing it was not an holy day among the Iewes: Which voyage was of three leagues, or thereabout. He went with them, he spake unto them of the mysteries of salvation, as he would have done in any other day, if he had lighted upon them, according to his ordinary custome of every day during his conversation here below in the flesh, and as all Pastors are bound to do at all occasions that God offers unto them. But he advised them not, that in time to come they should observe that day, as a Sabbath day, and abstaine from voyaging, or doing on it any other toylefome and painefull worke. And indeed after he had left them at Emmaus, they returned thence the same day to Hierusalem, as the Lord did also, going other three leagues. Now if it had beene the intention of Iesus Christ to ordaine the first day of the week for a Sabbath day, and to injoyne to all Christians a leaving and discontinuance of all ordinary worke on that day, it is likely, that he would not have forgotten to warne his two Disciples thereof on that first day, and the two *Maries* to whom he shewed himselfe earely in the morning of that same day, and by the other Disciples, to whom he sent them, had made them practise the observation of that day, and he had shewed them the example of that observation in his owne person, which he did not then, Neither doe we find that he did it at any other occasion.

In the twentieth of the *Acts* we perceive, although uncertainly, as I have shewed before, some observation of the first day of the weeke by the faithfull of *Troas*. They met not together till about the evening of that day; For mention is made of an upper Chamber, of many lights, of Saint *Pauls* long preaching untill midnight, and thereafter till breake of day. Apparently they made
choice

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choice of the night time, and of an upper chamber, for feare of the Infidels, even as the Apostles on the first day of the weeke that **C H R I S T** rose in, were assembled at evening, and held the doores shut for feare of the Iewes, *John twenty verse 19.* Now who doubteth, but all that day from the Sunne rising till the evening, that they came together to breake bread, they were busied, as in the other dayes of the weeke, about the ordinary exercises of their trades, handicrafts, and callings, as having liberty to worke on that day, like as on all other dayes, besides the care they had to shunne all giving of discontent to the Infidels amongst whom they lived, and the drawing, by an unnecessary cessation, a most certaine persecution upon themselves? There is no question to be made, but that all Christians in the places of their residence among Iewes or Gentiles did the like.

15

*Cod. lib. 3.
Tit. 12. l. 3.
Theod. lib. 1.
l. 10 Leo &
Anthemius.*

This is also a reason considerable in this question, that albeit among the Lawes of Christian Emperours there be sundry, which forbid the ordinary occupations of trades and handicrafts on Sunday, as to keepe a Court of pleading, and to goe to Law, to open the shops for buying and selling, to act stage playes in play houses and publike places, to hold Markets and faires, &c. which Lawes were made, to prevent in time to come the contempt of the exercises of Religion used on that day, and to establish an order in the state and in the Church which they most judiciously and religiously thought to be more recommendable, decent, and well suting to the holy actions whereunto it was appointed, yet all these Lawes shew, that, before they were published, Christians were wont, saving the houres of the publike exercises of Religion, to apply themselves on that day to all the ordinary workes of this present life.

16

*Cod. lib. 3.
Tit. 12. l. 3.
& l. 5. Val.
lent. & l. 8.
Valent. & l.
9. Honor. &
Theod.*

Yea, there be many other Lawes of other Emperours, and amongst others of *Constantine* that great and holy Emperour, which permit on Sunday some of these ordinary employments, as to labourers, to sow the ground, to weed, to reape, to plant and set Vineyards, if need bee; to Bakers to bake bread, to Masters to give liberty to their slaves, to Judges to put to death malefactors: which undoubtedly these Christian Emperours had never permitted by their Lawes, if it had beene in their time a received opinion in the Church, that the observation of Sunday, and cessation from all workes

workes in it, was necessary by vertue of a Commandement of our *Lord Iesus Christ.*

But knowing certainly, that no dayes are instituted of God under the New Testament; that Sunday was not kept by a commandement from heaven, but by the use and custome of the Church; That a discontinuance and intermission so exact of all workes pertained to the Ecclesiasticall policie and regiment of the Iewes, and is no where and in no wise commanded in the Gospell, they made no bones to permit diverse occupations, which might seeme to have some pretext of necessity, yet were not of such importance, but that they might have beene done before Sunday, or put off till the next day following it.

17

CHAPTER *Fifth.*

Declaration of diverse absurdities and difficulties insuing upon the contrary opinion.

1. *The opinion is, that Christians are bound to refraine from all workes during the 24. houres of Sunday.*
2. *First absurdity, this opinion bringeth backe the seruitude of the Iewish ceremonies.*
3. *Second absurdity. No man can tell where must be the beginning of the said 24. houres.*
4. *Diverse disputations thereupon amongst the authors of this opinion.*
5. *Third absurdity, it troubleth the conscience, leaving it without information concerning the imployment of that time, and the doing of unnecessary workes therein.*
6. *As also about the doing of sharitable and necessarie workes.*
7. *Fourth absurdity. Confusion of the Doctors in the explication of this opinion.*

3. *First,*

8. First, they consent not in the explication of Christian abstinence from bodily workes on Sunday.
9. Secondly, they distinguish workes of necessity, into those that are of present, and those that are of imminent necessity, and permit the first onely, whereby they trouble tender consciences.
10. They contradict their distinction by suffering some handicrafts men to worke on Sunday.
11. As also by the permission of many actions which have no present necessity.
12. Likewise by forbidding some workes in an apparent danger, as to gather corne, &c.
13. Great absurdity and inconvenience of this prohibition.
14. The Commandement, Exod. 34. v. 21. to rest on the Sabbath day in earing time, &c. serveth not their turne.
15. They hold that it is not lawfull for a man to receive any reward for his necessary labour done on Sunday.
16. Great inconveniences and absurdities of this opinion.
17. Answer to their objection about servile workes forbidden in the fourth Commandement.
18. They hold also that servants ought not to serve their masters on Sunday.
19. This doctrine crosseth their other decisions.
20. They intangle themselves in the distinction of bankets.
21. Absurdity of their rigid prohibition of all kind of recreation to all men on the Sabbath day.
22. How farre Christians are bound to abstaine from worke on that day.
23. How working is not, or may be an hindrance of our sanctification.
24. We ought to leave our workes on Sundayes during the time of service.
25. Saving in some important necessity.
26. Objections taken from the care of worldlings, &c.
27. Answer concerning the care of worldlings.
28. How we ought to make the Sabbath our delight.
29. Our Sunday is improperly called the Sabbath day:

THose against whom we dispute doe hold, that our Sunday, called also by them the Sabbath day, which is the name given in the

the Scriptures to the day that the Jewes hallowed weekly, obligeth us to keepe it during the whole space of foure and twenty houres, by a religious abstinence from all manner of workes, during all that time, conformably to the observation of foure and twenty houres practised by the Jewes on their Sabbath day.

This opinion is absurd, and bringeth backe under the New Testament a ceremonie, which is meereley servile and Iewish. For times and places were in themselves to the Jewes a part of the legall and ceremoniall service, as hath beene shewed before: And therefore they were precisely named and stinted unto them. When God appointed unto them Sabbath dayes, hee would that they should rest as long as the day lasted; that is, foure and twenty houres, even as when hee granted unto them dayes of worke, hee permitted them to worke night and day, which may bee gathered out of *Leviticus, Chap. 23. vers. 32.* where God said unto them, *From Even unto Even shall ye celebrate your Sabbath.* In Hebrew, *ye shall rest your Sabbath:* To rest all that time was unto them a part of the observation and hallowing of that day. But under the New Testament the times appointed in the Church make no part of Gods service, and are not observed, but relatively to the public exercises of Religion and of godlinesse which are established to be practised in them. And therefore that practise being ended they oblige not necessarily.

And indeed, if Christians were bound, for conscience sake, to observe exactly full foure and twenty houres, by abstinence from all works, they should be in a marvellous great trouble & vexation of minde. For ere ought else be done, they must know certainly where they shall begin the sanctification of the foure and twenty houres of that day, if it must be from Even unto the next Even, beginning the day at the setting of the Sunne, as under the Law; or from the morning unto the next morning, beginning the day at the rising of the Sunne. For if they be not clearly informed of that, they may sinne by working, during a part of the time which makes a part of Sunday.

The Authors and Fautors of the foresaid opinion cannot give a certaine resolution of this Point. For they are at variance among themselves about it. Some deeme, that we must begin our Sunday by the evening, and continue it unto the next evening, like to the

the fashion of the Jewes, who reckoned so the houres of their Sabbath. And so is this time stinted by the Authour of the 251. Sermon *de Tempore* in *S. Augustines* workes. Others will have it to begin by the morning, at the same time that our Lord Iesus Christ rose from the dead, and to end at the next morning; and there are some which hold, that the Jewes ordered so their Sabbaths. We finde others who beleeve, that God obliged not his people on the Sabbath day to a cessation from all workes, saving from the rising till the going down of the Sun. The one and the other have arguments for their opinions, but which want a sufficient perspicuitie to give a full satisfaction and resolution to a Christian, about the time when he must begin to forbear all bodily and servile workes, least he should profane the Sabbath day, by doing them in a part thereof.

5 And so he shall be perpetually troubled in his minde with that difficultie, and farre more with the exact abstinence which is required of him. An unnecessary walke, a bodily action about something concerning this present life, which he hath done by occasion, will disquiet him. If he hath put his hand, how little soever, to the doing of any temporall and earthly thing, without urgent necessity, if he have given but one stitch with a needle, hath fastened a button to a garment, if he hath swung a broome about his chamber, wiped a vessell, dusted his apparell, or done any other thing which he might have done the day before, or put off till the next day, he shall stagger and make a question, whether he hath broken the Sabbath, or not.

6 Yea, although the defenders of this opinion avouch, that it is lawfull to eat, drinke, sleepe on the Sabbath day, because these are workes of charity, and are necessary to every man for his subsistence; yet seeing the sanctification of the Sabbath consists not in such actions, and they are not permitted but in case of present necessity, I know not, if, according to their maximes, a person that can well enough, and without incommoditie, be without meat, drinke, sleepe all that day, or at least can well enough away with lesse meat, drinke and sleepe, must not be grieved and pestered in his spirit, and feare lest he hath profaned and broken the Sabbath, in bestowing too much time to eat, drinke, and sleepe, and giving to his refection and sleepe a portion of time which he might have

Set a part for religious actions; As, if he hath bene halfe an houre at table, whereas a quarter of an houre might have bene sufficient; If he hath slept six or seven houres, when a nap of three or foure houres might have served his turne. In summe, no bodily thing can bee done, which shall not afford an hundred difficulties, and matter of great doubttes and scruples of conscience: Experience sheweth often in many which are made to beleeve that it is not lawfull to doe any worke on the Sabbath day, according to the precise tearmes of the fourth Commandement, pitifull carkes, strange scruples and troubles of conscience, a superstitious precisenesse, tending to the detriment, not onely of the quietnesse and peace of God that should be in their soules, but also of the families whereof they are members, and of the Common-wealth wherein they live.

Nay, the Doctors that are the broachers and teachers of this opinion, intangle themselves and their followers in the explication of the workes that are permitted or forbidden on the Sabbath day. They prescribe so many limitations upon divers actions of temporall callings, that may bee done so, but not so, after this manner, not after that manner, in that respect, not in this respect, that to pause on their minced distinctions, is to runne into a labyrinth of most intricate difficulties, and inextricable vexations of spirit. Verily I beleeve, that the observation of the Iewish Sabbath day, was not so onerous and full of difficulties, as is the observation of Sunday, wherewith many of these Doctors seeke to master and bring under the consciences of Christians.

To verifie that I have said by some instances. *First*, the foresaid Doctors agree not among themselves about the obligation of Christians, to abstaine from all bodily and worldly workes, whether it be as exact and precise under the New Testament, as it was ordinarily to the Iewes under the Old Testament; whether we be in the same servitude that they were in; or if they in that respect enjoyed the same liberty that we possesse under the Gospell. For there be some among them that deny it, and doe say, that the rigorous observation of the Sabbath, prescribed of old to the Iewes, is abrogated, and the prohibitions to kindle the fire, to make meat ready, and other such like, which they acknowledge to have bene perpetuall during the whole time of the Old Testament, and com-

prised in the generall prohibition of the fourth Commandement, not to doe any worke, did belong to the pedagogic and bondage of the Law. Others advance so farre, that they apply them to us also, saying, that we are obliged to that precise abstinence as well as they, that there is no worke of so great consequence for our temporall estate, that we may lawfully doe it, and that it is more expedient that our temporall estate be indammaged, than the Sabbath violated. Likewise, that there is no worke so slight, and of so little and so short occupation about the affaires of this world, which is not prohibited to all Christians : As for example, they hold that a workman hath not the liberty to array his loomes and tooles, and set them in some order on Sunday at night, that he may set them on worke the next morning. Others againe affirme, that we are obliged to a rest as precise as the Iewes were ordinarily, and there is no reason why we should not be as precise and circumspect in this respect, as they were. But that the particular prohibitions, to kindle fire, to bake, and make meat ready, were extraordinarie, and for a short while ; to wit, during the time of the pilgrimage of the Israelites in the wildernesse, and not perpetuall for the whole time of the Old Testament, nor comprised in the prohibition of the fourth Commandement. Behold a variety of opinions, capable to pester a man with great perplexities.

9 Secondly, when they speake of workes of necessity, which they acknowledge and teach to be permitted on the Sabbath day, they distinguish necessity into *present necessitie*, and into *imminent necessitie*, and say, that the workes of *present necessitie* are onely permitted, as to quench the fire when a house is burning : for then God giveth us commission, and establisheth us, as his ministers, to bring the best remedy we can to a present evill. But as for the other necessitie, which is not present, and whose event is in Gods hand, we must leave unto him the care to prevent it with such remedies as his wisdom shall thinke expedient, and not trouble our selves with it.

