



THE ROYAL LAW CONTENDED FOR

= 1658 =

EDWARD STENNET

Source:

Bible Sabbath, 1851
Review and Herald, September 2, 1851
Compared with the complete original text
from the online University of Michigan Library

Cover:

The Law from Moses – Grace and Truth from Christ
Apparatus Biblicus 1723

*By a Lover of Peace with Truth,
Edward Stennet*

Fonts:

Liberation Sans Narrow
Linux Biolinum
Linux Libertine



December 2024
practicaprophetica.com
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Contents

Foreword

Preface

Introduction..... 1

I. The Ten Commandments.....6

General Observations..... 6

The Law Upheld by Christ.....11

Objections Answered.....20

Queries for Consideration.....27

II. The Sabbath Day.....30

1. Instituted Before the Fall.....30

2. Following His Example.....31

3. Observed From the Beginning.....31

4. Made for Man's Benefit.....33

5. Christ is Lord of the Sabbath.....35

6. Christ's Counsel in Matthew 24.....37

7. Example of the Disciples.....41

8. The Sabbath Prevents Atheism and Exploitation.....57

9. Promises to Sabbath Keepers.....58

10. The Difficulty of Reformation.....62

11. The Time of the Sabbath.....63

Foreword

AFTER releasing this booklet earlier in the year (May 2024), I was working on a collection of writings from James White, and came across his compilation of Sabbath articles, published in 1851, under the title *The Bible Sabbath*. The last section in this publication also contains an article by Edward Stennet, under the same title, “The Royal Law Contended For,” but the contents are different from the article in *Review and Herald*, September 2, 1851.

The *Review and Herald* article dealt with the Sabbath in particular, and the *Bible Sabbath* chapter dealt with establishing the perpetuity of the entire Law, not just the Sabbath. Upon further research at the online University of Michigan Library, I found a transcription of the complete original, which included these two writings together, along with some missing material.

I put the two articles together, regarding the Law and the Sabbath, as in the original, and reinstated the missing material, including the original *Introduction*. I also carefully went over the whole text, bringing it into harmony with the original author’s phrasing, and copying his use of capitals and italics. The only changes made were in modernization of the spelling, and the addition of subheadings.

This work is probably one of the earliest defenses of the Sabbath truth. It is surprisingly thorough. This work might be one of the first to make the observation that the Sabbath and Marriage are twin institutions that have come down from Eden (see page 2 and 3 of the Introduction).

Here then is the complete publication, as originally printed by Edward Stennet in 1658.

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Preface

By the Tract Society – From an 1848 Reprint

I'm including this Preface as it contains a bit of biographical information about Edward Stennet.

THE friends of the Sabbath will doubtless receive this little volume as a valuable relic of the past—as a word from one of the tried and faithful friends of the truth, one who not only loved the day of God's weekly rest, but greatly delighted in the promise of a future and glorious sabbatism with the people of God.

Edward Stennet, the author, was the first of the series of Sab-batarian ministers of that name, who for four generations continued to be among the foremost of the Dissenters in England, and whose praise is still in all the churches. He was an able and devoted minister, but dissenting from the Established Church, he was deprived of the means of support; and, his family being large, he applied himself to the study of medicine, by the practice of which he was enabled to give his sons a liberal education.

He suffered much of the persecution which the Dissenters were exposed to at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth, he experienced tribulation, not only from those in power, by whom he was a long time kept in prison, but also much distress from unfriendly dissenting brethren, who strove to destroy his influence, and ruin his cause.

He wrote several treatises upon the subject of the Sabbath besides this, but they are very rare, and perhaps cannot all be found in a perfect state of preservation. It would be well, no doubt, to revive all of them, and, if practicable, republish them in the same form as this, that they might be bound together, and placed, as they deserve to be, in every Sabbath-keeper's library. They all breathe the genuine spirit of Christianity, and in their day were greatly conducive to the prosperity of the Sabbath-keeping churches.

New York, July, 1848

Introduction

To All That Truly Fear the Lord, and Tremble at His Word:

IT WAS not in the least my purpose to expose the ensuing discourse to public view, but to communicate it only to some private Christian friends, as a reason of the hope that is in me, in relation to the Law of the Lord, I being in a good measure, sensible of my own weakness and unfitness for such a work. But the Lord was pleased to bless these my weak endeavors with the successes of conviction to some, and refreshment to others of his dear servants, who were my encouragers (after solemn waiting upon our Heavenly Father) unto this, which I can truly say, I was dead unto; although I was and am persuaded that the gates of Hell shall not prevail against the truth therein contained, but my weakness in the management of it was the great obstruction. But I am willing to press after a likeness to Jesus Christ, who made himself of no reputation,¹ and to learn of Him who was meek and lowly in heart.²

I am not so conceited to present this Treatise as a thing that's rare or new, either to the Saints or World, for if they will look about them, they may see this truth in a better dress and luster; but it may be the tender Lambs and Sucking-Babes of Jesus Christ may better understand my stammering tongue than those that speak more distinctly, and that's one main encouragement to me.

I do profess in the presence of Him who tries the heart and reigns; light has broke forth since I wrote these papers about the Law in general, and the Sabbath in particular: it being five or six months since they were written, yet notwithstanding I am now encouraged by the Lord I trust, and by His people, (to speak this on the house top which was spoken to me in secret,) because so many of the Lord's people are so deluded that they have rejected the Law of God, and live in a weekly profanation of His Holy Sab-

¹ *Philippians* 2:7.

² *Matthew* 11:29.

bath, thinking that Christ abolished the whole Law at His death, though Christ utterly denies it, and would have none to harbor such a thought.³

Although many of the men of this opinion may be good, yet it makes their error not one jot the better. *For this flows from their carnality and not their spirituality; for:*

Romans 8

⁷ The carnal mind is not subject to the Law of God, neither indeed can be.

But because truth springs up out of the Earth, and righteousness looks down from Heaven, and the ancient honorable institution of Jehovah now begins to shine with such clearness, that it cannot be razed out of the tables, and therefore all is cast away together, which is such an invention as would not have been thought on by many, I am certain, if Sabbath Light had been concealed.

The two ancient institutions of the Lord in Paradise were Marriage and the Sabbath, both which are called and esteemed honorable.

Hebrews 13

⁴ Marriage is honorable in all;

—and in *Isaiah* the Sabbath is called...

Isaiah 58

¹³ ...the Holy of the Lord, honorable;

—and Christ leads us to the beginning of them both. When the question was whether men might put away their wives for every fault, the answer is, *that Moses did but suffer it to be so, because of the hardness of their hearts, but from the beginning it was not so.*⁴ And when the Pharisees were so ignorant, that they thought works of mercy were not to be done upon the Sabbath day, Christ

³ *Matthew* 5:17.

⁴ *Matthew* 19:34-37.

leads them to the first institution of it, and tells them it was made for man.⁵ Both these institutions were made for the good and benefit of man in his Paradise estate, which is sufficient proof for their duration. *Paul* says, that:

1 Corinthians 11

⁹ The man was not created for the woman, but the woman for the man.

And our blessed Lord of the Sabbath said that:

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

Then Christians be noble spirited and search the Scriptures with all readiness of mind and with hearts longing after truth; get as remote from Earth and earthly things as you can, and into the secret chamber of your Beloved, and when you are the most transported from Earth to Heaven in near and close communion with Him, then try and judge by His word and spirit, weighing Scripture with Scripture in an equal balance, and be as cautious in taking up objections against this truth, as you are of being in the practice of it.

‘Tis sad to see, and that which wounds my spirit much, that persons professing godliness should be so inconsiderate as to catch at anything that comes next to hand, to strike at that which a differing Saint affirms is truth, without considering the weight of what is offered, or whither their own objections lead them. I have seen more gall and wormwood at the bottom of those objections that have been made against the Sabbath, then ever I saw in any objections against any other command, and even some Christians are so weak that all passes for current that flows from a man that’s good, and able.

But where are those virgin spirits that are redeemed from the Earth, and from among men that lay persons, interests & customs by, while they judge between truth and error? Wherever they are,

⁵ *Mark 2:24, 27.*

they are men which will follow the Lamb, when others are left behind. They will not be affrighted at the seventh day Sabbath, because nicknamed, & called the Jews Sabbath, no more then they are at the God of the Jews; they will not refuse to keep the Sabbath because a man was stoned, any more then they will refuse Jehovah to be their God, because those that worship strange Gods were to be put to death: and if they be told they go back to the Law, they can answer,

Revelation 22

¹⁴ Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the gate into the City,

—when the breakers of the Law are left without.⁶

Do you therefore that fear the Lord and think upon His name, lie down at His feet and cry earnestly for His spirit to lead you into all truth; that you may not kick against the pricks in this chastising day, wherein the Lord is teaching His people out of His Law, and fitting them for the Kingdom of glory, which is at the door. Now the Lord is discovering every part and piece of *Babylon*, that the Saints may know the better how to reward her; but because the Saints begin to own the Lord as King and Law-giver, the Dragon is wroth, and knows that this will destroy his Kingdom, and so would endeavor to persuade persons that the Law of God is abolished, well knowing that if he could persuade them to a belief of this, they will soon say there is nothing to be done till Christ come in person.

I would not make too large a gate to so small a City, but shall hasten to a conclusion with a word to the little remnant that keep the Sabbath according to the Commandment. Precious Brethren, you are under great and precious promises for your encouragement, though your opposers are great and numerous. I think of ten of what is said of *Asher*,

⁶ *Revelation 22:14-15.*

Deuteronomy 33

²⁴ Let *Asher* be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

²⁵ His shoes shall be Iron and Brass, and as is his days, so shall his strength be.

Asher seems to hold forth the remnant that the Lord will use in the latter days to tread down the wicked withal; and:

Genesis 49

²⁰ [*Asher's*] bread shall be fat, yea he shall yield Royal dainties.

And if you my Brethren,

James 2

⁸ ...fulfill the Royal Law according to the Scripture,...you shall do well;

–though your Brethren frown upon you at present, yet you shall be acceptable unto them: and what if your work be difficult, if your strength be suitable, you need not complain. You may tread upon Scorpions if your shoes be Iron and Brass; your feet will be like Hinds feet⁷ if they be dipped in oil, which will cause you to run without weariness, and walk without fainting.⁸

*So he prays, who is only through grace a servant of Christ,
though unworthy to be so called,
Edward Stennet*

⁷ *Psalm 18:33; Habakkuk 3:19.*

⁸ *Isaiah 40:31.*

I. The Ten Commandments

THE ROYAL LAW CONTENDED FOR, OR, Some Brief Grounds, serving to prove that the Ten Commandments are yet in full force, and shall so remain till Heaven and Earth pass away.

Proverbs 28

⁴ They that forsake the Law praise the wicked, but such as keep the Law contend with them.

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter, Fear God and keep His Commandments, for this is the whole duty of man.

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath;

²⁸ Therefore the Son of man is Lord even of the Sabbath.

Psalms 119

⁶ Then shall I not be ashamed when I have respect to all your Commandments.

General Observations

FIRST, the matter of the Ten Commandments was written in the Heart of *Adam* before his fall, as does appear:

Genesis 1

²⁷ God created man in His own Image, in the Image of God He created him.

Ecclesiastes 7

²⁹ God has made man upright, but they have sought out many inventions.

And the Apostle plainly asserts, that the Gentiles which had not the Law (in the letter of it), did by nature the things contained in the Law, which shows the work of the Law written in their hearts.⁹ Now if the Gentiles had the word of the Law written in their hearts in their sinful state, doubtless they had it in more perfection in their state of innocence, as considered in *Adam*; for the

⁹ *Romans 2:14-15.*

letter of the Law was added, because of transgression.¹⁰ Now if there was transgression before the letter of the Law was added, that implies that there was a Law before then; in that the letter of the Law is said to be added, it implies that the matter of it was in being before, but much worn by sin; and that is one reason why the Lord was pleased to add the letter.

