

THE
10th Book 147
TRYAL OF THE TRUTH;

Or rather,

The Law is the Truth.

P S A L M CXIX. CXLII.

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

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

Propounded by a Lover of the Truth,

I. O.

Of Age 57 years.

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

Let us search and try our waies, and turn unto the Lord. Lament. 3. 40.

For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Matth. 7. 8.

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For ever, O Lord, is thy word settled in Heaven, Psal. 119. 89. All thy Commandements are sure; they stand fast for ever audever, and are done in truth and righteousness, Psal. 11. 7. 8.

Nothing can be put to it, nor nothing taken from it; and God doth it that men should fear before him. Eccles. 4. 14.

God spake all these words, saying; Remember the Sabbath day to keep it holy, six daies shalt thou labour and doe all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, &c. Exod. 20. 8. 9. 10. 11.

Blessed is the man that doth this, and the son of man that layeth hold of it, and keepeth the Sabbath from polluting of it; and keepeth his hand from doing any evil. Isaiah 56. 2.

Wherefore the Law is holy, and the Commandment is holy, just, and good. Rom. 7. 12.

And it is easier for Heaven and Earth to passe, than one tittle of the Law to fail. Luke 16. 17.

For the hearers of the Law are not just before God, but the doers of the Law shall be justified. Rom. 2. 13.

To the wel-meaning and impartial R E A D E R.

Honoured Reader;

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

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

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

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

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

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

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

7. Others say, the Law of God, Exod. 20. is moral, spiritual, and perpetual, and every jot and tittle of it is established by *Iesus Christ*, and therefore they are as absolutely bound to keep the seventh daies Sabbath as they are to keep any precept of that Law, of whose judgement I professe my selfe to be; and why all men fearing God are not of the same judgement, I greatly marvel, seeing

ing they cannot but know, that God hath commanded his chosen people to keep the words of the *Law* or *Covenant* for ever, wherein the *Sabbath* is contained, without *adding* or *diminishing* therefrom, and without turning either to the right hand or left, whether they be *Jews* or *Gentiles*, Deut. 4. 13. & 29. 9. 11. & 31. 12. & 4. 2. & 5. 32. In a word, I doe beleve that all men are to have the *Law* of *God*, Exod. 20. in a high and honourable esteem, and to commit themselves to be taught and governed by it; for the *Law* is *spiritual* and *eternal*, and bindeth the whole man, *spirit*, *soul*, and *body*, the *understanding*, *will*, and the *affections* thereof for ever. Rom. 7. 12. 14. & 3. 19. 1 Cor. 9. 21. Deut. 6. 5. Mat. 22. 37. Luke 16. 17. James 2. 10. 11. 12.

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

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

3. Because *God* himself rested on the seventh day *Sabbath*, Gen. 2. 2. 3. and thereby gave us an example to rest on the seventh day also, Exod. 20. 11. Ephes. 5. 1.

4. Because *God* commandeth his people *Israel* to keep the *Sabbath* for ever in remembrance that he made heaven and earth in six daies, and rested on the seventh, Exod. 31. 17. By which Precept we are also bound to keep the *Sabbath* for ever, we professing our selves to be the *Israel* of *God*, Exod. 12. 49. Numb. 15. 16. Exod. 31. 12. Deut. 29. 29. Acts 15. 8. 9. Gal. 3. 28. 29. 54.

5. *Iesus* *Christ* constantly kept the *Sabbath*, Mark 6. 2. Luke 4. 26. 31. and he requireth us to follow him, John 12. 16. Luke 14. 27. 1 John 2. 6.

6. The *Apostles* constantly kept the *Sabbath*, Acts 13. 14. 15. 16. 27. 42. 43. 44. & 16. 13. 14. & 17. 2. And we are to imitate them, 2 Cor. 11. 1. Philip. 3. 17. Heb. 6. 12. Verily it appeareth to me a clear truth, that we *Gentiles* are to keep the *Sabbath* as well as the *Jews*, because *God* hath made rich and singular promises of grace and glory to us on our keeping of it, *Isaiah* 56. 6. 7. 8. These, and some other considerations, through grace, have instructed my heart to beleve, that the Precept of the *Sabbath* is as truly *spiritual* and *holy* as any Precept in that *Law*, retaining the same authoritie and binding nature, as ever it had; and therefore ought as truly, and as *concionably* to be kept as any precept of that *Law*. But few men as yet are of this understanding, not because there is any Scripture or sound reason that doe lead men to beleve otherwise (that I doe know of) but onely out of some *imaginary* persuasion (as already mentioned) that the duty of the *Sabbath* doth nothing at all concern them; and

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

Thine in the Lord,

James Oockford,

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

Querie the first.