This also is a distinction able to intangle and disquiet a tender conscience. For how shall a Christian settle his minde upon this distinction of *present* and *imminent necessities* ? Some will take for present necessitie, that which is imminent onely : others will esteeme that to be imminent onely, which indeed is present. For example,

example, when a house beginneth to be set on fire, but in such a sort, that there is no assured evidence that it shall continue, and endamage the house, but perhaps shall, perhaps not, and shall quickly die of it selfe, he that seeth the fire begin to burne, shall not know how to take this necessity, whether he ought to beleeve, that undoubtedly his house shall be presently consumed, if he take not order suddenly to extinguish the fire, and upon this runne, worke, doe what he can, as in a present necessitie: Or if he ought to presume, that the fire will cease of it selfe, which may happen, and therefore leave that to Gods providence, as an imminent necessity. Likewise, if a man begin to perceive a beame, a cheuron, or some other thing in his house cleft, and feare lest it breake, and breaking fall, and falling bring a notable damage to the house, and to all that are in it, what shall hee doe? The necessity is not evidently present. For it be may that the beame shall subsist yet a pritty while, and no harme ensue thereupon; it may be also that it burst & fall the same day, and the house be overthrowne, and those that are in it hurt or killed. In this perplexity the poore man shall not know whether he shall call the *Carpenters*, and doe with all speed his best indeavours to prevent this uncertaine mischiefe, or leave the redresse thereof to Gods providence. For if the necessity be onely imminent, as it seemeth to be, according to the foresaid distinction he must forbear to doe any thing unto it, lest he breake the Sabbath. As also in time of warre; how shall we get a firme and assured resolution, if we may lawfully worke, and prepare all things necessary for our defence on the Sabbath day? For it may be, there is no certitude that we shall be assaulted by the enemy, that there is nothing but some suspicion of his approaches, that the danger is onely apparant, and not imminent: Yea, although wee should see the enemy hard by, and in a manifest resolution to set on, may not God by his All-wise, and All-mighty providence, forme and oppose unto him a thousand obstacles, dissipate all his counsels, disappoint all his enterprises and attempts, although we have no hand in it? Must we in this case be carelesse, stand still, and looke on? There is a great number of such examples: yea, wee shall finde few necessities that are undoubtedly present, and which may not be considered as imminent onely. For if in a danger, which is onely apparant and imminent, we ought to relie on Gods providence for

the preventing and hindering thereof, as he shall thinke most expedient, and not set our hands to worke to helpe our selves on the Sabbath day ; In a present evill which is onely begun, and is in the beginning of no great moment, may wee not thinke and say, that wee must commit to God the care to stay the progression thereof, and not undertake to stay it our selves by our paines & endeavours, because that should bee injurious to his providence, as if he could not, or would not helpe us, in case he thinke fit so to doe.

10 Again, how doth that consent with their deportments towards some Artisans, whose trades and handicrafts are, as they say, of such a nature and quality, that they require some travell and oversight every day? Doe they not give them licence for such imployments on the Sabbath day, with this *proviso*, that they doe them early in the morning, or at night very late, after all publike exercises are finished? For they give not this permission, but in regard of some dammage that these workmen may receive, if they work not at all on Sunday: And yet that dammage is not present, is not to be feared but in the time to come, and withall is not infallible, unrepairable, and remediless. Doe they not say elsewhere, that no man ought to object the losse of some temporall gaine, and make it a pretence to worke on the Sabbath day, seeing such a losse is not to be paralleled with the losse of the glory of God, which is violated by the breaking of the Sabbath? Now, what can all these Trades-men alleage, but the losse of some temporall profit? Wherefore then make they an unequall distinction, and permit some travell to them, rather than to others?

11 Moreover, how agreeth the foresaid distinction of *present and imminent necessitie*, with their doctrine concerning the nourishment, the application of remedies; and other actions of charitie, and of necessarie compassion towards men and beasts, which they avouch may be done on the Sabbath day? And yet in these things there is not alwayes present necessity. For although a man take no sustenance for himselfe, should not give any to other, should not give physicke, or apply some other remedy to a sicke man, it may bee the body should not bee enfeebled, nor receive any detriment thereby; and in case it did, it might bee easily repaired by taking food and physicke the next day. I would faine know why in this case, rather than in others, a necessity or a danger apparant onely, and

and not present, shall it licence any man to worke? They acknowledge, that on the Sabbath day is permitted, not onely that which is absolutely necessary for the entertainment of the creature, but also whatsoever is usefull for a convenient and comfortable maintenance thereof, as to prepare, give, take meat, apply a medicine to our selves or to another, although there be not in it any present necessity. If this doctrine be true, it is not a present necessitie that licenseth a man to worke, but also an imminent evill, the event and issue whereof is onely apparant, in case it be not prevented in time. Will they say, that more is permitted in things that concerne immediately a mans person, as nourishment and medicaments, than in things that are more remote? But there is to be found a great deale of imminent necessities in these things that come not so nigh to mans person, which if they be anticipated by a prompt remedie, it shall be as much, yea more convenient, and bring greater comfort to a man, than if he should eat and drinke in his present hunger, and take physicke without delay when he is sicke: And the danger of delay in these present necessities should not be so great, as in those others that are onely imminent.

I will alleage to this purpose, an example of a thing, which the precise Defenders of a cessation from all workes on the Sabbath day, stand much upon; That is, to gather corne, to lay it up, or to doe some other worke for the preservation thereof on the Sabbath day, in an imminent necessitie, I meane, in an apparant danger, that if this be not done, the corne shall be endammaged, shall rot, and become unprofitable. Loe, the day is faire, dry, and commodious, the corne may be saved if it be gathered and laid up on this day, and a great losse to the owner prevented. This they will not suffer to be done. Nay, when the corne is already cut, they cannot abide that it bee transported from the floore to the barne, saying, that the care thereof must bee wholly committed to Gods providence, who will keepe it, if hee thinke it expedient; and that we must rather chuse to let the corne rot and perish upon the ground, than to breake and profane the Sabbath day. But, I pray, in what fashion will they adjust this, and match it fitly with their other positions, that the workes of necessitie are permitted on the Sabbath day, which, according to their owne interpretation, are such, that if they be not done man shall be endammaged? Also,

that it is lawfull to doe all things requisite, not only for the entertainment that is absolutely necessary, but also that is agreeable and comfortable to the creature; so that time may be taken before, betweene, or after the publike exercises. Now is not this a thing of great comfort to a poore Christian, that his corne perish not, as in all likelihood it shall, if he take not order at that same instant for the preservation thereof? If it be said, that this dammage is not infallible, I reply, that they should have much adoe (as I have before) to explicate what infallibility and certitude they require, and that hardly shall they finde any danger which may be called infallible, and for the preventing whereof they may put their hands to work on the Sabbath day. For Gods providence may anticipate evils before they come, or arrest them in their beginning, or repaire all their dammages if he suffer them to come.

13

I aske, shall it not be lawfull to a man in his pinching hunger, or of his familie, to gather on the Sabbath day of his owne wheat, to carry it home, and to prepare of it as much as they shall need, he having no other meanes, but that alone, to nourish himselfe and them in this extremity? Vndoubtedly, all Christians will confesse, that he may; yea, that although (to speake absolutely) they might want it for a day, yet the onely conveniencie to take meat when they are hungry, will permit them doe it. Now if it be lawfull to gather corne, to carry it home, or to doe some other worke to satisfie an hungry and barking stomacke, although this present evill be not such, that it should for a dayes fasting cause a great detriment without a present remedie: why shall it not bee lawfull to seeke (by the same meanes) a present remedie for the hunger to come, the danger whereof is apparent, and farre greater, if it be not remedied out of hand, than of present hunger? For if the corne of man (wherewith he and his family were to be fed many moneths together) rot, and perish; he shall have leisure enough to be hunger-starved farre longer, and with greater dammage, than if he suffered hunger one day. Will they say, that he must leave that to Gods providence, and trust that he will keepe his corne, or shall recompense the losse thereof, and supply his wants with competent food by some other meanes? But why ought he not much more to abstaine from seeking remedies to his present hunger, wherewith he is pinched on that day, relying upon Gods providence

providence, trusting assuredly, that he will preserve him from being dammaged by that hunger, or in case he receive any dammage, will repaire it; namely, considering he seeth the danger to be lesser, as being but of one day, which is soone past, and the remedie more prompt and easie then in the other?

The passage of the 32. Chapter of *Exodus vers. 21.* whereof they make a buckler, where God commandeth the people of Israel to rest in the seventh day, both in earing time, and in the harvest, doth not prove that they pretend. For first, we may understand, that he forbiddeth onely in earing time, and in the harvest, to take liberty to worke on the Sabbath day, as they were wont on all other daies of the week, but extends not the prohibition to the extraordinarie necessity of an imminent danger, as if he forbade in such a case to transport the corne from the field onely to the floore, or from the floore to the barne, whereof he speaketh not, which notwithstanding is the case or matter that is broached for a divine truth. For if other prohibitions of the Law concerning other kindes of labour are as precise, or more in the tearmes that they are set down in, as this is, receive by urgent necessities some modifications, wherefore not this also? Secondly, if the foresaid prohibition had sway in the necessity that hath been supposed, I returne the answer, that is made by some of them against whom I dispute, upon the prohibitions to kindle fire, to cooke meat on the Sabbath day, &c. that they pertained to the bondage of the Law, which is most true.

Furthermore, when they speake of bodily and worldly workes which some necessity permitteth, yea obligeth us to doe on the Sabbath day; they say, that they must be done through meere charity and compassion for the preservation of the creatures which have need of our helpe, and not as workes of our callings whereby we win our living; for this cause, that we must doe them without any respect to any gaine and profit that may come to us thereby, and which we cannot lawfully receive, being bound to doe all things on that day freely and of meere good will. For example, if a Chirurgion or Apothecarie give remedies to their patients on that day, that they must not gaine the value of a farthing, and if they take any money, it must be onely for the just and true price of the remedies, and not for the employment of their induitrie and painefull labour about the patient. Likewise, that he who waters his beast,

or giveth it phylicke, should have onely before his eyes the health and reliefe thereof, and in no wise the utility and service that hee hath received, and may receive hereafter of it, which is the end wherefore he feedeth and entertaineth it in other times.

16

This indeed is a distinction and limitation very subtill, and is besides inveloped with many difficulties. It is true, that when a man is bound to these and such like workes on the Sabbath day, he ought to doe them through Christian love and compassion; and so ought he to doe all his workes towards his neighbours in all the dayes of the weeke: But that he ought to doe them without any regard to his owne profit and commoditie, that goeth beyond the reach of my apprehension and understanding. For if he may doe them in charity and compassion towards persons that are not so neere unto him, or towards beasts, why may hee not doe them through charity & love to himselfe and to his family? May he not be in such a condition and estate, that he hath not sufficiently wherewith to entertaine himselfe and his family? The beast which hee feedeth, is, perhaps, the onely meanes whereby he gets his living. Therefore when God offers unto him the occasion, yea layeth upon him the necessity, to doe some worke, why may he not, when he intendeth and hath before his eyes the reliefe of his neighbour, or of his beast, thinke on his owne profit which depends on that worke, and proceedeth from it, and judge, that God by the occasion of this worke which he hath put in his hands, affords unto him the meanes to gaine something for himselfe, and for the maintenance of his wife, children, and servants? It may be that he worketh for rich folkes, which will not take his paines for nought, should thinke they receive a great injurie and affront, if he offered to give them freely, and hold him to bee a foole. What shall hee doe in this case? They are constrained to answer, that in such a case he may take the fees of his labour, but with this addition, that receiving them with one hand, he must with the other give them to the poore, to testifie that what he hath done, he hath done it onely for the Lord. But what if he be poore himselfe, having no more than is needfull, or not so much as is behoofefull for him and his familie? What if the hire which he hath received bee notable, and more worth then he shall be able to win in many dayes following, as if a Physician or a Leech that is poore, received on the Sabbath day of a
rich

rich patient a liberall and ample salarie of his industrie and paines, must he give it all to the poore? In these places where we live, and where we are constrained to goe a great way out of the townes of our abode, to the places appointed for the publike exercises of our Religion, there be coachmen that carry many persons by land in their coaches, which they let out for a certaine hire: And boatmen which doe the like by water in their boats. This is so necessary, that without these helps, these persons cannot goe to heare Service, and to call upon God in the Congregation of the faithful. These coachmen and boatmen are they bound by Christian charity to carry them for nought, to give them freely the usage of their coaches, boats, and labour, and to refuse all gaine, although it countervailleth all the profit they can make of their labour in the whole weeke, and the whole yeere affordeth not unto them so notable, so certaine, and so present wages? Or must they be content to take no more then will suffice for the reparation of the dammages of their coaches and boats, which would be a thing of little consideration?

Now if it be lawfull to receive money on the Sabbath day, for recompence of a thing which I have furnished to another, and of the dammage that I have received by the furnishing of it, why may I not also receive a reward of my paines? There are Trades whose gaine consists in things which they give, and others whose gaine dependeth simply on their travell and paines, their paines and industrie being the whole matter whereupon their gaine is formed; and answerable to the things furnished by others.

They will, perhaps, answer, that he who furnisheth something, hath bought it first, and it is reasonable that he be rewarded. But what if he hath not bought it? If a Chirurgion or Apothecarie, for example, hath drugs that were given him, or simples and physicall herbs which he hath gathered in his garden, on the mountaines, or in the fields, and he hath bestowed onely his paines to gather and prepare them, and to make of them by his industrie divers compositions and medicaments for the use of his patients, must hee give on the Sabbath day these drugs and medicaments for nought? He must, if all Christians be obliged to give their travell and paines freely, and bestow their labour upon their neighbours through meere and simple charity.

But

But I demand, Why may not he rather that hath employed his labour upon another, receive of him that which he giveth; taking it, not as a reward, but as a benevolence? For the giver, to relieve him of all scruple of conscience, may say truly, that he giveth it in that quality. And indeed, if a man may give his money freely to one who hath not done or wrought any thing for him, and if this man may receive it without sinne, I see no reason why he may not, yea ought not to give money to one that hath bestowed his travell on him, or for his benefit, and why this man may not take it.

Moreover, what if after a man hath wrought upon the Sabbath day, and other dayes successively, and he for whom he hath wrought procrastinate his pay till all be done, and then satisfie him for all those dayes workes together, as commonly Chirurgions, Apothecaries, Physicians are never otherwise paid; that is, never till the disease of their patient is come to an end, either by health or death: shall he in such a case separate the labour of the Sabbath day from the labour of other dayes, and if in the hire or reward that is given him, the salarie of the seventh dayes worke be comprised, must he default the Sabbath dayes worke, and refuse to take any thing for it? I would be glad to know on what ground all these distinctions are founded.