Let it be considered, how it can stand with Scripture or right reason, that Jesus Christ should abrogate this Law; did Christ blot out this Law from the hearts of all men by His death? then all men have not the Law of Nature to guide them;¹¹ for we cannot be so gross as to imagine that the Law is put into their hearts upon a new account, for that were to bring all men under the new Covenant.

2. God spoke all these Commandments unto the people, and they heard His voice,¹² with great Majesty and Glory, and He added no more; and He wrote them upon two Tables of Stone, and delivered them unto *Moses*; all of which holds forth their perpetuity; they are spoken by God, they are written by Him in Tables of Stone; so was never any Ceremony. *Job* desired that his words might be graven with a pen of Iron and Lead in a rock of stone forever.¹³

3. After the first tables were broken, which I suppose did signify the Israelites' breaking of the first Covenant; for *Moses* broke them on account of their having made a Golden Calf, and so had broken the Commandment: *Moses* was then commanded to hew two Tables like unto the first, and God wrote the same words again upon them,¹⁴ and they only of all the Laws were put into the Ark; and when the Ark is set in its proper place between the Cherubims, there is nothing in it but the two Tables.¹⁵ Now the

¹⁰ *Galatians* 2:19.

¹¹ *Romans* 2:15.

¹² *Deuteronomy* 5:22-24.

¹³ *Job* 42:24.

¹⁴ *Deuteronomy* 10:1-4.

¹⁵ 1 *Kings* 8:9.

Ark was a Type of Christ, and the putting the Law into it did signify the putting of it into the heart of Christ.¹⁶

Psalm 40

⁸ Your Law is in my heart;

—and from thence they are transcribed into the hearts of the seed of Christ, according to the new Covenant,¹⁷ where God promises to put His Law in their inward parts, and write it in their hearts. Now what Law is this that must be put into the heart, when the Law of sacrifice is abolished? *Hebrews* 10:6-9 compared with that forementioned in the Psalms (*Psalm* 40:6-8), that this is the Law that is here spoken of is manifest, if we consider how proper and suitable it is for the heart of a believer. *Paul* calls it the Law of his mind in *Romans* 7:23, and in verse 22 he professes he delights in the Law of God after the inward man; and God says He will put His Law in the heart, and write it there;¹⁸ both which phrases hold it forth to be the same Law that was written by God and put into the Ark: man's heart is the Tables, and God himself is the writer; the matter written is the Law:¹⁹ and hear what Wisdom says to this:

Proverbs 7

¹ My son, keep my words, and lay up my Commandments within you;

² Keep my Commandments and live, and my Law as the apple of your eye;

³ Bind them upon your fingers, write them upon the table of your heart.

Now what Laws are these but the Table-Laws, which were then in being, and Wisdom's son is to have them written upon the fleshy Tables of his heart.

¹⁶ *Psalm* 40:6-8.

¹⁷ *Jeremiah* 31:33.

¹⁸ *Jeremiah* 31:33; *2 Corinthians* 3:2-3.

¹⁹ Behold the Ark as it stands under the Mercy Seat.

4. When God promises to exalt His first born higher than the Kings of the Earth, and that His Covenant should stand fast with Him, and that His seed should endure forever, and His Throne as the days of Heaven,²⁰ yet He says,

Psalm 89

³⁰ If his Children forsake my Law, and walk not in my judgments;

³¹ If they break my Statutes, and keep not my Commandments;

³² Then will I visit their transgression with a rod, and their iniquity with stripes.

³³ Nevertheless, my loving kindness will I not utterly take away, nor suffer my faithfulness to fail.

Mark it, this Covenant was with Christ (though with David in the Type), in behalf of all the seed; and chastisements must be the portion of the seed, if they break the Law of God, though His Covenant stand fast. Now as this Covenant reaches all the seed, so does the Law, and the punishments for the breach of it; and if so, then what Law is it that reaches all the seed, if not the Law of the Ten Commandments, with those Laws which are comprehended in them.

5. These Commandments are eminently distinguished and marked out from all the Ceremonial Laws, both to show their eminency and perpetuity; they are said to be the work of God,²¹ and the Psalmist says,

Psalm 111

⁷ The works of His hands are verity and judgment;...

—and these works are called,

⁷ ...all His Commandments,

—and they are Ten.²² And therefore I conceive Wisdom's son is to bind them upon his fingers, to show the number of them, there

²⁰ *Psalm 89:28-29.*

²¹ *Exodus 32:16.*

²² *Deuteronomy 4:13; Exodus 34:28.*

being for each finger one, and that both hands might be active in them. And *Zachary* and *Elizabeth* are said to...

Luke 1

⁶ ...walk in all the Commandments and Ordinances of the Lord.

They are distinguished from the Ceremonial Ordinances, and called “all the Commandments,” to set forth their number, as before is said, and their eminency, and therefore they are so frequently called in the Scripture, *The Commandments of God*, distinct from the other Laws, which were shadowy in the time of the Law of shadows,²³ and distinct from the testimony of Jesus in clear Gospel times.

In *Revelation* 12:17, note that the dragon’s war is with the remnant of the Woman’s seed which kept the Commandments of God and the Testimony of Jesus. And again,

Revelation 14

¹² Here are they that keep the Commandments of God and the faith of Jesus.

And when the man would know what he should do to be saved, Christ told him that he knew the Commandments.²⁴ A cloud of witnesses would come in, if need were, for the confirmation of them.

But further observe what the Scripture says to their duration. The Psalmist says,

Psalms 111

⁷ ...all His Commandments are sure.

⁸ They stand fast forever and ever, and are done in truth and uprightness.

Note it; all His Commandments, which are the works of His hands, as aforesaid, stand fast forever and ever; that is not only in

²³ As these places of Scripture, besides many others, do show, viz., *Deuteronomy* 5:31; 6:11; 7:11; 8:11; 11:1; 30:16; *1 Kings* 2:3; 8:58; *2 Chronicles* 42:10; *Nehemiah* 1:7, and 10:29, etc.

²⁴ *Matthew* 19:17.

the time of the ministration of the letter, which was in a sense for ever, but for ever and ever, that is under both ministrations, that of the letter and that of the spirit, in Old Testament times and in the New. Search and see if you can find any word that speaks of anything that is said to abide, or stand fast for ever and ever, which comes short of the time aforesaid.

And when God hides His face from the house of *Jacob*, then is the time that the Testimony is bound up and the Law is sealed among the disciples,²⁵ clearly relating to the time that the Jews rejected the Gospel. And the disciples are commanded to make use of the Law, as well as the Testimony, to try the Doctrines of others by.²⁶

The Law Upheld by Christ

All which shows the perpetuity of this Law of God,²⁷ which will further appear if we consider what our Lord says:

Matthew 5

¹⁷ Think not that I am come to destroy the Law or the Prophets: I came not to destroy, but to fulfill.

But the question will be,

“What Law is this?”

To me it appears to be the Law of the Ten Commandments; for these reasons:

1. First, because this comes in as the motive to provoke His disciples to...

Matthew 5

¹⁶ ...let their light shine in the world, that men might see their good works and glorify their Father which is in Heaven.

Therefore it must be such a Law as the doing of it holds forth good works to public view.

²⁵ *Isaiah* 8:16-17.

²⁶ *Isaiah* 8:20.

²⁷ *Deuteronomy* 7:9.

2. It is such a Law as Christ professes He came not to destroy; but the Ceremonial Law He destroyed in this very sense, so that none are to be in the practice of it;

Colossians 2

¹⁴ He blotted out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to His cross.

3. Destroying of the Law is here put in direct opposition to fulfilling of it; to destroy is to take out of the way or to blot out, as before: but to fulfill the Law is to do that which is contained in the Law: therefore says Christ to *John* (when He went to be baptized),

Matthew 3

¹⁵ ...it becomes us to fulfill all righteousness,

—that is, *to perform it*. And the Apostle says, that:

Romans 13

¹⁰ ...love is the fulfilling of the Law.

What Law? Why this,

⁹ You shall not commit adultery, You shall not kill, You shall not steal, etc.

¹⁰ Love works no ill to his neighbor; therefore love is the fulfilling of the Law.

So that to fulfill the Law of the Ten Commandments, is not to blot them out or make them void, that were to destroy them; which Christ came not to do, but on the contrary to do the things contained in them, which He did exactly in His life, and so was offered up a Lamb without spot.

4. This is such a Law as must stand in force, every jot and tittle of it, till Heaven and Earth pass away.²⁸ But Heaven and Earth are not yet passed away; therefore this Law stands firm. But because it is said in the text, “till all be fulfilled,” hence some affirm that all

²⁸ *Matthew* 5:19.

was fulfilled at the death of Christ, and this fulfilling of it holds forth the abrogating of it. But did Heaven and Earth pass away then? or did Christ, by His taking upon Him all that guilt which was due to us, and by His perfect fulfilling of it in His walk, take us from our obedience? *God forbid*; because Christ fulfilled the righteousness of the Law, must not we fulfill it?²⁹ The Apostle says that for this end Christ died.³⁰

Romans 8

³ For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

⁴ That the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit.

But what is the fulfilling of the righteousness of the Law? First to do the righteous things contained in the Law, and in this sense every true believer fulfills the Law, though his completeness be in Christ; for love is the fulfilling of the Law,³¹ so that the commanding power of the Law is such a just measure, that every one that loves, acts his part towards the fulfilling of it.

5. Lastly it further appears to be the Ten Commandments, by the use Christ makes of what He had before asserted:

Matthew 5

¹⁹ Whosoever therefore shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven.

That is, forasmuch as that Law must stand till Heaven and Earth pass: and I came not to destroy it; therefore beware of breaking of it, for whosoever you are that break any part of it, and shall teach men so, you shall be called the least in the kingdom of Heaven;

²⁹ Even as Archippus was to fulfill his ministry, *Colossians* 4:17, which would be absurd to think, that that was to put it to an end.

³⁰ *Romans* 14:9.

³¹ *Romans* 13:10.

Matthew 5

¹⁹ ...but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

To prevent further mistake, He repeats the Law in many particulars, and gives the sense, showing how far their righteousness should exceed the righteousness of the Scribes and Pharisees.³² By all which it plainly appears, that this Law, which Christ came not to destroy, is the Law of the Ten Commandments, or the Laws that were comprehended in them.

6. The Apostle confirms and establishes this Law after the death of Christ, as plainly appears in the 3rd chapter of *Romans*, the drift of which is to set Jews and Gentiles in a like condition by nature—all breakers of the Law of God, and so become guilty before Him (verse 19), and that therefore no flesh could be justified by the deeds of the Law, the Law being for another purpose—to convince of sin (verse 20), or to bring sin to their knowledge. He proves that Jews and Gentiles, circumcised and uncircumcised, are justified by and through faith, and not by any Law of works.³³ But lest the Gentiles should think, because they could not be justified by the works of the Law, that therefore they might look upon the Law as a thing done away or made void, he puts this question to the uncircumcised Gentiles,

Romans 3

³¹ Do we then make void the Law through faith? God forbid; yea, we establish the Law.

He puts this question out of question, whether the Law be in force to believing Gentiles or no, with a “God forbid”; which shows the greatness of his zeal against such a persuasion, it being the same answer which he gives to another gross question, whether we should continue in sin that grace might abound; and, as if that were not enough, he adds to it,

³¹ ...yea, we establish the Law.

³² *Matthew* 5:20.

³³ *Romans* 3:27-30.

7. This same Apostle proves that the Law was in force at the time of his conversion. He says he had not known sin but by the Law; he had not known lust except the Law had said,

Romans 7

⁷ You shall not covet.