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

Q. 2. How then shall the Gentiles know how to perform true and righteous duties to God and Man in love? Mat. 22. 37. 39. And

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

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

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

Q. 6. Whether that Law be not broken by the Gentiles (after the know-
ledge

ledge of it is come unto them) if the duties therein commanded be not performed to God and Man in love? If nay,

Q. 7. How then can sinne be said to be the transgression of the Law? 1 Joh. 3. 4. And

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

Q. 9. If the Law be not given to the Gentiles, how can they be under the curse of the Law? Galat. 1. 3. 23. seeing where there is no law, there is no transgression, Rom. 4. 15. And how could Christ have redeemed believing Gentiles from the curse of the Law. Galat. 3. 13. seeing sin is not imputed where there is no law? Rom. 5. 13.

Q. 10. Tell me you Anti-Nomians, who make a shew of godlinesse, and deny the power of it. was not the Law made for the lawlesse and disobedient, for the ungodly and for sinners, for ungodly and prophane, for Murtherers of Fathers, and for Murtherers of Mothers, for Man-slayers, for Whoremongers, for them that defile themselves with man-kind, for Men-stealers, for Lyers, for perjured persons, if yea. can you, or any else who are Gentiles by nature commit these or the like evils, and not violate the Law of God? Exod. 20. answer mee directly.

Q. 11. Tell me you who will not keep the seventh day Sabbath, nor yeeld your selves to be governed by that holy and righteous Law of God, Exod. 20. on a mis-conceived opinion, that Iesus Christ hath abolished the Law, Is not the Law of God, Exod. 20. the Law of Love? Deut. 6. 5. Mat. 22. 37. 38, 39. Hath Iesus Christ commanded love, and hath he indeed abolished the Law of love? Tell me could he abolish the Law of love and not abolished the Law and the Prophets which hang on it? Mat. 22. 40. Is there any thing commanded in the Law, Exod. 20. which is contrary to the law of Nature? Is there any thing commanded in that Law, as that the doing of it is destructive to any Gospel-duty? And how can the Law be abolished by Christ, seeing he came to establish it? Luke 16. 17. and not to destroy it, Mat. 5. 17. And if the Law be abolished by Christ, why doe his Apostles require Christians to keep it? Rom. 3. 9. Ephes. 6. 1. 2. James 1. 22. 25. & chap. 2. 8. 9. 10. 11. 12. & chap. 4. 7. 11. Did they ever command Christians to keep an abolished Law? If the Law be abolished by Christ, how can it rightly be said, that the preaching of faith doth establish it, Rom. 3. 31? If the Law (Exod. 20.) be abolished by Christ, how then can Christians (or any else) transgress it, seeing sin is not imputed where there is no law? Rom. 5. 13. Tell me directly, you who say the Law is abolished, whether you, or any else may worship false Gods, doe servile or common work on the seventh.

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seventh day Sabbath (where necessitie is not) *disobey Parents, kill, lie, steal, &c.* and not transgresse the written Law of God? Exod. 20.

Q. 12. Whether a spiritual or regenerate man (I mean wisdoms sonne) though a Gentile by nature, is not as truly bound to doe or perform that which is commanded in the *spiritual Law*, Exod. 20. as the natural or unregenerate man is bound to doe or perform the *natural Law* contained in himself? If nay; then,

Q. 13. Why is Wisdoms son required to keep the Law. Prov. 3. 1. & 7. 1. 2. 3. I Cor. 7.

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

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

Q. 16. Whether there be anything or things commanded in *Gods Law*, Exod. 20. which is not meet or fit to be performed by Christians? If yea; then,

Q. 17. What thing or things are they? let them be manifested: and if there be not any unmeet or unfit thing or things commanded in Gods Law, Exod. 20. then,

Q. 18. Why should not Christians as truly and as duly keep the Lords seventh day Sabbath, commanded in the fourth Precept of the first *Table of Gods Law*, Ezod. 20. as they are to keep the fourth Precept of the second *Table* of the same Law?

