

THE DOCTRINE OF  
THE SABBATH 1622

*Dr. John Prideaux*

**THE**  
**DOCTRINE OF THE**  
**SABBATH**

Delivered in the A.D. at Oxon

Anno, 1622

**By Dr. John Prideaux (1578-1650)**

His Majesties Professor for Divinity in that University.

And now translated into English for the benefit of the com-  
mon People.

Mark. 2. 27.

*The Sabbath was made for man, and not man  
for the Sabbath,*

*Translated by Peter Heylyn 1600-1662.*

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INCLUDING  
OF THE CIRCUMSTANCES OF PUBLIC WORSHIP  
AS TO PLACE AND TIME

By Dr John Gill

**John Calvin's The Forth Commandment**

Also Four Sermons on the Law and Gospel

Including Citations on the same subject

from F.L. Gosden

J.C. Philpot

Philip Mauro

Gilbert Beebe

The Epistle of Barnabas

**Publishers Foreword**

This publication was prompted due to the fact that the publisher was informed that his views on the Sabbath and Lord's Day would preclude him from membership of any Gospel Standard Baptist church. This was after he had clearly pointed out that the Lord Jesus Christ is the true rest (Sabbath) for the people of God. That the Sabbath, the forth commandment was indeed a shadow of the rest that comes to those in Christ. This book points the reader to these arguments. The publisher wishes the reader to understand that the Lords Day is not the Sabbath Day as issued by Moses. This topic is discussed in the publication, The Bierton Crisis, by David Clarke. Please see our further publication list for further details Page 89.

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## The Preface of the Translator

To the Christian Reader.



F all the controverts which have exercised the Church of Christ there is none more ancient than that of the Sabbath : So ancient that it took beginning even in the infancy of the Church, and grew up with it. For as we read in the Acts<sup>1</sup> There rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles labour to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavour what he could against the particular, shapely reproving<sup>2</sup> those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labour in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of an holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expressions of S. Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of S. Paul to suppress this error; it grew up still and had it's patrons and abettors.

Ebion and Cerinthus, two of the wretched heretics of the primitive times, and after them Apollinaris are said to countenance and defend it, which doubtless made the ancient fathers declare themselves more fully in it, as a dangerous point, which seemed to confirm the Jews in their incredulity, and, and might occasion others to make question of our Saviours coming in the flesh. Hence was it that, Iranaeus, Justin Martyr, Tertullian and Eusebus, men of renown for learning in the primitive times

1 Act 15:5

2 Gal. 10:11

(three of which are cited in text of this following discourse, and the fourth quoted in the margin) affirm for certain, that never any of the Patriarchs before Moses Law, did observe the Sabbath: which question-less they must have done, had the Law been moral, and dictated by nature, as some now teach us. Afterwards by the opposition made by Epiphanius, in his confutation of the heresies of the Ebonites; and by the resolutions of Theodorer, on the 20, of Ezekiel, Procopius Gazeus, on the second of Genesis, by Damascen, and our venerable Bede (which two last are here also cited, Sec. the II.) Concerning which the former fathers; all talk and observation of the Jewish Sabbath vanish utterly; and the Lords day, which had from the Apostles times been instituted by the church, in the place thereof, was hallowed, without any rival do I find, but all superstitious fancies about that fancies about that day, were as wholly abrogated, as the day itself. Save the Saint Gregory tells us, how some in Rome were of superstitious in this kind, that they would neither work upon the Saturday, no, nor so much as wash upon the Sunday. But after, in the darker times as it is thought by some, Peter de Bruis the founder of the Petrobuians (he was burnt for heresy Anno, 1126) began to draw too deep on these lies of Judaism; which here our Doctor Intimates in the Sect VII, where he joins the Petronusian with the Ebionites, who indeed were Jewish in this point. And probably form the remainders of this Doctrine, Fulco a French Priest, and a notable hypocrite, as our King Richard counted him, lighted upon a new Sabbatarian speculation, which afterward Eustachius one of his associates dispersed in England; I call it new, as well I may, For where as Moses gave commandment to the Jews that the should sanctify one day only of the week, viz. that seventh whereupon God rested. They taught the people that the Christian Sabbath was to begin on Saturday at three o'clock, and to continue till sun-rise on the Monday morning: During which latitude of time, it was not lawful to do any kind of work whatever, no not so much as to bake bread on Saturday for the



Sunday eating; to wash or dry linen for the morrows wearing. Yea, they had miracle in store, pretending to be wrought on such as had not yealded to their doctrine; thereby to countenance the Superstitious, and confound the weak. And which was more that this, for the authorities of their device, they had to show a letter sent from God himself, and left prodigiously over the alter in Saint Simeon Church in Golgotha: wherein this Sabbatarian dream was imposed forsooth upon all the world, on pain of diverse plague and terrible comminations, if it were not punctually observed. The letter is at large repeated by Roger de Hoveden; and out of him, as I suppose, by Matth. Paris: who do with all repeat the miracles, whereby this doctrine was confirmed. I add no more but this, that could I either believe those miracles, which are there related: or saw I any now, like those, to countenance the reviving of this strange opinion (for now it is revived and published:) I might perhaps persuade my self to entertain it.

But to proceed, immediately upon the reformation of Religion in the Western parts, the Controversy break out afresh; though in another manner than before it did. For there were some of whom Calvin speaks, who would have all days alike, all equally to be regarded; (he means the Anabaptists, as I take it) and reckoned that the Lords day as the Church continued it, was a Jewish ceremony. Affirming it to cross the doctrine of Saint Paul, who in the texts before remembered, and in the 14. to the Rom. did seem to them, to cry down all such difference of days and times, as the Church retained. To meet which vain and peccant humour, Calvin was fain to bend his forces; declaring how the Church might lawfully retain set times for Gods solemn service, without infringing any of S. Paul's commandments. But on the other side, a commonly the excess is more exorbitant than the defect, there wanted not some others, who thought they could not honour the lord's day sufficiently, unless they did affix a great sanctity unto it, as the Jews did onto their Sabbath. So that the change seemed only in the day; the superstition still remain-

ing no less Jewish, than before it was. These taught as some now do, *Moralem effeunius diei observationem in hebdomada*, the keeping holy to the Lord one day in seven to be the moral part of the fourth commandment: which doctrine, what else it is, (so he proceeds, and here the Doctor so repeats it in his third section III) than in contempt of the Jews to change the day, and to affix a greater sanctity unto the day, than those ever did? As for himself, so far was he from favouring any such wayward fancy, that as John Barclay makes report, he had a consultation once, *de transferenda Solemnitate Dominica in feriam quintam*, to alter the Lords day from Sunday unto Thursday. How true this is I cannot say. But sure it is that **Calvin took the Lords day to be ecclesiastical and human constitution only.** *Quem veteres in locum Sabbatiubrogarunt*, appointed by our Ancestors to supply the place of the Jewish Sabbath: and (as alterable by the Church at this present time, as first it was, when from the Saturday they translated it unto the Sunday, so that we see that Calvin here resolves upon three Conclusions.

**First**, that the keeping holy of one day in seven, is not the moral part of the fourth commandment:

**Secondly**, that the day was changed from the last day of the week unto the first, by the authority of the Church, and not by any divine ordinance.

**Thirdly** the day is yet alterable by the Church, as at first it was.

Neither was he the only one that hath so determined. For for then first, that to keep holy one day of seven, is not the moral part of the fourth Commandment our Doctor hath delivered in the third section III that not Tostatus only, but even Aquinas upon it. Nor was there any that opposed it in the Schools of Rome, that I have met with, till Catharinus took up arms against Tostatus: affirming, but with ill success, that the commandment of the Sabbath was imposed on Adam in the first cradle of

the world there where the Lord is said to bless the seventh day and sanctify it. Which fancy, by our Author is rejected, and the opinion of Tostatus justified against him, though he name him not. As for the Protestant Schools, besides what is affirmed by Calvin, and seconded by the Doctor in this following discourse; this seems to be the judgement of the Divines of the Low-Countries. Fancise Gomaru, one known sufficient for his undertaking against Arminius, published Anno 1628, a little Treatise about the original of the Sabbath, and therein principally canvassed these two questions: first whether the Sabbath were ordained by God, immediately on the creation of the world: the second, Whether all Christians are obliged by the fourth commandment, always to set apart one day in seven, to Gods holy worship; both which he determines negatively. And Doctor Ryvet, one of the four Professors in Leiden, although he differs in the first, yet in the second, which doth most concern us Christians they agree together: affirming also jointly, that the appointment of the Lords day for Gods public service, was neither done by God himself, nor by the Apostles, but by authority of the Church. For seconds, Gomarus; brings in Vatablus, and Wolfgangus Musculus; and Ryvet voucheth the authority of our Doctor here. For so Gomarus, in the assertion and defence of the first opinion against this Ryvet; *De quibus etiam Cl. & Doct. D. Prideaux in Oratione de Sabbato consensu extra, eodem judici* [by Ryvet information] *libenter intelleximus*. I will add only one thing, which is briefly this. The Hollanders, when they discovered Fretum le Maire, Anno 1615, though they observed a most exact account of their time at Sea; yet at their coming home they found, comparing their account with theirs in Holland, that they had lost a day; that which was Sunday to the one being Monday to the other.. Which of necessity must happen, as it is calculated by Geographers, to those that compass the world from West to East: as contrary, they had got a day, had they sailed it eastward. And now what should these people do when they returned? If they must sanctify precisely one

day in seven, they must have sanctified a day apart from their other countrymen, and had a Sabbath by themselves; or to comply with others, must have broken the Moral Law, which must for not respects be violated. See more hereof at large in Carpenters Geog. p.237.&c.

Next, for the second Thesis, that the alteration of the day is only an humane and Ecclesiastical Constitution, the Doctor shows in the fifth Section V, the general consent of all sorts of Papists, Jesuits, Canonists, and Schoolmen; of some great Lutherans by name, and generally, of the Remonstrant or Arminian Divines in their Confession : whose tendries in this point, we may conceive with reason not to be different from the doctrine of the Belgick Churches; in that the four professors of Leiden, in their examination or review of that Confession, have passed them over without note or opposition. To these besides, are added divers of our own, & enostris non pauci, as he speaks it in the general; i.e. as I conceive this meaning, such as are neither of the Lutheran nor Arminian party. Of which since he hath instanced in none particularly, I will make bold to borrow two or three testimonies out of the tractate of Gomarus, before remembered. And first he brings Bullinger, who in his Comment on the first of the Revelation calls it *Ecclesiaeconfuetdinem*, and Ecclesiastical ordinance and after adds, *Spoonte Ecclesiae receperuntillam diem*, &c. The Church did of its own accord agree upon that day, for we read not anywhere that it was commanded. Next Vrininus, telling us that God hath abridged the Jewish Sabbath; adds presently, that he left it free unto the Church, *alios dies eligere*, to make choice of any day to be selected for his service; and that Church made choice of this, in honour of our Saviours resurrection. Zanchius affirms the same. *Nil Libi legimus Apostolos*, ect. We read not any (saith he) that the Apostles and others of the faithful used to do upon it, *liberum ergo reliquerunt*: which is and argument, that they left it wholly unto the disposition of the Church. Aretius, Simler Dav. Paraeus, and Bucers, which are all there alleged,

might be here produced, were not these sufficient; Add hereunto the general consent of our English Prelates the Architects of our reformation in the time of King Edward the sixth; who in the Act of Parliament about keeping holy days, have determined thus, together with the rest of that grand assembly; viz. Neither is it to be thought that there is any certain time, or definite number of days, prescribed in holy scripture, but that the appointment both of the time and also of the number of the days, is left by the authority of Gods Word, to the authority of Christ's Church, to be determined and assigned orderly in every Country by decision of the Rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of Gods glory, and edification of the people. Which preamble is not to be understood of Holy days, or of Saints days only (whose being left the authority of the Church was never questioned) but of the Lords day also: as by the body of the Act doth at full appear.

Last of all for the third and last conclusion, that still the Church hath power to change the day our Doctor, in the seventh section VII, brings in Bullinger, Brucer, Brentius, Vrsinus and Chemnitius, aliisque nostris, with divers others not named particularly, as they are; which think no other wise particularly, as they are; which think no otherwise thereof than Calvin did and shows by what distinction Suarez, though otherwise no friend unto the men, doth defend their doctrine: now as the doctrine was, such also is practiced of those men and Churches, devoid of any the least superstitious rigour; esteeming it to be a day left arbitrary, and therefore open to all honest excises and lawful recreations; by which the mind may be refreshed, and the spirits quickened. Even in Geneva itself, according as it is related in the enlargement of Boterus by Robert Johnson, All honest exercises, shooting in Peeches, Long Bows, Cross-Bows, & Co. are used on the Sabbath day, and that both in the morning, before and after the Sermon neither do the Ministers find fault therewith, so that they hinder not from hearing the Word at the time appointed.

Dancing indeed they do not suffer but this not in relation to the Sunday, but the sport it self, which is held unlawful, and generally forbidden in the French Churches. Which strictness, as some note, considering how the French do delight in dancing, hath been great hindrance to the growth of the reformed religion in the Kingdom.

Which being so, the judgement and the practice of so many men, and of such several persuasions-in the controverted points of the Christian faith, concurring so unanimously together: the miracle is the greater, that we in England should keep up a contrary opinion, and thereby separate ourselves from all the so called Christians. Yet so it is, I skill not how it comes to pass,, but so it is, that some amongst us have revived again the Jewish Sabbath, though not the day it self, yet the name and thing. Teaching that the Commandment of sanctifying every seventh day,, as in the Decalogue, is natural, moral and perpetual that whereas all things else in the Jewish Church were so changed that they were clean taken away; this day (meaning the Sabbath) was so changed,, that it still remains: and lastly, that the Sabbath was not any of those ceremonies which were justly abrogated at Christ's coming. All which positions are condemned for contrary to the Articles of the Church of England: as in a Comment on those Articles, perused and by the lawful authority of the Church allowed to be public, is most clear and manifest. Which Doctrinals though dangerous in themselves, and different from the judgement of the ancient Fathers and of the greatest Clerks of latter times,, are not yet half so desperate, as that which follows there upon, in point of practice. For these positions granted, and entertained as orthodox, what can we else expect, but such strange paradoxes, as in consideration of the premises, have been delivered from some pulpits in this kingdom: As viz. That to do any servile work or business on the Lord's day, is a great a sin , as to kill a man, or commit adultery; that to throw a bowl, to make a feast, or dress a wedding dinner on the Lord's day, is a great a sin,

as for a man to take a knife and cut his child's throat; that to ring more bells than one on the Lord's day, is a great sin as to commit murder. The author which reports them all, was present when the broacher of the last position was convented for it. And I believe him in the rest. The rather, since I have heard it preached in London, that the Law of Moses, whereby death temporal was appointed for Sabbath-breakers, was yet in force; and that whoever did the works of his ordinary calling on the Sabbath day, was to die therefore. And I know also, that in the town of my acquaintance, the Preachers there had brought the people to that pass, that neither baked nor roast meat, was to be found in all the parish for a Sunday's dinner throughout the year. These are the ordinary fruits of such dangerous Doctrines; and against these and such as these, our Author in this following Treatise doth address himself, accusing them that entertain the former Doctrinalls, every where, of no less than Judaism, and pressing them with that of Austin, that they who literally understand the fourth commandment, do not yet savour the Spirit, section the third.

This when I had considered when I had seriously observe how much these fancies were repugnant both to the tendries of this Church, and judgements of all kinds of writers, and how unsafe to be admitted; I thought I could not go about a better work, than to exhibit to the view of my dear Countrymen this following Treatise; delivering first, and after published by the Author in another language. The rather, since of the late the clamour is increased, and that there is not anything now more frequent in some Zelots mouths, (to use the Doctors words) that the Lords day is with us licentiously, yea sacrilegiously profaned, section the first.

To satisfy whose scruples, and give consent unto their minds, I doubt not but this following discourse will be sufficient: which for that cause I have translated faithfully, and with as good proprieties as I could: not swerving any where from the sense; and

as little as I could, from the phrase and letter. Gratum opus Agri-  
colis: a work, as I conceive it, not unsuitable to the present times:  
wherein, besides, those peccant fancies before remembered,  
some have so far proceeded, as not alone to make the Lords day  
subject to the Jewish rigours; but to bring in again the Jewish  
Sabbath, and abrogate the Lords day altogether. I will no longer  
detain the Reader from the benefit he shall reap hereby: only I  
will crave leave, for his greater benefit, to repeat the sum thereof;  
which is briefly this: First, that the Sabbath was not instituted in  
the first creation of the world, nor ever kept by any of the Ancient  
Patriarchs, who lived before the law of Moses; therefore no moral  
and perpetual Precept, as the others.

*Peter Heylyn 1600-1662.*

THE  
DOCTRINE  
OF THE  
SABBATH

A Speech, delivered

**By Dr. John Prideaux**

In the Act at Oxon. at the proceeding Doctors  
Of Christ Greene

Io. Tolson

Tho. Jackson

Tho. Benson

Io. Harris

**In the year of Christ 1622 touching the Sabbath**

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Ye shall keep my Sabbath, and reverence my  
Sanctuary : I am the Lord.



Y annual task {learned 'and courteous    Audi-  
tors ) is (as you see) returned    again : whereto  
being bound (as I may say ) like Titim unto Cau-  
casus, I must of necessity expose my self to many  
Vultures, Divinity tossed with so many storms ,  
and by her own unworthily handled, hath not  
(which was much feared) as yet miscarried. Behold I and the  
sons which God hath given me<sup>3</sup>. And though she do not glory, as  
before she hath done, of a numerous issue; yet she is comforted  
with these few, whose modesty doth promise to supply that want,  
and hid her nakedness. It is my office (as you know) according to  
custom of this place, honestly to dismiss them hence, being now  
furnished and provided; after all their labours. And being it is the  
seventh year, since I first attained unto this place; and that there  
want not some litigious difference about the Sabbath, which have  
of late disturbed the quiet of the Church: I hope it will not seem  
unseasonable, (Fathers and Brethren) to speak unto you some-  
what of this argument; and therein rather to explode their errors,  
who either seem to tend, on the side to Atheism or on the other  
side to Judaism, than any way to brand their persons. And that  
our following discourse may issue from the pure fountain, we  
will derive it from the 19. of Levit. verse 30. (which doubtless for  
the greater certainty thereof, is again repeated, cap. 26 verse 2. )

### SECTION I

#### 1 Ye shall keep my Sabbaths.

Now for the first word Sabbath, the learned in the Hebrew lan-  
guage derive it not from **שבע**, which being interpreted, is seven,  
but from **שבת**, which signifies to cease, leave off or rest from la-  
bour: and seems to have affinity with **שב**, to set down and **שבת**

to adore, and praise; all which do intimate unto us, as well the use of the Sabbath as the duties also of all those who are bound to keep it. It is not my intent to lay before you such further Etymologies, as either are afforded us from Plutarch<sup>4</sup>, and the rest of Greece; who fetch it from *Σαβάζειν*, or triumph, dance, or make glad the countenance: or from *Σαβάσιος*, a surname of Bacchus; or at least, some son of his, in Coelius<sup>5</sup> Rodiginus, (whence Bacchus Priests are frequently called Sabbi Moenades, or Saliars, in ancient Authors:) nor from *Σαββῶν*, which is the spleen, from the distempers of the which (as Giraldus<sup>6</sup> thinks) the Jews, though very much thereunto inclined, were that day related: nor last of all, from any foul disease in the private parts, by the Egyptians called Sabba, which Fl. Joseph worthily derides in his second book against Appion. It is well known from what corrupt Channel these derivations have been drawn by the elder Jews; who by their Bacchanalian Rites, gave the World just occasion to suspect, that they did consecrate their Sabbath unto Revels rather, than Gods Service. As for these Sabbaths,<sup>7</sup> they either were the weekly Sabbaths, or those which in the scripture are called Sabbath years, in the which the Earth lay fallow; or every fiftieth year, called otherwise the year of Jubilee; wherein each man returned again to his own possession, and inheritance, as the Law appointed. There were at least five other meanings of this word, in the holy scriptures, of which, consult Hospinian in his book<sup>8</sup> de festus Judeorum. But for the weekly Sabbath mentioned in the Decalogue, being it is become to many a Rock of offence; it will not happily be unwelcome to the wavering mind, so to determine of the point, that they may have something whereupon to fasten. There is not anything now more frequent in some Zelots

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4 Sympos. l.4. Sub finem

5 Lib.7. cap.15.

6 De axis mensibus

7 Levit. 25.

8 Cap. 3.

mouths than that the Lords day is with us licentiously profaned: the forth Commandment produced, and expounded literally; as if it did as much oblige us Christians, as once the Jews. And to this purpose all such texts of the Old Testament, which seem to press the rigorous keeping of that day, are alleged at once: and thereupon some men most superstitiously persuaded, neither to kindle fire in the winter time, wherewith to warm themselves; or to dress meat for sustentation of the poor or such as these: which trench not more upon the bounds of Christian liberty, than they do break the bonds of Christian charity. Not so much therefore to abate their zeal, but (if it may be done) to direct it rather; I shall in brief, and as the time will give me leave, handle especially these three things about the Sabbath: First the institution; secondly, the Alteration of it; and thirdly, the Celebration of the same: that these may sons (together with the rest) may know the better, how carefully they are to walk in this doubtful point: nether diverting on the left hand, with the profaner sort of people; nor madly wandering on the right, with brain sick persons.