He was alive without the Law once, but when the Commandment came, sin revived, and he died (verse 9), that is, not without the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the Law; and in this sense when the Commandment came, sin revived, and he dies that before was alive in his own apprehension.

⁸ For without the Law sin was dead,

—and by the Law is the knowledge of sin; and sin, taking occasion by the Commandment, deceived him, and slew him (verse 11).

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

Not that the holy and just Law was made death unto him—God forbid—but sin, that it might appear sin, by this good Law wrought death in him, that by the Commandment sin might appear exceeding sinful (verse 13). And if so, then this Law did not die with the body of Christ; though we are dead to the Law by the body of Christ,³⁴ that we should serve in newness of spirit, and not in the oldness of the letter,³⁵ and that we should be married to another, even Him who is raised from the dead;³⁶ we being dead to that spirit of bondage in which we were held, that we set our obedience to the Law no longer in the room of Christ as our head and husband; Christ by His blood having purchased us from that power that the Law had over us by reason of sin. So that our service is not to satisfy the Law, as a woman serves to please her

³⁴ *Romans 7:4.*

³⁵ *Romans 7:6.*

³⁶ *Romans 7:4.*

husband that we are dead to: but we are not dead to serve in newness of spirit, in obedience to Christ as our husband.³⁷ In this sense the Apostle delights in the Law of God after the inward man (verse 22), though the other Law in his members stood in great opposition to it (verse 23). Mind this chapter well, and it will appear so plain, that he that runs may read,³⁸ that the Apostle intends no such thing as to take us from our obedience to the Law, nor yet the abrogating of the Law. But the contrary.

8. The same Apostle urges the Law, in the very letter of it, to the Ephesians:

Ephesians 6

¹ Children [says he,] obey your Parents, for this is right;

² Honor your father and your mother, which is the first Commandment with promise.

He proves his exhortation to be right from the Commandment, and he takes notice of the order of the Commandments; it is the first Commandment of that second Table, and it has a promise annexed to it. He speaks in the present tense; he does not say it *was* the first Commandment, but it *is* the first with a promise,

³ ...that your days may be long on the earth.

He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews that they should live long in the land of *Canaan*, but to the Gentiles also; therefore the interpretation is large,

³ ...that your days may be long on the earth.

9. *James* gives a full confirmation to what I am treating of.³⁹ He convinces them of sin by this Law, in having the faith of Jesus Christ with respect of persons, as appears by:

³⁷ *Romans* 7:4-6.

³⁸ *Habakkuk* 2:2.

³⁹ *James* 2:9.

James 2

¹⁰ For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.

He shows what Law he means, and how it is that he who offends in one point is guilty of all; because,

¹¹ He that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the Law.

And *John* said,

1 John 3

⁴ Whosoever commits sin transgresses the Law, for sin is the transgression of the Law.

And in the next verse he explains what Law he means, and says, it was such transgression that Christ was manifested to take away. Now if this Law of God was done away by the death of Christ, sin could not be a transgression of it so long after; neither could any be convinced of sin by it, because it was not. But the Apostle said,

⁴ Whosoever commits sin transgresses the Law;

—which shows it was in force then, and not only so, but that likewise it should so remain.

10. Let it be considered whether this opinion that the Law is done away, does not clash with redemption itself. The Apostle states that all men were under the Law, and by breaking of it they came under the curse.⁴⁰ And Christ was made under the curse, to redeem His people from under the curse of the Law, that the blessing of *Abraham* might come upon the Gentiles through faith.⁴¹ Now if we were not under the commanding power, we could not be under the curse, (for that follows disobedience,) and if so, then Christ was not made a curse for us; neither can the

⁴⁰ *Galatians* 3:10.

⁴¹ *Galatians* 3:13-14.

blessing of Abraham come upon the Gentiles upon that account, if the Jews only were under the Law, and under the curse of it. Christ's dying to redeem them from the curse, could not bring the blessing of *Abraham* upon the Gentiles. And again the Apostle says that Christ was...

Galatians 4

⁴ ...made under the Law,

⁵ To redeem them that were under the Law, that we might receive the adoption of sons.

Now if we were not under the Law, we could not be redeemed by Christ's being under the Law, nor receive the adoption of sons thereby; but it is manifest that every one is under the commanding power of the Law, and by nature under the curse; and Christ has only redeemed His people from the curse, but they are not redeemed from their obedience to the Law of God. I find no Scripture that says so; but on the contrary.

11. God complains of the blindness of His servants, and of the deafness of His messengers that He sent,⁴² and their blindness and deafness appears in this, that they did not hear nor understand God's design in the gift of His Son, that it was not to destroy the Law or to slight it, but to magnify it and make it honorable.⁴³ Previously it was in Tables of stone, but now in the fleshy Tables of the heart; service was then done from a spirit of bondage, but now from a spirit of adoption. And in this sense I conceive the Law to be magnified and made honorable, and upon this account God is well pleased for His righteousness' sake, that is, I conceive, for His Son's sake.

12. This opinion, that the whole Law is abolished, pulls up true Magistracy by the roots; the office of rulers being for the punishment of evil doers, and for the praise of them that do well. But if the statute and judgments be not in force, there is no corporal punishment to be inflicted upon any though thieves, murderers,

⁴² *Isaiah* 42:19-20.

⁴³ *Isaiah* 42:21.

or the like; and so there is no room for the Magisterial power at all, but men are left in this respect as the beasts of the field, to shift one among another as well as they can. But the Apostle says,

1 Timothy 1

⁹ The Law is made...for the Lawless and disobedient, for ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers, etc.

Now this is the Law of penalties, that's manifest in that it is said, it was not made for a righteous man, but the Ten Commandments were for the righteous: for the Psalmist said,

Psalm 119

⁹⁷ Oh how I love your Law, it is my meditation all the day.

³⁵ Make me to go in the path of your Commandments, for therein do I delight.

And how shall we have Governors as at the first, and Counsellors as at the beginning,⁴⁴ if they have no Law to govern by? If any say we shall have Laws from Christ, and shall not need those Laws that were for the Commonwealth of Israel: to that I answer, I know no word of God that gives us ground to believe for any other Laws or Scripture, than what we have; and suppose that God should revive His work in this nation, and bring His enemies under, and put opportunity into the hands of His Saints, to choose men fearing God and hating covetousness, to rule the Nation while the Lamb's army march on. What could they do if the Scripture were not their Statute-book, if they should turn Law-makers, would not that be their sin, there being no Warrant in the Scripture for it? And would it not bring all into confusion again, and make another Babel? For the great question which is to be resolved in the latter days, will be, Who is our Statute-maker? Which the Saints put out of question,

Isaiah 33

²² The Lord is our Judge, the Lord is our Statute-maker, the Lord is our King, He will save us,

⁴⁴ *Isaiah* 1:26.

—and not King Omri with his Statutes.⁴⁵ And when the Saints come to own this truth in good earnest, their opposite tacklings will be loosed, they shall neither strengthen their mast, nor spread their sails (verse 23). And Malachi tells us, what Laws our King has made, which the Saints are to own, when the day of the Lord burns as an oven all the proud,⁴⁶ and the Sun of righteousness arises upon all that fear Him,⁴⁷ when they shall tread down the wicked with so much ease, that they shall be as ashes under the soles of their feet, so that it shall be counted the Lord’s doings.⁴⁸

Malachi 4

³ ...and in the day that the Lord shall do this,

⁴ Remember the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and judgments.

Objections Answered

I shall now endeavor to answer some objections which are usually brought against this truth, though several of them are partly answered in the grounds aforementioned.

OBJECTION 1

I shall therefore say the less, and begin to speak something to that Scripture in *2 Corinthians* 3, on which the objectors do chiefly build their persuasion, and indeed at the first glance thereon without comparing of it with other Scriptures, it has more color for such a purpose than all the Scriptures that ever I heard brought: from which Scripture this is objected, that:

“The Ten Commandments were the ministration of death and of the letter, and are done away.”

⁴⁵ *Micah* 6:16.

⁴⁶ *Malachi* 4:1.

⁴⁷ *Malachi* 4:2.

⁴⁸ *Malachi* 4:3.

Answer: That they were the ministration of death and of the letter is granted, for the Scripture says so, but the Scripture does not say they are done away: as will appear. If we consider the drift of the Apostle, he endeavors to show the difference between the ministration of the spirit and of the letter (verse 6). The one being a bare reading of the Law, from which no life was communicated to those that heard it (verse 14-15 and in verse 9). The Apostle calls it *the ministration of condemnation*, that is, it lays open sin, and the curse for sin, but it is the Gospel ministration which holds forth justification and strength against sin.

Not that the Ten Commandments in themselves were death to any, *God forbid*, as the Apostle says in *Romans 7:13*.

James 1

¹⁵ But sin when it is finished brings forth death,

—and the Commandments preach death to the transgressors of them, so that they are called the ministration of death and condemnation, because man has broken them, and so is under the curse of them, which Christ has delivered believers from⁴⁹.

And the ministration of it is really done away, that is, as I said before, The reading of the Law by a Typical priesthood, which the Jews would have set up in the room and place of the ministration of the spirit: and whereas they lived under the hearing of the bare letter of the Law, which gave no strength to perform, we live under the hearing of the Gospel, which is spirit and life.⁵⁰

But that the matter of the Law or commanding power of it should be done away, this Scripture does not in the least prove, but it is used in the hand of the spirit to convince of sin. This the same Apostle proves:

Romans 7

⁷ I had not known sin, but by the Law: for I had not known lust, except the Law had said, You shall not covet.

⁴⁹ Romans 7:6; *Galatians* 3:13.

⁵⁰ *John* 6.36.

This will appear evident if you consider verses 8-14 of this Chapter.

OBJECTION 2

Another Scripture is frequently urged,

Acts 7

³⁷ A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, Him shall you hear.

From which it is concluded, that we are to hearken only to Christ, and not to *Moses*.

Answer: If by hearing of Christ you mean, hearing only what He spoke with His own lips when He was on Earth, then we are not to hear His Apostles; but if you mean by hearing of Him is to hear what He spoke upon Earth, and what He spoke by His spirit in His Apostles, then why are we not to hear what He spoke by His spirit to His Prophets: seeing we...

Ephesians 2

²⁰ ...are built upon the foundation of the Apostles and Prophets, Christ being the chief Corner-stone.

And if such who are of this persuasion, would be true to their principle to hear Christ, hear Him what He says,

Luke 16

²⁹ They have Moses and the Prophets; let them hear them.

³¹ For if they will not believe Moses and the Prophets they will not believe, though one rise from the dead.

And He counsels to keep the Commandments,

Matthew 19

¹⁷ And He said unto him, Why do you call me good? there is none good but one, that is, God: but if you will enter into life, keep the Commandments.

¹⁸ He said unto Him, Which? Jesus said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

And He reproves for the breach of them; as also for the making of them void by traditions,

Matthew 15

⁶ Thus have you made the Commandment of God of none effect by your tradition.

—as might be made appear by many other Scriptures. Therefore there is nothing of weight in this objection to shake the thing asserted.

OBJECTION 3

Moses was faithful over his house as a servant, so Christ is faithful over His house as a son.⁵¹ Now if Christ has not given us all the Laws that we are to observe, this is to make Christ less faithful than *Moses*.

Answer: Doubtless Christ as a son is faithful over His house, as *Moses* was faithful over his house as a servant. But we are to consider, what was *Moses*' house, and what is Christ's house; *Moses*' house, I conceive, was the Tabernacle: his faithfulness did appear, in that he did all things according to the pattern showed to him in the mount. Christ's house are the Saints, the true Tabernacle which the Lord has pitched and not man,⁵² of which the other was a shadow. And as *Moses* as a servant gave forth ordinances for his house, so Christ as a son has given out ordinances for His house: but the Ten Commandments are a Law which belongs to men as they are men, though they be no part of Christ's house, it being, as before is proved, the Law written in their very hearts.