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

Q. 20. What is there forbidden in the Moral Law that beleiving Gentiles may doe, and not sinne; seeing *sinne is the transgression of the Law*, 1 John 3. 4. James 2. 10. 11. And

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

Q. 22. Why then do we *Christian Gentiles* as conscionably abstain from doing of fervile or common work on the *Lords seventh day Sabbath* (the day abusively called *Saturday*) as they do, or ought to honour their *Father and Mother*, commanded in the fifth precept of the same Law?

Q. 23. Whether the seventh and last day of the week, the day called *Saturday*, bee not the day which God blessed and sanctified before or above any one of the six daies of the week, to bee the day or time for the performance

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of his publick worship on it to the end of the world? If yea;

Q. 24. Why then doe Gods chosen people separate the seventh and last day of the weeke for the performance of Gods publick worship on it, before or above any one of the other six daies of the week, and honour our Creator on it, and sanctifie it unto the Lord our God as he commandeth us in the *Royal Law*, seeing God hath made unto us singular promises of heavenly and spiritual blessings upon our keeping of it? *Isaiah* 56. 2. 3. 4. 6. 7. *Luke* 11. 28.

a And
Q. 25. If the seventh and last day of the week be not the day which God blessed and sanctified before or above any one of the six daies of the week, to be the day or time of his publick worship, what day is it, which God hath blessed and sanctified to that end? and how are these Scriptures to be understood, Gen. 2. 2. 3. Exod. 16. 26. & 20. 8. 9. 10. 11. & 31. 17. *Isaiah* 56. 2. 3. 4. 5. & 66. 2. 3. *Matth.* 24. 20. And

a *Honoured Reader, if thou intendest to answer to these Queries, be pleased to produce, if thou canst, that God at any time did make any promise of spiritual blessing either to Jew or Gentile on the doing of any thing which God in the first place required not of them? For if there be no such thing to be shewen, even this thing it self is of great validity to manifest, that God commandeth his people the Gentiles to keep holy the seventh day Sabbath.*

Q. 26. Why did Jesus Christ in the time of his life, and his Apostles after his death keep the seventh day Sabbath, and constantly worship God on it? *Luke* 4. 16. 31. *Mark* 6. 2. *Acts* 13. 14. 15. 16. 37. 42. 43. 44. & 16. 13. 14. And

Q. 27. Why did they command Christians to follow them. *John* 12. 26. 1 *John* 2. 6. *Matth.* 10. 38. 2 *Cor.* 11. 1. *Phl.* 3. 17. *Hebr.* 6. 12? And

Q. 28. If the seventh day Sabbath ought not to be kept by Christians, why did the first *Christian Churches* almost through the whole world for more than the space of two hundred and fifty years after Christs death, constantly keep the seventh day Sabbath for the worshipping God on it, and receiving the *holy Mysteries or Sacraments* instituted by Christ (as *Socrates* doth manifest they did in his 5. book and 21. chapter; after the *Greek* in his 22.) did they do evil therein?

Q. 29. Whether there be not in these our daies a Sabbath day to be kept holy unto the Lord our God? If yea; then

Q. 30. What day is it, if it be not the seventh day Sabbath? and who made it Sabbath?

Q. 31. And if the seventh and last day of the week, the day called *Saturday*, be the Sabbath day, as the Word of God doth manifest it is, Exod. 16. 26. & 20. 10. *Deut.* 5. 14. and as all *Declarations and Proclamations given forth by the Parliaments of England do declare*, why then should not Christians forbear to doe common or worldly work on it, and ser it apart holy to the performance of holy and publick worship, according to the will of God? Exod. 20. 8. 9. 10. 11. *Levit.* 23. 3. And

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Q. 32. VVhe-

Q. 32. Whether it be not presumptuous boldness in any man to say the seventh and last day of the week, the day called *Saturday* is not the *Sabbath day*, seeing so to say is to contradict the express Word of God in the fourth Precept of the Moral Law? as also on the other hand, whether it be not superstition in men to honour the first daie of the week with the title of *Sabbath* or *Lords-day*, seeing it is not to be proved by Scripture, that either of those titles of honour do properly belong to it?