## SECTION II

### **2 And first, the institution of the Sabbath**

is generally referred to God, by all who are instructed by the Word of God, that he created all things, and hath since governed the same. But touching the original of this institution and promulgation of the same, it is not yet agreed upon amongst the Learned. Some fetch the original thereof from the beginning of the world, when, God first blessed the seventh day, and sanctified it. Whence well, this question may be raised, whether before the publishing of Moses Law, the Sabbath was to be observed by the Law of Nature? They which are commonly more apt to say any thing, than able afterwards to prove it; maintain affirmatively, that it was. For what say they, is it not all one, to bless and sanctify the seventh day, in the beginning of the world, as to impose it then on the posterity of Adam, to be blessed and sanctified? If all the rest of the commandments flow from the

principles of nature, how is this excluded? Can we conceive, that this only Ceremonial Law crept in, we know not how, amongst the Morals? Or that the Prophet Moses would have used such care in ordering the Decalogue, only to bring the Church into greater troubles. Add hereunto, that Torნიellus<sup>9</sup> thinks it hardly credible that Enosh should apart himself from the sons of Cain, to call upon the of the Lord, without some certain and appointed time for that performance. Nor were the frequent Sacrifices, as Calvin thinks, performed by Abraham, and the other Patriarchs, without relation to this day. Tell me (say they) who can, Wherefore, before the publication of the Law of Moses, there fell no Mannah on the seventh day? Had not the Sabbath, according to Gods first example, been kept continually, from the foundations of the world. There are indeed such arguments, as make a fair flourish but conclude nothing. Tertullian, a most ancient writer, maintains the contrary: *Doceant Adam Sabbatizasse, aut Abel hostiam Deo Sanctam offerentem, &c.* “Let them (sayth he in a particular Tract against the Jews) assure me if they can, that Adam ever kept the Sabbath, or Abel, when he offered unto God his acceptable sacrifice, had regard thereof; or that Noah kept the same, when he was busied in preparing of the Ark, against the Deluge; or finally, that Abraham in offering his son Isaac, or that Melchisedec, in execution of his priesthood, take notice of it. So he, besides, Eusebius doth by this argument, maintain the ancient Patriarchs to have been Christians (as we are) because that neither they nor we observe the Sabbath of the Jews, *Hist Lib. 1, cap 4.* And there upon it is affirmed by Justin Martyr, in his dialogue with Trypho, and Bede in his *Hexameron*, that many of those former times were renowned for sanctity, which were neither kept the Sabbath, or were circumcised. Which also is expressly held by Abulensis. It is true, that Torნიelus doth collect from these words of Job, where wast thou when I laid the foundations of the earth when the morning stars sang together,

9 Annal. Sacried diem 7.

and all the sons of God shouted for joy. Job 38:4. 7. That in the accomplishment of the Creation, the Angels did observe the Sabbath. But then he adds, that the observation of it here on earth, was not till many ages after It is true, that Calvin<sup>10</sup> hath affirmed, that may probably be conjectured, that the sanctification of the Sabbath was before the Law. But many of our later writers are not therewith satisfied: and therefore it concerns them who maintain the Affirmative, to make it good by Text of scripture.

### SECTION III

#### 3 Weak Proofs

For what weak proofs are they, which before were urged; God blessed and sanctified the seventh day and sanctified it; therefore he then commanded it to be kept holy by his people. Moses, as Abulensis has it, spake this by way of anticipation; rather to show then original. Enosh might call upon the Lord, and Abraham offer sacrifice, without relation to a set and appointed time; oftner, and seldomer, as they had occasion. And as for the not falling of the Mannah on the Sabbath day, this rather was preparation to the Commandments, than any promulgation of it. For put the case, that Jacob on the Sabbath had neglected Laban's Flocks; and that the Israelites under Pharaoh, had not made up their table of brick; neither had escaped a chiding, nor they the insolent fury of their Taskmasters. And now according to the Principles of these Sabbatarians, what would you counsel them to do? Did they observe the Sabbath? They were sure of vengeance from the Lord. Unto such straits are they reduce, who would impose the Sabbath, as a perpetual Law of Nature, upon the conscience of Nature, upon the conscience of their poor brethren. Some men (perhaps) will say, that as the Fathers before Moses, had Gods Word amongst them, although not written; and that it was committed unto writing, when as their several Families were grown into a national, and settled Church: even so the Sabbath had a voluntary observation, from the first benediction of the same,

10 In Exod.ad Precept.4.

in private houses, which after, when the church was grown, and released from bondage, was imposed thereupon, as a commandment Suppose it so: Yet still the observation of it, is founded on the fourth Commandment, which, whether it be Natural and Moral or else Ceremonial, we must consider more distinctly: For that a mere and perishing Ceremonial should equally be ranked amongst all duties, which are always binding, seems (at the first sight) not to stand with reason. Therefore it is resolved on by the wiser sort, that there is in the fourth commandment something Moral, and some things Ceremonial; the circumstances Ceremonial, but the substance Moral. It is, as Abulensis hath it, a Dictate of the Law of nature, that some set time be put apart for Gods holy worship: but it is ceremonial and legal, that this worship should be restrained either to one day of seven or the seventh day precisely from the worlds creation. A time of rest, is therefore moral, but the set time thereof, is ceremonial: Which is confessed by those who have stood most on this Commandment, and urged it even unto a probable suspicion of Judaism. Aquinas also so resolves it: a (which is seldom seen in other cases, the school-men (of what Sect soever) say the same. Whereby we may perceive, in what respects the fathers have sometimes pronounced it to be ceremony and a shadow, and a figure only. Three things hath Calvin noted in it, of perpetual observation: first, rest from labour at some certain and appointed time, that God the better may work in us: Secondly, holding of public meetings, and assemblies, for the exercise of religious duties: Thirdly, the ease and recreation both of servants and our cattle, which otherwise would be tired with continual labour. And three things also are alleged by Abuensis, to prove it an unstable and unalterable ceremony: First, the determining of the day to be one of seven, or the seventh day precisely from the World's creation; next the commencement and continuance thereof, from evening unto evening; and lastly, the precise and rigid keeping of it, in not to kindle fires, and such like Which, howsoever they be true,

and distinctly show, what still pertains to us in sanctifying the Lord's day aright and what is abridged by Christ's coming: Yet since the Word affords them not, they rather seem to set down somewhat of their own, than produce anything from scripture. For granting all that hath been said, yet I will look upon the text apart, and ask precisely, what it commands us. First there presents it self in the very front, the sanctifying of the Sabbath. What Sabbath? The seventh day. How reckoned? From the first of creation. But this falls just upon the day of the Jewish Sabbath: and so to urge the commandment for the keeping of the Lords day, is to bring in Judaism. Whence truly said Saint Austin, *Quisquis diem illum observant, sicut a sonai, carnaliter sapit*: He that observes that day according to the literal sense, is but idly busied, who would so far enlarged the Sabbath, or seventh day in this commandment, as to include the Lord's day in it, or so to order their account, as that the Sabbath of the Jews should fall jump with ours. As if there were an end of Christian Congregations, in case they were not borrowed from the Jewish Synagogue; or that of the institution of the Lords day were of no effect, were it not strengthened and supported by the fourth commandment. Calvin is very round with the like false teachers. Such men (sayth he) as idly think the observation of one day in seven to be Moral part of the fourth commandment; what do they else, but change the day, as in dishonour the Jews, retaining in their minds the former sanctity thereof. And thereunto he adds: And certainly we see what dangerous efforts they have produced from such doctrine; those which adhere to their instructions, having exceedingly out-gone the Jews, in their gross and carnal superstitions about the Sabbath. But this the changing of the Sabbath to the Lords day (which is next in order to be handled) will more clearly manifest.

## SECTION IV

**4 The Institution Of the Jewish Sabbath**

This we have found the institution of the Jewish Sabbath, in the fourth commandment, confirmed by the example of God himself; and we have also noted, what is to be retained therein, as Moral: it now remains to see what there is in it Ceremonial, and how abrogated. For if this be not made apparent, and by evident proofs; the conscience would be waving, and relapse at last to Judaism. For who (almost) would not this reason with himself? I see a precept, ranked among other moral precepts, which doth command me to observe the seventh day precisely, from the creation: and since the others are in force why is not this? It neither fits the Church, nor me, to repel the Law of God, at our discretions, but rather to obey his pleasure. What them advise we to be done; who urge the words of this commandment so far, till they draw blood in stead of comfort. Our saviour best resolve this doubt; saying the Sabbath was made for man and not man for the Sabbath.: and that the Son of man was Lord of the Sabbath; and therefore had authority to change it, for man's greater profit.; as the Gloss notes it out of Bede. But here it is objected, That Christ came into the world, not to destroy the law but to fulfil it. To which we say with the Apostle: Do we destroy the Law by faith? God forbid we confirm it rather. Christ then hath put away the Shadow, but retained the light, and spreads it wider than before; showing thereby, the excellent harmony between the Gospel and the Law.

Saith Paul Rom14. and Gal. 4 doth generally tax the Jewish observation of days and times: particularly he showeth us, that the Sabbath is abridged, Col. the second: let no man judge you (says he) in meats and drinks, or in respect of an holy day, or of the Sabbath, which were the shadow of things to come but the body is of Christ. Let no man judge you; i.e Let none condemn you, if you keep them not: because those shadows altogether vanish, at the rising of the Son of Righteousness. As therefore



nature requires meats and drink; but for the Christian liberty: so reason tells us, there must be some certain time appointed for Gods public service; though from the bondage and necessity of the Jewish Sabbath, we are delivered by the gospel. Since then we see the abrogation of the Jewish Sabbath; let us consider, by what right the Lords day hath succeeded in the place thereof.: Wherein I must force pass over many things which are at large discussed by others. For to what purpose shall I fall upon the Anabaptists, the Familist, and Swencseldian? who make all days equal, and equally regarded, in stead of Christian liberty, would bring into the Church and Heathenish licentiousness: Or else exclaim against the Sabbatarians of this age, who by their sabbath-speculations would bring all to Judaism. Josephus <sup>11</sup>tells us of a river in the land of Palestine, that is called Sabbaticus; which being dry six days, doth on the seventh fill up his channel, and run very swiftly . Contrarie, Plinie; that is runs swiftly all the six days, and is dried only on the seventh. Baronius takes Joephus part. The Rabbins (who would prove from hence their Sabbath) take part with Plinie. Plainly Baronius was deceived as Casauon hath truly noted, by a curupt copy of Josephus But however, for the Rabbins, they are thus silenced by Galantinus. Si luvius illedum erat, &c. *“In case (sayth he) that river whiles it was in being, was a good argument that the Jewish Sabbath was to be observed; now since, there is no such river extant it is a better argument, that their Sabbath is not any where to be regarded.”* Our fanatic and peevish spirits it were best to send, to make enquire for this river; while in mean time we do unfold, and for as much as in us is, compose the differences, which have been raised in this point, amongst wiser head.

## SECTION V

### 5 The Lord's Day Did not Succeed the Jewish Sabbath

They then which are persuaded, that the Lords day succeeds in place of the Jewish Sabbath, affirm it either as established by

11 De bello Judaie l.7 cap.24.

the Law of God, and of divine constitution. They which pretend the first, either derive their arguments more weakly, from the Old Testament; or else more warily, from the New: And from the Old Testament they produce two arguments; one borrowed from the sanctification of the seventh day in the first creation of the world; the other from the institution of the seventh day, in the fourth commandment. Of those which build upon the constitution of the Church, some do affirm it was absolutely; as do Papists and Arminians; as may be apparent out of the Jesuites, Canonists, and School-men, and the Confession of the Remonstrants. To whom add Brentius, on Levit. 23. Chamnitius, in his Common Places; and of our own writers, not a few. Others so fortify and corroborate this Constitution Ecclesiastical, as if the Church did only publish and continue that which by the Apostles was first ordered. But (as it seems to me) these differences are of no great moment: save the that first opinion inclines too much to Judaism; and doth too much oppugne (whether more impudently, or more ignorantly; that I cannot say) For who knows not that common Principle of School-men, out of the seventh unto the Hebrews The Priesthood being changed, there is made a necessity an change also of the Law? whence they conclude, that this day the Moral Law binds not, as it was published and proclaimed by Moses; but as at the first it appertained no less unto the gentiles, than the Jews; and afterwards, explained and confirmed by Christ, in his holy gospel Zanchius doth strongly prove the same (among other things) out of this commandment about the Sabbath. *Si Decalogues quatenus per Mosen traditus fuit Israelitis, at gentes quaque pertineret, &c. If the commandments (says he) as they were given by Moses unto the Gentiles; the gentiles had been bound by this commandment to Sanctify the Sabbath with as much strictness, as the Jews. But since it is most evident, that they neither were nor could be bound to keep the rest of the Commandments, as published and proclaimed by Moses unto them of Israel. Nor do these hot-spurres well observe, how they entangle themselves, by*

borrowing the authority of the Lords day from the Law of Moses. For it they ground themselves upon commandment; Why keep they not that day precisely, which the text commandeth. By what authority have they substituted the first day of the week for the seventh day exactly from the worlds creation. What dispensation have they got, to kindle fire, to dress and make ready meat, which was prohibited the Jews, by the same commandment<sup>12</sup>. In case they be ashamed of these and such like beggerly elements, and tell us that the moral duties of the day are only now to be observed; (not to say anything of a distinction so infirm and which the text affords not) they desert the station and will they, nill they, ioyne with them, who letting pass the vail of Moses, seek for the original of the Lords day in Sun shine only of the gospel.

## SECTION VI

### 6 Superstitious Observation Of the Sabbath Day

For those that make their boast, that they have found the institution of the Lords day in the New Testament expressly, let them show the place. Our saviour, often times disputed with the Pharisees, about their superstitious observation of the Sabbath day and many times explained the meaning of that commandment: but where is any abrogation of it? Where any mention, that the Lords day was instituted in the place thereof? Well Christ ascended up on high, and left him his apostles to preach the gospel. And what did they? Did they not keep the Jewish Sabbath, without noise, or no scruple? And gladly teach the people, congregated on the Sabbath days? Nay more than this: Did not the Primitive Church design as well the Sabbath, as the Lords day, into sacred meetings? These things are so notorious that they need no proof. The Papists hereupon infer, that the Lords day is not of any divine institution, but grounded only on the confession of the Church. A civil ordinance (says Brentius) not a commandment of the gospel. And the Remonstrants have declared in their late confessions, That by our Lord Christ Jesus, all

<sup>12</sup> Exod. 16.35.

differences of days was wholly abrogated in the New Testament. All which accord exactly with that general Maxim which in this very argument is laid down by Suarez, and by him borrowed from the School's: *Inleg noa nonnsunt data specialia Prcepta Divina de accidentalus observantiis*; That in the New Testament there were given no special Precepts of directions, touching accidental Duties, Angelus, and Sylvester, have stoutly set themselves against these luke warm Advocates, in affirmation of the Divine authority of the Lords day. For, (as it rightly is observed by the defenders of the fourth Opinion) it seemed a dangerous thing to the whole Fabric of religion, should human ordinances limit the necessity of God's holy worship: Or that the church should not assemble, but as the pleasure of the Clergy and they (Perhaps) not well at one amongst themselves. For what would men busied about their farms, their yokes of oxen, and domestic troubles! (as the invited guests in the holy gospels) would they not easily set at naught an human ordinance? Would not propane men easily dispense, with their absenting of theme selves from prayers, and the preaching, and give themselves free leave of doing or neglecting any thing; were there not something found in the scripture, which more than any human ordinance, or institution, should bind the conscience? Well therefore, and with good advice, the Acts and practices of the Apostles hath been also pressed, besides, the constant and continual tradition of the Church: That so it may appear that in a thing of such great moment, the Church did nothing without warrant from those blessed spirits. Three texts there are, which are most commonly produced in full prof thereof. First, Act 20. 7. Upon the first day of the week, when the disciples came together, to break bread, Paul preached unto them ready to depart upon the morning, and continued his speech until midnight. Why is it said expressly, That the Disciples came together, to hear the word preached, and receive the sacraments, rather on this day than another, rather than on the Jewish Sabbath? were it not then a custom, to celebrate on that day their

public meetings; the Sabbath of the Jews beginning (by degrees) to vanish. The Fathers, and all interpreters (almost) do so conceive it: Though I confess, that from a casual fact, I see not how a solemn institution may be justly grounded. Nor may we argue in this manner the Disciples met that day together: therefore they gave commandment, that on that day the Church should always be assembled for God's public worship. Who makes not here a great and notable incoherence? Look therefore next upon the first to the Corinthians, cap. 16. verse. 2. where we seem to have a commandment: Let every man (saith the Apostle) upon the first day of the week lay aside for him in store: What? Collections for the saints. And why? Because he had so ordered it, in the Churches of Galatia. Here then we have an ordinance set down by the Apostle, to be observed in the Church: But what is the he orders? Not that of the first day should be set apart for the Lords service but that upon the first day they make collections for the saints. The third and last, is Rev. 1 and verse 10. I was (saith he Evangelist John) in the spirit on the lords day: and what day is that? Had he meant only the Jewish Sabbath, doubtless he would have called it so: If any other of the week, not eminent above the rest, this title had been needles, and ambiguous; and rather had obscured than explained his meaning. What therefore rests but that comparing this place with the two former, Interpreters both new and old conclude together, that here the Apostle meant the first day of the week; where upon Christ rose, and the Disciples came together, for the discharge of holy duties and Paul commanded, that collections should be made: as was the custom afterwards, in the primitive church, according to Justin Martyr, who lived very near the Apostles times. The alteration of the name doth intimate, that the Sabbath was also altered; not in relation to Gods worship, but the appointment of the time.