OBJECTION 4

But when certain of the Sect of the Pharisees arose, and said it was needful to be circumcised, and keep the Law of *Moses*, the Apostle proves them to be tempters of God, in putting a yoke upon the neck of the disciples, which they nor their Fathers were able to bear.⁵³

⁵¹ *Hebrews* 3:5-6.

⁵² *Hebrews* 8:2, 5.

⁵³ *Acts* 15:5, 10.

Answer: Are the Ten Commandments such a yoke, as is not to be born? Is it a yoke to have no other God but Jehovah, and to abstain from murder, theft, adultery, and the like? For so it must be, if you judge that the whole Law is here slighted. But the thing in difference here is, whether such and such laws are to be kept or no? and the stress that is laid upon the keeping of them, namely the pressing of them as things without which they could not be saved, as in *Acts* 15:1.

And therefore the Apostle in answer to this, shows that the Gentiles had received the Gospel, and did believe, God having given to them the Holy Ghost, and put no difference between them and the Jews, purifying their hearts by faith, verses 7-9. And that through the grace of Jesus Christ both Jews and Gentiles should be saved, verse 11. And as the Apostle opposes the keeping of these Laws for such a purpose as to be saved thereby, so the bare keeping of them is forbidden: and therefore says James:

Acts 15

¹⁹ My sentence is that we trouble not them which from among the Gentiles are turned unto God:

²⁰ But that we write unto them that they abstain from pollutions of idols, and from fornication, from things strangled and from blood.

So that the Apostles judgment is, that the Gentiles should keep some part of the Law. And therefore the question was not, Whether any part of the Law should be kept? and the reason seems to be in verse 20. why they would write no more,

²¹ For Moses of old time has in every City them that preach him, being read in the Synagogue every Sabbath day.

So the Apostles and Elders write:

²⁴ Forasmuch as we have heard, that certain men that went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the Law, to whom we gave no such Commandment.

Now can we be so gross as to think, that is subverting men's souls, and contrary to the Commandments of the Apostles and Elders, to bid them love the Lord their God with all their hearts, and with all their strength, and to worship Him alone, and not take His name in vain, and the like? for this is to keep the Law. But the difference was about other Laws as well as circumcision, and they are as really forbid to keep them, as they are forbid circumcision: and therefore it cannot be the Law of the Ten Commandments, but the Law of shadows, as is manifest in *Acts 21*.

When *Paul* came to Jerusalem, the brethren told him, that it was reported, that he taught...

Acts 21

²¹ ...all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

Therefore they counsel *Paul* to purify himself with some others, that it might be seen that he walked orderly and kept the Law.

²⁴ Them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning you, are nothing; but that you yourself also *walk orderly, and keep the law*.

²⁵ But as touching the Gentiles which believe we have written and concluded that *they observe no such things*.

So that it's very clear that 'tis circumcision and the customs that's here called the Law of Moses, which the Gentiles were commanded not to keep, but to think the Gentiles should be forbidden to keep that Law of God that was written in their natures, is abominable, and contrary both to Scripture and reason.

OBJECTION 5

But the Scripture says, Cast out the Bond-woman with her son, for the son of the Bond-woman shall not be heir with the son of

the Free-woman, which Bond-woman was an Allegory of the Covenant from mount *Sinai*, and therefore to be cast out.⁵⁴

Answer: The Apostle is here showing how impossible it is for works and grace to stand together in point of justification; for this people were seeking to be justified by the works of the Law. He shows the difference betwixt the two Covenants, one of works gendering to bondage, *the righteousness of the Law being this, that the man that does these things should live in them;*⁵⁵ the other of grace or free promise, without any respect to man's righteousness. He shows the sons of the Covenants are like unto their mothers; the sons of the one Covenant are born after the flesh, the sons of the other by promise, and that those that are born after the flesh, persecute those that are born after the spirit.

Galatians 4

³⁰ Nevertheless what says the Scripture? Cast out the Bond-woman and her son: for the son of the Bond-woman shall not be heir with the son of the Free-woman,

—that is, the Covenant of works with those that seek to be justified thereby.

Romans 10

⁴ Christ [being] the end of the Law for righteousness to every one that believes.

But if we should understand the Ten Commandments in themselves, to be the Bond-woman, then it is impossible for them that keep them to be heirs or children of the promise, but they must be cast out as children of the Bond-woman, which is very erroneous, and contrary to the current of Scriptures.

Romans 2

¹³ For the doers of the Law are justified before God,

—though not for doing. And mark how the Apostle forbids this notion,

⁵⁴ *Galatians* 4:21-31.

⁵⁵ *Romans* 10:5.

Romans 3

³¹ Do we then make void the Law through faith? God forbid.

Romans 6

¹ Shall we continue in sin [or transgress the Law], that grace may abound?

² God forbid.

Romans 7

⁷ Is the Law sin? God forbid.

¹³ Was the Law which was good made death unto me? God forbid.

Romans 6

¹⁵ Shall we transgress the Law because we are not under the condemning power of it? [Christ having redeemed us from it] God forbid.

Certainly the Scripture did foresee how apt men would be to slight and make void the Law of God under specious pretenses, as their being believers, and Gentiles which had not the Law given to them, but that they are under grace and the like.

Romans 2

²⁶ But if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?

Queries for Consideration

Consider these Queries,

1. If the whole Law was done away by the death of Christ, why did the Apostle spend so much time to prove that by the works of the Law none could be justified,⁵⁶ seeing there was no Law to work upon? Had it not been a nearer way to have told them that the Law was abolished?

2. If the whole Law was done away at the death of Christ, how can any part of it be now in force? If it be said it is upon a new account, show me any one Law that Christ has once destroyed,

⁵⁶ *Galatians 3.*

and again revived; seeing the Apostle said if he should build again the things that he destroyed, he should make himself a transgressor.⁵⁷

3. What Scripture is it that proves that we have any one of the Ten Commandments given out upon a new account?

4. If the whole Law be done away, what Law is there for the punishment of evil doers, thieves, murderers, and the like?

5. If the Ten Commandments were to be abolished, how is it that the Lord has annexed so many great and precious promises unto the keeping of them, and delighting in them? as in *Psalms* 1:1-4, and many other places which do of right belong unto such as keep the Commandments.⁵⁸

6. How is it that the Apostle said,

1 Timothy 1

⁸ ...the Law is good if a man use it lawfully,

—if at the same time there was no Law?

7. If the Law was done away at the death of Christ, when was it given again upon a new account? If before His death in the 5th chapter of *Matthew* then how is it that the Law that was given on Sinai stood in force till His death? Could they stand both in force at once? If not till after the death of Christ, then when was it given out? seeing we find not any of the Commandments so much as mentioned for a long time after the death of Christ. Can we think the Saints and the world were left without Law?

8. How is it that we contend for Governors as at the first, and Counselors as at the beginning?⁵⁹ seeing there is no Law for them to rule and govern by, if this doctrine be true that the whole Law is done away?

⁵⁷ *Galatians* 2:14.

⁵⁸ *Revelation* 22:14.

⁵⁹ *Isaiah* 1:26.

Thus I have endeavoured in a weak measure to prove that the Ten Commandments are not only in force to unbelievers, but also to believers. But believers are not under the Law, so as to be justified or condemned by it; not under it as a Covenant of works and ministration of death, but under it as it's a righteous rule of life, a holy, just and good Law, so they are under it, and do delight in it.⁶⁰

Psalm 119

¹²² It is time for the Lord to work, for they have made void your Law.

¹²⁷ Therefore I love your Commandments above Gold, yea above fine Gold.

¹²⁸ Therefore I esteem all your precepts concerning all things to be right, and I hate every false way.

⁶⁰ *Romans 7:22; Psalm 119:70, 72, 97; 1 Corinthians 9:21.*

II. The Sabbath Day

The Seventh Day Sabbath, proved from the Beginning, from the Law, from the Prophets, from Christ, from His Apostles, to be a duty yet incumbent upon Saints and Sinners.

Exodus 20

¹⁰ The Seventh Day is the Sabbath.

NOW if the Ten Commandments be in force, every jot and tittle of them, it must necessarily follow that the seventh day is the Sabbath, and is to be observed according to the Commandment. But because there is much opposition against this truth, I shall offer something in particular to it, which may tend to the clearing of it.

1. Instituted Before the Fall

It was instituted by God before the fall of man, as appears in:

Genesis 1

³¹ And God saw every thing that He had made, and behold it was very good.

But when man sinned, God changed His voice, and then the ground was cursed for his sake.⁶¹ Further, God was six days upon His work of creation, and rested not until the seventh day. Now, betwixt the end of the sixth day and the beginning of the seventh day, there is no interval or space of time,⁶² then why should it be thought that the Sabbath was a shadow to hold forth rest by faith in Christ, seeing *Adam* had not sinned, and so had no need of a Saviour? and why should we run into such imaginations concerning the cause of God's instituting the Sabbath, seeing God so plainly declared it himself? namely, that...

Genesis 2

³ God blessed the seventh day and sanctified it, because that in it He rested from all His works which God created and made.

⁶¹ *Genesis* 3:17.

⁶² *Genesis* 1:31; 2:2.

2. Following His Example

The reason that the Lord gave when He commanded the observance of the seventh day, was as before, because that...

Exodus 20

¹¹ In six days 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;

—and it is as a motive to provoke man to follow the Lord's example from the beginning, both in work and rest.

⁹ Six days, [says the Lord,] you shall labor and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God; in it you shall do no manner of work.

“And if you would know a reason why you should do so, it is because I the Lord your God did so.”

And truly, to me it is clear, that one main reason why the Lord took so much time as six days to create all things in, and rested the seventh day, was to show man an example, and what he ought to do. Doubtless God could have made all things in a moment, but six days He works, and rests the seventh day, that man might do the same, and thereby not only hold forth the creating power of God, and the method that He was pleased to take in the creation, but also His great mercy in instructing and commanding man to work six days, and rest the seventh, that he might be refreshed.

3. Observed From the Beginning

It plainly appears, that this institution was in force and to be observed from the beginning, though no mention is made of the Patriarchs observing it, no more than of their sacrificing and doing many other things, which it is judged that they did, notwithstanding we hear nothing of them.

But consider, God rested the seventh day and sanctified it: now to profane that which God sanctifies doubtless is a sin; and had

they done servile work upon the Sabbath, they had profaned it.⁶³ And what the Lord said to *Peter*, in another case, may be rightly said in this, namely,

Acts 10

¹⁵ What God has sanctified, do not call common or unclean.

And the Lord, when He gave forth this command, said,

Exodus 20

⁸ Remember the Sabbath,

—to note the importance of it, and the antiquity of it, it being no new thing but from the beginning, and that the Lord urges, in verse 11, as the cause why it was to be observed.

Israel observed the Sabbath before the giving of the Law on Mount *Sinai*, as appears in *Exodus* 16:23, 25-26. But mark what *Nehemiah* said to this:

Nehemiah 9

¹³ You came down also upon Mount Sinai, and spoke with them from Heaven, and gave them right judgments and true Laws, good Statutes and Commandments:

¹⁴ And made known unto them your holy Sabbath.

Mark, this Commandment is singled out from all the rest, and is said to be made known to them, which shows that it was in being before, though probably they might lose the observation of it, by reason of their hard bondage in Egypt. However, it is plain that they had need of the knowledge of the Sabbath, and God makes it known unto them. And Christ leads us plainly to the first institution of it:

Mark 2

²⁷ The Sabbath [said He] was made for man, and not man for the Sabbath.