17

Habad.

Melacah.

They alleage, that God in his Ordinances concerning the Sabbath, hath forbidden us to doe in it *our workes*, and *servile workes*, and that all workes which we doe for our profit and utility are *our workes* and *servile workes*, even as servants worke for their hire; which they say to be signified by the Hebrew word עֲבָד employed in the fourth Commandement, and translated by this generall word *to doe*, as likewise by this Noun מְלָאכָה which wee translate *worke*, although it signifie not all kinde of worke, but that onely which is done for gaine and worldly profit: By which words God hath intimated, that he forbiddeth to doe any thing whatsoever for that end. But this is too much subtilizing about words, which signifie generally all travell, worke, function about any thing, and done to any end whatsoever. Is not Gods worke betokened by this name *Melacah*, *Genes. 2. vers. 2, 3*. Is not the offering of sacrifices called by this Verbe, *Habad*, *Esa. 19. vers. 21*. and the function of the Levites about holy things, *2 Chron. 13. vers. 10*. Besides this, I say, that indeed God prohibited on the Sabbath day all worke for
gaine,

gaine, but even as he forbade all other bodily worke, which was not done for gaine; to wit, to make an ordinary course and custome of it, as in other dayes, and when there was no necessitie. But as (in case of necessitie) he permitted the labour that brought no gaine, even so hee prohibited not the worke that might bring gaine to the worker, nor the gaine that might come of the worke.

Thirdly, when they speake of servants, and others that are under authority, they say, that their servitude and subjection is not a sufficient warrant unto them, to worke on the Sabbath day by the authority of their superiours, to whom, when they receive any such commandement, they ought to answer, that they are first the servants of Almighty God, who is the King of Kings, LORD of Lords, maker of heaven and earth, whom they ought to obey, rather than men, and suffer to be railed upon, and buffeted rather than to doe any worke on that day.

18

But how doth this consent with their decisions concerning messengers and posts? For they say, that being dispatched and sent away quickly by the Magistrates, they may runne and make hast on the Sabbath day, without inquirie of the necessity of that laborious voyage, which they are put unto, because simple subjects ought not to make inquirie of the affaires of their Princes and Lords, which often it is not expedient that they should know? For why may not, by the same reason, a domesticall servant doe some worke to obey his Master without searching curiously upon what necessity his Master layeth this worke upon him? For the Master may have good reasons and great importance to his family of this command, which it is not expedient his servant should be privie unto, nor that hee should bee inquisitive and curious to know them afore hee obey. For this should draw with it a most dangerous consequence.

19

Againe this permission that they give to posts to ride hard, and make hast for the affaires of the Countrey, how doth it agree with the difference that they have made betweene *present* and *imminent necessity*, permitting no worke for this, but for that onely? For the necessities, for which posts are hastened, and they post so speedily, are seldome *present*, and are often but *imminent*, having regard only to something that may happen in time to come.

20

Fourthly, when they give their advise concerning bankets, they distinguish betweene solemne bankets, and those that are bankets

of friendship, and more moderate. And forbidding the first, they permit the last.

But they ought to have determined first, which bankets are to be called solemne, which not, how many courses of meat must be prepared, how many persons, and of what quality must be invited, to make a solemne banquet. Also a man shall be vexed in his minde, not knowing, if to invite so many persons, and to make ready so much meat, and so many services, will make his banquet solemne, or not. Besides that in regard of some persons of great riches and quality, such as are Kings, Princes, Lords, &c. it is not a solemne feast, which in respect of some other persons of lesser meanes, authoritie and dignitie, may carry that name. Now if these persons of great note and quality are suffered to make such banquets, which in regard of their degree and meanes are not solemne, yea are nothing but their ordinarie diet; why may not other persons of inferiour condition and meanes make them also, although to them they be solemne? For there is not greater distraction from Gods service to the persons whom the one put on work for the preparing of their feast, which to them is solemne, than to those whom the other set about the dressing of their feast, which to them is ordinarie, and not solemne.

If a great man may have a great number of servants busied about the dressing of his ordinary refection, and if his table be every day well furnished, by reason of the eminencie of the noble stocke that he is come of, and of his dignity, and withall not breake the Sabbath; why may not a man of a meaner condition have (extraordinarily) as many people for a solemne banquet, which he hath occasion to make on the Sabbath day? And seeing a solemne banquet may be made by a great number of servants in as short time, as a banquet that is not solemne may be prepared by a lesser number, I see no cause why a man shall commit a greater sinne, if hee set on worke twenty servants to dresse a solemne banquet, than if he set foure or five onely about the dressing of one that is not solemne. For twenty shall not toyle and have more adoe, they shall make as speedy an end of their businesse, and so shall not be more distraught and withdrawne from Gods service, than foure or five, and may equally (before or after their worke) get leisure to apply themselves unto it. And as for the persons invited, thirty persons

persons in a solemne feast may have done as soone, and be as little diverted from the exercises of the Sabbath, as six or seven in a feast that is not solemne. A thing that many together cannot doe lawfully, cannot be lawfull to a few: or if it be lawfull to few, it is also to many.

But I wonder, how those which have made this distinction of banquets, can have the heart to make use of it, seeing they teach otherwhere, that it is not lawfull to doe on the Sabbath day, but things of *present necessity*, and not those that are simply of *imminent necessity*, or at the most, they suffer onely those that are requisite for a comfortable entertainment of the person, as to prepare meat for his refection. For banquets, howsoever named and qualified, are not requisite for that day, for the entertainment either necessarie, or comfortable of men; they may be put off till some other day without harme or displeasure to any man by this delay, and cannot easily be kept without much hurrying up and downe, and divers discourses, which are not sutable to such a day, which they will have to be so precisely and exactly observed.

I wonder farre more, why they are not scrupulous to suffer weddings on that day: For seeing they will have all mens thoughts, words, and actions to be spirituall and holy all that day, and suffer not any that are naturall and worldly, otherwise than in a present and urgent necessity, seeing also there is no necessitie to marry on Sunday, that this may be done as well on any other day, and that the thoughts, words, and actions of weddings, can hardly have the qualities which they require; would it not be more sutable to their *maximes*, to forbid them absolutely on that day?

Fifthly, as for playes, games, pastimes, recreations, which are honest and lawfull, they forbid them altogether and absolutely on the Sabbath to all men, without exception of those that are sick, saying, that to those which are dangerously sicke, it is fit time to pray, and not to play, and spend time on gaming: And as for those that are not dangerously sicke, they need not these pastimes, and may apply themselves to heare, reade, conferre of things of instruction and consolation, and seeke in these holy exercises their recreation.

Wherein they speak, as if the one and the other might not be done successively, and a sicke man, or any other person, after an honest

honest and short pastime, were not capable to seeke this spirituall recreation, although they be not incompatible, and that God improveth not the succession of the one to the other on our Sabbath day. I adde, that by this prohibition they overthrow their former position, that it is lawfull to doe on the Sabbath day things, not onely absolutely necessary for the entertainement of the creature; but also comfortable and agreeable unto it. Now some honest play or pastime taken by a man, and namely by a sicke man, may be very usefull for his comfort and recreation, and often much more, than if the best meats and drinkes, and most comfortative cordials were given him, if he stand not absolutely in present need of them; Nay, they may make him farre better disposed afterwards for Gods service, than the best restoratives of the best furnished Apothecaries.

If then it be lawfull unto him, and to others also, to bestirre themselves to prepare for him, and make him take these things, why may he not likewise take some pastime, which are farre more necessary unto him? And although he hath no need of them by absolute necessity, may they not be needfull unto him for his commodity and comfort, as well as food and medicaments? If it be said; that he may deferre his pastime till another day, I answer, that so he may prolong, without any perill, the preparing of meat or of medicaments.

22

But not to stay longer upon the rehearfall of the intricate difficulties which occurre in their explications of workes that are permitted on the Sabbath day, and of the conditions and tearmes whereupon they are permitted; I say, that there is no kinde of workes, but they may be done as lawfully on that day, as on any other, and that as in the fourth Commandement the Ordinance to keepe the Sabbath day obligeth Christians in this onely, that because God must bee served publicly in the Congregations of his people, by the exercises of religion which he hath ordained, it is necessary, that some time be appointed for that use, but not that it ought to bee one day rather than another by vertue of that command, or that the day appointed ought to be kept during foure and twenty houres, which God hath not in any case prescribed to his people of the New Testament, as he did to his people of the Old Testament. But being pleased to injoyne unto them the exercises
of

of religion wherewith he will be served, he hath left to their liber-
tie the determination of some dayes, and of the continuance of the
time wherein they are to be practised.

I say likewise, that the commandement to doe no worke on
the day consecrated to Gods service, obligeth in this regard onely,
and no more; to wit, that as much as the publike exercises of this
service, when they are practised in the Church, doe require; wee
must forbear all ordinary imployments and workes, that with
tranquillity of minde, and stillnesse of body, we may bend all our
forces to these exercises; resort unto the holy assemblies, and glori-
fie the Lord our God there in the company of the faithfull.

I grant willingly, that all travell about corporall and terrestri-
all workes is forbidden, in as much as it is an impediment and hin-
derance to the service of God. And therefore an honest and religi-
ous man must observe publikely all the time of holy exercises obser-
ved in the Church on the Holy-dayes appointed for that end,
whereof he hath for rule, the Order of the Church. This time ex-
cepted, the remnant of the day is his to dispose of it discreetly and
conscientiously, and to doe on it all manner of worke which is
lawfull on other dayes, according to the Order of the Church
wherein he lives.

And sith Sunday hath beene appointed by the Order of the
Church, for the prime day wherein these exercises are ordinarily to
be practised, all are bound in regard of them, to cease from all o-
ther workes, during the whole time that they are practised in the
Church publikely, without purposing to doe, or give willingly any
worldly businesse to be done on that day, capable to make the least
diversion from so holy and necessarie a duty, and to dispose in such
sort all their ordinary affaires of this life before Sunday come, that
they be not, when it is come, an hinderance to sanctifie it: And
so to shew that they are full of love and respect to those blessed ex-
ercises of religion, and to the Order of the Church, from which
they should never be absent without reasons of great consequence,
whereof every ones conscience ought to iudge by the rules of
godlinesse, and of Christian prudence.

I say without most important and weighty reasons. For con-
sidering that Gods externall service, for which a day of rest is ap-
pointed, is not the principall service that God requireth, and that

it ought to give place to the workes of true godlinesse and love, according to Gods owne words, *I will have mercy, and not sacrifice, Hos. 6. vers. 7. Matth. 12. vers. 7.* It is certaine, there may be many lawfull reasons taken from true charity which we owe to our selves, or to our neighbours, whereby we may be dispensed with in the practise of Gods outward service on the Sabbath day, and licensed to doe on it bodily und. servile workes, in stead of that service.

26 But against this liberty which I maintaine all Christians have to worke, or to cheare up themselves on Sunday, in the manner before specified, it is objected; That worldlings, when they are lured with some worldly advantage, & when they seek or look for some gaine on market, or faire dayes, take heed lest they loose so good an occasion, shun all games and pastimes, that may withdraw or divert them from their gaine, make alwayes pleasure to plie and give place to profit. And therefore farre lesse ought Christians on the Lords day, which is, as it were, the great Market-day for their soules, wherein they have need to prepare to themselves a great spirituall gain, and make all their provisions, to seeke or take any leisure for the occupations and pastimes of this life; namely, seeing our diligence cannot be so great, our care so vigilant, our labour so profitable, but that we have much more profit to be made, than all the profit we haue purchas'd already. But if we make of the Sabbath our delight, according to Gods exhortation in *Esa. chap. 58. vers. 13.* we shall finde neither leisure nor place for worldly affaires.

27 To the which I answer, that the care of worldlings, lest they should bee any wayes diverted from their trafficke, and from the search of gaine on market-dayes, by any game or pastime, is nothing to the purpose. It is true, that we ought to be more carefull of the spirituall food of our soules, than they are of the temporall profit of their bodies. But this argument is made, as if Sunday were onely Gods Market-day, to speake so, wherein wee may purchase unto us that profit, as if (it being past) our hope of the acquisition thereof on another day of the weeke were utterly lost; and as if a small and short occupation or recreation of this world, taken on that day, could bereave us of so great a good: which foundation being sandie, the building upon it falls to the ground.

We ought to make of the Sabbath our delight, but not in the same sense as the Iewes, that is, not of an externall and ceremoni- 28
 all, but of a spirituall Sabbath, which the Prophet betokeneth in the place quoted; that is, *Not to follow our owne wayes, and not to doe our owne will*, which is the dayly Sabbath of the New Testament. For God hath not ordained unto us a corporall one, saving in some respects specified before, which is much different from the Sabbath which the Iewes were obliged to observe.

It is manifest of that hath beene said, that our Sunday may in 29
 some sort be called a day of Sabbath or of rest, because wee ought, for the publike exercises of religion on it, give over all our ordinary workes. But it cannot be absolutely qualified with this name, and with regard to an abstinence as precise as was required on the Iewish Sabbath day. Moreover, as wee have observed heretofore, this name of *Sabbath day*, is the proper name of the ancient day of the Iewes, and not of the new day of Christians, wherefore it were better done to abstaine from denoting it by the qualification of that name, and to call it onely, *The Lords day*, or *Sunday*, seeing these names have beene appropriated unto it by the Christian Church.

CHAPTER *Sixth.*

A more particular explication, how the faithfull ought to carry themselves in the observation of Sunday.

1. *Duty of the Governours of the Church, and of all particular Christians about the ordering and practise of Gods service.*
2. *The faithfull ought to submit themselves to the order of the Church, and to keepe the dayes appointed for Gods service, by the publike practise thereof in the Congregation.*
3. *How they ought to carry themselves where there is no Church.*

4. *How where there is a Church, during the service.*
5. *How after the service.*
6. *The sanctification of Sunday is grounded on the holinesse of the exercises practised in it, and is so considered by the faithfull.*
7. *Profane men, because they have no heart to Gods service, contemne the Lords day.*
8. *Godly men doe quite contrary.*

GOd for the edification and entertainment of his Church here below, injoyneth to those that have charge of her government, to offer up prayers and thanksgivings, to preach the Gospell, to minister the Sacraments, to assemble the faithfull together, to establish good order in the Church; and to particular Christians to pray devoutly, to love Gods word, to keep it, receive the Sacraments, frequent carefully the holy assemblies, obey, in things belonging to order and discipline those that have rule over them, and submit themselves unto them, not to bee contentious against the good customes of the Church, and to doe this, not each of them for himselfe onely, but also to procure that all persons subject to their government, their subjects, their children, their servants doe the same.