#### SECTION VII

##### **7 Is the Lord's Day Founded on Divine Authority**

What then? Shall we affirm, That the Lords day is founded

on divine authority For my part, (without prejudice unto any man's opinion) I assent unto it: however that the arguments like me not, whereby the opinion is supported. This inference first offends me, That in the cradle of the world, God blessed the seventh day, and sanctified it; therefore all men are bound to sanctify it, by the law of nature: since I both doubt, whether the Patriarchs did observe it, before Moses time; and have learnt also that the law of nature is immutable. Next this distastes me, that they would have the spending of one day in seven, on Gods holy worship, to be perpetual and moral. As congruous, or convenient, all men admit it; but cannot see so easily, that it should be moral, and perpetual. Nor is it, thirdly, without scandal, that the fourth commandment should be so commonly produced, to justify our keeping the Lords day , by the text thereof. If they require no more, but the analogy, the equity, or reason for the commandment we would not stick to yield unto it: But whiles they stand too close to the very letter they may (perhaps) be justly charged with Judaism. Fourthly as little like I them, who promise much in proof hereof, out of the New Testament, which the text affords not. For where is any express institution of the Lords day, in any one of the Apostles, or Evangelist? Yea, or text is there, whence it may necessarily be collected, in case we meet an adversary, who must be dealt with all exactly: and will not easily assent, but to solid argument? Nor lastly, am I satisfied with the bare ordinance of the Church; which with the same facility may be broke, as it was enacted: Which absolutely to affirm of the Lords day, were too unadvised. Therefore, amongst so many uncertainties, to resolve finally on something whereupon to fasten:

A thing may be affirmed to have divine authority, two manner of ways; either because that it may be found in holy scripture, in terms express; at least deducted thence, by necessity consequence: or, that there are examples of it, which the Church afterwards did continue. The institution of the Lords day, out of scripture, either expressly, or necessary consequence, show me

he that can. Examples there are of it, some, whereupon the practice of the church may ground it self. They which look higher, and search into to veils and shadows of the old Testament, to find this institution; fall with the Ebionites, and Petro Brusian, into the toils of Judaism. And on the other side, they which look not so high, attain not unto that beginning, wherein both the Primitive Believers and reason of the commandment seem to meet together: Not as derived thereon from the Law of Moses; but (as Chemnitius rightly notes) the voluntary consecration of it, by the Christians. Nor do the Laws of Emperors, and other Princes, the canons of the Church or decrees of councils, give to this day any divine authority, which before it had not: But show us rather, what they received from their ancestors, by them to be transmitted unto their posterity. This not much contradicted and opposed by them, who seem to speak less honourably of this day, and its institution. For Brentius, thus: However it be to be accounted, not for an evangelical precept, but a Civil Ordinance; yet withall is it so divine, that he who shall neglect it, or rashly break it, does forthwith become worse than the Jew or Infidel. And the Arminians do profess, That they conceive them worthy of a just rebuke, as violators of the public order, which do not keep so laudable and good custom, according to the pattern of the Primitive Church. Yea, and Azorius the Jesuit doth distinguish with us, of divine authority, strictly and largely taken: that so, not that alone which is found in scripture may properly be said to have Divine authority; but be drawn from thence, either in reference to the institution, or some example of it, or (at least) some analogy thereunto. And whereas Calvin Bullinger, Bucrus, Brentus, Chemnitius, Urvine, and others of the Reformed Churches, affirm that that still the church hath power to change the Lords day to some other: Suarez doth thus distinguish in it, That is is absolutely alterable, but not practically: that is (as I conceive it) That such a power is absolutely in the Church, though not convenient now to be put in practice. The reasons of

it two: First, because instituted (as generally) the Fathers grant) in memory of our redemption; made perfect on that day, by our saviours resurrection: Next, because not depending barely upon a Civil, or Ecclesiastical Ordinance; but on the practice and express tradition of the Apostles; who (question-less) were led into the truth by the Holy Ghost. Which being so, if any waywardly shall oppose us, as if they would compose some Sabbatical idol out of an equal mixture of Law and Gospel; they may be every fitly likened to the Jew of Tewkesbury, mentioned in our common annuals: who on Saturday fell by chance into a privie, and would not then permit himself to be taken out, because it was the Jewish Sabbath; nor could be suffered to be taken thence because the Lords day, celebrated by the Christians: And so, betwixt both days he died most miserably, that under stood not rightly the celebration and true use of either. Of which, the celebration of this day, I am next to speak.

## SECTION VIII

### 8 God's Public Worship

*Praise waiteth for thee, O lord, in Zion, and unto thee shall the vow be performed: O thou that heareth prayer, unto thee shall all flesh come.*

The life of piety and religion, is Gods public worship; the soul of public worship, is the due performance of the same. They which esteem not this as they ought to do, whether profane, carnal, or schismatic-all persons, do not alone (as much as in them is) tear the Church in pieces, which is the seamless Coat of Christ; but do renounce the heritage, brought for us with so great mercy. He that endeavours to pursue the several by-ways and dissonant clamours of particular men, in this present Argument; enters into a most inextricable Labyrinth, But generally, those things which others have propounded in some obscurities, may be reduced most fitly unto these two heads: First, that we make mark distinctly, in the celebration of this day, what special duties are permitted. To the discovery whereof, these words, our



God, our neighbours and ourselves, like Mercurial finger, will direct Journey, amidst the several turnings of this present world. These three are principally aimed at in those pious duties, which on this day hath been commended to us, or rather imposed on us, by the Acts and practice of the Apostles. First, the disciples came together, to break bread, and hear the Word: which, without solemn and preparatory prayers, were a faint devotion, Acts 20. This is the honour due to God. Collections, secondly, are appointed, 1 Corinthians. 16. 16 This is in reference to our neighbour. And last of all, Saint John, Rev. 1. This relation to our selves, borne by the wings of the Spirit, may ascend on high even to the hills, from whence cometh our salvation. Therefore upon this day, Gods people are to meet in the congregation, to celebrate Divine Service, and to hear the Word; Alms to be given, and godly meditations to be cherished and with our best endeavours. From whence arises that, as an Accessory in the Gospel, which was a principal in the Law of Moses, rest from servile works, and from the ordinary workers of our vocation. For since there is not extant either commandment, which can affix the rest of the Jewish Sabbath to the Lords day now celebrated, and that our Christian liberty will not away with that severe and Ceremonial kind of rest, which was then in use: we only are so far to abstain from works, as it is an impediment to the performance of such duties as are then commanded. Saint Hierome on the eighteenth of the Acts, affirms, that Saint Paul, when he had none to whom to preach in the congregation; did on the Lords day use the works of his occupation: and Christ did many things (as of set purpose) on the Sabbath, (so hath Chemnitius rightly noted) to manifest, that the legal Sabbath was expiring and to demonstrate the true use of the Sabbath: if (at the least) the name of Sabbath may be used amongst us, which do advance God's public service; and those permitted, which are no hindrance thereunto. Of this sort specially are the works of necessity: as to dress meat to draw the oxe out of the ditch, to lead our cattle unto water, to quench a

dangerous fire, and such as these. Then works of charity: First, in relation to our selves; and here we are permitted recreations (of what sort soever) which serve lawfully to refresh our spirits, and nourish mutual neighbourhood amongst us: Next, in relation unto others and here no labour (how troublesome soever) is to be refused Where we must always keep this rule, That our Christian liberty be void and scandal; I mean, of scandal justly given, and not vainly caught at: That we pretend not charity (to absent ourselves from religious duties) when either covetousness, or loathing or neglect of God's Holy Ordinances, are underhand the principle motives. Four properties there are (as one rights notes) of all solemn festivals; sanctity, Rest from labour, Cheerfulness, and Liberality: which very things the ancients (by those names whereby they did express their festivals) do seem to intimate. **מדעד** derived from **יעד**, which signifies meet, or to be assembled: **תג** from **תנג**, to rejoice, to dance: **עצרת**, from **צרת**, to refrain from works that are an hindrance. And so amongst the Grecians, **πανηγυρις** signifies an Assembly; and **δαξαι** denotes expenses: From whence, their solemn festivals were so entitled. And unto all these, whether recreation, or entertainments, feasting and other indifferent customs; it only appertains to Religious Magistrates to prescribe bounds and limits: Not to the rash zeal of every one, not suffering people either to us a fan, or kill a flea, relapse to Judaism; nor on the other-side, to every prodigal and debauched companion, who joins himself unto Belphegor, and eats the sacrifices of the dead.

FINIS.

## OBSERVATIONS AND CONSIDERATION

By the Publisher

Gen 2:2

The rest on the seventh day of the creation week, in Gen 2:2, was God's rest, a day set apart for future use. There was no com-

mand given to Adam, or to the rest of mankind, to keep the 7th day of each week separate from the rest. The rest spoken of was God's rest<sup>13</sup>, what God did, not what Adam was to do.

God's rest had nothing to do with sin, nor the need for Adam to rest from labour due to the curse brought on by sin. Adam only experienced the need for rest, and working by the sweat of the brow, as the result of Adams transgression, Gen 3: 17, and since Adam had not sinned there was no need for Adam to rest from labour.

It was only after the Lord cursed the ground for man sake that the ground brought fourth thorns and thistles, Gen 3: 18, which was the reminder to Adam and mankind, that the ground had been cursed by God and the reason for the sweat on his brow Gen 3. 19, was for his original sin.

Gods rest on the seventh day was before the fall of man and nothing to do with a moral obligation for Adam to keep each seventh day holy (separate from the rest of the week).

It may be asked what could this mean or how was Adam to understand the significance that God rested on the seventh day. God had no need of rest, he that keepth Israel<sup>14</sup> neither slumbers nor sleeps, and so it is a contemplative rest and a rest that pointed to the reason for the creative works of God. Those works of creation and providence being done to display the wonderful works attributes of God in the spiritual and natural world for the benefit of man and angels.

There was yet to be a display of the redemptive purposes and works of God and all those attributes of God as revealed in the person and face of the lord Jesus Christ.

Adam was not in need of salvation, knew nothing of a sinful nature, had no corruption of human nature, such as lying cheating stealing, hatred, violence which would not have been natural to him. He had a natural disposition ruled by his natural holy

13 Heb.4. 4

14 Ps. 121. 4

disposition and with only one command not to eat of the fruit of the tree of the knowledge of good and evil Gen 2: 17 . The violation of this one command brought with it the corruption of our nature and is the original sin.

### **Original Sin**

This original sin brought about all the corruption that has entered into world and the human race. The desire to be as God and know both good and evil and was so attractive Eve came with awful consequences. When Adam took the fruit too they fell into moral corruption, were guilty of sin and under condemnation of the broken rule or law; In the day you thereof you shall surely die.

There is no indication that Adam and Eve had a natural instinct to keep the a seventh day holy and rest on the day God's rested.

It is however reasonable to think that Adam had a natural need to rest, at the end of each day, just like we do today, but there is no evidence that Adam was naturally inclined to rest, from labour, every seventh day, since the creation.

Adams transgression was not the sin of breaking a law of a seventh day rest, on the penalty of death, only that of eating the forbidden fruit, of the tree of the knowledge of good and evil and so.

### **God Rested**

The contemplative rest was that of reflection, past and future (It was made known to Adam for our benefit not Gods). It pointed to what was to come.

The works of God are such that they display the glory of God and the eternal purposed of God had yet to be unfolded and revealed.

It was through the fall of Adam and the corruption of human nature, with imputation of guilt to all of humanity that not only opened the door to the plan of redemption, in and through the lord Jesus Christ, but also their eyes to know both good and evil.

## 36 THE CIRCUMSTANCES OF PUBLIC WORSHIP

The rest of God <sup>15</sup>pointed the end for which the creative works of God were intended. This was the redemption of the people of God. They would all be called in due time to rest from all their works seeking to please God by legal works of righteousness to Law, to resting in the finished works of the Lord Jesus Christ, whereby they would receive justification and pardon from all their sin through the imputation of the righteousness of Jesus Christ and his shed blood. Whereby all their sins are imputed to him, he is spoken of as the last Adam, and the righteousness of Christ imputed to them for Justification. That regeneration by the Spirit of God makes them holy and capable of works of faith that are all pleasing to God. This is the rest the people of God are called to and is Gods rest as spoken of in Genesis and Hebrew 4.

### **OF THE CIRCUMSTANCES OF PUBLIC WORSHIP**

#### **AS TO PLACE AND TIME**

**By Dr John Gill**

**Taken from A Body of Practical Divinity Chapter 8**

#### **Place Of Worship**

The circumstances of “place” and “time” of public worship deserve consideration; since for public worship there must be some certain “place” to meet and worship in, and some stated “time” to worship at. As to the first of these, it may soon be dispatched; since there does not appear to be any place appointed for it until the tabernacle was erected in the wilderness. It is probable that there was some certain place where our first parents worshipped, after their expulsion from the garden of Eden; whither Cain and Abel brought their sacrifices, and offered them; but where it was is not easy to say; perhaps the cherubim and flaming sword, at the east of the garden of Eden, were the symbols of the divine presence, since the Lord is frequently represented as dwelling between the cherubim; which may have respect, as to the cherubim in the tabernacle and temple, so to these; and there might be a

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15 Heb 4. 4

stream of light, splendour, and glory, an emblem of the Shekinah, or divine Majesty, which had then appeared in the form of a flaming sword; and now near to this, or however in sight of it, might be the place of public worship; and hence when Cain was driven from these parts, he is said to be “hid from the face of God,” and to go out “from the presence of the Lord,” (Gen. 3:24, 4:3, 4, 14, 16).

As for the patriarchs in succeeding times, before the flood, it does not appear that they had any other places to worship in but their own houses, where families might agree to meet, and worship in them in turn and course. And the patriarchs after the flood, as they were strangers, sojourners, and travellers in the earth; they built altars here and there for their convenience, and where they worshipped. Abraham in his travels came to a place near Bethel, as it was afterwards called, and built an altar, and worshipped; and on his return from Egypt he came to the same place again, and there worshipped as before (Gen. 12:8, 13:3, 4). Jacob, in his travels, came to a place called Luz, and where he remarkably enjoyed the divine presence, and thought it no other than the house of God, and therefore set up a stone for a pillar, and said it should be the house of God; and called the name of the place Bethel; and which God so honoured as to call himself by the name of the “God of Bethel;” and hither, with his family, he came many years after, and erected an altar unto God (Gen. 28:17-22, 31:13, 35:6, 7).

There does not seem to be any settled place of worship until the tabernacle was built in the wilderness; and then every man was to bring his offering to the door of the tabernacle of the congregation, and there offer it, before the tabernacle of the Lord (Lev. 17:4, 5), and this tabernacle was moveable from place to place; not only while in the wilderness, but when the Israelites were come into the land of Canaan: it was first at Gilgal, then at Shiloh, after that at Nob and Gibeon; hence the Lord says, he had not dwelt in an house, in any fixed place, from the time the Isra-

elites came out of Egypt; as if he had before; <sup>16</sup> but had walked in a tent, in a tabernacle (2 Sam. 7:6). It had been said by the Lord, that when the Israelites came into the land that was given them, there would be a place chosen of God to dwell in, and where all offerings were to be brought, and feasts kept (Deut. 12:10, 11), the name of the place was not mentioned, but it eventually appeared, that the city of Jerusalem, and the temple there, were meant; and the place where the temple was to be built was first discovered by David, and shown to Solomon; and which was confirmed to him by the Lord himself, to be the place he had chosen for an house of sacrifice (1 Chron. 22:1; 2 Chron. 7:12), and this continued a place of worship until destroyed by Nebuchadnezzar; and after the Jews' return from the Babylonish captivity it was rebuilt, and remained to the times of Christ. Indeed, after the captivity, there were synagogues erected in various parts of the land of Judea, which were a sort of chapels of ease, where prayer was made, and Moses and the prophets read and expounded on Sabbath days; but no sacrifices were offered in them, nor any of the yearly feasts kept there: and whereas there had been, before the times of Christ, there still was a controversy between the Jews and Samaritans, whether the temple at Jerusalem or mount Gerizzim, were the place of worship; this was decided by our Lord, who declared that the time was coming, that neither at the one place nor at the other, should God be worshipped; but everywhere (John 4:20, 21), as the apostle also says (1 Tim. 2:8), and, indeed, since, under the gospel dispensation, as was foretold, the name of the Lord should be great among the Gentiles, from the rising of the sun to the going down of it; and offerings of prayer and praise should be offered to him in every place (Mal. 1:11). No one place could be fixed on for all the nations of the earth to meet and worship in; and saints are now therefore at liberty to build places of worship for their convenience wherever they please, as the first Christians did, and continued to do.

16 See my Note on 1 Chron. xvii. 5. See Gill on "1 Chron. 17:1".

### **Time Of Worship**

But the circumstance of “time,” or a stated day of worship, requires more particular consideration; it having been a matter of controversy which has exercised the minds of good and learned men, for a century or two past, and not yet decided to the satisfaction of all parties; and in order to obtain what satisfaction we can, it will be proper to inquire,

#### **What Day**

1. What day has been, or is observed, as a stated time of public worship; with the reasons thereof. And,

*First*, it has been thought and asserted, that the seventh day from the creation was enjoined Adam in a state of innocence, as a day of public and religious worship, and so to be observed by his posterity in after times; but if it was enjoined to Adam in his state of innocence, it must be either by the law of nature, written on his heart, or by a positive law given him.

#### **Not he Law Of Nature**

*1st*, It does not seem to be the law of nature written on his heart; for then,

1. He must be bound to keep a Sabbath before the institution of it; he was created on the sixth day, after the image of God; one part of which was the law of nature, written on his heart; but the institution of the Sabbath day was not until the seventh day, if it was then; for it is yet a matter of question.

2. There would have been some remains of it in his posterity after the fall; and even among the Gentiles, for these have the “law written in their hearts,” (Rom. 2:14) but now it does not appear that they were ever directed by the law and light of nature to observe the seventh day of the week as an holy Sabbath; what has been alleged in favour of it will be considered hereafter.

#### **Seventh Day Sabbath Not Re-inscribed At Regeneration**

3. Was this the case, it would have been re-inscribed with other laws, in more legible characters, on the hearts of God’s people in regeneration, according to the promise in the covenant



of grace (Heb. 8:10), and had the law of the seventh day Sabbath been one of them, it must easily have been discerned by them; and the observance of it would have been out of question. Nor,

### **Not By Positive Law**

*2ndly*, does it seem to be enjoined Adam, by any positive law; and, indeed, if it had been written on his heart, as a branch of the law of nature, there would have been no need of any such law to have directed and instructed him; and to have a positive law given him, to keep a seventh day Sabbath, without any positive rules and directions what worship should be observed by him on that day, which do not appear, the law would have been useless; we have no account of any positive law given to Adam in a state of innocence, but that which forbade eating of the tree of knowledge of good and evil; which tree, and its fruit, we know nothing of; and did we, that law would not be binding upon us.