He points to the making of it, and for whom it was made, not for the Jews only as Jews, but for man, before any distinction was

⁶³ *Nehemiah* 13:16-17.

of Jew and Gentile; and in that it was made for that man which was the public person or representative of the whole of mankind, it was made for all men, *Adam* standing as a public person before his fall.

4. Made for Man's Benefit

Our Lord Jesus shows the true end of God's giving the Sabbath, and also how it ought to be kept, and shows the Pharisees their mistake in the observation of it, they being so rigid that they would not suffer good works and works of mercy to be done, though there were necessity for the doing of them: as will appear if we consider these Scriptures following: The Pharisees ask Christ,

Matthew 12

¹⁰ Is it lawful to heal on the Sabbath day? that they might accuse Him.

And His answer is this,

¹¹ What man is there among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?

¹² How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

Again, the Pharisees told Christ that His disciples did that which was not lawful, because they pull the ears of Corn on the Sabbath day.⁶⁴ But mind the answer of Christ,

Mark 2 [Matthew 12:3-4]

²⁵ Have you not read what *David* did when he was a hungered [and had need],

²⁶ How he entered into the house of God, and did eat the Shew-bread, which it is not lawful for any to eat but the Priests?

Matthew 12

⁵ [Or] have you not read in the Law, that the Priests in the Temple profane the Sabbath day and are blameless?

⁶⁴ *Mark 2:23-24.*

It was not unlawful to pluck the ears of Corn when they went through their neighbor's field, for that they might do by the Law of God,⁶⁵ and that the Pharisees knew very well; but they thought it was unlawful because they did it on the Sabbath day.

But mark the answer of Christ, how He cleared the disciples. It was unlawful for *David* to eat the Shew-bread, but he was a hungry and had need, and therefore to be excused; for if the disciples had plucked the ears of Corn (when they had no need) upon the Sabbath day, it had been doing of needless work, and so had been unlawful. But the text says they were "a hungry,"⁶⁶ therefore they might do it, it being a work of mercy as *David's* was.

And the same may be said of the Priests profaning the Sabbath, who, notwithstanding, are said to be blameless, their preparing the sacrifices was allowed, which work in itself would have been counted servile work, but that it was for such a merciful end, viz., the sins of the people: therefore said Christ,

Matthew 12

⁷ Had you known what this means, I will have mercy and not sacrifice, you would not have condemned the guiltless.

Clearly proving that the Sabbath was to be observed, (but not so as to break another command, to neglect mercy which the Pharisees would do,⁶⁷) and that His disciples in having mercy to their bodies were no Sabbath-breakers.

Further, observe what Christ said:

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

The Pharisees made themselves slaves and bond-men by making the Sabbath a yoke (whereas it should have been a delight⁶⁸), by superstitious outside performances, as though man had been

⁶⁵ *Deuteronomy* 23:25.

⁶⁶ *Matthew* 12:3.

⁶⁷ *Matthew* 23:23.

⁶⁸ *Isaiah* 58:13.

made for the Sabbath; but Christ tells them it was made for man, that is, for the good and benefit of man that man might rest from his own labors and be refreshed, [as the Lord was, *Exodus* 31:17]. And thus you see how clearly our Lord has given the sense of this Law. It is lawful to do well upon the Sabbath day, to visit the sick and to heal them, and to do works of mercy to our own and others' bodies, the Sabbath being made for man.

5. Christ is Lord of the Sabbath

Jesus Christ declares himself to be Lord even of the Sabbath day,⁶⁹ and He takes His title thus:

Mark 2

²⁷ The Sabbath, [said He,] was made for man, and not man for the Sabbath:

²⁸ Therefore the Son of Man is Lord even of the Sabbath day.

And here seems to be two things from whence Christ takes this title: First, the Sabbath was made for man, that is, as before was said,⁷⁰ for *Adam*, and so for all men, being made for him before his fall. Now Christ being the son of man, the chief man or second *Adam*, the man of God's right hand, the heir of all things, is of right Lord even of the Sabbath.

Second, the Sabbath was made for man, that is, for the good of man and in mercy to man, as is said before. Therefore, Christ being the Author of all good, the giver of all mercy, He is Lord of it and therefore, Christ does not slight the Sabbath (as some do imagine) by saying He is Lord of it, as though He were not to keep it, or that His intent were to change it; that were to strip himself of His title, or else to entitle himself Lord of that which was not. But in that it is said Christ is Lord of the Sabbath, it proves the Sabbath to be in force, as Christ proves the resurrection:

⁶⁹ *Matthew* 12:8.

⁷⁰ Christ being Lord of the Sabbath does no more make it void then His being Lord of the Supper, and Lord of the Harvest, does make the Supper and the Harvest void.

Mark 12

²⁶ I am the God of Abraham, the God of Isaac, the God of Jacob;

²⁷ He is not the God of the dead, but of the living.

So Christ is Lord of the Sabbath day. He is not Lord of the dead Types and shadows, or of that which is not in being, but He is Lord of the lively Oracles, of which I conceive the Sabbath is one.⁷¹

OBJECTION: WORKS OF MERCY

Objection. But did not Christ break the Sabbath and teach men so to do in bidding the impotent man take up his bed and walk, it being unlawful to carry a burden upon the Sabbath day?

Answer. The Scribes and Pharisees said so indeed, and that his bed was a burden; but they were very unfit Judges, they being ignorant of the right manner of observing the Sabbath, and sought likewise to take advantage against Christ in His words and actions. Their saying the man's bed was a burden, and that it was unlawful for him to carry it, proves no more that it was so, than their saying that the disciples did break the Sabbath in plucking the ears of corn, and Christ in healing the diseased.

But was not this a work of mercy, the man having lien lame so long in the porch now being cured? Was it not meet that he should be released from the place, and take his bed with him to lie upon at night? for it is likely he had no other. And who can say that his bed was a burden, for in some Countries that which they call a bed is no heavier than a good Cloak or Coat.

But consider what gross wickedness naturally flows from this opinion. The objectors themselves, and all must acknowledge that the whole Law was in force till the death of Christ—the very shadows, till He nailed them to His cross; then the fourth Commandment doubtless was in full force. Now to say that Christ broke it, and taught men so, is to say, Christ sinned, and taught men to sin; for sin is the transgression of the Law, and this roots

⁷¹ Acts 7:38.

up redemption by Christ; for if Christ was a sinner, He could not be a Saviour, He had not been a meet-offering for the sins of others if He had been a sinner himself. But He was offered up a Lamb without spot,⁷² and was made sin for us, that knew no sin,⁷³ and therefore this objection is made so gross, that every sincere heart that sees the tendency of it will not touch it; and indeed I had not mentioned it here, but that many through weakness have taken it up as a sufficient ground to prove the making void of the Sabbath, for want of looking into the bottom of it.

6. Christ's Counsel in Matthew 24

Another ground to prove the Sabbath yet to be in force, may be taken from the words of Christ to His disciples in:

Matthew 24

²⁰ But pray that your flight be not in the winter, nor on the Sabbath day;

—which is part of the answer Christ gave them when they came privately to Him to ask Him when the destruction of the temple should be, the signs of His coming, and the end of the world. It is generally conceived that this part of Christ's answer relates to the destruction of *Jerusalem*; and, indeed, that is the shortest time that can be thought it relates unto, as appears by the question which was asked Him.

But suppose it so; does it not plainly appear from hence, that the Sabbath was to remain in full force after the death of Christ? The destruction of *Jerusalem* being about 40 years after the death of Christ, and yet He commands His disciples to pray that their flight be not in the winter, neither on the Sabbath day.

Now, can we think that Christ would lay such a foundation for superstition, as though the Sabbath was to be at the ruin of *Jerusalem*, when it was to cease at His death? Or can we think that Christ would teach His disciples to pray false, or to pray that

⁷² *Hebrews* 7:26; *1 Peter* 1:19.

⁷³ *2 Corinthians* 5:2.

their flight should not be on the Sabbath, when indeed there was to be no Sabbath? This is gross to imagine; but as sure as winter was to remain winter, so the Sabbath was to remain the Sabbath. And if their flight had been upon it, it would have been the more tedious, it being a day of rest and refreshment to them, wherein they used to rejoice and praise the Lord, as it appears by that Psalm or song for the Sabbath day, *Psalm 92*.

But although this Scripture looks to the destruction of *Jerusalem*, yet I conceive it looks further, even to that distress that *Jerusalem* shall be in at the second coming of Christ, and that for these reasons:

First, those things that Christ spoke of, were accomplished in a measure in the Apostles days, and yet they are not completely fulfilled; for instance, Christ told His disciples that they should be delivered up to be killed, and they should be hated of all Nations for His name sake;⁷⁴ this was in the Apostles days and has been since, and false Prophets did arise then, and so they have since then.⁷⁵ So that those things which Christ spoke looked to several times, and therefore I conceive He said:

Matthew 24

²⁴ Verily I say unto you this generation shall not pass till all these things be fulfilled;

—and so I judge, what He spoke concerning *Jerusalem* had not only respect to that destruction that came upon it in that generation, but also to that great calamity that should be upon it in the last days.

2. This will more plainly appear, if we consider the words of Christ,

²¹ But pray that your flight be not in the winter nor on the Sabbath day, for then shall be great tribulation, such as was not

⁷⁴ *Matthew 24:9.*

⁷⁵ *Matthew 24:4-5, 11.*

since the beginning of the world to this time, no nor ever shall be.

Now with this compare,

Zechariah 14

² For I will gather all nations against Jerusalem to battle, and the City shall be taken, and the houses rifled, and the women ravished.

And at the third verse it is said,

³ Then shall the Lord go forth and fight against those Nations as when He fought in the day of battle, and His feet shall stand in that day upon the mount of Olives.

With this compare,

Daniel 12

¹ And at that time shall Michael stand up the great Prince which stands for the children of your people, and there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time your people shall be delivered, every one that shall be found written in the book.

² And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt.

Now if that destruction of *Jerusalem* produced such great trouble as never was, nor ever should be again; how is it that there shall be such great trouble as never was since there was a nation? When *Michael* stands up to deliver His people every one that is written in the book, and *Jerusalem* is taken and the houses rifled, and women ravished, when the Lord comes forth to fight against those nations, and His feet shall stand upon the mount of Olives, according to that in:

Acts 1

¹¹ So shall He come in like manner as you have seen Him go into Heaven.

And when the seventh Angel pours out his vial,⁷⁶ which time I conceive is one and the same with that in *Zechariah* and *Daniel* and the Angel is *Michael* the great Prince which *Daniel* speaks of, whose feet shall stand upon the mount of Olives, then is the time of great trouble, and:

Revelation 16

¹⁸ ...such an earthquake as was not since men were upon the face of the earth, so mighty an earthquake and so great;

—so that to me it appears that these three Scriptures do correspond with the words of Christ pointing out the same time: and if so then the Sabbath shall remain till the coming of Christ, and so shall stand *till Heaven and Earth pass*, according to that in *Matthew* 5; and *forever and ever*, according to that in *Psalms* 111:8.

And the destruction of *Jerusalem* seems to be a Type of that great destruction that shall be at Christ's appearance: and as *Jerusalem* was taken when some from all Nations were gathered together, as history reports, and on the Sabbath day it was destroyed; so it appears that the strength of the Saints will be gathered together to *Jerusalem*, because all Nations will gather against it, and *Jerusalem's* straits will be upon the Sabbath day, as seems to appear by the words of Christ,

Matthew 24

²¹ ...for then⁷⁷ [said He] shall be great tribulation, such as never was...

—and this great tribulation is when *Jerusalem* shall be taken, the houses rifled, and the women ravished, as was said before; at which time *Michael* shall stand up and fight against those Nations, as when he fought in the day of battle,

Isaiah 66

¹⁶ ...and the slain of the Lord shall be many,

⁷⁶ *Revelation* 16:17-18.