All Christians, when they know that there are holy convocations for the hearing of the Word, and the practice of other religious exercises, and that the Order of the Church hath appointed unto them set dayes, as in every weeke Sunday, are bound by these injunctions to resort carefully unto them, and to take paines that their inferiours (over whom they have authority) follow their example: And if indeed they love the word of God, and the exercises of godlinesse, to shew it by a diligent frequenting, and serious practice of them, as of a thing which God hath injoynd to all, and for the things sake, to observe the day wherein it is practised, although God hath not prescribed nor appointed it, and it hath no other foundation but the Order of the Church, whereunto neverthelesse God hath commanded in generall all men to submit themselves, *1 Cor. 14. vers. 40.* For it is not for the dayes sake that we ought to practise and respect the holy exercises which ordinarily are done on it; but it is these exercises that make the day considerable, and give credit, authority, and respect unto it: The exercises are to

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be much esteemed for themselves, and for Gods sake, who hath expressly injoynd them : The day is not honoured and accounted of, but for their sake, in as much as the Church is pleased to doe them on it.

Yet, if a Christian were brought to that extremity, that hee must remaine in a place, where there is no Church, nor order established for the publike exercises of religion ; neverthelesse, because Sunday hath beene alwayes used in the Christian Church for a day of divine service, and all religious exercises, he ought not to forbear to apply himselfe unto them privately on that day, with greater assiduity than on other dayes : And because, where there is an order and discipline established, the Rulers of the State, and of the Church, to prevent all disorders, and stirre up greater respect to the exercises of religion which are practised on Sunday, have thought fit to forbid on that day the publike and ordinary workes of the other dayes of the weeke, he shall doe well to refraine on it from the ordinary workes of his worldly trade and calling, to obey these high powers that God hath subjected him unto.

It is then the order of the Church principally that must be to every Christian the rule of the abstinence and cessation from ordinary workes that he is to observe on Sunday, or on another day. That is, he must not apply himselfe to such workes without great necessity, during all the time wherein this order calleth upon him to resort to the house of God, to come to the holy assemblies, not to sit idle, not to busie himselfe about bodily occupations, when he ought to be in the congregation, hearing the word of God with attention, praying, and singing with heart and mouth to the Lord in the company of his faithfull brethren.

If divine service be publicly practised before and after noone in the Church, whereof he is a member, he must not soothe himselfe with a fond opinion, that he hath done his duty when he hath beene present at either of them, and forsaken one of the two, to bestow it on some other thing. That time ordained by the Church being expired, and the whole service of that day finished, when he is come home, and is alone, he is free to doe what he will, so it be honest and lawfull ; to worke, or to refresh himselfe, for in that he sinneth not against God, & transgresseth not his Commandements. If he will passe the rest of the day in actious of religion, he shall do

well; if he will spend it on other ordinarie and common actions of this life, he shall not doe ill; with this *proviso*, that he be careful to prepare himselfe by religious meditations for the publike and holy exercises before they begin, and take time to call them to minde after they are ended, that so he may make them faithfull and profitable to his soule, feele in his heart their efficacie, and shew it by an holy conversation in the whole sway of his life. Otherwise the wicked one shall come, and catch away that which was sowne in his heart, *Matt. 13. v. 19.*

6 All that can; and should be propounded to teach us how wee ought to sanctifie the Lords day, must be grounded upon the necessitie, holinesse, and utility of the religious exercises of divine service, upon the respect due unto them, and upon the authority of the Church commanding upon these grounds. This is the only reason of the sanctification of that day; In this is the strength of all the arguments whereby Gods servants ought to stirre up devotion in the hearts of their hearers; And not in the nature of the day wherein God is publikely served, not also in any obligation whereby the conscience is tied unto it. *Those that feare God*, and have respect unto his Commandements, will not omit the observation of this day, although they be informed that it obligeth them not, neither of it self, nor also by a divine commandement, more than another day. For it is not the day that they regard, but the great need they have to be instructed, comforted, fortified in the knowledge of God, in the love of his glorious Majestie, in true godlinesse, by the exercises which God hath ordained to that end, not onely particular at home, which they may doe at all times, as they shall have occasion, but also publike in the Church, in any day whatsoever the Church shall appoint.

7 On the other side, those that have not the love God, and of the exercises of religion in their hearts, will never be moved to give their minde with more affection and assiduity to Gods service, by beleiving, that Sunday is a day of Gods owne institution. For if they make no account of that which is the principall, and the end, which God hath injoynd, and urgeth so carefully, what reckoning can they make of a thing, which, putting the case it were a divine institution, could not injoy that prerogative, saying as a helpe and a meanes tending to that end?

If they should cover their forsaking of Gods service and of the holy exercises on Sunday, with this pretext, that it is not a divine institution; should they not discover a manifest profanenesse, for as much as that under a slight & frivolous pretence, they should disdain that which they cannot be ignorant of, but that God hath ordained it; to wit, the holy convocations, the communion of the faithfull in them, his word, his Sacraments, the publike calling upon his name? Such profane ones must be left to the judgement of God, who will finde them out in his owne time.

As for the true faithfull, the glory of God, and their owne salvation being their principall end, they will alwayes keepe religiously and chearefully all things whereby they come to their end: First, the meanes which essentially and by Gods ordinance belong unto it, such as are the exercises of religion particular and publike: Next, those which being in themselves indifferent, and having no obligatorie power over the conscience by a divine commandement, are notwithstanding lawfully established by the Church for orders sake, and to set forth the former by ordinary practice, such as is the institution of Sunday. By which behaviour, they shall draw upon themselves from the Father of lights, the blessing of grace during their abode in these low parts of the earth, and of glory in heaven, through the precious merits of our onely Saviour and Redeemer Iesus Christ, to whom with the Father and the holy Ghost, be all honour, glory, and praise for ever and ever.

A M E N.

1874
The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council, held on the 15th of the month of January, 1874.

1. Mr. J. H. [Name] of [Location]
2. Mr. J. H. [Name] of [Location]
3. Mr. J. H. [Name] of [Location]
4. Mr. J. H. [Name] of [Location]
5. Mr. J. H. [Name] of [Location]
6. Mr. J. H. [Name] of [Location]
7. Mr. J. H. [Name] of [Location]
8. Mr. J. H. [Name] of [Location]
9. Mr. J. H. [Name] of [Location]
10. Mr. J. H. [Name] of [Location]
11. Mr. J. H. [Name] of [Location]
12. Mr. J. H. [Name] of [Location]
13. Mr. J. H. [Name] of [Location]
14. Mr. J. H. [Name] of [Location]
15. Mr. J. H. [Name] of [Location]
16. Mr. J. H. [Name] of [Location]
17. Mr. J. H. [Name] of [Location]
18. Mr. J. H. [Name] of [Location]
19. Mr. J. H. [Name] of [Location]
20. Mr. J. H. [Name] of [Location]
21. Mr. J. H. [Name] of [Location]
22. Mr. J. H. [Name] of [Location]
23. Mr. J. H. [Name] of [Location]
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1874
The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council, held on the 15th of the month of January, 1874.



A
CONFIRMATION
OF THE THINGS CON-
TAINED IN THE PRECE-
DING TREATISE, BY
 humane Authorities.

That the world may not thinke, that in my tenets and proofes, I have onely set down that, which in my owne judgement I thought to be warrantable by the word of God, and reason, which are the chiefeft foundations, on which we ought to build; I thought it not unfit, for the further confirmation of the premisses, to adde, as an Appendix to my former Discourse, some Passages of learned Writers, both ancient and moderne, especially of the reformed Churches, who were first, both in time, and worth, and who deservedly have great credit and authority amongst us. In quoting the Passages, I shall reduce them to the chiefe heads of my Treatise.



PASSAGES

Concerning the nature and beginning of the Sabbath.

IUSTIN Martyr in *Dialogo cum Tryphone Iudæo*. Καὶ ὅ μὴ σαββατίζοντες αἱ θεωνομασμένοι πάντες ἄνθρωποι (Ἀδάμ, Ἀβὲλ, Ἐνῶχ, Λῶτ, Νῶε, Μελχισεδεκ,) πρὸ Θεῷ εὐαρέσθησαν, καὶ μετ' αὐτοὺς Ἀβραάμ. All the forenamed righteous men (Adam, Abel, &c.) and after them Abraham also did please God, though they observed no Sabbath.

Irenæus l. 4. adv. Hæres. c. 30. speaking of Circumcision, and of the Sabbath, (which he-maketh to be types and figures of the same nature) saith, *Quia non per hæc justificatur homo, sed in signo data sunt populo, ostendit, quod ipse Abraham sine circumcissione, & sine observatione Sabbatorum credidit Deo, & reputatum est illi in justitiam;* That man is not justified by these things, but that they were given him for signes, and tokens, is manifest from this, that Abraham not being yet circumcised, nor observing the Sabbaths, beleeved in God, and it was accounted to him for righteousness. And a little after: *Reliqua omnis multitudo eorum qui ante Abraham fuerunt iusti, & Patriarcharum qui ante Moysen fuerunt, sine his quæ prædicta sunt, & sine lege Moysis justificati sunt.* All the company of them, who before Abraham were just, and of the Patriarches that were before Moses, were justified without observing the things above-specified, and without Moses Law.

Tertullian also libro advers. Iudæos cap. 2. in fin. jointly speaking of Circumcision, and of the Sabbath, saith, *Cum neque circumcisum, neque Sabbatizantem Deus Adam instituerit, consequenter quoque sobolem ejus Abel offerentem sibi sacrificia, incircumcisum, nec Sabbatizantem laudavit, accepta ferens quæ offerebat in simplicitate cordis. Noe quoque incircumcisum, sed & non Sabbatizantem de diluvio liberavit. Enoch justissimum, non circumcisum, nec Sabbatizantem de hoc mundo transtulit. Melchisedech summi Dei Sacerdos incircumcisus & non Sabbatizans ad Sacerdotium Dei allectus est.* That God created Adam, neither circumcised, nor observing the Sabbath, and afterwards also hee

he praised his sonne *Abel* sacrificing unto him, although he was neither circumcised, nor kept the Sabbath, accepting of those things which in the singleness of his heart he offered. He delivered also from the Deluge *Noe*, who was neither circumcised, nor an observer of the Sabbath. Hee translated juſt *Enoch* out of this world, who neither was circumcised, nor observed the Sabbath. *Melchisedech* also was made high Priest of the great God, though neither circumcised, nor a keeper of the Sabbath. *Abraham* indeed was circumcised, but hee was accepted of God before hee was circumcised, nor did hee at all observe the Sabbath. And in the fourth Chapter, *Doceant Adam Sabbatizasse, aut Abel hostiam Deo sanctam offerentem Sabbati religionem placuisse, aut Enoch translatum, Sabbati cultorem fuisse, aut Noe Arca fabricatorem propter diluvium immensum, Sabbatum observasse: aut Abraham in observatione Sabbati Isaac filium suum obtulisse, aut Melchisedech in suo sacerdotio, legem Sabbati accepisse.* Let them prove to us, that *Adam* did observe the Sabbath, or that *Abel*, when hee offered up his sacrifice to God, observed the Sabbath, or that *Enoch* who was translated from this world, or that *Noe* the builder of the Arke against the deluge, were observers of it: or that *Abraham* observing it offered up his sonne *Isaac*, or that *Melchisedech* during his Priesthood received any lawes concerning the Sabbath. And a little after he inferreth, that this Commandement of the Sabbath was temporall, and ought not to be observed under the New Testament, no more than circumcision, and the Leviticall sacrifices.

Eusebius l. i. c. 5. Hist. Eccles. proveth, that the Fathers before *Moses* were in effect Christians, though they carried not the name: for, ἔτε σώματ' αὐτοῖς περιτμὴ ἔμελεν, ὅτι μηδὲ ἡμῖν ἢ σαββάτων ὑπιτηρίσεως, ὅτι μηδὲ ἡμῖν. They cared not for the Circumcision of the body, because nor we neither: Nor for the observation of Sabbaths, because nor we neither.

And in his first Booke *De demonstrat. Evangelicâ c. 6.* shewing, That the Patriarches before *Moses* did not observe the ceremonies of the Mosaicall Law, amongst them, in expresse termes, he ranketh the observation of the Sabbath, and faith of *Melchisedech*, Τὸν Μελχισεδεκ ὁ Μωϋσῆς εἰσαγαγὼν ἱερέα τῷ Θεῷ ὑψίστῳ, ἢ τὸ σῶμα περιτεμνόμενον, ἢ μυρῶ σαβασῶν καὶ Μωσαϊα χειρισμῶν, ἢ σαββάτον τι ποτ' ἔστιν ἴσ-

ὅσα, ἕα ὁλώς πᾶσι μὲν ταῦτα τῷ πᾶσι Ἰουδαίῳ ἔδεναι διὰ Μωσίου ᾠδα-
 γημάτων ἐπιούσα. *Moses* maketh mention of *Melchisedech*, Priest
 of the most High God, who was neither circumcised in the flesh,
 nor anointed with a compound ointment (*Exod. 30.25.*) accor-
 ding to the prescript of *Moses* Law, nor knew any such thing as
 a Sabbath, nor heard any thing at all of those Lawes, which after-
 wards by *Moses* were given to the whole people of the Iewes.
 And a little after of *Job*, he saith, Τί θεὶ λέγειν τὸν τρισυμμάχῳ Ἰωβ,
 τὸν ἀληθῆ ἄνθρωπον· ἐκείνον, τὸν ἀμεμπτον, τὸν δικαῖον, τὸν θεοσεβῆ;
 τίς εἰς ὄκρον ἐυσέβειας αὐτῷ καὶ δικαιοπραγίας, τίς ἀρχαίτια ἦν; μήτι γὰρ τὰ
 Μωσίου ᾠδαγέματα; ἕδαμῶς. ἀλλὰ Σαββάτου ἡμέρας ὑπέρρησις ἦν, ἢ π-
 ρὸ ἄλλης Ἰουδαϊκῆς ἢ εὐλοθησιαίας φυλακῆς; πόθεν, πρὸς ὑπέρρω τοῖς χρόνοις
 Μωσίου καὶ τῆς κατ' αὐτὸν νομοθεσίας γενομένης; What shall wee say of
 most blessed *Job*, that thrice unblamable, just, and religious man?
 How came he to that height of holinesse and righteousnesse that
 was in him? Was it by observing the Mosaicall Law? No truly.
 But was it then by keeping the Sabbath day, or any other of the
 Iewish rites and ceremonies? How could that be, seeing he was
 before *Moses*, and the making of his Lawes?