### **No Proof Of Such A Law**

The proof of such a law, with respect to the Sabbath, is founded,

1. On Genesis 2:2, 3, where it is said, that God having ended his work, “rested on the seventh day, and God blessed the seventh day and sanctified it”. But,

(1). No mention is made of a Sabbath, and of the sanctification of that, as in the fourth command (Ex. 20:11), only of the seventh day, and not of that as a Sabbath.

(2). The words are a narrative of what God did himself; but do not contain a precept of what Adam should do; they only declare what God did, that he blessed and sanctified the seventh day; but do not enjoin Adam to keep it holy, as a Sabbath.

(3). At most they seem only to design a destination of that day to holy service hereafter; God “blessed” it, that is, pronounced it an happy day; all his works being finished, and man, an holy creature, the crown and glory of all, made after his image:<sup>17</sup> on a survey of which, God rested, and took delight, pleasure, and

17 Vid. Heidgger. Hist. Patriarch. Exerci. 3. s.58. p 109

refreshment in them, on the seventh day; which he “sanctified,” not by keeping it holy himself, nor by imparting any holiness to it, which a day is not capable of; but he separated, or set it apart for holy use in after time, which is a very common sense of this word: so Jeremiah was sanctified before he was born; that is, appointed and ordained to be a holy prophet; which purpose was not carried into execution until some time after; and so God might be said to sanctify or set apart in his mind and purpose the seventh day to be an holy Sabbath in future time; though it was not actually executed, as it should seem by what will be hereafter observed, until many hundred years after the creation. Besides,

(4). The words in Genesis 2:2, 3, are understood by many learned men proleptically, or by way of anticipation; as other things are in this same chapter; so some places are called by the names they bore in the times of Moses, which they had not from the beginning (see Gen. 2:11-14); or the words may be considered as in a parenthesis; and the rather, since had they been read, or to be read, in common with the preceding, the word “God,” and the phrase the “seventh day,” would have been omitted; and have been read, “and he blessed and sanctified it;” and the reason for it, which follows, seems manifestly taken from the fourth command, as given on Mount Sinai (Ex. 20:11), and Moses writing his history of the creation, after this precept was given, took the opportunity of inserting this whole passage, to give the greater sanction to it with the Israelites.

(5). After all, be it that the text in Genesis enjoins the keeping the seventh day from the creation as a Sabbath; which seventh day now cannot be known by any people or persons whatever, it could never be the same with the Jewish seventh day Sabbath; for that was to be observed after six days labour of man; “Six days shalt thou labour,” &c. whereas this could be only after the six days labour of God, who rested from his work on the seventh; but it was Adam’s first day, and could not with any propriety be called a rest from labour to him, when, as yet, he had not la-

boured at all: such a Sabbath was not suitable to him in a state of innocence, which supposes imperfection and sin; the creature would not have been in bondage had he not sinned, this was the effect of the fall; Adam, in innocence, had no manservant nor maidservant, nor any cattle in a state of bondage, groaning under burdens, to rest from their labours. This is a law merely calculated for sinful man.

2. The other remaining proof of such a law so early is taken from Hebrews 4:3, 4, where no mention is made of a seventh day Sabbath; and in which the apostle takes notice of the several rests which had been under the former dispensation, and shows, that neither of them was the rest promised, and had, under the gospel dispensation: not the seventh day rest from the creation, for that was God's rest: not the rest of the Israelites in the land of Canaan, which Joshua gave them; for then David, a long time after, would not have spoken of another day of rest, the gospel dispensation, into which believers now enter. Upon the whole, it must appear at least very dubious and uncertain, that there was any institution of a seventh day Sabbath from the creation; and especially when it is considered,

### **No Evidence That The Patriarchs Kept The Sabbath**

*Secondly*, that there is no proof of the patriarchs from Adam to the times of Moses observing such a day. For,

1. We nowhere read of any law being given them for the observation of the seventh day Sabbath; Adam and Eve had a law which forbid the eating of the fruit of the tree of knowledge; which Tertullian calls the primordial law; Abel was taught the law of sacrifices; Noah had the laws which forbid eating the blood with the flesh of a beast alive, and the shedding of human blood; and Abraham the law of circumcision; but neither of them had any law, as we know of, which enjoined them to observe the seventh day Sabbath. The Jews pretend that there were seven laws given to the sons of Noah; but this of keeping the seventh day

Sabbath is not among them.

2. Many of the religious actions of the patriarchs are taken notice of, and commended, both ceremonial and moral; as their offering of sacrifice, calling on the name of the Lord, prayer to God, and meditation on him and his works their piety, fear of God, and eschewing evil; but not a word of their observance of a seventh day Sabbath.

### **No Sin Of Sabbath Breaking Before The Law**

3. The sins of men, both before and after the flood, are observed, but Sabbath breaking does not appear among them. The old world was full of violence, rapine, and oppression; and in the new world, intemperance, incest, idolatry, and other sins, men were chargeable with; but not with this: it does not appear among the sins of Sodom and Gomorrah; nor is it to be found among the abominations for which the old inhabitants of Canaan were cast out of it. But no sooner was the law of the Sabbath given to the Israelites in the wilderness, but we hear of the breach of it, and of a severe punishment of it.

4. It was the general opinion of the ancient fathers of the Christian church, that the patriarchs did not observe a Sabbath, nor were obliged to it; but were righteous men, and saved without it: not Adam, nor Abel, nor Enock, nor Noah, nor Melchizedek, nor Lot, nor Abraham, nor Job, nor any before Moses; so say Justin Martyr,<sup>18</sup> Iranaeus,<sup>19</sup> Tertullian,<sup>20</sup> and Eusebius;<sup>21</sup> by whom are mentioned particularly all the above persons, as good men, and non-observers of a Sabbath. Some have fancied that they have found instances of a seventh day Sabbath observed in the time of the patriarchs; as at the offerings of Cain and Abel, which ate said to be “in process of time,” or “at the end of days,”

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18 Dialog. cum Trypho. p. 236, 240, 241, 245, 261, 319.

19 Adv. Haeres. l. 4. c. 30. and Eusebius; 253253

20 Adv. Judaeos, c. 2, 3, 4.

21 Hist. Eccl. l. 1. c. 2, 4. Demonstr. Evangel. l. 1. c. 6. & Praepar. Evangel. l. 7. c. 6. p. 304.

(Gen. 4:3) but this phrase seems to design, not the end of a week, or seven days, no number being expressed, but rather the end of a year, days being sometimes put for a year; [254] and so refers to the harvest, at the end of the year, when the fruits of the earth were gathered in; and therefore Cain might think his sacrifice, at that time, would have been the more acceptable. And some conjecture a Sabbath was observed by Noah, in the ark (Gen. 8:10, 12), since he is said to send out the dove again after seven days; but this number seven has respect, not to the first day of the week, from whence the days were numbered; but the first sending out of the dove, be it on what day it may. And besides, Noah might have respect to the known course of the moon, which puts on another face every seven days;<sup>22</sup> and which, in its increase and wane, might have an influence upon the water, which he was careful to observe and make trial of this way. Moreover, it is observed, that in Job's time there was a day when the sons of God met together (Job 1:6, 2:1), but who these sons of God were, whether angels or men, is not certain; nor where, nor on what day they met; no mention is made of a seventh day, much less of a Sabbath; nor of a certain rotation of this day every week; nor of the distance between the first and second meeting. Arguments from this, and the above instances, must be very far fetched, and are very slight and slender grounds to build such an hypothesis upon, as the observation of a seventh day Sabbath.

#### **No Mention Of Sabbath Before the Descent of Manna**

*Thirdly*, there is no mention of a Sabbath before the descent of the manna in the wilderness of Sin: some of the Jewish writers<sup>23</sup> speak of it as given at Marah, a few weeks before, which they suppose is included in the word "statute," (Ex. 15:25) but this is said without any foundation; but the seventh day from the descent of the manna is expressly called a "Sabbath," (Ex. 16:23-26)

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<sup>22</sup> Ibid. Exercitat. 18. s. 32. p. 562.

<sup>23</sup> T. Sanhedrin, fol. 56. 2. Seder Olam Zuta, p. 101. Ed. Meyer. Yalkut, par. 1 fol. 73. 2, 3.

and is the first we hear of, and which appears to be quite a new thing; for had the Israelites been used to a seventh day Sabbath, the rulers of the people might easily have conjectured, that the reason of twice as much bread being gathered on the sixth day, was on the account of the Sabbath being the day following, as a provision for that, had that been the case, without coming to tell Moses of it, who gave this as a reason of it to them; “Tomorrow is,” or rather it should be supplied, “shall be, the rest of the holy Sabbath to the Lord;” for a “tomorrow” cannot be spoken of with propriety in the present tense, “is;” but as future, “shall be;” and therefore on the seventh day, when the manna ceased, which was a confirmation of it, he says to them, “see,” take notice of it, as something new and wonderful, and a sufficient reason of the institution of the Sabbath, and why that day was given unto them for a Sabbath; and when the fourth command was given, a month after, it is introduced with a “memento,” as the other commands are not; “Remember,” what had been lately enjoined them; and that appears to be a new law; for when a man was found the breach of it, no penalty being as yet people brought him to Moses, and he was put into the ward, until the mind of God was known concerning it (Num. 15:31-36). Moreover, if there had been a Sabbath before the giving of the manna, the Sabbath preceding the seventh day from the descent of that, must have been the fifteenth of the month, on which day it is certain the Jews had a wearisome journey, by divine appointment, the cloud going before them (Ex. 16:1), and was concluded with gathering quails; so that it was not a day of rest to them, nor the rest of the holy Sabbath to the Lord.

*Fourthly*, the seventh day Sabbath, as it was declared on the descent of the manna, that it was peculiar to the Jews; “*The Lord hath given you the Sabbath;--so the people rested the seventh day*” (Ex. 16:29, 30). So it was when it received a further sanction from the fourth precept of the decalogue. For,

### **The Law (Decalogue) Given To The Jews Only**

1. The whole decalogue, or ten commands of the law of Moses, as such, were given to the Jews only; <sup>24</sup> as a covenant, it was made with the Israelites in the wilderness, and not even with their fathers, which were before them; and in which respect they had the preference to all other nations on earth, as Moses affirms (Deut. 5:2-21, 4:6-8), and as is affirmed by David (Ps. 147:19, 20) and by the apostle Paul, (Rom. 9:4), and which appears from the preface to the decalogue; "I am the Lord thy God, which brought thee out of the land of Egypt;" which cannot be said of any other nation.

2. The fourth command is particularly and expressly declared as peculiar to them; "*My Sabbaths shall ye keep,*" saith the Lord; "*for it is a sign between me and you,*" and not others (Ex. 31:13), that is, of the national covenant between them. The same is repeated (Ex. 31:16, 17), where the children of Israel, as distinct from all other nations to whom it was no sign, are directed to keep the Sabbath. So Nehemiah says, that when God spoke to the Israelites in the wilderness, he made "*known to them his holy Sabbath;*" which it seems had not been made known unto them before; but now was made known to them, and not to others; and is mentioned along with peculiar precepts, statutes, and laws commanded them (Neh. 9:14), and the prophet Ezekiel, from the Lord, tells the Jews, that the Lord had "given," to their fathers in the wilderness, his "Sabbaths, to be a sign between him and them;" it is not said he restored them, but "gave" them, denoting a new institution, and as peculiarly belonging to them: and this is the sense of the Jewish nation in general, <sup>25</sup> that the Sabbath only belongs to them, and that the Gentiles are not obliged to keep it; for though a Gentile proselyte or stranger within the gate, for the sake of national decorum, and to avoid offence and scandal, was to do no work on it for an Israelite, yet he might for himself,

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24 Vid. Zanchii. Oper. tom. 4. l. 1. c. 11. p. 222, 223.

25 Zohar in Exod. fol. 26. 4. T. Bab. Sanhedrin, fol. 59. 1. Bartenora in Misn. Sabbat, c. 24. s. 1.

as the Jews interpret it; <sup>26</sup> but then this supposes, that a stranger not within the gate, was not obliged to observe it. Besides, some of the Jewish writers understand this stranger, or proselyte, of a proselyte of righteousness, who was under equal obligation to the commands of the law as a Jew.

### **Peculiar To The Jews**

3. The time and place when and where this precept was given, with the reason of it, show that it was peculiar to the Jews; it was given them in the wilderness, after they were come out of Egypt; and their deliverance from thence is expressly observed, as the reason why it was commanded them (Deut. 5:15). The Lord's resting on the seventh day from his works of creation, is used as an argument to enforce the keeping of the seventh day Sabbath, now enjoined; but not as a reason of the institution of it.

### **Jews Only Could Brake The Sabbath**

4. None but Jews were ever charged with the breach of the seventh day Sabbath; the children of Israel were charged with it in the wilderness, soon after it was enjoined them (Ezek. 20:20, 21, 23, 24), so in Nehemiah's time, though the Tyrians, who sold fish to the Jews on Sabbath days, were threatened, and shut out of the city, and forbid to come there with their goods; yet it was the Jews who bought them, who are charged with the profanation of the Sabbath (Neh. 13:15-20), and it was the sense of the Jews, that the Gentiles are not to be punished for the breach of it; yea, rather, that they are punishable for keeping it; <sup>27</sup> they having no other laws binding upon them: but the seven laws they speak of, as given to the sons of Noah.

### **Sabbath Day Not Moral**

5. The law of observing the seventh day Sabbath is not of a moral nature; was it, it would be binding on all mankind, Jews

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<sup>26</sup> T. Bab. Ceritot, fol. 9. 1. Piske Tosephot Yebamot, art. 84. Maimon. Hilchot Sabbat, c. 20. s. 14

<sup>27</sup> T. Bab. Betza, fol. 16. 1. & Sanhedrin, fol. 58. 2. & 59. 1. Bemigdar Rabb. fol. 234. 4. Maimon. Hilchot, Melachim, c. 10. s. 9.



and Gentiles; and could not have been dispensed with, nor abolished, as it is (Matthew 12:1-12; Col. 2:16, 17), and if such, as has been observed, it must have been written on the heart of Adam, when created; and would be, not only reinscribed on the hearts of regenerate men, but even the work of it would appear to be written on the hearts of Gentiles, as their consciences would bear witness; whereas it does not appear. Some, indeed, pretend to say, that the seventh day of the week was reckoned holy with the Gentiles; but of all the instances produced from Clemens and Eusebius, there is but one now extant among the poets, and that is in Hesiod; and the seventh day he speaks of as holy, is not the seventh day of the week, but the seventh day of the month, the birthday of Apollo, as the poet himself suggests, and the Scholiasts<sup>28</sup> on him; which was the seventh day of the month Thargelion, kept sacred at Athens on that account; hence Apollo was called Ebdomegena.<sup>29</sup> As for the Jews' seventh day Sabbath, the Heathen writers<sup>30</sup> speak of it as having its origin from Moses, and as peculiar to the Jews,<sup>31</sup> and the day itself was held by them in the utmost contempt ( see Lam. 1:7); there is scarce a poet of theirs<sup>32</sup> but has a lash at it, and at the Jews on account of it; and represent them as a parcel of idle people, who keep that day to indulge themselves in sloth; the principal day of the week sacred with the Gentiles, was the first day of the week, dedicated to the sun, and from thence called Sunday: so that if any argument can be drawn from the observation of the heathens, it is in favour of the Christian, and not of the Jewish Sabbath.

### **Impracticable and An Impossibility**

6. It is impracticable and impossible, that a seventh day Sabbath should be kept by all people, in all nations of the world, at

28 Proclus & Moschepulus in *ibid.*

29 Plutarch. *Sympos.* l. 8. c. 1.

30 Justin e Trogo, l. 36. c. 2. Tacit. *Hist.* l. 5. c. 4.

31 "Cultaque Judaeo septima Sacra viro," Ovid. *de arte amandi*, l. 1.

32 Juvenal. *Satyr.* 6. v. 158. *Satyr.* 14. v. 105, 106. *Pers. Satyr.* 5. v. 184. *Martial.* l. 4. ep. 4. *vid.* Senecam apud Aug. *de Civ. Dei*, l. 6. c. 11.

the same time exactly and precisely. It was and could only be observed by the Jews themselves, when they were together under a certain meridian; it cannot be kept now by them, as they are scattered about in distant parts of the world, with any precision, at the same time; such an hypothesis proceeds upon a false notion that the earth is plain, and has everywhere the same horizon, and is not globular, nor having horizons, and meridians, and degrees of longitude different in every place and country; which latter is most certainly true. If the earth is a globe, consisting of two hemispheres, when it is day on one side of the globe, it is night on the other; so that let the Sabbath begin at what time you please; if from sun setting, as the Jews begin theirs, and continue it to sun setting the next day; when it is sun setting with us, it is sun rising with those in the other hemisphere; and so "vice versa;" and if it is begun at midnight, and continued to midnight, as with us; when it is midnight on one side the globe, it will be midday, or noon, on the other: so in each case there must be half a day's difference in the exact time of the Sabbath; and according to the variations in horizons, meridians, and longitudes, will the day differ. If therefore the earth is a globe, as it is certain, it is; and as horizons, meridians, and longitudes differ, as they most certainly do, then it is impossible that the same exact precise time should be every where kept; and God has never commanded that which is impossible. Besides, it may be observed, that in Greenland, and other northern countries, for several months together, there is no sun rising nor sun setting, and so no days to be distinguished that way, the sun being at such a time always above the horizon; so that a Sabbath day, consisting of twenty four hours, or of a day and a night, cannot be observed in such parts of the world; nay, it has been made to appear, that one and the same day, at one and the same place, may be Friday, Saturday, and what is called Sunday. Supposing a Turk, whose Sabbath is Friday, and a Jew, whose Sabbath is Saturday, and a Christian, whose Sabbath is the first day of the week, dwell together; the Turk and the

Christian set out on their travels at the same time, leaving the Jew where he was; the Turk by travelling westward loses a day, and the Christian travelling eastward gets one; so that both compassing the world, and meeting together again at the same place, the Jew continuing where he was, the same day will be Friday to the Turk, a Saturday to the Jew, and Sunday to the Christian; so Dr. Hevlin.<sup>33</sup> Those that travel round the world westward, it is observed by others,<sup>34</sup>[267] as this makes their days longer, so they find fewer in compassing the globe, losing one day in tale, though they lose no time; so that if the Sabbath of their nation was the seventh, they would find it their sixth on their return: and those that travel eastward, as their days are shorter, are more in number, and gain one in tale; and on their return, would find their eighth, or first day of the week, to be the nation's Sabbath. So there would be three Sabbaths kept in a nation, and all exactly observing time. It may be said, the same objection will lie against the first day as the seventh. It is granted; but then we observe that on another footing, as will be seen presently.

*Fifthly*, the first day of the week, or Lord's day, is now the day of worship observed by the generality of Christians; upon what account, and by what authority, must be our next inquiry.

### **Not By Positive Command**

Not by virtue of any positive precept, or express command of Christ, for which there is none; wherefore some great and good men, as Calvin,<sup>35</sup> Beza,<sup>36</sup> Zanchius,<sup>37</sup> and others, have been of opinion that it was a matter of pure choice, in the first churches, and a branch of their Christian liberty; who were left free, as to choose a place where, so the time when to worship; and therefore fixed on this day, and substituted it in the room of the

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33 History of the Sabbath, par. 1. p. 48.