⁷⁷ “for then...” When? Why when their flight shall be upon the Sabbath day.

Jeremiah 25

³³ ...even from one end of the earth even to the other,

Zechariah 14

⁴ ...and the mount of Olives shall cleave in the midst thereof...and there shall be a very great valley,

—unto which the Saints shall flee. Then shall the Sabbath be swallowed up in the great Sabbath or thousand years, that glorious and holy rest which the Saints shall enter into and...

Revelation 20

⁴ ...live and reign with Christ a thousand years.

7. Example of the Disciples

Another ground is taken from the practice of Christ's disciples after His death:

Luke 23

⁵⁶ And they returned, and prepared spices and ointments; and rested the Sabbath day according to the Commandment.

Some say, that if we do observe the Sabbath, we must do all those sacrifices which the Jews did upon it. But at this time the veil of the Temple was rent in twain from top to bottom, and the shadows were done away by the body of Christ, and yet they kept the Sabbath, not through fear or ignorance, but according to the Commandment, which is to rest from their labors; and so they did, for the Text says,

⁵⁶ They returned...and rested.

There is no sacrifice expressed in the Commandment.

Exodus 20

¹⁰ But the seventh day is the sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates.

The stranger and the cattle were to rest on the Sabbath, so that the Sabbath was commanded and observed before any of those sacrifices were commanded to be offered upon it. But because the Jews did such a service upon the Sabbath day, as they were a typical people, it does not follow that this was any part of the Commandment; and therefore we are to rest, as those disciples did, according to the Commandment.

And it is remarkable, that the Holy Ghost should leave this thing upon record, which would not have been, I am persuaded, had the Sabbath been then abolished. He does not only say, “they returned...and rested on the Sabbath day,” but, to prevent all mistakes, lest it should be thought they did it ignorantly or superstitiously, or for fear of the Jews, He says they did it groundedly, that is, “according to the Commandment.”

OBJECTION: MEETING ON THE FIRST DAY

Objection. But the disciples were met together upon the first day of the week, and Christ appeared unto them.⁷⁸

Answer. It is true, they were assembled together upon the same day at even, being the first day of the week, with the door shut; and the cause is laid down why they were so, namely,

John 20

¹⁹ ...for fear of the Jews.

And some of the disciples, as I said before, kept the Sabbath the day before, and I think we cannot reasonably imagine but that those did who were together on the first day, for they did frequently correspond together, that is manifest.

But what does their being together on the first day evening, and Christ's appearing to them, prove for the observation of the first day, more than His appearing to them eight days after, and appearing to them the third time early in the morning when they were fishing,⁷⁹ for the observation of those days? It was necessary

⁷⁸ *John* 20:9.

⁷⁹ *John* 24:4-5.

that Christ should appear to His disciples on the first day of the week, that His word might be fulfilled of His rising the third day, so that they might boldly witness the same.

OBJECTION: BREAKING BREAD ON THE FIRST DAY

Objection. But the disciples came together on the first day of the week, and did break bread, and *Paul* taught unto them.⁸⁰

Answer. This is all the meeting or preaching that ever we find held upon the first day, except the disciples being together “for fear of the Jews,” mentioned before that meeting, was at evening. So this seems to be, because when they came together *Paul* preached with them and continued his speech until midnight. It is not likely, then, that they observed the day and came together in the morning, seeing he continued his speech so long.

And secondly, as we have the cause of the disciples being together with their doors shut, so we have the cause of this meeting: *Paul* was...

Acts 20

⁷ ...ready to depart on the morrow,

—upon an extraordinary occasion, *Paul* having many things to communicate to them, as appears by his discoursing with them till midnight, and talking...

¹¹ ...till break of day.

But that which makes the Objectors lay such stress upon this Text, is because the disciples came together to break bread, which they judge to be the Lord’s Supper. Suppose it were so, what does this make for the observation of the first day, more than Christ’s first instituting the Supper upon the fifth day of the week (as is generally conceived) makes for the observation of it? But there is no proof that this was the Supper of the Lord that they came to partake of, but it seems to be such breaking of bread as the margin of some Bibles refers unto:

⁸⁰ Acts 20.

Acts 2

⁴⁶ They continued daily with one accord in the Temple, and breaking bread from house to house, and did eat their meat with gladness of heart.⁸¹

And it is explained what breaking of bread it was,⁸² where it is said, when He was come up again and had broken bread and eaten, and talked a good while, till break of day, he departed: here is eating and talking, it is not solemnized as the Supper of the Lord. But some would have this common breaking of bread, and the other in *Acts* 20:7, to be the Supper; it is very unlikely that here should be two sorts of breaking of bread at one time by the same persons, and yet nothing spoke distinctly by which we might know the one from the other, so that the most that can be said, is but a supposition; it cannot be proved that this was the Lord's Supper.

And how weak a ground this is for the observation of this day as a Sabbath, or more than any other day, or to limit the administration of the Lord's Supper to this day, I leave to the truly wise in heart to judge.

OBJECTION: COLLECTIONS ON THE FIRST DAY

Objection. But the Church had their gatherings upon the first day of the week, by which it appears that it was the day that they met together upon.⁸³

Answer. The words are these,

1 Corinthians 16

² Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.

Here is no proof of their meeting together, but rather on the contrary every one of them was to lay by him in store as God had

⁸¹ So *Luke* 24:30, 35.

⁸² *Acts* 20:11.

⁸³ *1 Corinthians* 16:2.

prospered him; no public gathering, but private laying up. But because the Apostle said, in the close of the verse, “that there be no gatherings when I come,” therefore it is thought that the Scripture cannot be so understood, because it would not prevent gatherings.

But is this fair, when a Text of Scripture stands alone, to put such a sense upon it as contradicts the very letter of it—when it says, “let every one of you lay by him in store”? Then to say the meaning is to have public gatherings and but one store, and would not the end of the Apostle be fully answered, namely, to have no gatherings if each of them did lay by them in store (as God had prospered them in the world,) ready against the Apostle came, they knowing of his coming?

And when he came was it not as easy to carry it with them to him, as for us to carry our Bibles to a meeting; and what need would there be then of gatherings? And this way of giving would not be Pharisee-like, but according to the words of Christ:

Matthew 6

¹ Take heed that you do not your alms before men, to be seen of them; otherwise you have no reward of your Father which is in Heaven.

³ But when you do your alms, let not your left hand know what your right hand does:

⁴ That your alms may be in secret; and your Father which sees in secret himself shall reward you openly.

OBJECTION: IN THE SPIRIT ON THE LORD'S DAY

Objection. But *John* was in the spirit on the Lord's day, (and had the various revelations upon it) which is conceived to be the first day of the week.⁸⁴

Answer. It is true, *John* was in the spirit on the Lord's day, but the question will be what day that was. If any one of the seven it must be the Sabbath, for no other day is so called but it. God calls

⁸⁴ Revelation 1:10.

it His Holy Day,⁸⁵ and Christ says He is Lord even of the Sabbath day. And if so, then it is His day, for He is Lord of it, and that by way of eminency, not as some would have it, to show that He is Lord of every day, but as it is the Sabbath; for so it is said,

Matthew 12

⁸ The Son of Man is Lord even of the Sabbath day.

So that this notion that the Lord's day is the first day, is merely taken up on trust one from another, without one word in the Scripture to prove it so.

OBJECTION: CEREMONIAL SABBATHS

Objection. But it will be yet objected, by those that are for no Sabbath, in the words of the Apostle:

Colossians 2

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or of the new Moon, or of the Sabbath days:

¹⁷ Which are a shadow of things to come, but the body is of Christ.

From whence it is concluded that the Sabbath was but a shadow,⁸⁶ and none are to be judged for not observing it.

Answer. There were Holy-days and Sabbaths besides the seventh-day Sabbath, or the Sabbath of the Lord your God (for it is so called in the Commandment), as appears in *Leviticus* 23:39. Now, because it is implied in the words of the Apostle, that Sabbaths were shadows and done away by the body of Christ, does it therefore follow that all Sabbaths were so, any more than where the words of the Apostle implies that men shall be saved, proves that all men shall be saved?

And if we consider the verses before, it will plainly appear that the Apostle is not speaking of any of the Ten Commandments. In

⁸⁵ *Isaiah* 58:13.

⁸⁶ The Apostle speaks here of such Sabbaths as were "a shadow of things to come," but the seventh day Sabbath was in commemoration of something past to wit the work of creation, as appears in the Commandments.

the fifteenth verse the Apostle is speaking to the Gentiles, showing how they were dead in sins, and in the uncircumcision of their flesh, but now quickened by Christ, and all their trespasses forgiven them. In the fourteenth verse he shows what further benefit they had by the death of Christ, blotting out the handwriting of Ordinances, which was against us, and contrary to us, He took it out of the way nailing it to His cross; and the Scripture on which the objection is bottomed, has its dependence upon this, and comes in with a...

Colossians 2

¹⁶ Therefore let no man judge you in meats, and drinks, etc.;

—as though the Apostle had said,

“Forasmuch as Christ has blotted out and nailed to His cross those ordinances which are against you which are Gentiles, you are not to be judged for the non-performance of them.”

Now the Ten Commandments were never against the Gentiles, nor contrary to them, for the same Apostle says the matter of them was written in their hearts, as was said before, and they did by nature the things contained in them, and therefore they were not contrary to them. But circumcision and other ordinances stood as a wall against the Gentiles, which Christ broke down by taking them out of the way and nailing them to His cross,

Ephesians 2

¹⁵ ...having abolished in His flesh the enmity, even the Law of Commandments contained in Ordinances; for to make in himself of twain one new man, so making peace;

¹⁶ That He might reconcile both unto God in one body by the Cross, having slain the enmity thereby.

So that it is clear, that the Apostle is speaking of such Commandments as are contained in Ordinances, and not those Commandments that are so eminently distinguished from Ordinances; but those Ordinances which were against the Gentiles, and made them and the Jews two, as meats and drinks, New-Moons and

Holy-days, and Sabbath days, Christ by His blood having taken these away, has made them one.

But that the Ten Commandments should be struck at, there is no color in this Scripture for it, or that the Sabbath should only be taken out from them, and nailed to the Cross with New-Moons, meats and drinks, and other shadows and Ordinances, which were *against* man, when as Christ said,

Mark 2

²⁷ The Sabbath was made *for* man.

So that in this place there is no proof for the abrogating of this Command of God.

OBJECTION: ANY DAY MAY BE OBSERVED

Objection. But how is it that the Apostle says, *Romans* 14:5-6, that one man observes one day above another, another observes every day alike, and yet he does not blame either of them.

Answer. I make no doubt but if the controversy here had been about the Sabbath, whether it were to be observed or no? But it would have been plainly expressed and not passed over so slightly. But the Apostle is speaking of indifferent things, which men were not to be judged for their doing or not doing, and not of Commandments.

But because it is said that some esteem every day alike, therefore some conclude that this takes in the Sabbath day. But we must compare Scripture with Scripture, and find out such a sense as may bring them into a harmony, and sometimes interpret general terms by restrictive Scriptures: for instance, Christ bids His disciples go preach the Gospel to every Creature; we must understand it thus, to every creature that is in a capacity to hear the Gospel. The Apostle says that every Creature of God is good and nothing to be refused; now some are poison and are to be refused, but his meaning is every Creature that is eatable is good and not to be refused.

So here every day is alike, that is every *working* day, which God has made alike, but the seventh day He has sanctified and made it a Sabbath of rest, and so not like the other; and this interpretation is according to the Scripture,

Exodus 16

⁴ Behold I will rain bread from Heaven for you, and the people shall go out and gather a certain rate every day...