S. August. tom. 3. l. de spiritu & liter. c. 14. In decem præ-
ceptis in lapideis tabulis digito Dei scriptis, Dicatur mihi quid non
fit observandum à Christiano, excepta Sabbathi observatione, &c.
 In the ten Commandements written by the finger of God in Ta-
 bles of stone, let them tell me, what is not to be observed by a
 Christian, except the command of the Sabbath? And a little af-
 ter. *An propter unum præceptum, quod ibi de Sabbato positum est,*
dictus est Decalogus litera occidens, quoniam quisquis illum diem
nunc usque observat sicut litera sonat, carnaliter sapit? Is the
 Decalogue called a killing letter, for that one precept of it concer-
 ning the Sabbath, because whosoever observeth that day according
 to the literall sense, is carnally wise. And afterwards, ranking the
 Sabbath with circumcision, and the other ceremonies, hee calleth
 them all *typicall Sacraments*. And *cap. 15.* having said that the
 grace revealed under the New Testament, was veiled and covered
 under the old, he addeth, that to that vaile and covering did per-
 taine the precept concerning the Sabbath, which is in the Deca-
 logue, which also he calleth *typicall*, and sheweth in what con-
 sisteth

sisteth the type and figure, and faith, the Jewes observed the Sabbath as a shadow.

And tom. 4. 1 quest. in Exod. quest. 172. Moses after hee came downe from the mount the second time, Exod. 34. *Ex decem preceptis hoc solum (de Sabbato) precepit, quod figuratè ibi dictum est: alia quippe novem sicut precepta sunt, etiam in Novo Testamento observanda minimè dubitamus. Illud autem unū de Sabbato usque adeo figurata diei septimi observatione apud Israelitas velatum est, & in mysterio preceptum fuit, & quodam Sacramento figurabatur, ut hodiè a nobis non observetur, sed solum quod significabat, intueamur.* Of all the ten Commandements hee repeated to the people this onely of the Sabbath, which is there set downe for a figure: for we doe not doubt, but that the other nine are also to be observed under the New Testament, just as they were commanded. But that of the Sabbath was amongst the Israelites so farre veiled with a figurative observation of a seventh day, and mystically commanded, and prefigured by a certaine signe, that at this day we observe it not, but onely looke upon that which it signified.

And tom. 4. in exposit. ex. ad Galat. in cap. 3. about the beginning. *Opera legis sunt tripartita: Nam partim in Sacramentis, partim verò in moribus accipiuntur. Ad Sacramenta pertinent, circumcisio carnis, Sabbatum temporale, Neomenia, sacrificia atq; omnes huiusmodi innumera observatioes. Ad mores autem, non occides, non Mœchaberis, non falsum testimonium dices & talia cetera.* The workes of the Law are of two sorts, for they consist partly in signes and types, partly in morall actions. In types, such are circumcision of the flesh, the temporall Sabbath, New moones, sacrifices and such like innumerable observations. In morall actions, as, thou shalt not kill, thou shalt not commit adultery, and such like others.

And tom. 3. de Genes. ad liter. l. 4. c. 13. *Iam tempore gratia revelata, observatio illa Sabbati, quæ unius diei vacatione figurabatur, ablata est ab observatione fidelium.* Now that grace is revealed, that observation of the Sabbath, which figuratively consisted in one dayes rest, was taken away from the observation of the faithfull.

To which Passages, the Answer that some men make, that the

the fore-quoted Fathers speake of a ceremoniall keeping of the Sabbath, and meane onely that the first Patriarches did not observe the Sabbath with such ceremonies, as the Iewes afterwards did : This answer (I say) hath not so much, as any shew of truth ; for if they had meant nothing else but that, they had never spoke in so directt and expresse termes as they doe. Moreover, they expressly distinguish betwixt the Sabbath and the other ceremonies of *Moses Law*, and flatly affirme, that the Patriarches did neither observe the Sabbath, nor the other Iewish ceremonies.

Besides the testimonies of the Fathers, which above have been, and of our owne Doctours, which presently hereafter shall be cited : If you will give any credit to Iewish Writers, there are some of the old Rabbins (as *Galatin* reporteth, *l. 11. de secret. veritatis Catholic. c. 9. & 10.*) who writing upon these words, *Genes. 2. And God blessed the seventh day ;* And upon these, *Exod. 16. 29. See, for that the Lord hath given you the Sabbath :* say, that *Abraham* observed not the Sabbath, that the Law of the Sabbath was given but to the Iewes onely, and not to other nations, and that they are not obliged to keepe the Sabbath. Rabbi *Salomon Jarchi* in his Comment. on *Gen. 2. 2. God blessed the seventh day, and sanctified it.* God blessed it (saith hee) in the Manna, because on the rest of the dayes of the weeke there fell one Homer for every person, and on the sixth day there fell a double proportion. Hee sanctified it in the Manna, because on it none at all fell : and this is written with reference to the time to come. In which words he manifestly referreth the blessing and sanctifying mentioned *Gen. 2. 2.* to the time that the Israelites were in the desert.

Amongst our owne Writers I will begin with *Calvin*, who *Institut. l. 2. c. 8. sect. 28.* speaketh thus of the fourth Commandement ; *Umbratile veteres nuncupare solent, quòd externam diei observationem contineat, qua in Christi adventu cum reliquis figuris abolita fuerat : quòd verè quidem ab illis dicitur.* Ancient Writers are wont to call this Command a typicall one, because it containeth an externall observation of a day, which, with the rest of the types and figures at the coming of Christ were abolished : in which they speake truth : *Ibidem sect. 34. Neque sic tamen septenarium numerum moror, ut ejus servituti Ecclesiam astringam. Neque enim Ecclesias damnavero, qua aliis conventibus suis solennes*

solennes dies habeant, modò à superstitione absint : Quoderit, si ad solam observationem disciplinae, & ordinis bene compositi referantur. I doe not so regard the number of seven dayes, as to tie the Church precisely to it : for I should not condemne those Churches, who should make choice of other dayes for their publike assemblies, so they did it without superstition : which is done, if the observation of those dayes be onely for discipline and good orders sake. And a little after : *Ita evanescent nuga Pseudoprophetarum qui Iudaica opinione populum superioribus seculis imbuerint ; nihil aliud afferentes nisi abrogatum esse quod ceremoniale erat in hoc mandato (id vocant sua lingua diei septima taxationem) remanere autem quod morale est, nempe unius diei observationem in hebdomada. Atque id nihil aliud est, quàm in Iudaorum contumelians diem mutare, diei sanctitatem eandem animo retinere : Siquidem manet nobis etiamnum par mysterii in diebus significatio, quae apud Iudeos locum habebat.* So are refuted the foolish conceits of some false Doctours, who in former ages possessed the mindes of the vulgar with a Jewish opinion, saying nothing for themselves but this, that what was ceremoniall in this command (which in their expression they call the taxation of a seventh day) is abrogated, but that the morall part of it, namely, the observation of one day in seven, remaineth still in force unto this day. Which is nothing else but to change the day in contempt of the Jewes, and to retaine the same opinion of the holinesse of the day. For if so be the same mysterie is implied to us in the number of the dayes, which was implied to the Jewes ; And who so will take the paines to read over all that he saith in the fore-quoted Chapter, shall finde, that his opinion is, that the principall end for which at first a seventh day was appointed for rest, was to be a type and figure of a spirituall rest, that the Sabbath is abrogated, that the fourth Commandment doth onely oblige us so farre, that there must be set times set a part for the publike service of God ; that if it were possible to make every day a Sabbath day, and to take away all difference of dayes, it were a thing much to be desired : but seeing this cannot be done, it behooveth that there be one appointed from among the rest, and that this is all which is obligatorie in the fourth command in regard of us. And writing on the sixteenth of *Exodus vers. 5.* The seventh day (saith he) was consecrated before the promulgation

of the Law, although it is uncertaine whether this day of rest was observed by the Fathers, which seemeth probable, but I would not contest in this.

Item on the twentieth of *Exodus* expounding the fourth Commandement. That the Commandement was ceremoniall *S. Paul* telleth in plaine termes, calling it a shadow of things, whose body is in *Christ*. We must see therefore how *Christ* hath exhibited to us that, which was a figure. And afterwards. From these words, *For God in six dayes created the heaven and the earth, and rested the seventh day.* This probable conjecture is inferred, that the holinesse of the Sabbath was before the Law.

Bullinger Sermonum decade 2. Sermi. 4. Scimus Sabbatum esse ceremoniale quatenus conjunctum est cum sacrificiis & reliquis Iudaicis ceremoniis, & quatenus alligatum est tempori: Caterum quatenus Sabbato religio & pietas propagatur, & justus ordo retinetur in Ecclesia, perpetuum & non ceremoniale est. Wee know that the Sabbath is ceremoniall, so farre as it is joyned with the sacrifices and the rest of the Iewish ceremonies, and so farre as it is tied to a certaine time. But so farre as by the Sabbath, religion and piety is advanced, and good order preserved in the Church, the observation of it is everlasting, and not ceremoniall.

Musculus in locis Commun. in praeceptum 4. Deus diem exprimit, quo sanctificandum sit Sabbatum, unum videlicet de septem diebus, eumq; nec primum nec secundum, &c. sed postremum. I. septimum. God doth specify the day, in which the Sabbath is to be sanctified, namely, that it is one of seven, and that neither the first, nor the second, &c. but the last. I. the seventh.

Item, Legale Sabbatum non erat naturâ suâ ita comparatum, ut esset perpetuum. Erat enim, non verum, sed umbratile; non perfectum, sed elementarium ac pedagogicum, adeoque imperfectum, & populo elementario accommodatum. Quare Novi Testamenti tempore desuit, ut spiritus libertati locus esset, Christus est corpus, cujus adventu rectè cessarunt umbra. The legall Sabbath, considered in it selfe, was not appointed to be of a perpetuall duration: for it was not a true one but onely typicall: not perfect, but elementary and pedagogicall, and by consequent imperfect and appropriated to an elementary and rude people. Therefore it was most reasonable that it should have end under the New Testament,

that

that the Christian liberty of the spirit might have place. Christ is the body at whole comming it behooved all shadowes to vanish away.

Cal. 2. Item Observantia legalis Sabbati non perinde imposta reliquis nationibus, atque Israelitis. Etenim non extat preceptum Dei, quod gentes ad hanc septimi diei observationem astringat, sicut ad illam Israelita manifesta lege obstringuntur. Quare convinci non potest, quòd septimi diei Sabbatum ante hanc legem, vel ante diluivium ab Adamo ad Noe usq;, vel post diluivium à Noe ad Mo- sem usque, vel per Abraham, vel posteros ejus servatum fuerit: unde & quidam Hebræorum fatentur, non esse scriptum de Abrahama, quòd Sabbatum observàrit. Quin etiamsi de patribus, qui ante legem vixerunt, certò constaret quòd Sabbati hujus religionem servàrint: haud tamen quisquam mortalium illorum exemplo ad consimilem alligaretur observantiam, nisi dicturi sumus esse nobis & pecudes immolandas, propterea quòd patres ante & post diluivium de pecoribus sacrificasse leguntur. The observation of the legall Sabbath was not so imposed upon other nations, as upon the Jewes: for there is no divine precept that obligeth the Gentiles to this keeping of a seventh day, as the Jewes by an expresse law are tied to doe. Wherefore it cannot be proved that a seventh dayes rest was observed before the Law, either before the deluge from *Adam* to *Noe*; or after the deluge, from *Noe* to *Moses*; or by *Abraham* and his posterity. Hence it is that some of the Jewish Writers doe confesse, that it is no where written of *Abraham* that hee observed the Sabbath. But grant that there were any certaine prooffe, that the Fathers who lived before the Law did keepe the Sabbath. Notwithstanding, it doth not follow that any man by their example should be tied to the same, except wee will also conclude, that we must now sacrifice beafts, because we reade the Fathers before and after the flood did so

Item, Decalogus hic quatenus pertinet ad legem Israeli per Mo- sem in Monte Sina divinitus datam, pertinet ad solos Israelitas. This Decalogue so farre as it hath reference to the Law given to the Jewes from God by *Moses* in mount Sinai, doth onely pertaine to the Jewes.

Item, Qui baptizatus est in Christum, servatorem & spiritum gratie accepit, profectò non sine grandi Christi gratie injuria
jugo

*jugo se legis serviliter subicit, si se legalis Sabbati servandi debi-
torem esse judicat.* Hee who was baptized in Christs name, and
hath received the spirit of grace, doth not without putting a grosse
affront upon the same spirit, slavishly subject himselfe to the yoke
of the Law, if he thinketh himselfe bound to keepe the legall
Sabbath.

*Item, Ad legem pertinet, ut aliquo die vacetur sacris ritibus,
& exercitiis. Hactenus non debemus Sabbati, id est, quietis sancti-
ficationem abjicere, qua usque adeo naturali lege traditur, ut &
universa gentes stativas quasdam ferias, universo populo commu-
nes, & rebus sacris obeundis consecratas habuerunt. Ad legem vero
Mosaicam referendum est, quod non primus, non secundus, non ter-
tius, &c. sed septimus dies sacro otio expressè & legaliter deputa-
tur. Ista legalis septimi diei deputatio & consecratio neminem
mortalium constringit præter Indeos: idque non nisi ad tempus
usque Novi Testamenti, quo Lex Moysi unà cum sacerdotio Chri-
sto sacerdoti cessit. Quare haud est præter rationem, quod Apo-
stolus tantopere & Legis & Sabbati legalis observantiam rejicit,
&c.* It is a branch of the law of nature that some day be set apart
to the performing of holy rites and sacrifices. And thus far we are
not to reject the sanctifying of a Sabbath, a day of rest, which by
the law of nature is so clearely taught us, that even all nations
have had set holy dayes, generall thorow the whole people, and
consecrated to holy exercises. But it is by *Moses Law*, that not
the first, not the second, not the third, &c. but the seventh day is
expresly and legally appointed for a holy rest. That legall appoin-
ting and consecrating of a seventh day doth oblige no people under
heaven but the Iewes, and that for a certaine time, till the time of
the New Testament, under which *Moses Law* and Priesthood
gave place to Christ our Saviour. Wherefore it is not without rea-
son, that the Apostle is so zealous for the cancelling of the Law and
the legall Sabbath, &c.