Q. 33. VVhether *Iesus Christ* did not as *holily* and as *uprightly* keep or perform the duty of the *Sabbath* commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 5, 6, 7, 8, 9, or 10. Precept of the same Law? If nay:

Q. 34. How 'en could *Iesus Christ* be wanting in obedience to the Law, and not transgress the Law, seeing he was made *under the Law*? Galat. 4. 4. and circumcised, Luke 2. 21. 39. and thereby bound to keep the whole Law, Galat. 5. 3. And,

Q. 35. If *Iesus Christ* did as *holily* and *uprightly* keep or perform the dutie of the Sabbath, commanded in the fourth Precept of the Moral Law, as he did keep or perform the 1, 2, 3, 5, 6, 7, 8, 9, 10. Precept of that Law, and *Iesus Christ* requireth his Disciples to follow him. John 12. 26. Luke 14. 27. 1 John 2. 26. then,

Q. 36. VVhy should not we who profess our selves to be *Christs disciples*, as *holily* and as *uprightly* imitate him in keeping holy the seventh day *Sabbath*, commanded in the fourth Precept of the Moral Law, as we are to follow him in keeping the other nine Precepts of that Law? And whether we may refuse to follow him in the point of the *Sabbath*, without sinning against God, notwithstanding *he who saith he abideth in him, ought to walk as hee walked*? 1 John 2. 6.

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

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

Q. 39. If

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

Q. 30. Why doe beleiving *Gentiles* who profess themselves to be the *spiritual children of Abraham*, refuse to keep holy the *seventh day Sabbath*, seeing *whosoever keepeth the whole Law, and yet faileth in one point, is guilty of all*. Jam. 2. 10. 11?

Q. 31. Whether we may do or constantly practise any thing for which there is not any Word of God that doth either justifie or allow us in the doing of it? If yea;

Q. 32. Then what is the thing that we may doe or constantly practise without any word of God either to justifie or allow us in the doing of it? And

Q. 33. If we may not doe or constantly practise any thing for which we have not any word of God that doth either justifie or allow us in the doing of it, then,

Q. 34. VVhy do men constantly make it their practise to doe common or worldly work on the *Lords seventh day Sabbath*, the day called *Saturday*, seeing there is not any word of God that doth either justifie or allow them so to doe?

Q. 35. VVhether the *seventh day Sabbath* were given of God to be a Sign, Type, or Figure of our Regeneration or cessation from sinful workes in the whole course of our life? If yea, then

Q. 36. I would willingly know of these men, who account themselves so regenerate by their beleiving *Christ*, whether they indeed and in truth doe cease from all sinful works in the whole course of their life, and doe live so *holily* and *righteously* as God requireth of them? If yea;

Q. 37. Then let these men that so affirm, produce proof for the confirmation of it, that we who doe not apprehend that there are any such men, may know it so to be: As also let such men prove, that such a walking doth abolish the duty of the *seventh day Sabbath* to them; and if it cannot be proved, that men are so regenerated by their faith in *Christ*, that they rest or cease from all sinfull works in the whole course of their life, or that they doe not live so *holily* as God commandeth them: how can the sign, type, or figure, as namely, the *seventh day Sabbath* be abolished or made voyd before the production of that which was signified by the sign, type, or figure, viz. a resting or cessation from all sinfull works in the whole course of our life?

Q. 38. VVhether the *seventh day Sabbath* was given of God to be a sign, type, or figure of the eternal rest? If nay; How then are the words of the Author to the Hebrews to be understood, chap. 4. v. 6. 9. 10. 11? And if the *seventh day Sabbath* was given to be a sign, type, or figure of the eternal rest; then

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Q. 39. VVhe-

Q. 39. Whether God at any time did *abolish* or revoke any sign, type, or figure, before the production of the sign, type, or figure? If yea, then

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

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

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

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

Q. 44. If every man ought to walk *holily every day*, and no man can walk *holily every day* who transgresseth the Law of God on the seventh day, by doing common or worldly work on it, tell me, were it not better then that every man did that which God commandeth in his holy Law on the seventh day Sabbath, and leave undone that which God forbiddeth, whereby he provoketh him to wrath, and incurs his curse? *Psaln 119. 21. Jer. 11. 3.* except that there bee larger Mercies for erring men then we read of, *Mat. 7. 21. & 19. 17.*