34 See Dr. Watts's Holiness of Times, &c. p. 55.

35 Institut. l. 2. c. 8. s. 34.

36 Confess. Fidei. c. 5. s. 41.

37 In Precept. 4. tom. 4. p. 670.

Jewish Sabbath, antiquated, as being most proper and suitable, and having the sanction of an apostolic practice; to which I have been inclined to agree; only cannot but be of opinion, that the practice and examples of the apostles of Christ, men respired by the Holy Spirit, who wrote, taught, and practised no other than agreeable to “the commandments of the Lord,” (Matthew 28:20; 1 Cor. 14:37) carry in them the nature, force, and obligation of a precept. So though there is no express command for infant baptism, yet had it been countenanced, as it has not been, by the like practice and examples of the apostles, we should have judged it our duty to have followed such a practice and such examples; it is upon this footing we observe the first day of the week, as being

### **Seventh Day Abrogated**

1. The most proper and suitable day for divine worship; as the change of the day of worship was necessary, there being a new dispensation, and new ordinances of divine service; and to testify to the world our faith of Christ’s coming, death, and resurrection from the dead no day was so proper as the first day of the week, which immediately followed upon, and was the next remove from the seventh day Sabbath, now abrogated; so that the Christian church was never without a day of worship, pointed at so early by the practice of the apostles, who met that very first day of the week on which Christ rose from the dead; and which further shows the propriety and suitableness of this day as a day of rest; Christ had now finished the great work of our redemption and salvation; and so ceased from his work, as God did from his;

### **The Church Never Kept the Jew’s Seventh Day Sabbath**

Never and it may be further observed, that after our Lord’s resurrection from the dead, we never read, throughout the whole New Testament, that ever the Jews’ seventh day Sabbath was kept by any Christian assembly; only the first day of the week. So that,

2. The observation of this day is confirmed by the practice and examples of the disciples of Christ, and of the first churches;

for,

(1). On the very day Christ rose from the dead, which was the first day of the week, the disciples assembled together, and Christ appeared in the midst of them, and by his gracious presence and divine instructions, showed his approbation of their thus meeting together, and encouraged them to it; and on that day week they met again, and Christ again stood in the midst of them; now though there had been a seventh day preceding this, the disciples did not assemble on that day, but on this, and Christ with them (John 20:19, 29).

(2). The apostles met together on the day, of Pentecost, which was the first day of the week, as has been proved by many learned writers. Just before our Lord's ascension, he ordered his disciples to wait at Jerusalem for the promise of the Spirit; and though there were two Jewish seventh day Sabbaths before Pentecost, from the time of his ascension, yet it does not appear that they met together on either of them; but on this day they did; and it looks as if they had an order from Christ to meet on it, and a promise from Christ that they should then have the Spirit descend upon them; and therefore it seems they were waiting for that day, in expectation of having the promise fulfilled on and hence it is said, "When the day of Pentecost was fully come, they were all with one accord in one place," (Acts 2:1) and this day was honoured and confirmed by the miraculous effusion of the Spirit, by preaching the gospel to men of all nations, and by the conversion and baptism of three thousand persons.

(3). It was on the first day of the week that the disciples at Troas met together to break bread, when Paul preached unto them (Acts 20:7). Now he had been there seven days before, so that there must have been in that time a seventh day Sabbath of the Jews; but it does not appear that he and they assembled on that day; but only on the first, and that for religious worship, he, to break bread to celebrate the Supper of the Lord, and they, to hear him preach.

(4). The apostle Paul gave orders to the church at Corinth, as he had to the churches of Galatia, to make a collection for the poor saints on the first day of the week, when met together (1 Cor. 16:1, 2) which shows that it was usual to meet on that day; yea, it implies an order, or the renewal and confirmation of an order, to meet on that day, or otherwise how should the collection be made on it; and what day so proper as when the saints meet for divine worship, and their hearts are warmed and refreshed with the word and ordinances. In an ancient copy, mentioned by Beza on the place, after “the first day of the week,” it is added, by way of explanation, the “Lord’s day;” and also in others;<sup>38</sup> and so Jerome<sup>39</sup> explains it.

### **The Lord’s Day**

(5). This is the day John means by the “Lord’s day,” when he says, “I was in the Spirit on the Lord’s day,” (Rev. 1:10) he speaks of it as then a well known name of it; so called because Christ rose from the dead on it; in commemoration of which it was kept, and in which his gospel was preached and ordinances administered; for it was now upwards of sixty years from the resurrection of Christ to John’s being an exile in Patmos, where he wrote his Revelation; and this day was observed as a day of religious worship in the earliest ages of Christianity. Ignatius,<sup>40</sup> who died but eight or ten years after the apostle John, says, “Let us keep the Lord’s day, on which our Life arose.” And Justin Martyr,<sup>41</sup> a few years after him, says, on the day commonly called Sunday (by the heathens, meaning the first day of the week) all met together in city and country for divine worship. Dionysius of Corinth, speaks of the Lord’s day as an holy day,<sup>42</sup> and Clemens of Alexandria,<sup>43</sup> in the same century, observes, that he that truly

38 Vid. Mill. in loc.

39 Adv. Vigilantium Oper. tom. 2. fol. 42.

40 Ad Magnes. p. 35.

41 Apolog. 2. p. 98, 99.

42 Apud Euseb. l. 4. c. 23. Iranaeus, l. 5. c. 24

43 Stromat. l. 7. p. 744.

keeps the Lord's day glorifies the resurrection of the Lord. Tertullian, <sup>44</sup> in the beginning of the third century, speaks of the acts of public worship, as "Lord's day solemnities". And in the same century Origen <sup>45</sup> and Cyprian <sup>46</sup> make mention of the first day as the "Lord's day," and the time of worship; and so it has been in all ages to the present time.

### Conclusion

Now upon the whole, since it does not appear that a seventh day Sabbath was enjoined Adam in innocence; nor that the patriarchs ever observed it; and that the first mention of it was at the giving of the manna; and that it was ordered to be observed by the Jews, and them only, by the fourth precept of the decalogue, since abrogated; and that the first day of the week, or Lord's day, is substituted in its room, as the day of worship, by the practice and example of the apostles; there surely can remain no scruple about the observance of the latter: but if, after all, the fourth command, with the morality of it, hangs upon the minds of any; be it that that command is still in force, though not granting it, which would bring us back to Judaism, and into a state of bondage; and allow it all the morality that can be ascribed to a day; according to the letter of it, it requires no more nor other than this, a rest on the seventh day, after six days labour; it does not direct to any epoch from whence it is to begin, as from the creation of the world, the seventh day from which the greatest mathematician in the world cannot assure us which it is, nor even the year of the creation; it only directs to, and regards the seventh day from whence a man begins to labour in whatsoever place or country he lives; nor does it direct to any set time or hour when to begin these seven days, or by what names to call the days of the week; the rule is only, "Six days shall thou labour and do all thy work," or thou mayest if thou wilt, "but the seventh day is the sabbath

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44 Deut. Anima, c. 9.

45 Homil. 5. in Esaiam, fol. 104. 3. et alibi.

46 Ep. 33. p. 66. & Ep. 58. p. 138.

of the Lord thy God;" and such an account of time as is made in whatsoever place a man lives, is to be taken, and of which every man is capable; it does not require he should be a skilful mathematician a man that uses the spade, or follows the plough, is capable of counting six days, on which he has wrought, and when he comes to the seventh, he must know it is not his own, but the Lord's; and such an account a man may keep, let him live on what side of the globe he will; in Europe or in America, north or south; in Great Britain, or in the East and West Indies: nor is the observation of the first day any objection to this rule, since that is after six days labour; the very first day on which Christ rose, kept by his disciples, was after six days labour; for the Jews' sabbath being between that and the six days labour can be no objection, since that was a day of rest, and not of labour; so that for that time there were two successive days of rest, after the six days of labour; when, upon the next return of the first, which was immediately after, it proceeded regularly, as it does now. In short, the only safe rule to go by is, that of the apostles, be the day what it may; "He that regardeth the day, regardeth it unto the Lord," (Rom. 14:6) or he ought so to do. Which leads me to observe,

II. In what manner the Lord's day is to be regarded or observed; not to ourselves, to our own profit and pleasure; but to the Lord, to his service and glory.

1. Not as a Jewish Sabbath; with such strictness and severity as not to kindle a fire, dress any manner of food, and travel no further than what is called a Sabbath day's journey; though perhaps these were not enjoined with the strictness some have imagined.

But, 2. We are not to do our own work; that is, to follow any trade, business, or occupation employed in on other days; otherwise there are works of piety, mercy, and charity to be done; and also of necessity, for the preservation of life, the comfort and health of it, our own or others.

3. It is to be employed more especially in acts of public wor-



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ship, in assembling together for that purpose, in preaching, and hearing the word preached, in prayer and staging praises.

4. In private acts of devotion, both before and after public worship; such as has been already observed, when the duty of public hearing the word was considered.

5. The whole of the day should be observed, from morning to evening; the early part should not be indulged in sleep, nor any part spent in doing a man's own business, in casting up his accounts, and setting right his shop books; nor in carnal pleasures and recreations, in games and sports; nor in walking in the fields; nor in taking needless journeys. But besides public worship, men should attend to reading the scriptures, prayer and meditation, and Christian conferences; and in such pious exercises should they spend the whole day.

### **Appendix 1 The Law and Gospel By F. L. Gosden**

A Gospel Standard Minister

Preached at Gilead Chapel, Brighton, (This is just an extract from the opening part to his sermon)

One Lord's Day evening 3 April 1946

*"Great peace have they which love thy law: nothing shall offend them." (Psalm 119:165)*

The law in the text is the gospel. The Law of Moses is a good law, holy and just; but it is not a law that sinners love. They reverence it, but it is an authority which can only curse them because they continue not in all things commanded, and shuts them up in prison; it can make nothing perfect; it leaves a sinner where it finds him; it brings him under its condemning power.

But the law of the text is the law of the gospel. The apostle James speaks of it as 'the perfect law of liberty.' It is perfect because it makes the comers thereunto perfect and because the Lord Jesus, Who is the sum and substance of it, is perfect-made perfect through suffering.

The Law of Moses was a perfect law of bondage- the perfec-

tion of the Mosaic Law is the perfection of the justice of God exercised in the condemnation of sinners.

The law of the gospel is the perfection of liberty.

‘Great peace have they which love thy law.’ There is a blessedness in this description of the gospel as being ‘a law’, for where there is a law there is authority; and Oh, the blessedness of the authority of the gospel as contrasted with the terribleness of the authority of the law. The gospel is greater than the law-not by its abrogation or destruction, but in its fulfillment; its authority abounds over the law, for ‘where sin abounded, grace did much more abound.’ The apostle speaks of it in this way: ‘For the law of the Spirit of life in Christ Jesus hath made me free, from the law of sin and death.’ He then goes on to speak of what the law, could not do. So that we see there are three laws, three authorities, three powers, three dominions spoken of. First, the law of the Spirit of life in Christ Jesus is the law of the gospel making one free, from the law of sin and death; secondly, the dominion of sin in our members. Then there is thirdly, the Law of Moses that is the Ten Commandments; and what this 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.’ That is the authority, the power of the gospel. The apostle -said, ‘I am not ashamed of the gospel of Christ’: it is the power or the authority of God in a particular direction and to a blessed end; it is the power of God unto salvation in them that believe. Therein is the righteousness of God revealed, the righteousness of faith.

### **Appendix 2 The Law and Gospel, by J.C. Philpot**

I shall take the occasion to offer my thoughts on these three distinct points:

- 1 Why the law is not the believer’s rule of life.
- 2 What is the rule?
- 3 Disprove the objection cast upon us that our views lead to

doctrinal or practical Antinomianism.

By a believer, I understand one who by faith in Christ is delivered from the curse and bondage of the law, and who knows something experimentally of the life, light, liberty and love of the glorious gospel of the grace of God. By the law I understand chiefly, though not exclusively, the Law of Moses. And by the rule of life I understand and outward and inward guide, by following, which a believer directs his walk and conversion before God, the Church and the world.

It is very necessary to bear strictly in mind that we are speaking wholly and solely a believer. What has the law to do with a believer in Christ Jesus? Is he required by the revealed will of God to take the law as a guiding rule in his life? I answer, No; and for several reasons.

1 God does not leave us at liberty to take at will one part of the law and leave the other. It must be taken as a whole or left as a whole, for God has so revealed it. I cannot find in any part of God's Word any mitigation of its terms, or any halving of it, so that, according to the views of many divines who have written on the subject, we may be dead to it as a covenant, yet alive to it as a rule. The essential and distinguishing characteristic of the law is that it is a covenant of works, requiring full and perfect obedience, attaching a tremendous curse to the least infringement of its commands. If then I, as a believer, take the law as my rule of life, I take it with its curse; I put myself under its yoke, for in receiving it as my guide, (and if I do not this it is not my rule,) I take it with all its conditions and subject to all its penalties.... The indispensable connection between a covenant and its rules is clearly shown in Gal. 5:1-6, where the apostle testifies to "every man that is circumcised, that he is a debtor to the whole law". It is idle to talk of taking the law for a rule of life, and not for a covenant; for the two things are essentially inseparable; and as he who keeps the whole law and yet offends in one point, is guilty of all (James 2:10), so he who takes but one precept of the law for

his rule, (as the Galatians took that of circumcision,) by taking that one, virtually adopts the whole, and by adopting the whole puts himself under the curse which attaches to their infringement.

2 People speak very fluently about the law being a rule of life and think little of the resulting consequences; for amongst them is this, that its written precepts and not its mere spirit, must be the rule. Now, these precepts belong to it only as a covenant, for they were never disjoined by the Authority that gave them, and what God hath joined together let no man put asunder. To show this connection between the precepts and the covenant is the chief drift of the Epistle to the Galatians, who were looking to the law and not the gospel, and having begun in the Spirit, were attempting to be made perfect by the flesh. Read with enlightened eyes, this blessed Epistle would at once decide in favor of the gospel as our guiding rule of Christian conduct and conversation. Observe how Paul chides those who would so act: he calls them “foolish Galatians”, and asks who hath bewitched them that they should not obey the truth (that is, the gospel),”before whose eyes Jesus Christ has been evidently set forth, crucified among them.” He appeals to their own experience and asks them: “receive ye the Spirit by the works of the law or by the hearing of faith?” He draws a line of distinction here between those works which are done in obedience to the law as a guiding rule, and that power of God felt in the heart which attends a preached gospel when heard in faith, and asks them under which of the two they had received the teaching and testimony of the blessed Spirit. But observe, further, now he bids them “walk in the Spirit” (Gal. 5:16). Now to “walk” is to live and act, and the rule which he here gives for this living and acting is not the law but the Spirit, and he tells them of the blessedness of this divine leading and guiding: “If ye be led by the Spirit, ye are not under the law”: that is, neither as a covenant nor as a rule- that they were free from its curse as a condemning covenant, and from its commands as a galling yoke

which neither they nor their fathers could bear (Acts 15:10). But to show them that deliverance from the law did not set them free from a higher and more perfect rule of obedience, he bids them “fulfill the law of Christ”, which is love, a fruit of the Spirit and not produced by the law which worketh wrath and gendereth to bondage (Rom. 4:15; Gal. 4:24).

3 If we are willing to abide by the inspired Word of Truth we need to go no further than this very Epistle to decide the whole question. For in it we have laid down the rule according to which believers should walk, which is a “new creature” (or a new creation): “For in Christ neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be upon them, and on the Israel of God” (Gal. 6:15-16). Is the law or the Spirit’s work upon the heart held out here as the rule of a believers walk? The law is strictly a covenant of works; it knows nothing of mercy, reveals nothing of grace, and does not communicate the blessed Spirit. Why, then, if I am a believer in Christ and have received his grace and truth into my heart, am I to adopt for the rule of life that which does not testify of Jesus either in the Word or in my conscience? If I am to walk as a believer, it must be by a life of faith in the Son of God (Gal 2:20). Is the law my rule here? If it be, where are those rules to be found? “The law is not of faith”. How, then, can it lay down rules for the life of faith? If I wish to walk as becomes a believer with the Church, what help will the law give me there? To walk as such must be by the law of love as revealed in Christ and made known in my heart by the power of God. If I am to walk in the ordinances of God’s house, are these to be found revealed in the law?

We give the law its due honor. It had a glory, as the Apostle argues (2 Cor 3) as the ministration of death and condemnation, but this glory is done away, and why are we to look to it now as our guiding rule? The ministration of the Spirit, of life, and of righteousness “doth much more exceed in glory”, and why are we

to be condemned if we prefer the Spirit to the letter, life to death, and righteousness to condemnation? A rule must influence as well as guide, or else it be a dead rule. If you chose to be guided by the killing letter which can only minister condemnation and death, and we chose for our rule that which ministers the Spirit, righteousness, and life, which has the better rule? It is much to be feared that those who thus walk and talk have still the veil over their heart, and know nothing of what the Apostle means when he says: "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. But we all with open face beholding, as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the Spirit of the Lord" (2 Cor 3:17-18).

But not only have we these deductions to influence the mind in rejecting the law as a rule for a believers walk, but also we have the express testimony of God as a warrant for so doing. We read, for instance, "I through the law am dead to the law, that I might live unto God" (Rom. 7:4). As a believer in Christ, the law is dead to me, and I am to it. The Apostle has clearly and beautifully opened up this subject. He assumes that a believer in Christ is like a woman is remarried after the death of her first husband; and he declares that "she is bound by the law of her husband as long as he liveth, but if the husband be dead she is loosed from the law of her husband (verse 2). Of course the first husband is the law, and the second husband is Christ. Now adopting the figure of Paul's, may we not justly ask: Which is to be the rule of the wife's conduct when re-married, the regulations of the first or the second husband?

2. What, then, is the believer's rule of life. Is he without rule? A lawless wretch because he abandons the Law of Moses for his rule has no guide to direct his steps? God forbid! For I subscribe heart and soul to the words of the Apostle: Being not without law to God, but under law to Christ "(1Cor 9:21) (footnote- not under THE law, as our version; there being no article expressed

or implied in the original). The believer then has a guiding rule, which we may briefly call -the gospel. This rule we may divide into 2 branches. The gospel as written by the divine finger upon the heart, and the gospel as written by the blessed Spirit in the Word of truth. These do not form two distinct rules, but the one is the counterpart of the other; and they are mutually helpful to and corroborative of each other. One of the promises of the New Covenant (Jer. 31:21-34; Heb. 8:8-12 compared) was: "I will write My law in their inward parts and write it in their hearts." This writing of the law of God in their heart, I need not tell you, is that which distinguishes it from the law of Moses which was written on tables of stone: and becomes an internal rule whereas the law of Moses was but an external rule. This internal rule seems to be pointed out in Romans 8:2 where we find these words: "For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death." By "the law of the Spirit of life", I understand that guiding rule (for a rule in Scripture is frequently called a law; the word law in Hebrew signifying literally "instruction") which the Spirit of God, as communicating life, is in a believers heart. It is, therefore, the liberating, sanctifying, guiding influence of the Spirit of God, in his soul which, as a law or a rule, delivers him from "the law of sin and death"; by which I understand not so much the law of Moses, as the power and prevalence of his corrupt nature.