*Ursin. in Tractat. Theolog. de præcept. 4. Præcepti hujus due
sunt partes, quarum una est moralis; sive perpetua, videlicet, ut
sanctificetur Sabbatum; id est, aliquod tempus certum tribnatur
ministerio Ecclesie, sive publico Dei cultui. Altera ceremonialis
ac temporaria, videlicet, ut tempus illud sit dies septimus.* There
are two parts of this Commandement, one morall and perpetuall;
namely,

namely, that a Sabbath be sanctified; that is to say, some set time is to bee appointed to divine service, or the publike worship of God. Another ceremoniall and temporary, namely, that that time should be a seventh day.

Item. Cùm igitur Sabbatum septimi diei typus fuerit, admonens populum, & de suo officio, seu de pietate erga Deum, & de beneficio Dei erga populum per Christum præstando, unà cum aliis ceremoniis adventu Christi, per quem est impletum, quod illa significabant, abrogatum est. Quod etiam Paulus testatur Col. 2. Seeing therefore a seventh dayes rest was a type remembring the people both of their duty, or piety towards God; and also of Gods bountifulnesse towards them, which in Christ was to be manifested, both it and the other ceremonies at the comming of Christ were abolished, by whom was fulfilled that which they signified. Which also S. Paul Col. 2. doth testifie.

Item. Decalogus est perpetuus, quatenus est Moralis: Appendices autem, sive determinationes moralium præceptorum significationis causâ, usque ad Messiam servanda. The Decalogue is perpetuall to farre as it is morall: but the appurtenances and determinations of the morall precepts (such as is that of the Sabbath) are, becaule of that which they typifie, to last till Christ.

Et capite de lege divina Quæst. 1. Quæ sint partes legis divinæ. Leges morales (inquit) non sunt certis circumstantiis definitæ, sed sunt generales, ut tempus aliquod esse dandum ministerio, &c. Leges verò ceremoniales & forenses sunt speciales, sive circumstantiarum determinatio, quæ observandæ sunt in ritibus vel actionibus externis, Ecclesiasticis & politicis, ut, septimum diem esse tribuendum ministerio, &c. The morall Lawes are not limited by circumstances, but are generall and indefinite, as, that some time is to be assigned to divine service, &c. But the ceremoniall and judiciall lawes are speciall, or are the very determination of the circumstances, which are to be observed in outward rites or actions, whether Ecclesiasticall or civil, as that a seventh day is to be assigned to divine service, &c.

Vret. on the fourth Commandement towards the end, We must distinguish, as is fit, betwixt the ceremonie of this precept, and that which it retaineth of the law of nature imprinted in every

mans heart : for setting apart the ceremonie of it, yet notwithstanding our conscience beareth witness unto us (if we hold this for a certain truth, that there is a God to whom we owe honour and glory) that it is necessary that we hearken to his word, and that both we and all ours be carefull of the ministry of the same which he hath ordained.

Zanchius in explicat. 4 precept. Apostolus ad Col. 2. 17. aperte ait præter alia ceremonialia, Sabbatum etiam fuisse umbram rerum futurarum, corpus autem, hoc est, veritatem earum rerum esse in Christo. The Apostle Col. 2. 17. saith in plaine termes, that besides the other ceremonies, the Sabbath also was a shadow of things to come, but that the body, that is to say, the truth of them, was in Christ.

Item. Mandatum quartum ceremoniale est, quatenus talem diem, nempe septimum diem, quem Sabbatum vocant, exercitio divini cultus destinat, & præscribit. Ita ad solos Indeos pertinuit usque ad Christum. Per Christum autem unà cum aliis ceremoniis abrogatum fuit. The fourth Commandement is ceremoniall, so far as it appointeth and prescribeth for divine worship such a day, namely, a seventh day, which is called the Sabbath. And thus considered, it pertained to the Iewes onely till Christs time. But by Christ it was abrogated, together with the rest of the ceremonies.

Item. Although elsewhere he declareth his opinion to be, that the Sabbath hath beene celebrated since the beginning of the world, notwithstanding, here he speaketh of it, as of a thing questionable, as of a private opinion of certaine men. *Quomodo autem sanctificavit? (inquit) non solum decreto & voluntate, sed & re ipsa: quia illum diem (ut non pauci volunt, & probabile est) mandavit primis hominibus sanctificandum.* How did he sanctifie it (speaking of the Sabbath?) Not onely by his decree and purpose, but really, and in very deed: because he commanded our first parents to hallow it, as is the opinion of a great many, and it is also probable. And afterwards disputing against the Sabbatarians, who will have all Christians obliged to the observation of the seventh day, because the fourth Commandement is morall, and concerneth all nations, which they prove thus, because (say they) from the beginning before Moses Law was given, God sanctified it, and the Patriarches kept it holy. To which he answereth, *Quod aiunt, Patres ante legem*

legem diem septimum sanctificasse : quanquam hoc non facile & aperte demonstrari potest ex S. literis sicut & Tertullian. adv. Iudeos contendit, ego tamen non contradixerim. Sed quod inferunt esse igitur naturale, ita ut etiam ad nos pertineat, tam facile sequitur, si dicas : Patres ante legem offerebant animalia, item circumcidebantur : Ergo utrumque naturale est, & ideò utrumque etiam à nobis præstari debet. As for that which they affirme, that the Fathers before the Law kept holy the seventh day: although this cannot easily and clearly be proved out of Scripture, which also Tertullian. adv. Iudeos doth maintaine, notwithstanding I for my part will not gainsay it. But the consequence which thence they inferre, that therefore this Law is morall and concerneth us also, is as pertinent, as if you should argue thus, The Fathers before the Law did offer the sacrifices of beatts, and were also circumcised: therefore both are morall, and are to be performed by us also.

Item. Non ita morale est, quin etiam sit ceremoniale mandatum hoc de Sabbato. Morale est, quatenus natura docet, & pietas postulat, ut aliquis dies destinetur quieti ab operibus servilibus, quo divino cultui vacare possit Ecclesia : Ceremoniale est, & ad Iudeos particulariter pertinens, quatenus septimus fuit præscriptus & non alius. This precept of the Sabbath is not so morall, but that also it is ceremoniall. It is morall thus farre, in that nature teacheth us, and piety bindeth us to it, that some one day be appointed to a rest from servile works, that the Church may more freely give it selfe to the worship of God. It is ceremoniall, and peculiarly belongeth to the Iewes, so farre as a seventh day is prescribed by it and no other.

Item. Substantia huius præcepti quatenus ad nos quoque pertinet, & confirmatum à Christo, non est ut diem septimum sanctificemus : sed ut sanctificemus diem Sabbati, hoc est, quieti destinatum, quisquis ille sit. The substance of this command, so farre as it concerneth us also, and was confirmed by Christ, is not that we keepe holy a seventh day: But that we sanctifie a Sabbath day, that is to say, a day of rest, whatsoever day it be.

Item. Præceptum hoc quartum morale est, quatenus hoc mandatur cura religionis, & exercitium etiam externi divini cultus : & ut certo tempore convenias Ecclesia ad audiendum verbum Dei,

ad publicas preces, ad debita sacrificia facienda, ad colletas facien-
das. Id quod etiam confirmavimus: quoniam apud omnes gentes
semper recepta fuit hac consuetudo, ut certis diebus convenirent om-
nes ad Deum celebrandum, colendum, invocandum. Mosaicum au-
tem & ceremoniale fuit, ad solos Iudaeos pertinens, quatenus talis
dies, septimus nimirum, fuit illis praescriptus: & quatenus illis
etiam praescripti fuerunt certi ritus, quibus Deum die Sabbati co-
lerent: atque eatenus etiam fuisse abrogatum. Ergo ut certo tem-
pore conveniat. Ecclesia, cum scilicet potest, ad Deum celebran-
dum, ex Dei est institutione in animis cujusque inscripta. This
fourth command is morall, so farre as by it is recommended unto
us the care of religion, and the exercise of Gods externall worship:
and that at a set time the Church assemble together to heare the
word of God; to publike prayers, to offer up due sacrifices, and to
make gatherings for the poore. Which also wee have proved, be-
cause it is a custome received amongst all nations, that on certaine
dayes there be publike assemblies to praise, worship, and call upon
God. But it is Mosaicall, and ceremoniall, pertaining to the Iewes
onely in this respect, that such a day, namely a seventh, was pre-
scribed unto them: and in this also, that they had certaine rites
prescribed unto them; by which they were to worship God on the
Sabbath day: and in this regard it was also afterwards abrogated.
That therefore the Church meet together at some certaine time, to
wit, when it can conveniently, is Gods institution engraved in e-
very mans minde. And in the very close of his explication of the
fourth command, treating of the abrogation of the Sabbath, hee
saith thus. *Prima causa, ob quam institutum est Sabbatum, est,
ut figuraret cessationem, eamque perpetuam ab operibus nostris,
scilicet à peccatis patrands, & quietem in Domino, sinentes scili-
cet Deum operari opera S. S. in nobis. Et quantum ad hanc cau-
sam, quia erat tantum figura alterius Sabbatismi erat ceremonia-
le praeceptum: ideoque & abrogatum est, sicut & cetera figura,
adveniente Christo figurato: ad presentiam veritatis, id est,
Christi, evanuit figura, id est, Sabbatum, Col. 2. Quatenus ve-
rò institutum est, ut status dies esset, quo ad legem audiendam, &
ceremonias peragendas conveniret populus: vel saltem quem ope-
rum Domini meditationi peculiariter darent omnes; abrogatum
non est. Nam & apud nos locum habet, ut statis diebus ad audien-*
dr

dum verbum, ad Sacramenta percipienda conveniamus. The first cause for which the Sabbath was instituted, was to typifie a perpetuall cessation from our workes, that is, our sinnes, and also our rest in the Lord, suffering him to worke in us the workes of his holy Spirit: and in regard of this cause, because it was onely a figure of another Sabbath or rest, it was ceremoniall: and therefore was abrogated, as likewise the rest of the types, at the comming of Christ who by them was typified: when the truth, that is, Christ appeared; the shadow, that is, the Sabbath vanished away, *Col. 2.* But in that respect, that it was instituted to bee a set day, for the Church to meet together on, to heare the Law, to performe the ceremonies prescribed, or at least to meditate on the workes of God, it is not abolished. For it is thus in force even amongst us; that on appointed dayes we assemble together to heare the Word and receive the Sacraments. In many places also of this his exposition of the fourth command, he affirmeth, that the Law concerning the Sabbath was onely given to the Iewes, and not to other nations, and they were not bound to the observation of it.

Lib. 6. de oper. sex dierum. c. 1. having said, that the seasons of the yeare, the new and full moones are times common for all people; for the distinction of which, God hath given to all the Sunne and the Moone, and appointed them their courses, he addeth; *Alterum est genus eorum temporum, seu מועדין quæ peculiaria sunt certis gentibus, & quæ quisque sibi ex toto anni tempore ad certa actionum genera deligit; ut quod Deus voluerit, ut ipsius populus sex diebus operaretur: septimo autem, qui Sabbatum dicitur, quiesceret ab iis operibus & vacaret cultui divino. Item quod voluerit Calendas observari & certis temporibus & non aliis festa celebrari. Paschæ, Pentecostes, &c. Hac erant מועדין populi Israelitici. Voluit & vult ut singula gentes habeant stata tempora, quibus cultum præstent Deo, sed libera cuique genti esse voluit.* There is another kinde of appointed times, which are peculiar to certaine nations, and which every one doth make choice of for himselfe out of the whole yeere for certaine actions. As that God would have his owne people the Iewes to worke six dayes, but to rest from those workes on the seventh day, which is called the Sabbath, and give themselves to divine worship. Also that he would have them to observe the first dayes of every moneth, and feasts of

Easter, Pentecost, &c. to be kept at certaine times and no other. He would, and willeth that every nation have appointed times for his worship, but he hath left them to the liberty of every nation to be appointed by them.

Daneus Ethic. Christian. l. 2. c. 10. speaking of the fourth Commandement, *Quatenus hoc preceptum ceremoniale fuit, hodie cesset: sed quatenus externa quadam vera pietatis exercitia fieri precipit, preceptum continent hæc verba.* This precept so farre as it was ceremoniall, is now of no force: but so far as it appointeth some outward actions of true piety to be performed, the words still containe a precept.

Item. Fuisse ceremoniarum partem Sabbatum, apparet ex eo, quod appellatur signum faderis veteris inter Deum & Iudaos icti, Exod. 31. 17. & cum Sanctuario conjungitur, Levit. 19. 30. item & Paulus inter ceremonias enumerat, Col. 2. 16. Heb. 4. 9. Dupl-citer Sabbatum fuit ceremoniale, quatenus fuit 1. cessatio severa ab omni opere servili & corporali. 2. Septima dies nominatim & disertè à Deo præscripta erat, non autem tertia, quarta, quinta, aut sexta. It is manifest that the Sabbath was a part of the ceremonies, because it is called a signe of the old Covenant betwixt God and the Iewes, *Exod. 31. 17.* and it is joyned with the Sanctuarie, *Levit. 19. 30.* Also *S. Paul* reckoneth it amongst the ceremonies, *Col. 2. 16. Heb. 4. 9.* The Sabbath in a double respect was ceremoniall; first, in that it was an absolute and precise cessation from all servile or bodily worke. Secondly, in that a seventh day was expressly by God commanded, not a third, fourth, fifth, or sixth.