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

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

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

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

Q. 49. Then tell me, can a Christian man love his Neighbour as himself if he

he refuse to perform any duty of love commanded in the *second Table of the Moral Law*? If yea; prove it. And,

Q. 50. If a man cannot love his neighbour as himself, who refuseth to perform any duty of love commanded in the second Table of the Moral Law, then how can a man love God as he ought, who refuseth to performe the duty of love commanded in the first Table of the Moral Law, seeing *Jesus Christ* doth more strongly binde and enioine every *Christian man* in love to performe the duties of the first Table of the Moral Law to God, then he doth bind or inioine any *Christian man* to performe the dutie of the second Table of the *Moral Law* unto his ueighbour? *Mat. 22. 37. 38. 39.* And further I say, in the case standeth thus, tell me whether it is not a farre greater, and worse sin in men knowingly and well-pleasingly to leave undone that which God expressly commandeth in the fourth Precept of the first Table, *Exod. 20.* then it is knowingly and well-pleasingly to doe that which is forbidden in the second Table of the same Law? And

Q. 51. Whether God in the fourth precept of the Law, *Exod. 20. 8. 9. 10.* doth not as truly and as absolutely require us to rest on the *seventh day* after his example from doing any work thereon, as hee doth require us to worke six daies after his example? If nay;

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

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

Q. 54. If Gods meaning in point of the Sabbath be contrary to his words, why then should wee not as truly and as duly keep *holily the seventh day Sabbath* commanded in the fourth Precept of the Moral Law, and not doe any work thereon after Gods example, as wee are for to worke six dayes successively from the first daies worke of the VVorlds creation after his example? Surely it appears to mee, and to other devoute *Christians*, we are: And that from *Genesis 2. 2. 3. Exod. 20. 10. 11.* compared with *Ephes. 5. 1.* And how can it be disproved by any word of God I doe not see, nor in the least conceive, because God hath joined the dutie of our rest or cessation from worldly work to the *seventh day*; for the words of the fourth Precept of the *Decalogue* runne thus; *Remember that thou keep holly the Sabbath day; six daies shalt thou labour, and doe all thou hast to doe (now note) but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy mayd-servant, &c.* Lo, here I find, that God hath for ever joined the dutie of rest unto the seventh

day (the day called *Saturday*) and therefore as long as the day remaineth, the dutie of rest on the *seventh day* remaineth also; and not onely on this reason, but also because *Iesus Christ* (in *Mat. 19. 6.*) saith, *Whatsoever God hath joined together let no man put asunder*; which rule given by our Saviour, bindeth not onely in matter of *Wedlock*, but in all matters whatsoever, where one dutie is joined to another; for the rule is general, and therefore it followeth, that if we keep not an holy rest and Sabbath on the seventh day, we doe not onely violate the *Law of God*, *Exod. 20.* but also the *Law of Christ*, *Mat. 19. 6.* and therefore surely a great transgression, which ought to be looked to in time; for if a man sin against man, the Judge shall judge him, but if a man sinne against God, who shall intreat for him? *1 Sam. 2. 25.* Verily I doe not conceive, nor in the least believe, that men can neglect to doe that which God commandeth without sinning: And therefore as the safe standeth, it behoveth every man to prove and examine his own waies and doings, by the word of God, that they may know whether the first day of the week be to be kept or set apart by Gods command or by mens will and appointment, contrary to the will of God. And to this end I demand,

Q. 55. Whether the Church (or old Fathers after the death of the Apostles) did change or translate the seventh daies rest unto the first day of the week to be set apart for publick worship? If yea; then, from whom had they authority so to doe? If from God, where doe we read of it? If from man, who was it? and who gave him authority so to doe? And if of the mselves, how could that be in the way of righteousnesse, seeing Gods Church is ever forbidden to diminish from his word, *Deut. 4. 2. & 12. 33.* *Eccles. 3. 14.* *Prov. 30. 6.* *Gal. 3. 15.* And