¹² They gathered every morning, every man according to his eating,...

—yet on the Sabbath day there was none to gather.⁸⁷ And in our common speech it is so, we call the six days every day; men say, “We work every day,” or “We travel so far every day,” when they mean only the six days that they count working days. So the Apostle speaking to them that kept the Sabbath speaks in the same language, and we have no ground to think otherwise, for there is no Scripture that we find before this that has any seeming dislike against the observation of the Sabbath, but much on the contrary.

OBJECTION: THE SHADOW AND THE SUBSTANCE

Objection. “You observe days, and years, and times and months; I am afraid of you, lest I have bestowed upon you labor in vain.” *Galatians* 4:10-11.

Answer. This cannot be understood that the Apostle here strikes at the mere observation of days, a thing of such dangerous consequence, for he would not have them judged that observed one day above another. In *Romans* 14:5-6, and in this place, he himself judges these as persons that had so far degenerated that he was afraid that he had bestowed upon them labor in vain; but it is manifest that these Galatians were gone back to circumcision, and so were debtors to the whole Law, seeking justification thereby.⁸⁸

⁸⁷ *Exodus* 16:27.

⁸⁸ *Galatians* 5:2-4.

And so they observed days and years, according to the Law that was a shadow of good things to come, solemnizing the days and months and years with those things that were appointed for them, as burnt-offerings, meat-offerings, the waving of the sheaf, the Passover and unleavened bread, and the like, as you may see at large.⁸⁹ For they could not be said to observe times and months and years, according to the Law, except they did such service; and this gave the Apostle just ground to fear that he had bestowed on them labor in vain.

But to imagine that to observe the Sabbath according to the Commandment, or to observe a day voluntarily to the Lord, is so dangerous, is contrary both to Scripture and reason.

OBJECTION: ENTERING INTO GOD'S REST

Objection. We which believe are entered into rest, which the Sabbath was but a Type of, as appears by the words of the Apostle.⁹⁰

Answer. If eternal rest by faith be the Antitype of the Sabbath, the Sabbath ceased to be in force to every man so soon as they believed: which is ridiculous to think, and contrary to the current of Scriptures. But the Apostle says,

Hebrews 4

¹⁰ We which do believe do enter into rest; for he that is entered into His rest is ceased from his own works, as God did from His.

¹¹ Let us labor therefore to enter into that rest, lest any man fall after the example of unbelief.

Mind this Chapter well, and I am persuaded you will see that the drift of the Apostle in mentioning the seventh day here is but to amplify, and set forth that perfect rest which they that believe do and shall enjoy, of which the Land of *Canaan* was but a Type; and to show that God's rest was before the Land of Canaan,⁹¹ and that there yet remains a rest to the people of God.

⁸⁹ *Leviticus* 23:8-11, and so on.

⁹⁰ *Hebrews* 4:3.

⁹¹ *Hebrews* 4:4.

And as God did rest the seventh day from all His works, so they that enter into rest do cease from their own works, as God did from His. And this is not as soon as men believe, for the Apostle provokes himself and others to labor: to enter into it which were believers, and therefore, if you will have the Sabbath a Type from this Scripture, though it is no where so called, it must be a Type of eternal rest which Saints do enter into when they cease from their own works, as God did from His. And that will not be till they lay down this Tabernacle, which will not hurt the thing asserted.

And indeed I cannot deny but the Sabbath is an earnest of that rest, and Saints that are spiritual in the observation of it find it so, and of great use to put them in mind of that glorious rest, as the bread and wine in the Supper of the Lord puts us in mind of the sufferings of Christ; so this being a day of rest and delight, being stripped of all worldly incumbrances, and devoted to the Lord to pray unto Him, and to praise His Holy Name, to meditate upon Heaven and Heavenly glory.

OBJECTION: THE PENALTY OF LAW-BREAKING

Objection. But many say, "If the Sabbath be in force, then the penalty must needs be so, and then those that do not keep it must be stoned;" therefore this opinion is dangerous, and will lead saints to destroy one another.

Answer. This is a very ghastly objection, but indeed it is a very weak one. I do not find that any more than one was stoned, and it was for presumptuous breaking of the Sabbath. But suppose that penalty be in force; every Saint is not a Magistrate to put it in execution. If a Saint should kill a man, Saints as they are Saints are not to execute him, all that they can do is to endeavor his repentance, but it belongs to the true Magistrate to inflict the punishment.

The penal laws of God take hold of presumptuous sinners, not for sins of ignorance; and therefore it is not to be thought that any punishment will be inflicted upon any for a breach of the

Sabbath till it be universally acknowledged. So then, if God has annexed the death to the breakers of it, doubtless it will be just.

But we find in *Nehemiah's* time, that although they had made a market-day of the Sabbath, Treading of Wine-presses, lading of Asses, and selling of all manner of provisions upon it, yet he does but contend with them. He contends with both Jews and Gentiles, the Nobles of Judah, and the men of Tyre, but inflicts no punishment on either.⁹²

But what a strange thing is this, that men should count it a dangerous opinion, to hold that the Sabbath is not in force because of the penalty! Suppose it to be so, the same may be said of the rest of the Commandments: for instance, the first Commandment is,

Exodus 20

³ You shall have no other gods before me.

He that worshiped a strange god was to be put to death. Now, shall we not own this Commandment, because the breakers of it were so punished? Again,

Genesis 9

⁶ He that sheds man's blood, by man shall his blood be shed.

Now, is there any danger in the owning of this command,

Exodus 20

¹³ You shall do no murder,

—because the punishment is in force too? Again, the fifth Commandment is,

¹² Honor your father and your mother,

—but he that cursed father or mother was to be put to death. Now, shall we not honor father and mother, and so shall we break this Commandment, because this punishment belongs to the breakers of it?

⁹² *Nehemiah* 13:15-17, 21.

So that this objection is of no weight nor use at all, except it be as a bears-skin put upon the truth to afright children away, lest they should look into it.

OBJECTION: NO COMMAND IN THE NEW TESTAMENT

Objection. But we do not find any of the Apostles urge this Commandment in any of their Epistles, namely, that the Sabbath day should be observed.

Answer. Neither do we find the Apostles urging the first, second, or third Command in particular, as laid down in the Table, but they are frequently urged in the general, as in *Romans* 7:12; 13:8-10; and generals comprehend particulars. And James says,

James 2

¹⁰ Whosoever shall keep the whole Law, yet offend in one point, is guilty of all;

—and he proves it thus,

¹¹ Because He that said, Do not commit adultery, said also, Do not kill;⁹³ now, if you commit no adultery, yet if you kill, you are become a transgressor of the Law.

The same argument may be drawn from the thing in hand:

He that said, Do not commit adultery, said also, Keep the Sabbath; now, if you commit no adultery, yet if you break the Sabbath, you are become a transgressor of the Law.

And *Paul* said,

1 Corinthians 7

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God.

John said, in his first Epistle,

⁹³ Or as it is in the margin of some Bibles, “that Law which said Do not commit Adultery, said also Do not kill;” so that the 10 Commandments are distinguished from other Laws, and they are all of them to be kept, because the same Law-maker does by one and the same Law command one as well as the other.

1 John 5

² By this we know that we love the Children of God, when we love God and keep His Commandments.

³ For this is the love of God, that we keep His Commandments, and His Commandments are not grievous.

And if the apostles had not spoken a word to this command in general nor in particular, 'tis no ground for us to lay it by, except the observation of it were forbidden, because it is so plainly commanded by God, explained by Christ, observed by His disciples both before and after His death, as was said before, and will further appear by and by.

OBJECTION: PRACTICE OF THE NEW TESTAMENT CHURCH

Objection. We do not find that any of the Churches kept the Sabbath.

Answer. That is no proof that they did not keep it, but 'tis clear that the Church of *Jerusalem* kept it, though it is not plainly expressed, for they were so zealous for the very customs, that *Paul* is counseled to purify himself, lest they should be offended at him.⁹⁴ Now, if they were for the observation of those things that were but shadows, there is no doubt but they were very strict for the observation of the Sabbath. And if there were such offense taken against *Paul* for preaching against circumcision and the customs, we need not question but if the Sabbath had been preached against, but we should have heard a great noise of it in the Scriptures, and seen strong convincing reasons why it was abolished.

And it is as clear that the Apostles kept the Sabbath after the resurrection of Christ as before.

Acts 13

¹⁴ *Paul* went into the Synagogue on the Sabbath day, and sat down.

¹⁵ And after the reading of the Law...

⁹⁴ Acts 21:21, 24.

–preached the gospel, and told them of the ignorance of those that dwelt at *Jerusalem* of the voice of the Prophets which were...

Acts 13

²⁷ ...read every Sabbath day.

⁴² ...and the Gentiles besought him that these words might be spoken to them the next Sabbath.

⁴⁴ And the next Sabbath came almost the whole City together to hear the word of God.

So that it's clear that the Sabbath was *Paul's* resting day and preaching day, both to the Jews and Gentiles, that being the day that the Gentiles used to hear; and though they had a desire to hear the same words again, yet it must be next Sabbath; and *Paul* fulfills their desire and preaches to them the next Sabbath, and almost the whole City came to hear. Can we think if there had been no Sabbath, that *Paul* would have countenanced them so in their ignorance? Or if the first day had been a day that were observed, would he not have told them so? and that they might have heard the word before the next Sabbath?

And when *Paul* came to *Philippi*, a Gentile city, mind what is said:

Acts 16

¹² ...We were in that City abiding certain days.

¹³ And on the Sabbath day we went out of the City by a river side, where prayer was wont to be made, and we sat down and spoke unto the women that resorted thither.

The seventh day has its title still, as is said by the Spirit in the *Acts*, speaking of certain days; this is singled out and called the Sabbath day with an account how they spent it, and the blessing they received upon it, they resorted to the place of prayer and there they preached; and *Lydia's* heart the Lord opened to attend to the words of *Paul*.

And in *Acts* 17:2, it is said,

Acts 17

² That *Paul*, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

And when *Paul* came to *Corinth*, which was a Gentile city, he found *Aquila* a Jew and his wife *Priscilla*, and because they were of the same craft he abode with them, and wrought, for by their occupation they were Tent-makers, and...

Acts 18

⁴ He reasoned in the Synagogue every Sabbath day, and persuaded the Jews and Greeks.

So that it's manifest that the *Greeks* kept the Sabbath as well as the Jews, and that though *Paul* wrought at his trade and made Tents, yet he rested every Sabbath day; and as we have an account how he spent his time, namely, in working at his trade, so we have an account how he spent this time to wit the Sabbath.

Now if it be such a strong argument for the observation of the first day, because *Paul* preached upon it once; what is this for the observation of the seventh day, that *Paul* did not only preach constantly upon it? but wherever the Spirit speaks of it He calls it the Sabbath day, without the least hint that so He did to condescend to the weakness of others.

And let it be shown by the Scripture that the Apostles did countenance and own any shadow that was done away, as they owned and countenanced the keeping of the Sabbath; and therefore we may follow the Apostles as they followed the Lord in this matter, though we have not an express word that the Churches kept it.

And indeed I think I may say in this case as the Apostles said in another case, that it would have been superfluous for the Apostles to have told any people in their time that such and such a church kept the Sabbath; it being a truth not so much as questioned that we hear of, but Jews and Gentiles both observed it.

But now I cease answering objections, having spoke to those that are the most material of them that I have heard, and I shall proceed to another ground.