Item. Sabbatum significat ab omni opere vitioso, & ab omni peccato abstinendum esse. Erat Sacramentum Iudeis vite quietisque æternæ, in quo non modo ab omnibus peccatis liberatio contingit, sed etiam cessatio ab omnibus operibus, &c. The Sabbath did signifie that wee must abstaine from all wicked workes, and from sinne. It was a Sacrament to the Iewes of life and rest eternall, in which we shall not onely be freed from all our sinnes, but also we shall rest from our labours, &c.



PASSAGES

*Concerning the Lords-day (commonly called Sunday)
its institution, and how farre it obligeth us.*

Ancient Writers when they speake of the Lords-day, put this for the ground and reason of the observation of it, that Christ did rise againe on that day; But they say not, that Christ ordained it.

*Ignatius in epist. ad Magnes. ἐορταζέτω σὰς φιλοχρηστῶ τῶ κω-
ειακῶ, τῶ ἀναστάσιμον.* All that love Christ, let them keepe the Lords-day, asa festivall day; which was the day of his Resurre-
ction.

Iustin. Martyr. Apolog. 2. versus finem. Τῶ πρῶ ἡλίου ἡμεραν κοινῆ τῶ Κυριακῶν ποιούμεθα. ἐπειδὴ πρῶτον ἔστιν ἡμέρα, ἐν ἣ ὁ Θεὸς τὸ σκό-
τος καὶ τὸ ἄλλο τρέφας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χεῖς ὁ ἡμέτερος σῶτηρ τῆ
αὐτῆ ἡμέρα ἐκ νεκρῶν ἀνέστη. On Sunday wee have our publike mee-
tings, because it was the first day, that was, in which God having
changed the darknesse, and Chaos, or confused Masse (in *Heb. 20.*
תָּרוּ וַבְּרֵא) made the world, and because Iesus Christ our Saviour
on the same day rose againe from the dead.

Augustin. tom. 2. ep. 119. qua est ad Ianuarium cap. 13.
*Dies Dominicus non Iudais, sed Christianis Resurrectione Do-
mini declaratus est, & ex illo habere cepit festivitatem suam.*
The Lords-day was declared so to bee, not to the Iewes, but to
Christians by the Resurrection of the Lord, and with reference to
him (or since that time) it began to be a holy day.

*Idem l. 22. de civ. Dei. c. 30. Dominicus dies Christi resur-
rectione est sacratus, aeternam non solum spiritus, verum etiam cor-
poris requiem praefigurans.* The Lords-day became sacred by the Re-
surrection of Christ, and prefigureth the eternall rest, not onely of
the spirit, but also of the body.

*Idem. Tom. 10. Serm. 15. de verb. Apost. Domini Resuscita-
tio consecravit nobis Dominicum diem. Qui vocatur Dominicus
dies*

dies, ipse videtur propriè ad Dominum pertinere : quia eo die Dominus resurrexit. The Resurrection of the Lord hath consecrated to us the Lords-day. That which is called the Lords-day, seemeth to belong to the Lord properly : because the Lord that day rose againe.

Idem Serm. 251. de tempore; (which notwithstanding ; and the most of the Sermons *De tempore*, are suspected not to bee his) *Dominicum diem Apostoli & Apostolici viri ideò religiosa solemnitate habendum sanxerunt, quia in eadem Redemptor noster à mortuis resurrexit.* The Apottles and Apostolicall men have therefore appointed the Lords-day to be kept with a religious solemnity, because on it our Redeemer rose againe from the dead.

S. Augustin. in expos. in Ioan. Tract. 120. Una Sabbati est, quem jam diem Dominicam propter Domini Resurrectionem mos Christianus appellat. The first day of the weeke is that which Christians usually call the Lords-day, from the Resurrection of our Lord.

Calvin. Institut. l. 2. c. 8. sect. 33. Dies Domini citra Iudaismum à nobis observantur : quia longo intervallo differimus in hac parte à Iudæis. Non enim ut ceremoniam arctissimâ religione celebramus, quâ putemus mysterium spirituale figurari : sed suscipimus ut remedium retinendo in ecclesia ordini necessarium. We observe the Lords dayes without Iudaizing, because in this particular we much differ from the Iewes : for we doe not celebrate it as a ceremonie with a precise observation, by which wee thinke a spirituall mystery is typified ; but we use it as a remedie necessarie to keepe good order in the Church.

Item. Quod ad evertendam superstitionem expediebat, sublatus est Iudæis religiosus dies : quod decoro, ordini, paci in Ecclesia retinendis necessarium erat, alter in eum usum destinatus est. Quamquam non sine delectu Dominicum quem vocamus diem veteres in locum Sabbathi subrogârunt, &c. The day which the Iewes religiously observed, was abrogated, which was expedient to take away superstition : Another was substituted in its place, which was necessarie to retaine decencie, good order, and peace in the Church. Nor was it hand over head that the Primitive Church made choice of that which wee call the Lords-day in stead of the Sabbath, &c.

Item Com. in ep. ad Gal. 4. 10. Quando discernitur dies à die religionis

gionis causâ, quando feriæ pars divini cultus esse censentur: tum dies perperâ observantur. Nos hodiè cum habemus dierum discrimen, non induimus necessitatis laqueû conscientis, non discernimus dies, quasi alius alio sit sanctior, non constituimus illic religionē & cultû Dei, sed tantû ordini & concordia consulimus. *Fit libera est apud nos & omni superstitione pura observatio.* When a distinction is made betwixt dayes out of devotion, when a feast or holy day is esteemed a part of Gods worship, those dayes are observed amisse. We in having now a distinction betwixt dayes, do not put a snare of necessity upon mens consciences, we make not such a distinction, as if one day were holier than another, nor in this doe we place religion, or Gods worship: but in so doing provide for the good order and peace of the Church. And so such oblervation of dayes amongst us is free and pure from all superstition.

Bullinger. Decad. 2. Serm. 4. Vetus Ecclesia diem mutavit Sabbati, ne videretur Iudaizare, & ceremoniis affixa hære: & catus otiæque celebravit primâ Sabbati, quam Ioannes appellat. Dominicam haud dubiè propter gloriosam Domini resurrectionem. Et quamvis nullibi legatur præcepta in Apostolicis literis Dominica dies, quia tamen quarto hoc præcepto prima tabula præcipitur cura religionis & exercitium externi cultus diligenter, alienum à pietate & eharitate Christiana foret, Dominicam nolle sanctificare: præsertim cum sine tempore stato & circa otium sanctum cultus ille externus constare non possit. Idem sentiendum arbitror de pauculis quibusdam Christi Domini feriis, aut festis, quibus peragimus memoriam Nativitatis, Incarnationis, Circumcisionis, Passionis, Resurrectionis, Ascensionis in Cælum, & missionis S. spiritus in Discipulos Domini nostri Iesu Christi. The ancient Church changed the Sabbath day, lest it should seeme to Iudaize, and be addicted to Iewish ceremonies: and kept its assemblies, and rested on the first day of the weeke, which *S. Iohn* calleth the Lords-day, without doubt because of the glorious Resurrection of the Lord. And although it is no where read in the writings of the Apostles, that the Lords-day was commanded to be kept holy, notwithstanding because in this fourth Commandement of the first table is enjoyned the care of religion, and a diligent plying of Gods externall worship; It were a thing much contrary to piety and Christian charity, not to sanctifie the Lords-day: especially seeing,
that

that externall worship cannot be performed without a set time, and without a holy rest.

Bullinger. in Apocalypsin cap. 1.v.10. Hanc diem ut sacram loco Sabbathi in memoriam resurgentis Domini delegerunt sibi Ecclesia, in quâ sacros & celebres coetus agerent. Ibid. Sponte verò Ecclesia receperunt illam diem: Non legimus eam ullibi præceptam. Ac Ecclesia viderunt omnino necessarium esse certum tempus, in quo conveniant sancti: delegerunt ergo diem Resurrectionis: neque de his odiosius contenderunt inter se, ut postea factum in Ecclesia testantur historia. The Churches of free choice received and set apart this day, in stead of the Sabbath, in remembrance of the Lords Resurrection, that in it they might have their holy and solemne meetings. For wee reade not that it is commanded any where: but the Churches saw that it was necessary that a certaine time should be stinted for the holy meetings of the Saints of God: and therefore they chose the day of the Resurrection. Neither did they strive eagerly about this, as Histories beare witnessle that they did afterwards.

Musculus in locis Commun. in Mandatum quartum. Christiani relicto Iudaico Sabbatho sacrum otium eo die servant, quo Servator non solos Israelitas, sed universum genus mortalium, non de domo Ægyptiaca servitutis, sed de potestate & regno Satanae liberatos eduxit. The Christians forsaking the Iewish Sabbath, keepe their holy rest on that day on which our Saviour did bring forth, not the Israelites onely, but all mankinde; not out of the house of Ægyptian servitude, but from the power and kingdome of Satan.

P. Martyr in his common places, which were collected out of the rest of his workes, cap.7. Quod is dies magis quàm ille eligatur ad Dei externum cultum, liberum fuit Ecclesia per Christam, ut id consuleret, quod magis ex re judicaret. Nec illa pessimè judicavit, si memoriam instaurationis perfecta, id est, Resurrectionis Christi, in observatione diei Dominici prætulit huic absolutei mundanae fabricæ. The Church had liberty by Christ, to make choice of one day, rather than of another, for Gods externall worship, to doe therein what shee thought fittest. Nor was her choice ill in preferring, by observing the Lords-day, the remembrance of our perfect redemption, that is, of Christs resurrection,

ction, before the remembrance of the finishing of the world.

Item. *Quod unus dies certus in hebdomada cultui divino mancipetur, stabile & firmum est: an verò hic vel alius constituatur, temporarium est ac mutabile.* That one day of the weeke be consecrated to Gods worship, is an ordinance of perpetuall force: but whether this or that be appointed, is temporarie and may be changed.

Item. *Quando facta sit hæc mutatio, in sacris literis expressum non habemus. In Apocalypsi tamen Ioannis Dominici diei expressam mentionem habemus, & verisimile est, aliquamdiu primos Christianos morem Judaicum retinuisse: ut in die Sabbati convenirent: postea verò, ut videmus, res mutata est.* It is not expressed in holy Writ when this change (of the Sabbath into the Lords-day) was. Notwithstanding, in S. Iohns Revelation there is expresse mention of the Lords-day, and it is likely that for a while the first Christians retained the Jewish custome in meeting together on the Sabbath day: but afterwards (as we see) the day was changed.

Ursinus Tract. Theol. in quartum præceptum. *Cum non rarius alio die meditatio ac celebratio operum Dei possit fieri, quàm septimo. Sicut initio propter causam accommodatam primis temporibus, designavit Deus ministerio diem septimum, sic deinde propter causam accommodatam Messia temporibus, legem eam abrogavit, & liberum Ecclesie reliquit alios dies eligere, quæ propter causam probabilem delegit diem primum quo facta est Christi resuscitatio.* Seeing one can meditate on, and celebrate the workes of God, as well on another day, as on the seventh. As in the beginning, for a reason proper to the first times, God appointed for his publike worship a seventh day; so afterwards, for a reason proper to the times of Christs exhibition, he abrogated that Law, and left it to the power of the Church to chuse other dayes, which for a probable reason made choice of the first day, on which Christ rose againe.

Item. *Differt observatio Dominici diei à Sabbato Judaico, primò, quod Sabbatum septimi diei, tanquam partem cultus divini ceremonialem, non licebat Judais omittere, aut mutare propter expressum Dei mandatum: Ecclesia verò Christiana, sive primum, sive alium diem tribuit ministerio, salvâ suâ libertate etiam aliter agendi, si sint probabiles causæ, hoc est, sive ulla opinione necessitatis*

aut cultus. Secundo, Sabbathum vetus erat typus, sive umbra rerum in Novo Testamento per Christum implendarum: In Novo autem Testamento illa significatio cessavit, & ordinis atque decori tantum ratio habetur, sine quo ministerium Ecclesia aut nullum aut saltem non bene constitutum esse potest. The observation of the Lords day differeth from the Iewish Sabbath; First, because it was not lawfull for the Iewes to omit the Sabbath, or rest of the seventh day, as being a ceremoniall part of divine worship, nor to change it, because of Gods expresse command for the keeping of it. But the Christian Church appointeth for divine service a day, whether the first or another, reserving still to her selfe the liberty to doe otherwise, if by good reasons she be induced thereunto; that is to say, she allotteth such a day to the service of God, without any opinion of necessity or worship. Secondly, the old Sabbath was a type or shadow of things which under the New Testament were to be fulfilled by Christ: But under the New Testament that type ceased, and onely regard is had of good order and decencie, without which, divine service either cannot subsist at all, or not well.

And in his Exposition of the second Commandement, speaking of Ecclesiasticall lawes, which determine the circumstances necessary or profitable for the observation of the morall precepts of the first Table, and which are no part of Gods service, and doe not oblige the conscience, but in case of scandall, amongst the rest (saith he) *Dies Dominicus ab Ecclesia est substitutus Sabbato in usum ministerii, &c.* The Lords-day was substituted in lieu of the Sabbath for Gods service, &c.

Idem in Explicatione Catechet. in precept. 4. Sabbathum ceremoniale est duplex, aliud Veteris, aliud Novi Testamenti. Vetus erat astrictum ad diem septimum, & ejus observatio erat necessaria, & cultus Dei. Novum pendet ex arbitrio Ecclesie, quae elegit diem primum propter certas causas, & is est observandus ordinis causa: sed sine opinione necessitatis, quasi ab Ecclesia oporteat eum observari, & non alium. The ceremoniall Sabbath is two-fold, one of the New, another of the Old Testament: That was restrained to the seventh day, and the observation of it was necessarie, and a part of Gods worship. This dependeth from the will of the Church, which made choice of the first day for certaine causes, and it is to be observed for good orders sake: but without any opinion of

of necessitie, as if it behooved the Church to observe it, and no other.