If this then be a correct exposition of the text, we have a guiding internal rule distinct from the law of Moses, and a living rule in the heart, which that never was nor could be; for it did not communicate the Spirit (Gal. 3:2-5) But this internal rule as being "the law of the Spirit of life", has power to lead all the children of God; for in the same chapter (verse 14) the Apostle declares that "as many as are led by the Spirit of God, they are the sons of God." This leading which is peculiar to the children of God and is an evidence of their sonship, delivers them from the law; for if we are led by Spirit we are not under the law" (Gal 5:8) either

as a covenant or as a rule, for we have a better covenant and a better rule (Heb. 8:6). What is the main use of a rule but to lead? But who can lead like a living Guide? How can a dead law lead a living soul? The very proof that we are the children of God is that we are led by the Spirit; and this inward leading becomes our guiding rule. And is it not a disparaging of the guidance of the blessed Spirit to set up in opposition to His guiding rule a dead law and to call those Antinomians who prefer a living guide to a dead letter? This living guide is that holy, and blessed Spirit who "guides into all truth" (Jn. 16:13).

Here is the main blessedness of the work and grace upon the heart, that the leading and guiding of the blessed Spirit form a living rule every step of the way; for He not only quickens the soul into spiritual life, but maintains the life which He gave, and performs (or finishes- margin) it until the day of Jesus Christ (Phil. 1:6). This life is eternal, as the blessed Lord at the well of Samaria declared, that the water that he should give the believer should be in a well of water springing up into everlasting life (Jn. 4:14) It is then this springing well in a believer's soul which is the guiding rule, for, as producing and maintaining the fear of God, it is "a fountain of life to depart from the snares of death" (Pro.14: 27).

But lest this guiding internal rule be abused, which it might be by enthusiasm, and that they might not be left to substitute delusive fancies for the teaching of the Holy Spirit, the God of all grace has given to His people an external rule in precepts of the gospel as declared by the mouth of the Lord and His apostles, but more particularly as gathered up in the epistles as a standing code of instruction for the living family of God. Nor do these at all clash with the rule of which I have just spoken, but on the contrary harmonize entirely and thoroughly with it; for, in fact, it is one and the same rule; the only difference between them being that the blessed Spirit had revealed the one in the written Word, and by the application of that Word to the soul makes the other



to be a living rule of heart.

Now there is not a single part of particle of our walk and conduct before God or man which is not revealed and unculcated in the precepts of the gospel; for, though we have not minute directions, we have what far excels all such unnecessary minutiae- most blessed principles enforced by every gracious and holy motive, and forming, when rightly seen and believed, a most perfect code of inward and outward conformity to the revealed will of God, and of all holy walk and conduct in our families in the church and in the world.

I would say that a believer has a rule to walk but which is sufficient to guide him in every step of the way; for if he has the eternal quickening's, teachings and leadings of the Spirit to make his conscience tender in the fear of God, and has a law of love written upon the heart by the finger of God; and besides this has the precepts of the gospel as a full and complete code of Christian obedience, what more can he want to make him perfect in every good word and work (Heb. 13:21). Can the law do any of these things for him? Can it give him life, in the first instance, when it is a killing letter? Can it maintain life, if it is not in its power to bestow it?

But it may be asked: Do you then set aside the two great commandments of the law: "Thou shalt love the Lord thy God" etc. and "thy neighbor as thyself"? No, On the contrary, the gospel as an external and internal rule fulfills them both, for "love is the fulfilling of the law." (Rom. 13:10). So this blessed rule of the gospel not only does not set aside the law as regards its fulfillment, but so to speak absorbs into itself and glorifies and harmonizes its two great commandments, by yielding to them in obedience of heart, which the law could not give; for the believers serves in the newness of the Spirit, not in the oldness of the letter (Rom 7:6), as Christ's freeman (Jn. 8:32) and not as Moses's bond slave. This is willing obedience not a legal task. This will explain the meaning of the Apostle: "For I delight in the law of God after the

inward man: for the new man of grace, under the powerful influence of the Holy Spirit, delights in the law of God, not only for its holiness, but as inculcating that to do which fills the renewed heart and the inward delight -love to God and His people...

### **Appendix 3 The Christian Relationship To Mosaic Law**

By Philip Mauro

The Gentile Believer and The Law

We have said that the experience of the “wretched man” of Romans 7 is not the normal experience of a converted Gentile. It is, nevertheless, a sad fact that it may (and often does) become the abnormal experience of converted Gentiles, who, through ignorance of the great gospel truths revealed in Romans, or through the influence of Judaizing teachers and legal systems of theology, fall from their standing in grace, and seek justification, or the gift of the Spirit, through law-works. Hence the solemn warning of Galatians 5:4: “You are deprived of all effect from Christ, [or Christ is become of no effect unto you] whosoever in law are being justified; you are fallen from grace.” For as there were in Paul’s day, so are there now, many who desire “to be of the law, understanding neither what they say, nor whereof they affirm.”

So also the struggle of that “wretched man” becomes the experience of many unconverted Gentiles who, totally are ignorant of remission of sins through faith in the blood of Christ... are seeking perpetually (because seeking vainly) for an inclination of the heart to keep the Mosaic Law. The condition of such, if they be earnest and sincere in their desire to keep the law, is indeed “wretched” in the extreme.

It was needful, therefore, that, in addition to the revelation given in Romans 7 of deliverance for the believing Jew from the yoke of the Law, the Epistle to the Galatians should have been incorporated into the Word of God, in order to instruct and warn Gentile believers against putting themselves under that yoke.

In referring, however, to Galatians our object will be simply

to seek the light it throws upon the conflict described in Romans 7. What we find in Galatians affords strong confirmation to the view that the experience described in Romans 7 is that of a conscientious unconverted Israelite, and not at all a “Christian” experience. In fact, the main object of the Apostle in writing to the assemblies of Galatia was to warn them against teachings, which would lead them into such an experience.

In Galatians 2 Paul relates how he remonstrated with the Apostle Peter for compelling the Gentiles to live as do the Jews (v. 14). We may be sure that the matter in dispute is esteemed by the Spirit of God to be exceedingly important; otherwise it would not be brought to our attention in the form of a rebuke administered by Paul, the Apostle to the Gentiles, to Peter, the leader of the twelve. In this connection Paul draws the line sharply between Jews and Gentiles, saying: “We, Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified out of the works of the Law, but out of the faithfulness of Christ, even we [Jews] have believed on Christ Jesus that we might be justified out of the faithfulness of Christ, and not out of works of Law” (vv. 15-16). And he adds: “For if I build again the things I threw down, I constitute myself a transgressor.” That is to say, if he should set up the Law again as an obligation for himself, he would make himself a law-breaker. “For,” he continues, “I through the Law died to the Law, that I might live to God.” Here Paul again brings himself forward, as a typical Jew, and repeats in few words the doctrine elaborated in Romans 7. “I have been crucified with Christ, nevertheless I live”; or, as the Greek may be equally well rendered, “I am not any longer living, it is Christ that lives in me; and the life I now live in the flesh I live by the faithfulness of the Son of God.”

It is possible for every believer to reach the place where he can make this saying of Paul his own. It involves death to sin and life to God in Christ, and the abiding presence of the Spirit of Him who raised up Christ from the dead. This verse obviously

contains a condensed statement of the truth revealed in Romans 6 and 7 concerning the believer's death (as to his old nature) with Christ, and his living again in the supernatural life of the risen Christ. That new life is not lived under the Law of Sinai.

"I do not," says Paul, "make void the grace of God" (as Peter was doing by his dissimulation and by returning to the practice of Judaism) "for if righteousness comes through the Law, then Christ died for nothing" (v. 21).

### Galatians 3

Having thus dealt with the case of the believing Jew, who had been delivered from the Law by means of Christ's death, the Apostle directly addresses the Galatians, who, being Gentiles, never were under Law, but began their relations with God in the Spirit. The Jew began his service of God in the flesh. For him, therefore, there might be found some excuse for continuing after conversion as a man in the flesh under Law, not exercising the liberty wherewith Christ had made him free. But for Gentile believers, who never were under the Law, but had the great advantage of beginning in the Spirit, to put themselves under Law and to attempt to be perfected in the flesh was the "senseless" action of those who had been "bewitched." "O senseless Galatians, who had bewitched you," that you should act thus after the truth concerning Christ crucified has been plainly put before you? "Are you so senseless? Having begun in the Spirit, are you now being perfected in the flesh?" (Gal. 3:1-3). It was indeed "senseless" in the extreme to undertake the perfecting in the flesh of the work that was begun in the Spirit.

The Apostle then refers to Abraham, whose faith was accounted to him for righteousness, and points out that the Scripture, foreseeing that God would justify the Gentiles out of faith, proclaimed that good news to Abraham, saying, "In you shall all nations (Gentiles) be blessed." (Gal. 3:8).

The Galatians are warned of two serious facts. First, Paul teaches that all who are of the works of Law (in contrast to those

that are “of faith”) are under the curse of the Law. Second, he asserts that the curse comes upon every one who continues not in all things, which are written in the book of the Law to do them. From this it follows that no one is being justified with God in virtue of Law: “For the just shall live out of faith; but the man that does those things (required by the Law) shall live in virtue of them” (vv. 10-12).

In view of this, it would naturally be asked, How does it come about that the Jews, who were placed under the Law, which none of them has kept, have escaped from the curse of the Law? The answer is, “Christ has redeemed us (Jews) from the curse of the Law, having become a curse for us.” This statement manifestly applies solely to Israel, for the curse of the Law was never pronounced against the Gentiles. Hence Paul uses in verse 3:13 the pronoun “us.” The contrast between Jews and Gentiles is again clearly marked by 3:14, which goes on to say that Christ was made a curse for the Jews in order that the blessing of Abraham might come on the Gentiles in Christ Jesus. The contrast between the curse of the Law, pronounced upon those who were under the Law, and the blessing of Abraham coming to the Gentile believers in Christ, is very instructive. And an additional result of the endurance by Christ of the curse of the Law is then set forth, namely, that we might receive the promise of the Spirit through faith.

The promise was made to Abraham and to his seed long before the Law was given. From this it follows that the Law, which was given 430 years after, cannot nullify the promise. If then the Law was not given for the purpose of adding anything to the promise, or of taking anything from it, why was it given? It was added for the sake of transgressions that is in order that the repeated transgressions of the Law by every Israelite might reveal the presence and nature of sin in the flesh, and show the futility of attempting to secure justification out of Law-works. Moreover, it was given, not as a permanent institution, but only “until the

Seed should come to whom the promise was made.” (3:19).

This statement shows that the period of the Law was strictly limited in time, as it was limited also in scope to the children of Israel. Its era did not begin until 430 years after God had begun to deal with Abraham, Isaac and Jacob and their descendants; and it ceased when the promised Seed died under the Law. The curse of the Law was exhausted when Christ was made curse by hanging on a tree (Deut. 21:23). Whatever God’s purposes were with the Law, they were all accomplished when the promised Seed died on the Cross? Since that event even the Jew is no longer a man under Law, for by no amount of law keeping can he now secure the promised blessings of the Promised Land. The old covenant is entirely at an end (2 Cor. 3:7- 11; Heb. 7:13). The words on the Cross-, “It is finished” (in the original it is the single word “accomplished”) included the purpose of the Law, which thereupon came to an end.

The temporary character of the Law as a Divine institution is further set forth, with great clearness, in verses 23-25. “Before faith came,” says the Apostle, “we [Jews] were kept [or guarded] under Law, having been shut up to the faith which was about to be revealed. Wherefore the Law has been our pedagogue [tutor] up to Christ in order that out of faith we might be justified. But faith having come, we are no longer under a tutor.” By noting the tenses of the verbs, as given in the above renderings, the sense will be readily and clearly apprehended. It is very clear indeed that these statements apply only to Israelites. The Gentiles were not kept under Law, but were left without Law. They were not “shut up” in any way, but allowed to follow the devices of their own hearts. They were not under a pedagogue, or under tutors and governors (4:2), for God had no dealings with them. God has called Israel His “Son” (Hosea 11:1; see Amos 3:2); and of Israel alone, of all the peoples of the earth, can it be said that they were under tutors waiting the time appointed of the Father.

After speaking in the first person of the Jews, the Apostle,

addressing the Gentile Galatians, says by way of contrast: “For you are all the children of God through faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek.” The contrast between the “we” of verses 24,25 and the “you” of verse 26 is very significant.

Some of the statements (in Galatians 4) are broad enough to embrace both Jews and Gentiles, for both were, before conversion, in bondage to the elements of the world; but the special bondage of the Jew - the yoke of the Law and the penalty of its curse - is also specifically mentioned. As the heir is “under tutors and governors until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world: But when the fullness of time was come, God sent forth His Son, born of a woman, made under the Law, to redeem those that were under the Law, that we [Jews] might receive the status of sons. But because you [Gentiles] are sons, God has sent forth the Spirit of His Son into your hearts, crying, ‘Abba Father.’” (4:2-6) The defective reading of verse 6 in the A.V. “And because you are sons,” instead of “But,” as it is in the original, hides the contrast between the case of the believing Israelite and that of the believing Gentile. The former needed to be redeemed from under the Law before he could receive the status of a son (“adoption of sons”); whereas for the latter there was no such need. The bondage of the Gentiles was a different kind of bondage. They, not knowing God at all, were in bondage to those who by nature are not gods (4:8); but the point we wish to examine is that they were not under Law at any time, and this point is very clearly presented in the passage we have been examining. (Editor’s note: Randall Seiver has presented a better explanation of this passage in his book on Galatians “The Fullness of Time” available from Sound of Grace, Webster N.Y.

### **The Believer’s State Is Not One Of Lawlessness**

In emphasizing the important truth that the believer is not under the Law, because, if a Jew he was delivered from the yoke

of the Law by the death of Christ, and if a Gentile he was never under the Law at all, must not obscure the important fact that the state of the believer is not one of lawlessness - far from it. What is spoken of in Romans 7, as “the Law” is the Law given to the Israelites through Moses? That Law was by no means a complete statement of God’s requirements, though it was quite sufficient for the purpose of revealing the presence of sin in the flesh, for demonstrating the utter corruption of human nature, and for making manifest the exceeding sinfulness of sin. The teachings of Jesus Christ showed that the full requirements of God’s holiness and righteousness are far above those of the Law of Moses. “You have heard that it was said by (or to) them of old, you shall not kill...But I say to you, whoever is angry with his brother without a cause, etc.” (Matt. 5:21-48).

The believer of this dispensation is not living under the Law of Moses. That law was given for the regulation of the conduct of men in the flesh. The believer is “not in the flesh, but in the Spirit.” (Rom. 8:9). He is not, therefore, in the sphere in which the Law of Moses was effective.

The child of God, though not under the Law of Moses, is “not without Law to God, but in-law to Christ” (enormous Christou, 1 Cor. 9:21). He owns the risen Christ as His Lord, and judges that his entire life in the body is to be lived no longer unto himself, but unto Him who died for him and rose again (2 Cor. 5:15). Being in the Spirit he is to be governed by “the law of the Spirit” (Rom. 8:2). Being in Christ he is to “fulfil the law of Christ” (Gal. 6:2). This is a condition very different from that of the Israelite under the Law of Moses, and on a much higher plane. The life of the child of God is not a life hedged about by constraints and prohibitions, but a life of liberty in which he is free to follow all the leading of the Spirit, and all the inclinations of the new nature, which the Spirit imparts, to those whom He quickens. It is a life of freedom - not freedom to sin, but freedom not to sin. He who practices sin is the slave of sin; only the free man can



refuse obedience to the demands of sin, and yield himself to God as one who is alive from the dead. The Word of God abounds in directions addressed to the children of God, by which their walk, while yet in the body, is to be guided and controlled. These directions are found in the commandments of Christ, and in the Epistles of the Apostle Paul, whom the risen Lord empowered to be the channel for the revelation of His special communications to and concerning the Church. And these directions are illustrated by all the Holy Scriptures, the things which happened to the Israelites having been written, not for our imitation, but for our admonition (1 Cor. 10:11).

The believer has been called into liberty; and he is exhorted to stand fast in the liberty wherewith Christ has made him free (Gal. 5:1). Yet he is not to use his liberty so as to furnish occasions for gratifying the desires of his old nature (Gal. 5:13). Having been brought, through the resurrection of Christ, into the sphere of the Spirit, the believer is commanded to remain there; that is, to be occupied with and interested in the things of the Spirit. While so engaged he cannot at the same time be fulfilling the desires of the flesh. "This I say then, walk in [or by] the Spirit, and you shall not fulfill the desires of the flesh" (Gal. 5:16). "If you be led of the Spirit you are not under the Law" (Gal. 5:18).

Ephesians, which especially reveals the position of believers as quickened together with Christ, raised up (i.e. ascended) together with Him, and seated together in the heavenlies in Christ, abounds in practical directions for the believer's guidance in all his earthly relations. We...call attention to them in order to guard against the supposition that, because the believer of this dispensation is not under the Law of Moses, he is therefore in a state of lawlessness.

The main points, then, of the teaching we have been examining are these:

1. That the sufferings of Christ were incurred for the sins of His people, that is to say, the sins of those whom God justifies

upon the principle of faith.

2. That the death of Christ delivers the believing sinner, whether Jew or Gentile, from the servitude of sin.

3. That the death of Christ also brought the economy of the Law to an end, and delivered all converted Israelites from the yoke of the Law.

4. That the resurrection of Christ brings all believers into the sphere of a new humanity, where there is a new life, whose Source is the risen Christ, which life is imparted by the Spirit of God to the believer while the later is yet in the mortal body.

5. That believers, though not under the Law of Moses, are governed by the Law of the Spirit of life in Christ Jesus, and are required to “fulfill the law of Christ.

#### **Appendix 4 The Sabbath By Gilbert Beebe**

January 1, 1855

There is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the Scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the Decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself that, that very covenant, or law, was made exclusively with those Israelites who were all of them then present, and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which, had not been given even to the patriarchs, (See Deut. 5:1-4).

2. Because the fourth commandment required those unto whom it was given, to observe the seventh, and not the first day of the week, as the Sabbath of their God—because that God had rested from the work of creation on the seventh, and not on the first day of the week.

3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed Christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves, their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed, no meetings to be attended, no Sabbath Schools to be kept, no collections for mission or other purposes, to be taken up on that day.

4. Because the penalty for a transgression of that precept, was altogether different from that inflicted by modern Sabbatarians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines and imprisonments.

5. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obedience to that part of the fourth commandment which requires us to labor on the first day of the week.