8. The Sabbath Prevents Atheism and Exploitation

Consider the bondage and slavery that both man and beast would be in if this doctrine were received for truth, would it nohow ever have this tendency to bring the world more into Atheism? For men would not allow themselves, nor servants time to rest in, nor to hear the word of God if they were persuaded that there were no Sabbath. Yea and the greatest part of Saints are left to the mercy of merciless men, most of them being children and wives and servants, and they cannot challenge a day in seven, nor a day in seventy, as their right to rest upon and to worship the Lord in, from any command of God, if this doctrine be true that the Sabbath is abolished; and what is this but to bring a yoke of bondage upon us, that neither we nor our fathers were able to bear?

We should not so much as take notice of the time how it goes in probability, for the way of numbering is by sevens. But some will say it is good to observe one day in seven, if it be not a constant day, that will be confessed for one to observe one day, and another to observe another day; others are for a seventh day to be constantly observed. But why not the seventh day which God has commanded? For the seventh day is the Sabbath. It plainly appears that there is something of the Table Law yet upon the Table of the hearts of most men, though much worn out by much transgression, for men generally plead to have one day in seven to rest in, and yet because of custom they contend against this Holy Just Law of God that was made in mercy for man.

I am persuaded in my very heart and that not without good ground, that if the seventh day had been observed as the first day is, that no man that owns the Scripture would have questioned whether it ought to be observed or no? or at least no opposition would have been made against it; and when all is said, custom

and worldly interest are the two great things that stand in opposition to it.

9. Promises to Sabbath Keepers

And lastly, Consider those great and precious promises made to them that keep the Sabbath according to the inside and spirituality of it; not that we are so to spiritualize it as to make void the letter, but according to the letter as Christ does. For instance:

Matthew 5

²⁸ You have heard, [said Christ,] it has been said of old time, You shall not commit adultery; but I say unto you whosoever looks on a woman and lusts after her has committed adultery with her in his heart.

Now if it be adultery to lust, doubtless it is to act, and this is forbidden in the Commandment, for the Commandment is,

Exodus 20

¹⁴ You shall not commit adultery.

But Christ unfolds this Commandment, and gives such a sense of it as the Scribes and Pharisees understood not. Again the sixth Commandment is,

¹³ You shall do no murder;

—and *John* said,

1 John 3

¹⁵ Whosoever hates his brother is a murderer.

Now all murder was forbidden in the command; but this was not understood to be murder, but *John* opens the spirituality of the command. And the same may be said of the fourth command,

Exodus 20

⁸ Remember the Sabbath to keep it Holy.

All servile work is forbidden in it, and *that* the Pharisees understood; but they did not understand that works of mercy, as curing the sick, healing the diseased, might be done upon it: neither did

they understand that inward and spiritual rest that was held out in the command, as appears by the words of the Lord,

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure upon my Holy day; and call the Sabbath a delight, the Holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words.

So that the Saints are not only to cease from outward work in their callings, but also from works that are inward and spiritually wicked, that so the Sabbath might be a delight unto them, the Holy of the Lord, honorable. And mark the promise that it is to such Sabbath keepers,

¹⁴ Then shall you delight yourself in the Lord, and I will cause you to ride upon the high places of the earth, and will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken it.

First, they shall delight themselves in the Lord, and that will make the Sabbath a delight. Secondly, they shall ride upon the high places of the earth. The high places of the earth holds forth (as I conceive) the great opposition whether of great and mighty men, or great walled Cities, according to that in:

Deuteronomy 1

²⁸ ...the cities are great and *walled up to heaven...*

It has an allusion to Israels subduing the land of Canaan,

Deuteronomy 32

¹³ He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.

“You shall ride upon them,” that is, subdue and conquer them, as:

Psalms 45

⁴ And in your majesty ride prosperously because of truth and meekness and righteousness; and your right hand shall teach you terrible things.

Psalms 66

¹² You have caused men to ride over our heads; we went through fire and through water: but You brought us out into a wealthy place.

Deuteronomy 33

³⁹ ...you shall tread upon their high places.

Malachi 4

³ ...they shall be as ashes under the soles of your feet.

Now when did the Lord's people do such work as this since this prophecy? or is it not yet to be fulfilled?

Again consider what the Lord says,

Isaiah 56

⁶ Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of my Covenant;

⁷ Even them will I bring to my Holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my Altar, for my house shall be called a house of prayer for all people.

By "the sons of the strangers" I understand is here meant Gentiles, who were...

Ephesians 2

¹² ...strangers to the Commonwealth of Israel...

¹³ ...[and] afar off, [but now] made nigh by the blood of Christ,

—and so they join themselves to the Lord and serve Him, and love the name of the Lord; these are such as keep the Sabbath, and take hold of God's Covenant. And it is such a Sabbath as may be polluted, and therefore not Christ as some would have it; now

the promises that are made to these strangers, do look at clear Gospel times. They shall be brought into God's Holy Mountain and there be made joyful, when it's so mountainous that it's the house of prayer for all people or for all nations, as Christ said.⁹⁵

Again,

Isaiah 56

² Blessed be the man that does this, and the son of man that lays hold on it that keeps the Sabbath from polluting it, and keeps his hand from doing any evil.

⁴ Thus says the Lord unto the Eunuchs that keep my Sabbath, and choose the things that please me, and take hold on my Covenant;

⁵ Even unto them will I give in my house a name and a place better then of sons and daughters; I will give them an everlasting name that shall not be cut off.

The Eunuchs are such as care for things that please the Lord, when the married cares for the things that please his wife,⁹⁶ or according to that in:

Revelation 14

⁴ These are they that were not defiled with women; for they are Virgins. These are they that follow the Lamb wheresoever He goes.

³ They sing as it were a new song,

—and yet it is old, it's...

Revelation 15

³ ...the song of Moses the servant of God, and the song of the Lamb.

And when two parts shall be cut off and die,⁹⁷ the Eunuchs that keep the Sabbath shall have an everlasting name, which shall not be cut off.

⁹⁵ Mark 11:17; *Isaiah* 56:8.

⁹⁶ *1 Corinthians* 7:32-33.

⁹⁷ *Zechariah* 13:8.

10. The Difficulty of Reformation

Now let us not think it incredible that the Sabbath should be yet in force, because it has been so long laid by; it has been so with other truths and so with this before now.

It seemed to be so out of knowledge with Israel in the wilderness, that when the people had gathered twice as much Manna on the sixth day, they did not understand the meaning of it, but the Nobles came and told *Moses*,⁹⁸ and *Moses* told them the thing that the Lord had said, that tomorrow was the rest of the Holy Sabbath.

And also after their coming out of *Babylon* when they had built the house of God and set it in order, placing the Priests and Levites, and had chosen faithful men to distribute the maintenance to their brethren.⁹⁹ In a word, their reformation was much about the light of ours, and is confessed by the enlightened that it was a Type of this reformation that the Lord has begun among us in these Isles, namely in bringing His people out of *Babylon*, and building up of *Sion*; and indeed as their sins and ours are alike in many things so in this, namely, in breaking the fourth Commandment; for *Nehemiah* said,

Nehemiah 13

¹⁵ In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in Sheaves, and lading of Asses; as also Wine, Grapes and Figs, and all manner of burdens, which they brought into Jerusalem upon the Sabbath day: and I testified against them in the day wherein they sold victuals.

Notwithstanding all the reformation, yet this was seen in Judah, they had laid by the observation of the Sabbath, and had made it a common working Market-day, as you may see at large in that Chapter. It was not in vain therefore that the Lord said,

Exodus 20

⁸ Remember the Sabbath.

⁹⁸ *Exodus* 16:22.

⁹⁹ *Nehemiah* 13:10, 13.

He foreseeing how it would be slighted and forgotten, not only by those that were brought out of literal *Babylon*, but also by those that should be brought out of spiritual *Babylon* in the latter days: but when the day of the Lord burns as an oven, it will be remembered to some purpose.¹⁰⁰ In the meantime the Lord is stirring up some of His poor babes and sucklings, such He is pleased usually to discover truth unto at the first breaking out of it, and they are to contend for it, though in much weakness.

11. The Time of the Sabbath

But a word to the beginning and ending of the Sabbath, there are various apprehensions about it, which for brevity sake I shall omit; the Scripture is plain, that from evening to evening is the set time; or from the going down of the Sun to the going down of the Sun: this is clear from the beginning.¹⁰¹ The evening and the morning was the first day: evening and morning make a complete natural day, and the evening goes before the morning, because the darkness was before the light.¹⁰²

Objection. But some will say, “It is not said, ‘the evening and the morning was the seventh day.’”

Answer. If the evening and the morning be the sixth day, the evening and the morning must needs be the seventh day, unless we should think that the seventh day has no night belonging to it. Some think that the reason why no mention is made of the evening of the seventh day, is, because the Sabbath is a day of joy and delight, or an earnest of the new Jerusalem state wherein shall be no night.¹⁰³ Night does frequently in the Scripture hold forth a state of affliction, but the Sabbath is a holy sanctified time, on it the Creator rested and was refreshed, and commanded the observation of it that His creatures might be refreshed.

¹⁰⁰ *Malachi* 4:4.

¹⁰¹ *Genesis* 1:5.

¹⁰² *Genesis* 1:1-3.

¹⁰³ *Revelation* 21:25.

Nehemiah's practice is sufficient proof for the beginning of the Sabbath at evening,¹⁰⁴ who when the gates of *Jerusalem* began to be dark, he commanded them to be shut till after the Sabbath. And if you would know when the evening begins, the Evangelist informs you,

Mark 1

³² At even when the Sun did set they brought unto Him all that were diseased.

When the Sun sets then begins the evening, then begins the holy rest or seventh day Sabbath; and so the disciples of Christ began the Sabbath, and so the Lord's ancient people celebrate the Sabbath unto this day.

But what confusion are they in who say the Sabbath was changed from the seventh day to the first day, and yet observe neither but part of the first day and part of the second day, for they begin their Sabbath at midnight when a good part of the first day is spent, and they end at midnight when a good part of the second day is spent, and yet they will have this to be a Sabbath, yea and a first day Sabbath, and will highly charge a man to be an offender if he work one hour upon the first day, though themselves work five. And thus we see how Antichrist has changed times as well as Laws, *Daniel* 7:28:

- a first day Sabbath instead of the seventh day Sabbath,
- instead of from even to evening, from midnight to midnight, when most are fast asleep, being insensible of the beginning of their Sabbath, or of the ending of it.

But blessed be the Lord that He has revealed this His ancient, useful, honorable truth, to wit, the Holy seventh day Sabbath, notwithstanding all the inventions of Antichrist to bury it in oblivion, and that He is pleased to separate a remnant, that are resolved to search and try their ways, and to turn unto Him, to follow Him in the ways of His precepts, (notwithstanding the

¹⁰⁴ *Nehemiah* 13:19.

dragon's wrath,) who will not take things upon trust, nor go upon the legs of men, but will try all things, and hold fast that which is good,¹⁰⁵ for they are virgins, and the Lamb they will follow though their company be small and their charges great: they will not be afraid of the Sabbath because it was given to the Jews, no more then they are afraid of the Adoption, and the glory, and the promises, and the other nine lively Oracles, which were all given to the Jews.¹⁰⁶

And this I may modestly say to the praise of the Lord of the Sabbath, and without boasting, that if the Saints did know how the Lord delights to meet with His people in this way of obedience in celebrating the Sabbath, they would soon call the Sabbath a delight, the Holy of the Lord honorable, and honor Him by ceasing from their own works, as God did from His, and do those works which are suitable for the blessed season.

But I shall say no more at present save only this, that whoever they are that would follow the Lord in this appointment of His, they must labor much in the strength of His spirit to get this world under them, for it stands in direct opposition to earthly men, and earthly principles; therefore pray with the Psalmist,

Psalm 119

³⁶ Incline my heart unto your testimonies, and not to covetousness.

¹⁰⁵ 1 Thessalonians 5:21.

¹⁰⁶ Romans 9:4.