Q. 56. If the Church or the old Fathers did not change or translate the seventh daies Sabbath to the first day of the week, why doe a Calvin, b Bullinger, c Frueh, d Tindall, e Dr. VVillet, f Ursinus, g Bunni, h Mr. Brerewood, say they changed it from the seventh day to the first; yea some of these Authors doe also give reason why they changed it; but for brevitys sake I will omit to lay down the words of the first Authors, yet I think good to recite the words of Mr. Brerewood, and the Annotations of the Colledge of Rhemes on *Apocal. 1. 10.* whose words are these; *The Apostles and faithful*

a *Institut. lib. 2. chap. 8.*
 b *Bullin. in his 100thly Serm. pag. 140.*
 c *Dedlar. Bapt. pag. 96.*
 d *Answer to Dr. More, chap. 25.*
 e *In his Comment. on Exod. 20. pag. 363.*
 f *In Carbeck pag. 939.*
 g *Paffar. on par. 19. in an answer Cop. h In his Treatise on the Sabb. in Answer to Mr. Byfield.*

abrogated the Sabbath, which was the seventh day, and made holy day for it the next day following, being the Creation: And without all Scripture or commandment of Christ, that we read of (yea which is more) not only,

only otherwise than was by the Law observed, but plainly otherwise then was prescribed by God himself in the second Commandement (they erre in their account, it is the fourth) yea and otherwise then be ordained in the first Creation, when he sanctified precisely the Sabbath-day, and not the day following. Such great power did Christ leave with his Church, and for such causes gave he the Holy Ghost to be resident in it, and to guide it unto all truths, even such as in the Scriptures are not expressed: And if the Church had authority and inspiration from God to make Sunday (being a working day before) an everlasting holy day, and the Saturday that before was an holy day, now a common working day: Why may not the same Church prescribe the other holy Feasts of Easter, Whitsontide, Christmass, and the rest? For the same warrant shee had for the one that shee had for the other, &c. Although the Church did change the dutie of rest, and time of worship from the seventh day, and placed it upon the first day of the week, yet did not they at the first by any Law injoyne the Church to keep it, but Constantine the Roman Emperour was the first man (that wee read of) who commanded it to be kept; and this he did by his Edicts or Proclamations, which he sent forth into all his Roman Empire, whereby he straightly commanded that the Lords day should be forthwith observed; by devoting it to Prayer, and that they should forbear to labour, or to doe any work on the Lords-day; as we read in Eusebius in the life of Constantine, lib. 4. chap. 18. & 19. By which means came the first day of the week to receive honour, and to be kept as a Sabbath; but yet notwithstanding Christian men (fearing God) could not so easily be brought to prophane the Lords Sabbath (the day called Saturday) as to make it a working day, which thing it seems the Heads or Governours of the Churches would that they should, as it appeareth by the Council at Laodicea (held about eight and thirty yeares after the Aet of Constantine) in that they made a Law that Christians should not Judaize, and rest upon the Sabbath, but should rather work on it; and that they should preferre the Lords day above the Sabbath, and if any were found working on it, they should be excommunicated or accursed. See Mr. Brabourn against the ten Ministers in defence of the seventh daies Sabbath, pag. 482. out of *Hopkins de origin. Fest. cap. 9. pag. 27.* Although the Church changed the time of rest from the seventh day of the week unto the first, and that Christians generally unto this time have conformed themselves to doe their will, yet it doth not prove that the Churches therein are justifiable before God; neither will the continued custome of the Church in keeping of the first day of the week to this time in place of the Sabbath; warrant our lawfull keeping of it, unless God hath commanded it: What answer will men make when God shall call them to an account for their doing; *Immanuel.* This I speak, because I doe not believe that it can be proved; that either *Iesus Christ* or his Apostles did give order to the Church that it should change the seventh daies rest to the first day of the week three hundred years.