Item. Oportet non minus nunc in Christiana quam olim in Iudaica Ecclesia esse aliquem certum diem quo verbum Dei doceatur, & Sacramenta publice administrantur. Interim non sumus alligati, ut diem septimane 3, 4, 5. vel quemcunque alium habeamus. Apostolica igitur Ecclesia, ut se à Iudaicà Synagoga discerneret, pro libertate sibi à Christo donata pro septimo die elegit primam propter probabilem causam, quia eo die facta est Christi Resurrectio. It behooveth as well now in the Christian Church, as before in the Jewish, that there be some certaine day, on which the word of God may bee taught, and the Sacraments publicly administrated. But we are not tied to have Tuesday, Wednesday, Thursday, or any other for this set day. The Apostolicall Church therefore, to make a distinction betwixt her selfe and the Jewish Synagogue, according to the liberty given her by Christ, in stead of the seventh day chose the first for a probable reason, because on that day Christ rose againe.

Viet on the fourth command towards the end. The Primitive Christians did not change the day, only with regard to a difference to be made betwixt Jewes and Christians, for thus the matter were not much mended, to have changed onely the day, and have retained the superstition, which the Jewes fasten to it: But they had regard to the Resurrection of our Lord, which is the true accomplishment of the spirituall rest, which we hope for, &c.

Bucer. in Matth. cap. 12. v. 1. loc. de feriis. Hinc factioni non dubito, ut communis Christianorum consensu Dominicus dies conventibus Ecclesie publicis, ac requiei publice dicatus sit ipso statim Apostolorum tempore. I doubt not, but that by the common consent of Christians, the Lords-day hath bene appointed for the publike meetings of the Church, and for publike rest, even in the Apostles dayes.

Zanchius in precep. 4. in Tractatu de feriis. Præceptum de die Dominico sanctificando ab Apostolis expressum non habemus: Apostolicam tamen traditionem esse minime dubitamus. Wee have no expresse command from the Apostles to sanctifie the Lords-day: notwithstanding, we doubt not but that it is an Apostolicall tradition. And having alleaged some proofes out of Scripture

ture to that purpose, he addeth, *Ex sacris literis colligitur non ineptè ab Apostolis profectum esse, ut omisso Sabbato, dies Dominicus fuerit in illius locum substitutus.* It is not impertinently gathered from holy writ that the substitution of the Lords-day in place of the Sabbath proceeded from the Apostles. Acknowledging, as appeareth by his words [not impertinently] that those proofes were but weak. But afterwards in expresse termes he avoucheth, that the said day is appointed for Gods service without putting any tie upon the conscience. *Hoc (inquit) liquet ex sacris literis. Nulli enim legimus, Apostolos hoc cuiquam mandasse: tantum legimus, quid soliti fuerunt facere Apostoli & fideles in illo die. Liberum igitur reliquerunt. Accedit, quod Apostolus ad Gal. c. 4. & ad Col. 2. non vult servari à fidelibus precepta Dei de Sabbatis, aliisque festis Mosaicis: quia nolebat fidelium conscientias illis preceptis astringi: quanto minus igitur voluerunt Apostoli obstringi conscientias sanctificando diei Dominico, qui nullum habebat Domini mandatum. Liberum est igitur illud etiam tempus, hoc est, nullius obligans conscientiam: sed ita tamen liberum, ut omnino iste dies sanctificandus sit, nisi charitas aliud postulet.* This (saith he) is manifest from Scripture. For we reade no where that the Apostles gave this command to any man: wee reade onely, what the Apostles and the faithfull were wont to doe on that day. They therefore left it free. Moreover, the Apostle *Gal. 4.* and *Col. 2.* will not have the faithfull to observe Gods precepts concerning Sabbaths, and other Mosaicall Holy dayes: because he would not have the consciences of the faithfull obliged to those precepts: how much lesse would the Apostles have their consciences obliged to keepe holy the Lords-day or Sunday, for which we have no command from God. Therefore that time also is free, that is to say, tieth no mans conscience. But notwithstanding it is so free, that altogether it behooveth us to sanctifie this day, if charity doth not require the contrary.

Item. Quis prohibuit, quin Ecclesia, fixit diem septimum transulit in diem Dominicum: sic etiam illos reliquos dies festos in alios transferre potuerit? What hindereth, but that the Church as it removed the seventh day to the Lords-day, may also change the rest of the feasts of the Iewes into other dayes?

Item. At the very end of the explication of the fourth command.

*In locum Sabbati subrogatus est dies Dominicus, quia eo die evan-
nuit Sabbatum quatenus figura erat, quo Christus resurrexit: ut
ergo recordemur evanuisse per Resurrectionem Christi, Ecclesia
non retinuit Sabbatum, sed diem Dominicum.* The Lords-day was
substituted in place of the Sabbath; because on that day on which
Christ rose againe, the Sabbath was abolished so farre as it was a fi-
gure. That therefore wee may remember that it was abolished by
the Resurrection of Christ, the Church hath retained not the Sab-
bath, but the Lords day.

Bourgoin Minister of Geneva in his *Histor. Eccles.* written
in French, *lib. 2.* of feasts. It is not written, when it was, that
the Christians disunited themselves from the Jewes, and began to
keepe holy the Lords-day.

Item. After the Apostles some did celebrate the Sabbath, o-
thers the Lords-day. And *lib. 4.* Of *publike assemblies.* There is
no great certainty at what times it was that Christians had their
publike assemblies, and yet lesse, in what places.

Item. The Christians serving of God was tied neither to certaine
times nor places, but rather by that which *Justin Martyr* hath said
of the Lords-day, it is likely, that necessity or custome assigned
them to the time, and that conveniencie designed the place.

Danaus in Ethic. Christian. in praecep. 4. *Libertatem suam
in die octava eligenda ostendunt Christiani, & se à Judaicis ce-
remoniis Christi beneficio liberatos. Porro neque praecise octava
dies ab omnibus Ecclesiis pro solenni Cūdam faciēda observata
est, sed ab aliis Ecclesiis tertia dies, id est, Martis: ab aliis quar-
ta, id est, Mercurii, vel alia ut tradit Socrates Scholasticus in
lib. 5. c. 22. Dies autem Dominica, qua & Solis dicitur, postea com-
muni omnium Ecclesiarum consensu sub Imperatoribus Christianis
statuta est, quia videbatur hac etiam Apostolorum temporibus
probata.* The Christians in making choice of the eighth day, doe
shew the liberty they have, and that by Christ they are freed from
the ceremonies of the Jewes. But neither was the eighth precisely
observed by all Churches for the keeping of their solemne assem-
blies, but by some Churches the third day, that is, Tuesday: by o-
thers the fourth: that is, Wednesday, or some others, as *Socrates*
reporteth, *Hist. l. 5. c. 22:* But the Lords-day, which is also called
Sunday, by the unanimous consent of all Churches under the raignes
of

of Christian Emperours wee pitch upon, and the rather because it seemed to have beene approved of, even in the Apostles times.



PASSAGES

Concerning the Observation of the Sabbath in regard of a resting from the workes of our ordinarie vocations.

S *Augustin. tom. 6. Contra faustum Manicheum l. 6. c. 4. Cessationem Sabbatorum jam quidem supervacuum ducimus ad observandum, ex quo spes revelata est nostræ quietis æternæ.* Now we thinke the observation of Sabbaths to be superfluous, since the hope of our eternall rest was revealed.

Contra Adimantum c. 16. Sabbati quietem non observamus in tempore, sed signum temporale intelligimus, & ad æternam quietem quæ illo signo significatur, aciem mentis intendimus. The Sabbaths rest we observe not in time, but we understand that it was a temporary signe, and we fasten our eyes upon that eternall rest, which is represented by that signe.

And Tom. 2. epist. 119. ad Iannuar. c. 12. Observare diem Sabbati non ad literam jubemur, secundum ocium ab opere corporali, sicut observant Iudæi. We are not commanded to observe the Sabbath day according to the letter, by a rest from bodily worke, as the Iewes observe it.

Calvin. in ep. ad Colos. c. 2. v. 16. Atqui, dicet quispiam, nos adhuc retinemus aliquam dierum observationem. Respondeo, nos dies nequaquam servare, quasi in feriis aliqua sit religio, aut quasi fas non sit tunc laborare: sed respectum haberi politie & ordinis, non dierum. But some will say, we till this day retaine some observation of dayes. I answer, wee doe not observe dayes as if there were any holinesse in them, or as if it were not lawfull then to worke, but we have regard to the good government and order of the Church, not to dayes.

Viret on the fourth command towards the end. If I had that authority which Magistrates have, I would take this course; If I could not keepe men in better order, either they should labour in the service of God, or in some other worke which is not hurtfull, or altogether unprofitable. It were much better that those who spend their meanes in gaming and hunting Tavernes, did labour according to the Commandements. Notwithstanding, I thinke it better to give order that that whole day be employed, as much as shal possible, in Gods service, and in works of mercy: for if it were permitted to worke on this day, as on other, it were to be feared that by little and little they would come to make no difference betwixt this and working dayes, &c. From whence it is manifest, that he did not think that a labour honest and lawfull in it selfe, was unlawfull on the Lords-day; but onely that it was expedient that the Magistrate suffer not men to labour on this, as on other dayes, to prevent inconveniences.

Zanchinus in praecep. 4. quest. 3. de festis, blameth the Papists in that, *Gravius accusatur & punitur in papatu, si quis in die Paschalis aut Nativitatis Domini, vel die Dominico agrum coluerit, etiamsi eo id fecerit tempore, quo non occupantur in Templo, quam si quis eodem die perpotet, inebrietur, choreas ducat, &c.* Amongst them hee is more sharply accused and punished, who on Easter, Christmas, or the Lords-day laboureth his ground, although hee doe it not in time of Divine service, than hee who tippleth, is drunke, and danceth on those dayes. By which words he implieth clearely enough, that he did not disprove an honest labour on Sunday, so it be not done in time of Divine service.

Item. Opera servilia per se non prohibentur in die festo, sed eatenus tantum prohibentur, quatenus in cultu divino, unà cum reliquis fratribus exercere te possis & occupari impediunt. Servile workes are prohibited on a Holy day, not because they are evill in themselves, but because they hinder us from joyning with our brethren in Gods worship. And a little after hee quoteth and approveth of that, which *Constantine* wrote to *Helvidus*, that He should suffer the Countrey-men, if necessity did so require, to labour their grounds on the Lords-day, to sowe, and to doe other things necessary. And addeth moreover, *Quanto magis licet hac opera servilia prestare, si ita possis illis vacare, ut interim tamen ab exercitio divini*

divini cultus minimè per illa voceris? How much more lawfull is it to doe these servile workes, if so they may be done, that they be no disturbance to thee, nor avocation from the exercise of Gods worship?

Daneus in precept. 4. Nobis Christianis non tanta tamve severa & rigida cessatio imposta est: Non & ex lege Constantini licet & serere & metere die Dominico, si commodum sit? Et ita videmus qua sit libertas Christiana. Vpon us Christians is imposed, not so great nor such an exact, and rigid cessation and rest, as was upon the Iewes: for even by *Constantin's* law it is lawfull both to fowe and to reape on the Lords-day, if there be cause for it. And so we see what is our Christian liberty.

Item. Liberè hodiè & solum quantum ad communem Ecclesie adificationem pertinet, ab operibus nostris cessamus, ut Dei cultui inserviamus, & ut neminem offendamus. On this day we rest from our workes freely and so farre onely, as the common edification of the Church requireth, that on it we may give our selves to the worship of God, and give no scandall to any.

Item. Omnino operari die Dominica nos Christiani non vetamur, modò a Dei cultu propterea non avocemur, neque à publicis concionibus & precibus, neq; à meditatione verbi Dei: modò item proximis offendiculum non praebeamus. We Christians are not forbid to worke at all on the Lords-day, so that it be no distraction unto us from Gods worship, from publike meetings, and prayers, nor from meditating on the word of God: and that we scandalize not our neighbour.

Many other passages to the same purpose might be alleaged out of our owne Writers, but these which I have transcribed out of the Bookes, which I had by me, shall suffice, to confirme the most part of that which I have avouched, and to shew that the learnedst men that have flourished in our Churches, were not of the opinion of them, who at this day so obstinately adhere to the religion of the Sabbath, that indeed they fall into a direct superstition.

F F N F S.



Errata.

Page 3. lin. 8. which morall, *reade* which positive. p. 4. l. 2, 3. r. but this is whereof. l. 25. hands and sorts. r. kinde of lawes. p. 13. l. 9. r. to be as. l. 16. r. hundred. p. 29. l. 24. dew. r. due. p. 36. l. 14. owe. r. owne. p. 47. l. 19. 20. r. at least. l. 32. wecke. r. weake. p. 55. l. 23. figue. r. signe. p. 68. l. 34. r. established. p. 76. l. 4. r. which was done but many. p. 81. l. 10. r. or if rehearsing that. p. 85. l. 12. ח. r. ה. p. 87. l. 16. r. practised. l. 24. mediation. r. meditation. p. 109. l. 19. r. understood. p. 142. l. 6. farre better. r. farre greater. p. 149. l. 11. r. the Lewes did, ~~are~~ bound to serve God, which, &c. p. 158. l. 2, 3. emply. r. exemplary. p. 176. l. 9. productions. r. predictions. l. 16. r. in comparison of morall. p. 185. l. 20. bonged not. r. did not stirre. p. 188. l. 35. Saturday. r. Sunday. p. 196. l. 7. Plineas. r. Plinius. p. 200. l. 32. r. that if it had bene. p. 201. l. 5. r. there be divers. p. 205. l. 2. r. חשטכות. p. 217. l. 25. לפכו יצללו שערי. p. 224. l. 36. מלג. r. מלג. p. 232. l. 35. Ale and. p. 235. l. 13. loveable. r. lovely. p. 246. l. 29. baptisme. r. baptise. p. 262. l. 5. r. so much the rather becaule God. p. 263. l. 27, 28. r. a little way from it. p. 266. l. 12. rigid. r. rigid. p. 274. in mar. משבתתים. p. 279. l. 2. r. unspotted from such. p. 280. l. 11. r. doe them which they had. p. 282. l. 16. r. slackens. l. 26. r. shall thus profane. p. 291. l. 7, 8. r. worke and doe. p. 302. l. 2, 3. improveth. r. disalloweth. p. 306. l. 16. contious. r. contentious. p. 316. l. 38. aliis. r. alios. p. 317. l. 24. r. חיים, holinesse of the day, if so be the same. p. 319. l. 4. r. Gal. 2. l. 38. five. r. sine.