We know of no partial obligation to keep the law. If the Sinai covenant, which was given exclusively to the children of Israel, is binding on the Gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," (Jam. 2:10). And Paul to the Galatians, 5:3, shows who are debtors to keep the law. He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But in searching the Scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. "Whatsoever the law saith, it saith to them that are under the law," and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all

are involved in the curse, and the salvation of any of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and the apostle has made the emphatic proclamation to the saints, "Ye are no more under the law, but under grace." The inquiry then is reduced to this; How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain, for they observed days, and months, and times, and years. In his allegory, (Gal. 4:21-27), Paul sets forth the old Sinai covenant, by the person of Hagar, the bondwoman, who could not be the mother of a free child. For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which Jerusalem he affirms, is the mother of all those saints, who, as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the handwriting of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. This language would seem to be plain enough for an ordinary Christian, taught of God. These ordinances of the old covenant were a shadow of things, which are realized in the body of Christ, or in the gospel church, which is his body, his flesh and his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter

into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The anti-typical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament, particularly in the third and fourth chapters to the Hebrews. This gospel Sabbath we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have neither the time nor the space necessary to show the analogy, which the typical Sabbath of the law bears to the rest, which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath was given exclusively to the circumcised children of Israel, and to no other people; so the gospel Sabbath, or Rest, is given exclusively to the spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath-breaking, and that sin, with them, consisted in their performing on the seventh day, such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation, the saints, by adhering to the abrogated institutions of the old working dispensation, observing days, and months, and times, and years; or by looking for justification before God by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief, which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches

us that when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest: we labor, and toil to do something ourselves, to reinstate ourselves in the favor of the Lord. When we feel cold, we are prone to kindle fires of our own, and to comfort ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this Sabbath-breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make. Christians are commanded to forsake not the assembling of themselves together for the worship of God, and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God, &c. So we conclude that the Christian church is at liberty to make her own appointments, as to time—provided that she allows no man, or set of men, to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As Christians we have no right to observe any day religiously in obedience to human legislation; either Sabbaths, first days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines, ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and “Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage.”

The Sabbath of the Jews required no grace in the heart, no spiritual emotion of the new man, to qualify those to whom it was given, to observe it. Their service was in the oldness of the letter, and theirs was a worldly sanctuary, and carnal ordinances. Any circumcised Jew, whether a believer or an infidel could abstain from labors on the seventh day, and that was all that was required of them. But the anti-typical, or gospel Sabbath, requires faith in Christ; for none but believers can enter into that rest which remains, for the people of God. The hour has come and the true worshipers must worship God in spirit and in truth. Not only the Scriptures of the New Testament declare it, but the testimony is corroborated by every Christian's experience. Christians know that they cannot believe only as the Lord gives them faith; and equally well do they know that they cannot rest unless they believe.

When faith, which is of the operation of God, is given, the recipient requires neither the thunder of Sinai, nor the arm of secular legislation, to incline him to keep the Christian sabbath of Gospel Rest. The starving soul requires no coercion to incline him to eat, nor does the weary, heavy-laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. As the Sabbath-breaker under the law was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the brook of gospel truth), by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that "Whom the Son makes free,

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are free indeed.”

## Appendix 5 John Calvin's Institutes Book II chapter 8

### Fourth Commandment

REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT NOT DO ANY WORK, &C.

The purport of the commandment is, that being dead to our own affections and works<sup>47</sup>, we meditate on the kingdom of God, and in order to such meditation, have recourse to the means which he has appointed. But as this commandment stands in peculiar circumstances apart from the others, the mode of exposition must be somewhat different. Early Christian writers<sup>48</sup> are wont to call it typical, as containing the external observance of a day which was abolished with the other types on the advent of Christ. This is indeed true; but it leaves the half of the matter untouched. Wherefore, we must look deeper for our exposition, and attend to three cases in which it appears to me that the observance of this commandment consists.

First, under the rest of the seventh days the divine Lawgiver meant to furnish the people of Israel with a type of the spiritual rest by which believers were to cease from their own works, and allow God to work in them.

Secondly he meant that there should be a stated day on which they should assemble to hear the Law, and perform religious rites, or which, at least, they should specially employ in

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47 That is those who are regenerated and as such are the children of God (not those Christened as Calvin relates too by baptism)

48 The earliest is Barnabas Chapter 2 and Chapter 13.



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meditating on his works, and be thereby trained to piety.

Thirdly, he meant that servants, and those who lived under the authority of others, should be indulged with a day of rest, and thus have some intermission from labour.

*Section 29. Explanation of the first purpose, viz., a shadowing forth of spiritual rest. This the primary object of the precept. God is therein set forth as our sanctifier; and hence we must abstain from work, that the work of God in us may not be hindered.*

We are taught in many passages<sup>49</sup>[19] that this adumbration of spiritual rest held a primary place in the Sabbath. Indeed, there is no commandment the observance of which the Almighty more strictly enforces. When he would intimate by the Prophets that religion was entirely subverted, he complains that his Sabbaths were polluted, violated, not kept, not hallowed; as if, after it was neglected, there remained nothing in which he could be honoured. The observance of it he eulogises in the highest terms, and hence, among other divine privileges, the faithful set an extraordinary value on the revelation of the Sabbath. In Nehemiah, the Levites, in the public assembly, thus speak: "Thou madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." You see the singular honour which it holds among all the precepts of the Law. All this tends to celebrate the dignity of the mystery, which is most admirably expressed by Moses and Ezekiel. Thus in Exodus: "Verily my Sabbaths shall ye keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that does sanctify you. Ye shall keep my Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever does any work in the Sabbath day, he shall sure-

49 Num 13:22; Eze 20:12; 22:8; 23:38; Jer 17:21,22,27; Isa 56:2; Neh 9:14.

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ly be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever;" (Exo 31: 13-17). Ezekiel is still more full, but the sum of what he says amounts to this: that the Sabbath is a sign by which Israel might know that God is their sanctifier. If our sanctification consists in the mortification of our own will, the analogy between the external sign and the thing signified is most appropriate. We must rest entirely, in order that God may work in us; we must resign our own will, yield up our heart, and abandon all the lusts of the flesh. In short, we must desist from all the acts of our own mind, that God working in us, we may rest in him, as the Apostle also teaches, (Heb 3: 13; 4: 3, 9).

*Section 30. The number seven denoting perfection in Scripture, this commandment may, in that respect, denote the perpetuity of the Sabbath, and its completion at the last day.*

This complete cessation was represented to the Jews by the observance of one day in seven, which, that it might be more religiously attended to, the Lord recommended by his own example. For it is no small incitement to the zeal of man to know that he is engaged in imitating his Creator. Should any one expect some secret meaning in the number seven, this being in Scripture the number for perfection, it may have been selected, not without cause, to denote perpetuity. In accordance with this, Moses concludes his description of the succession of day and night on the same day on which he relates that the Lord rested from his works. Another probable reason for the number may be, that the Lord intended that the Sabbath never should be completed before the arrival of the last day. We here begin our blessed rest in him, and daily make new progress in it; but because we must still wage an incessant warfare with the flesh, it shall not be consummated until the fulfilment of the prophecy of Isaiah: "From one new moon to another, and from one Sabbath to an-

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other, shall all flesh come to worship before me, saith the Lord," (Isa 66: 23); in other words, when God shall be "all in all," (1Co 15: 28). It may seem, therefore, that by the seventh day the Lord delineated to his people the future perfection of his Sabbath on the last day, that by continual meditation on the Sabbath, they might throughout their whole lives aspire to this perfection.

*Section 31 Taking a simpler view of the commandment, the number is of no consequence, provided we maintain the doctrine of a perpetual rest from all our works, and, at the same time, avoid a superstitious observance of days. The ceremonial part of the commandment abolished by the advent of Christ.*

Should these remarks on the number seem to any somewhat far-fetched, I have no objection to their taking it more simply: that the Lord appointed a certain day on which his people might be trained, under the tutelage of the Law, to meditate constantly on the spiritual rest, and fixed upon the seventh, either because he foresaw it would be sufficient, or in order that his own example might operate as a stronger stimulus; or, at least to remind men that the Sabbath was appointed for no other purpose than to render them conformable to their Creator. It is of little consequence which of these be adopted, provided we lose not sight of the principal thing delineated, viz., the mystery of perpetual resting from our works. To the contemplation of this, the Jews were every now and then called by the prophets, lest they should think a carnal cessation from labour sufficient. Beside the passages already quoted, there is the following: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord," (Isa 58: 13, 14). Still there can be no doubt, that, on the advent of our Lord Jesus Christ,

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the ceremonial part of the commandment was abolished<sup>50</sup>. He is the truth, at whose presence all the emblems vanish; the body, at the sight of which the shadows disappear. He, I say, is the true completion of the Sabbath: "We are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life," (Rom 6: 4). Hence, as the Apostle elsewhere says, "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ," (Col 2: 16, 17); meaning by body the whole essence of the truth, as is well explained in that passage. This is not contented with one day, but requires the whole course of our lives, until being completely dead to ourselves, we are filled with the life of God. Christians, therefore, should have nothing to do with a superstitious observance of days.

*Section 32 The second and third purposes of the Commandment explained. These twofold and perpetual. This confirmed. Of religious assemblies.*

The two other cases ought not to be classed with ancient shadows, but are adapted to every age. The Sabbath being abrogated, there is still room among us, first, to assemble on stated days for the hearing of the Word, the breaking of the mystical bread, and public prayer; and, secondly, to give our servants and labourers relaxation from labour. It cannot be doubted that the Lord provided for both in the commandment of the Sabbath.

The former is abundantly evinced by the mere practice of the

50 The condemning power of the law in respect of the breach of the Sabbath continued over them who were under the law. The believing Jew and Gentile are reckoned dead to the law by their union to Christ in His death and resurrection. The was fulfilled by the Lord Jesus Christ in every respect and Jerusalem and the temple destroy in 70 A.D. according to the terms of the breach of the Law.

Jews.

The latter Moses has expressed in Deuteronomy in the following terms: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant; - that thy man-servant and thy maid-servant may rest as well as thou," (Deu 5: 14). Likewise in Exodus, "That thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed," (Exo 23: 12). Who can deny that both are equally applicable to us as to the Jews? Religious meetings are enjoined us by the word of God; their necessity, experience itself sufficiently demonstrates. But unless these meetings are stated, and have fixed days allotted to them, how can they be held? We must, as the apostle expresses it, do all things decently and in orders (1Co 14 40). So impossible, however, would it be to preserve decency and order without this politic arrangements that the dissolution of it would instantly lead to the disturbance and ruin of the Church. But if the reason for which the Lord appointed a Sabbath to the Jews is equally applicable to us, no man can assert that it is a matter with which we have nothing to do. Our most provident and indulgent Parent has been pleased to provide for our wants not less than for the wants of the Jews. Why, it may be asked, do we not hold daily meetings, and thus avoid the distinction of days? Would that we were privileged to do so! Spiritual wisdom undoubtedly deserves to have some portion of every day devoted to it. But if, owing to the weakness of many, daily meetings cannot be held, and charity will not allow us to exact more of them, why should we not adopt the rule which the will of God has obviously imposed upon us?

*Section 33 Of the observance of the Lord's day, in answer to those who complain that the Christian people are thus trained to Judaism. Objection.*

I am obliged to dwell a little longer on this because some

## 4th Commandment

restless spirits are now making an outcry about the observance of the Lord's day. They complain that Christian people are trained in Judaism, because some observance of days is retained. My reply is, That those days are observed by us without Judaism, because in this matter we differ widely from the Jews. We do not celebrate it with most minute formality, as a ceremony by which we imagine that a spiritual mystery is typified, but we adopt it as a necessary remedy for preserving order in the Church. Paul informs us that Christians are not to be judged in respect of its observance, because it is a shadow of something to come, (Col 2: 16); and, accordingly, he expresses a fear lest his labour among the Galatians should prove in vain, because they still observed days (Gal 4: 10, 11). And he tells the Romans that it is superstitious to make one day differ from another (Rom 14: 5). But who, except those restless men, does not see what the observance is to which the Apostle refers? Those persons had no regard to that politic and ecclesiastical arrangement[20], but by retaining the days as types of spiritual things, they in so far obscured the glory of Christ, and the light of the Gospel. They did not desist from manual labour on the ground of its interfering with sacred study and meditation, but as a kind of religious observance; because they dreamed that by their cessation from labour, they were cultivating the mysteries which had of old been committed to them. It was, I say, against this preposterous observance of days that the Apostle inveighs, and not against that legitimate selection which is subservient to the peace of Christian society. For in the churches established by him, this was the use for which the Sabbath was retained. He tells the Corinthians to set the first day apart for collecting contributions for the relief of their brethren at Jerusalem, (1Co 16: 2). If superstition is dreaded, there was more danger in keeping the Jewish Sabbath than the Lord's day as Christians now do. It being expedient to overthrow superstition, the Jewish holy day was abolished; and as a thing necessary

## 4th Commandment

to retain decency, orders and peace, in the Church, another day was appointed for that purpose.

*Section 34 Ground of this institution. There is no kind of superstitious necessity. The sum of the Commandment.*

It was not, however, without a reason that the early Christians substituted what we call the Lord's day for the Sabbath. The resurrection of our Lord being the end and accomplishment of that true rest which the ancient Sabbath typified, this day, by which types were abolished serves to warn Christians against adhering to a shadowy ceremony. I do not cling so to the number seven as to bring the Church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition. This they will do if they employ those days merely for the observance of discipline and regular order. The whole may be thus summed up:

As the truth was delivered typically to the Jews, so it is imparted to us without figure; first, that during our whole lives we may aim at a constant rest from our own works, in order that the Lord may work in us by his Spirit;

Secondly that every individual, as he has opportunity, may diligently exercise himself in private, in pious meditation on the works of God, and, at the same time, that all may observe the legitimate order appointed by the Church, for the hearing of the word, the administration of the sacraments, and public prayer:

And, thirdly, that we may avoid oppressing those who are subject to us. In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment<sup>51</sup>[21], (this they term in their language the taxation of the seventh day), while the moral part remains, viz., the observance of one day in seven<sup>52</sup>[22]. But this is nothing

51 As to this liberty, see Socrates. Hist. Trip. Lib. ix.c.38.

52 French, "ne discernans entre le Dumanche et le Sabbath

else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews. And of a truth, we see what profit they have made by such a doctrine. Those who cling to their constitutions go thrice as far as the Jews in the gross and carnal superstition of sabbatism; so that the rebukes which we read in Isaiah (Isa 1: 13; 58: 13) apply as much to those of the present day<sup>53</sup>[23], as to those to whom the Prophet addressed them. We must be careful, however, to observe the general doctrine, viz., in order that religion may neither be lost nor languish among us, we must diligently attend on our religious assemblies, and duly avail ourselves of those external aids which tend to promote the worship of God.

#### **William Tyndale (1563)**

And as for the Sabbath, a great matter, we be lords over the Sabbath; and may yet change it into the Monday, or any other day, as we see need; or may make every tenth day holy day only, if we see a cause why. We may make two every week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, than to put difference between us and the Jews; and lest we should become servants unto the day, after their superstition. Neither needed we any holy day at all, if the people might be taught without it.

#### **John Firth (1533)**

Was a close companion of William Tyndale. Firth was martyred- burned at the stake-his arrest was issued by Thomas More himself.

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autrement, sinon que le septieme jour estoit abroge qu'on gardoit pour lors, mais qu'il on falloit neantmoins garder un" - making no other distinction between the Sunday and the Sabbath, save that the seventh day, which was kept till then, was abrogated, but that it was nevertheless necessary to keep some one day.

53 French, "leur conviendroyent mieux" - would be more applicable to them.



‘And as concerning the abrogation, or alteration of ceremonies, we have a godly example of the Sabbath. The Sabbath was instituted and commanded of God to be kept of the children of Israel. Notwithstanding, because it was a sign or a ceremony, and did signify unto them that it was God which sanctified them with his Spirit, and not themselves with their holy works; and because, also, that all ceremonies and shadows ceased when Christ came, so that they might be done or left undone indifferently; our forefathers, which were in the beginning of the church, did abrogate the Sabbath, to the intent that men might have an example of Christ’s liberty, and that they might know that neither the keeping of the Sabbath, nor of any other day, is necessary, according to Paul, Ye observe days, times, and months, I am afraid of you that I have laboured in vain towards you. Howbeit, because it was necessary that a day should be reserved, in the which the people might come together to hear the word of God, they ordained in the stead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jews, as a thing indifferent, yet did they much better to overset the day, to be a perpetual memory that we are free and not bound to any day, but that we may do all lawful works to the pleasure of God, and profit of our neighbour. We are in manner as superstitious in the Sunday as they were in the Saturday, yea, and we are much madder. For the Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn; and we have not the word of God for us, but rather against us, for we keep not the seventh day as the Jews do, but the first, which is not commanded by God’s law. But Paul addeth, That no man judge us as concerning holy days, meats, and such other exterior things; yea, and in no wise will he that we observe them, counting them more holy than other days. For they were institute that the people should come together to hear God’s word, receive the sacraments, and give God thanks. That done, they may return

unto their houses, and do their business as well as any other day. He that thinketh that a man sinneth which worketh on the holy day, if he be weak or ignorant, ought better to be instructed, and so to leave his hold. But if he be obstinate, and persevere in his sentence, he is not of God, but of the devil, for he maketh sin in such as God leaveth free.

### **Appendix 6 Epistle of Barnabas**

It is clear from reading the epistle of Barnabus, an early Christian write that Calvin refers too, that he was a Christian who understood spiritual things relating to the Law of Moses.

The legal Sacrifices being abolished and the Sabbath being a shadow of a future the rest that we have in Christ. How ever he had to learn spiritual truths through his mistake along with Peter.

#### **Barnabas was a Levite**

Barnabas being a Levite was very conversant with the Law of Moses, as was the Apostle Paul.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

#### **Paul Barnabas and Titus**

Paul took Titus and Barnabas to Jerusalem

Galatians 2:1-10

2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me

and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Galatians 2:11-14

Paul Contends with Peter and Barnabas at fault

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; inso-much that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

### **Barnabas had learned the lesson**

Barnabus had lapsed but was recovered to the faith through Paul's instruction and admonition and so was qualified to teach the truth of the gospel as we will see in his epistle.

He maintained Apostolic teaching stating that the lord Jesus it the true rest for the people of God, teaching that by the believers vital union to Christ they enter into the true rest, the true Sabbath that the Law pointed too and was its shadow.

### **Epistle of Barnabas CHAPTER II**

*That God has abolished the legal sacrifices, to introduce the spiritual righteousness of the Gospel.*

1 SEEING then the days are exceedingly evil, and the adversary has got the power of this present world we ought to give the more diligence to inquire into the righteous judgments of the Lord.

2 Now the assistants of our faith are fear and patience; our

fellow-combatants, long suffering and continence.

3 Whilst these remain pure in what relates unto the Lord, wisdom, and understanding, and science, and knowledge, rejoice together with them.

4 For God has manifested to us by all the prophets, that he has no occasion for our sacrifices, or burnt-offerings, or oblations: saying thus; To what purpose is the multitude of your sacrifices unto me, saith the Lord.

5 I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of he-goats.

6 When ye come to appear before me, who hath required this at your hands? Ye shall no more tread my courts.

7 Bring no more vain oblations, incense is an abomination unto me your new moons and Sabbaths, and the calling of assemblies I cannot bear with, it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth.

8 These things therefore hath God abolished, that the new law of our Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of, men themselves.

9 For so the Lord saith again to those heretofore; Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices?

10 But this I commanded them, saying, Let none of you imagine evil in your hearts against his neighbour, and love no false oath.

11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For he speaks to us, being willing that we who have been in the same error about the sacrifices, should seek and find how to approach unto him.

12 And therefore he thus bespeaks us, The sacrifice of God (is a broken spirit,) a broken and contrite heart — God will not despise.

13 Wherefore brethren, we ought the more diligently to inquire after those things that belong to our salvation, that the adversary may not have any entrance into us, and deprive us of our spiritual life.

14 Wherefore he again speaketh to them, concerning these things; Ye shall not fast as ye do this day, to make your voice to be heard on high.