Why the Church changed the Sabbath from the seventh day, and placed it on the first day of the week; and the time when they did it; or near about; is to be seen in the 37, 38, 39, 40, 41, 42. pages of my Book intitled, *The Doctrine of the fourth Commandment deformed by Popery. &c.*

or to be avoided, or to be believed; let me hear either one precept, one word of God of the Old Testament commanding it to be translated: I say, one word of any of the Apostles, intimating that by Christs commandment it was translated: It is certain there is none. Therefore it is evident, that the solemnity of the Lords day was not established Jure divino, nor by any commandment of God, and consequently to work on that day is certainly no breach of any divine Commandment. How then (saith he) hath the first day of the week gained the celebration and solemnity to become the Sabbath of Christians? by the constitution of the Church, and onely by that, yet of that most ancient Church I confess, that next followed the ascension of our Redeemer; but all this is but jus humanum the decree of Men, which must not equal it self with Gods commandment. &c. And in pag. 43. 44. he saith, that the Church ordained solemn Assemblies of Christians to be celebrated that day to the honour of God, and in them the invocation of his holy name, &c. It is out of question all Antiquities afford plentifully remembrance of it. And thus farre Mr. Brerewood.

Now to speake a few words to those who say the Sabbath is abolished by Christ, and the first day instituted in its stead. Can it be truly said that the Decalogue is a Moral Law, when the fourth Precept is an abolished Ceremonie, or part of it? Is some part of that Law to be kept by Christians, and not all of it? How is such a thing to be proved? Did God ever give a Ceremonial Precept with the voice of his mouth, with thundering, lightning, and the voice of a trumpet? Can it be proved that God did write a Ceremonial Precept in a table of stone? Are not the ten Commandments the Law which Jesus Christ and his Apostles established for Christians to keep to the end of the world? If nay; what Law is it established? And if it be the Law which they established, could they establish every jot and tittle of it, as they did, Luke 16. 17. Rom. 3. 31. and not establish the fourth Precept of the Law, which hath more words in it, then there is in some other seven Commandments of that Law? Doe not you, who profess your selves to be the Ministers of Christ, deceive your selves and others, who teach your Hearers, that they are to keep the 1, 2, 3, 5, 6, 7, 8, 9, & 10 Commandments, and not the fourth? Was there ever such a thing taught

taught by Jesus Christ and his Apostles? Did not they as truly and as duly keep the fourth Precept as they did the other nine? deny it if you can; And did not they require all Christians to follow them therein as well as in other duties of pietie and charitie? If nay; then prove to the contrary. Can you follow them, and not keep the seventh daies Sabbath? Can you breake the Sabbath and not transgresse the Law? Oh take heed to your selves, deceive not your selves: I fear all of you are blind leaders of the blind, which if you are; you know your portion, Mat. 18. 14. if you repent not; but I desire your conversion and salvation with my whole heart: And therefore consider, I beseech you, who keep the first day of the weeke for a Sabbath, or a day of publick worship, out of an opinion that Christ hath so ordained it, did God ever say that Jesus Christ should abolish the seventh daies Sabbath, or that it should become a working day? Can it be proved that the Law of the Sabbath which commanded an abstinence from worldly work precisely on the seventh day to the death of Christ, that God by the same Law, ever since the death of Christ hath bound the Church of Christ to abstain from doing any work on the first day of the weeke, the day called Sunday, or Lords-day, or Sabbath-day? Now if it cannot be shewn that God hath thus done, nor yet be proved that God did ever bless and sanctifie the first day of the weeke to be kept or set apart to be the day or time of their publick worship, before, or above any one day of the week, nor yet proved that God did ever command men to abstain from doing worldly or common worke on it. If none of this can be proved, then what warrant is there to be produced that wee keep or set apart the first day of the week for a Sabbath in the place of the Sabbath? yea, or what warrant is there for men to work, turmoyle, bake, roast, and boyle on the Lords seventh daies Sabbath, to the end they may have the day following in honour and high esteem above any other day, when there is no warrant nor example to be found in the book of God neither for the one nor for the other. I know many doe think that the Apostles and Disciples of Christ did constantly keep or set apart the first day of the week for a day of Gods worship, but whereby doe they prove it. Surely there is no word of God in any of the Evangelists or Apostles writings to do it: No nor to prove that ever two of the Apostles or Disciples did assemble three first daies together successively to worship on them; whatsoever men think to the contrary: yea, so poor a ground, or insufficient warrant there is for men to set apart the first day of the week to worship God on it in place of the seventh day Sabbath, that were it not more for custome then for any warrant in the word of God, I suppose some ordinary Christians would be ashamed to doe it; and yet on the other hand I know this, that there are many who have the first day of the week in so high esteem, that they account the keeping of it a part of their divine worship; but doth God, or Jesus Christ, or any of his Apostles command that worship? or doth either

ther of them command men to set apart the first day of the weeke to be a day for worship : If yea : where do we read of it ? and what law of Christ or word of God doe men transgress who doe worldly or common work on it, and doe refuse to set it apart for a day of worship, I would willingly know ? Can it be truly thought, that if the first day of the week ought to have been kept by a divine institution in place of the Sabbath, but *Paul* would have known it ? and had he known it, would he, think you, have kept the Sabbath with and among the Gentiles, and not have kept the first day of the week, nor acquaint them that the day of worship was changed from the seventh day to the first day by Christ, having opportunitie and fit occasion given him, when he preached unto them on the *Sabbath daies*, Acts 13. 14. 15. 42. 44. & 16. 13 ? Can it be thought that after *Paul* had preached to them on one Sabbath-day, and they desired him to preach the same things to them the *Sabbath following*, Acts 13. 42. he would have fulfilled their request, and not rather have said unto them, the *Sabbath day* is abolished, and the first day of the weeke is ordained and commanded by *Christ* to be kept in its stead, and therefore come to morrow, and I will preach to you the same things which I have preached to you now, the Sabbath being changed : Or else would not he, think you, have said unto them ; *to morrow is our Sabbath day, Lords day, or day of worship* ; wee are to keep the first day of the week, as *Christ* our Law-giver hath commanded, and not the seventh. had such a thing been done by *Christ*, but nothing of this, or of any thing like it, was replied to them by *Paul* (that we read of) but hee fulfilled their desire, and preached unto them the next *Sabbath day*, yea almost the whole *City* came together to hear the word of God, ver. 42. 44. In a word, we do not read that *Paul*, or any one of the Apostles did keep or set apart any three first daies of the week successively with any one congregation while they were resident with them, for performance of *publick worship* ; neither doe wee read that they did ordain or command any congregation to keep the *first day* of the week for a *day of worship* after their decease ; yet I know men doe oftimes produce 1 *Cor.* 16. 1. 2. to prove such a thing to be done by *Paul*, but there is not one word in those Texts to prove that the Apostles had any such meaning. It is well known that *Paul* did constantly keep the *Sabbath day*, and did usually preach unto the Gentiles on it as well as unto the Jews, *Act.* 13. 14. 42. 44. & 16. 13. & 17. 2. Even so it was his care that it should be kept by all *Christian congregations* after his decease, as it doth appear in chap. 3. 17. & 4. 9. to the *Philippians*, and to the *Corinthians*, 1 *Cor.* 11. 1. as also by that of his charge to *Timothy*, 2 *Tim.* 2. 2. and therefore little reason is there for any to say the *Sabbath* is abolished, and a new *Sabbath* is placed in its stead, whereof there is not any mention made in any part of the word of God. And lastly, I say, let no man think that it doth offend me, that men professing *Christ* do *worship God on the first day of the week*, barely considering it the first day of the week, for that I do

not.

not, but should rather like it well if God were *worshipped every day, in publick assembly* (if it might be with convenience) as it was in the Apostles time, Acts 2. 46. & 5. 42. Luke 24. 53. but the thing I dislike is, that men doe contrary to the Law of God in point of the *Sabbath*, Exod. 20. in that they set apart the *first day of the week* in place of the *seventh*, and therein doe work, when *God* commandeth them to rest. Surely for men thus to doe, I deeme it much displeasing to God, and therefore ought to be shunned by all those who desire to *worship God acceptably* ; but if there be some who out of a conceived opinion do set apart the *first day of the week* in devotion to God, and that withall they do *holily and religiously keep the seventh dayes Sabbath* in obedience to the *Law of God* (as some *Christians* did in some space of time after the death of the *Apostles* to the year 404. as the *History of the Church* reporteth, *Socras. lib. 6. chap. 8.* I like it well, and do beleeve it would be wel-pleasing to God, it being done by those who worship God according to his will (without any superstitious end) whose *honour* in all things and above all things is to be preferred, and therefore let us seek to glorifie *God* in our soules and in our bodies, if we expect to have acceptance with him. To be whom all honour, praise, and thanksgiving ascribed by all men, now, and for evermore. Amen.

F I N I S.