15 Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

16 But to us he saith on this wise: Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free: and that ye break every yoke?

17 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh.

18 Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

19 Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, Here I am; if thou put away from the midst of thee the yoke; the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry; and satisfy the afflicted soul.

20 In this, therefore, brethren, God has manifested his foreknowledge and love for us; because the people which he has purchased to his beloved Son were to believe in sincerity; and therefore he has shown these things to all of us, that we should not run as proselytes to the Jewish Law.

**Epistle of Barnabas CHAPTER XIII.**

*That the Sabbath of the Jews was but a figure of a more glorious Sabbath to come, and their temple, of the spiritual temples of God.*

1 FURTHERMORE it is written concerning the Sabbath, in the Ten Commandments, which God spake in the mount Sinai to Moses, face to face: Sanctify the Sabbath of the Lord with pure hands, and with a clean heart.

2 And elsewhere he saith; If thy children shall keep my Sabbaths, then will I put my mercy upon them.

3 And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands, and he finished them on the seventh day; and he rested the seventh day, and sanctified it.

4 Consider, my children, what that signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end.

5 For with him one day is a thousand years; as himself testi-fieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.

6 And what is that he saith, And he rested the seventh day he meaneth this: that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest on that seventh day,

7 He adds, lastly: Thou shalt sanctify it with clean hands and a pure heart. Wherefore we are greatly deceived if we imagine that anyone can now sanctify that day which God has made holy, without having a heart pure in all things.

8 Behold, therefore, he will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy;

9 Lastly, he saith unto them Your new moons and your Sabbaths I cannot bear them. Consider what he means by it; the Sab-

baths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eight day, that is, the beginning of the other world.

10 For which cause we observe the eight day<sup>54</sup> with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.

11 It remains yet that I speak to you concerning the temple: how those miserable men being deceived have put their trust in the house, and not in God himself who made them, as if it were the habitation of God.

12 For much after the same manner as the Gentiles, they consecrated him in the temple.

13 But learn therefore how the Lord speaketh, rendering the temple vain: Who has measured the heaven with a span, and the earth with his hand? Is it not I? Thus with the Lord, Heaven is my throne, and the earth is my footstool. What is the house that ye will build me? Or what is the place of my rest? Know therefore that all their hope is vain.

14 And again he speaketh after this manner: Behold they that destroy this temple, even they shall again build it up. And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies build it up.

15 Furthermore it has been made manifest, how both the city and the temple, and the people of Israel should be given up. For the scripture saith; And it shall come to pass in the last days, that the Lord will deliver up the sheep of his pasture, and their fold, and their tower unto destruction. And it is come to pass, as the Lord hath spoken.

16 Let us inquire therefore, whether there be any temple of God? Yes there is: and there where himself declares that he would both make and perfect it. For it is written: And it shall be that as

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54 Jesus arose for the dead on the 1st day on the week, which is the 8th day, from the 1st day of the previous week, and also when circumcision was due to be performed)

soon as the week shall be completed, the temple of the Lord shall be gloriously built in the name of the Lord.

17 I find therefore that there is a temple. But how shall it be built in the name of the Lord? I will shew you.

18 Before that we believed in God, the habitation of our heart was corruptible, and feeble, as a temple truly built with hands.

19 For it was a house full of idolatry, a house of devils; inasmuch as there was done in it whatsoever was contrary unto God. But it shall be built in the name of the Lord.

20 Consider, how that the temple of the Lord shall be very gloriously built; and by what means that shall be, learn.

21 Having received remission of our sins, and trusting in the name of the

Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house<sup>55</sup>, that is, in us.

22 But how does he dwell in us? By the word of his faith, the calling of his promise, the wisdom of his righteous judgments and the commands of his doctrine. He himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

23 He therefore that desires to be saved looketh not unto the man, but unto him that dwelleth in him, and speaketh by him; being struck with wonder, forasmuch as he never either heard him speaking such words out of his mouth, nor ever desired to hear them.

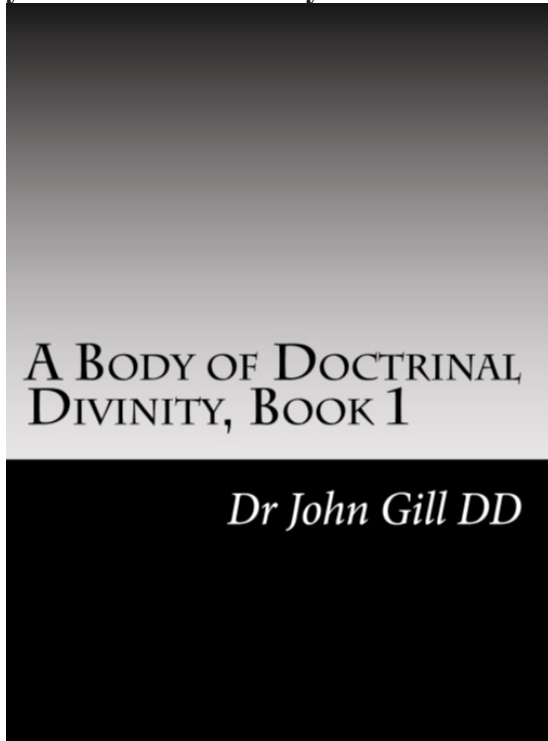
24 This is that spiritual temple that is built unto the Lord.

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55 1 Corinthians 3:16-17

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?



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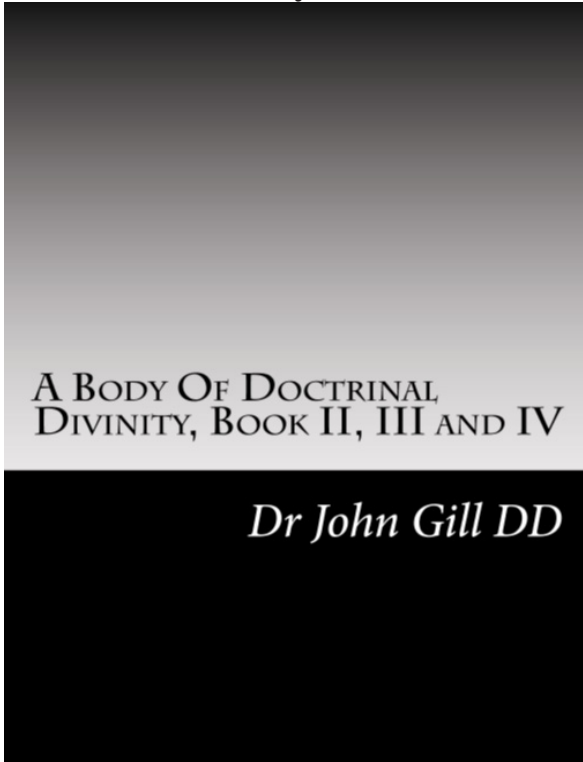
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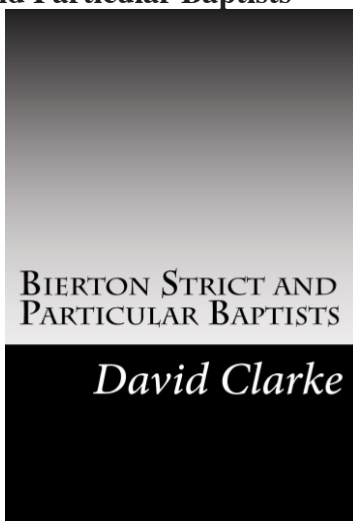
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This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs. They were both sent to prison for carrying a fire arm without a license and malicious wounding. They were however both converted from crime to Christ after which they turned their lives around and from crime to Christ. This story tells of David's Conversion in 1970 and that of Michael, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and then Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night, how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature.

He tells of the event that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced.

It tells of his life as a member of the Bierton Strict and Particular Baptist Church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel.

David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984 written to help

others.

David's tells how his brother Michael was untouched by his conversion and how he continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996, where he died in 2005.

It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

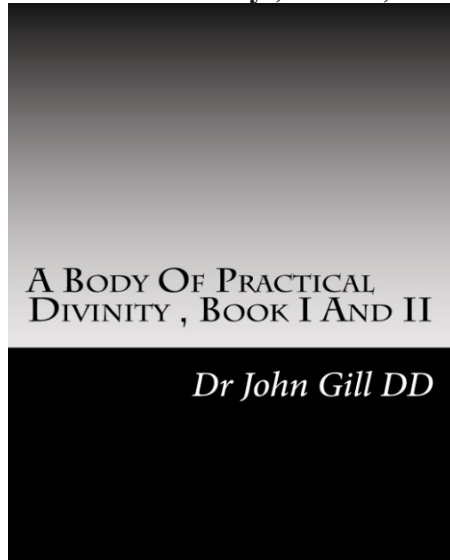
It tells how David felt compelled to write this story under the title, "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

David tells how Michael too was converted through him reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God, after this it tells of David's mission to the Philippines to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

This story is told in there book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus



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Chapter 4 Of Repentance Towards God

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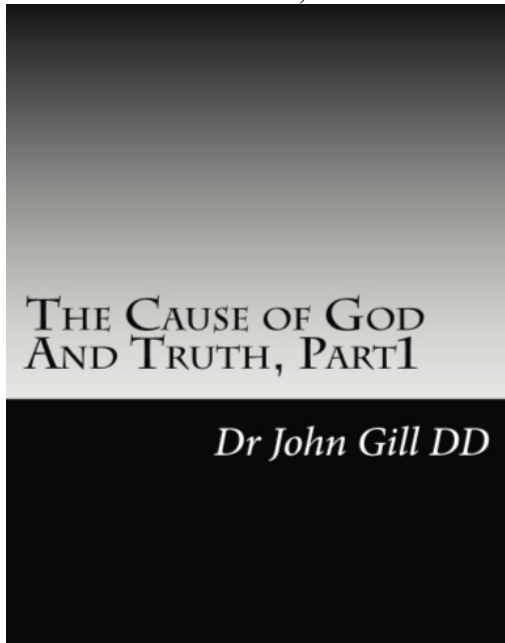
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**The Cause of God And Truth, Part 1**

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ISBN-10: 1544094671

BISAC: Religion / Christian Theology / Systematic

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme,

and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

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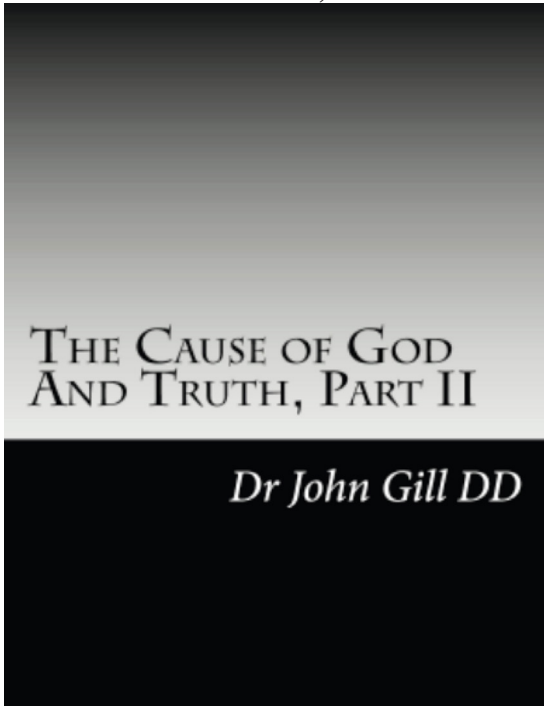
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**The Cause of God And Truth, Part II**

Authored by Dr John Gill DD.

ISBN-13: 978-1544648729 (CreateSpace- Assigned)

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BISAC: Religion / Christian Theology / Systematic

This is volume 2 of this 4 part series and it should be known that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and

seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture. The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

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ISBN-10: 1979253374

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Berton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Berton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practi-

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8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark

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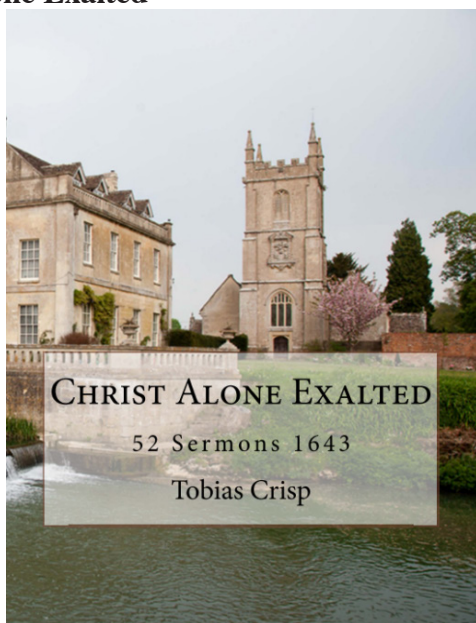
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14 The Divine Right Of Infant Baptism, Examined And Disproved.

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52 Sermons 1643

Tobias Crisp

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Authored by Dr Tobias Crisp D.D.

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ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

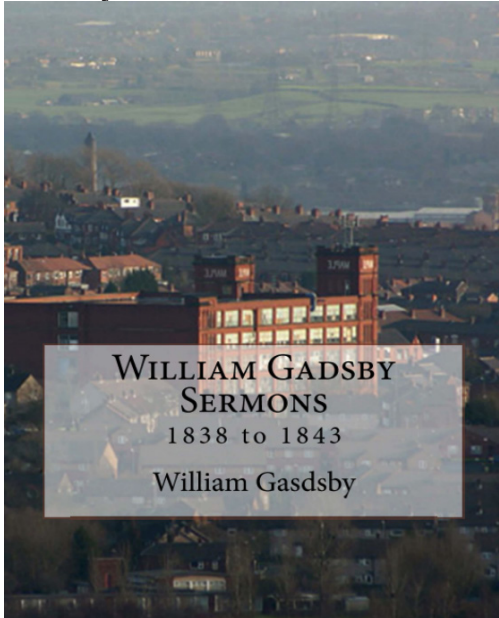
He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught

the truths of the Lord Jesus Christ.

This republication is by [www.BiertonParticularBaptistist.co.uk](http://www.BiertonParticularBaptistist.co.uk)

### **William Gadsby**



## WILLIAM GADSBY SERMONS

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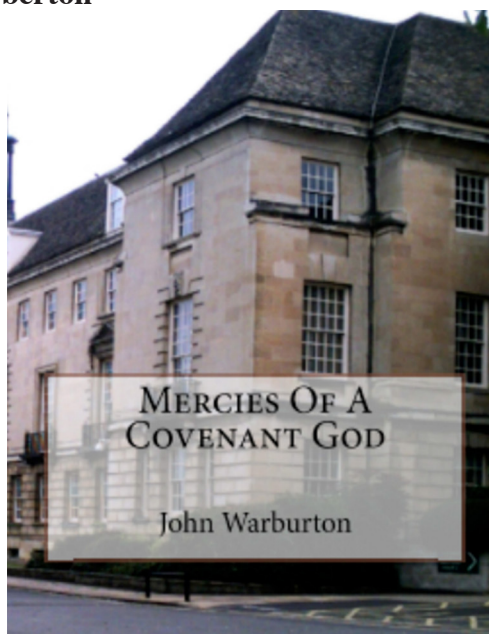
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsy preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

### **John Warburton**



### Mercies Of A Covenant God

Authored by John Warburton, Created by Bieron Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace- Assigned)

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

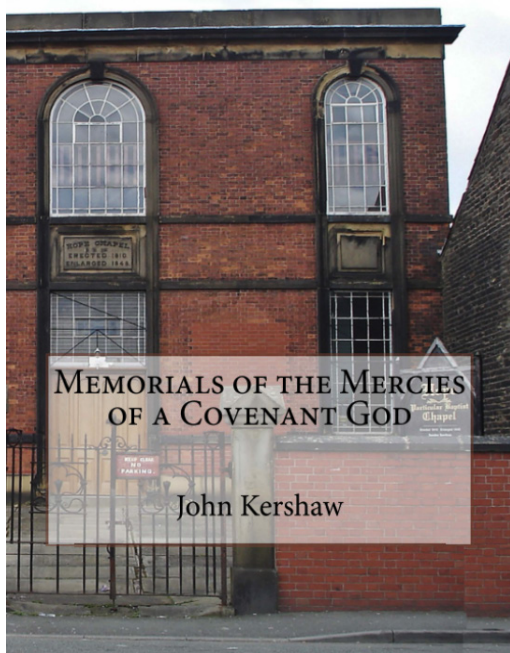
God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

**Memorials Of The Mercies Of A Covenant God**

Authored by John Kershaw

List Price: \$9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

170 pages

ISBN-13: 978-1977848956 (CreateSpace-Assigned)

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This auto-

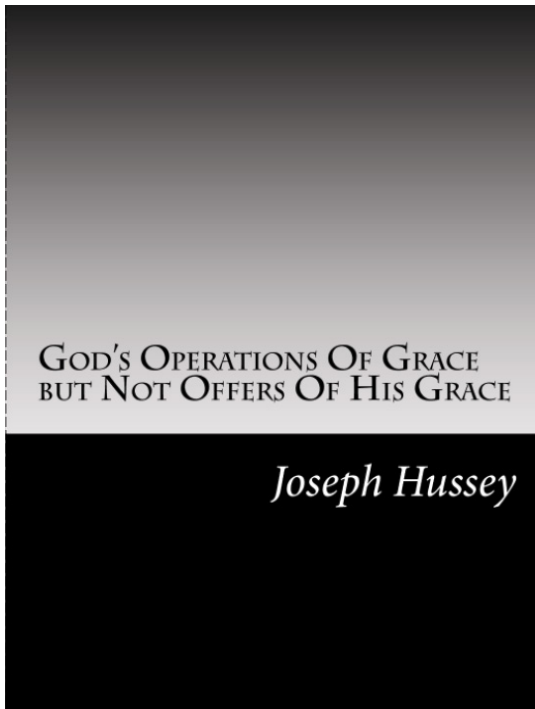


biography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

### **God's Operations Of Grace but Not Offers Of His Grace**



Published 1707

Authored by Joseph Hussey

List Price: \$11.99

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Black & White on White paper

226 pages

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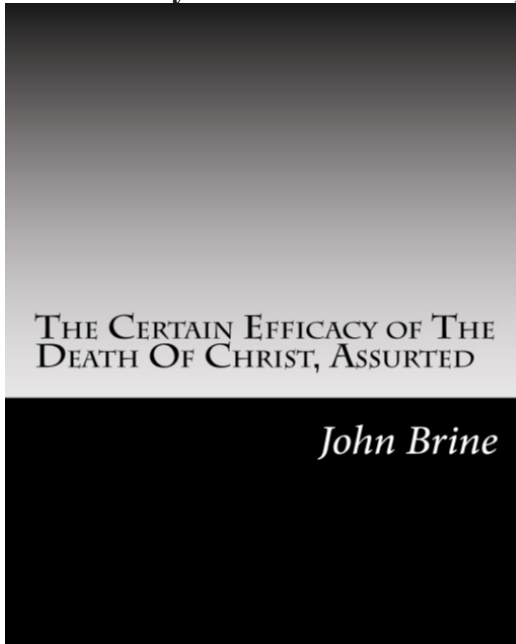
BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal saviour.

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits' studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

**The Certain Efficacy of The Death Of Christ, Asserted**

**Authored by John Brine**  
**Created by David Clarke**

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

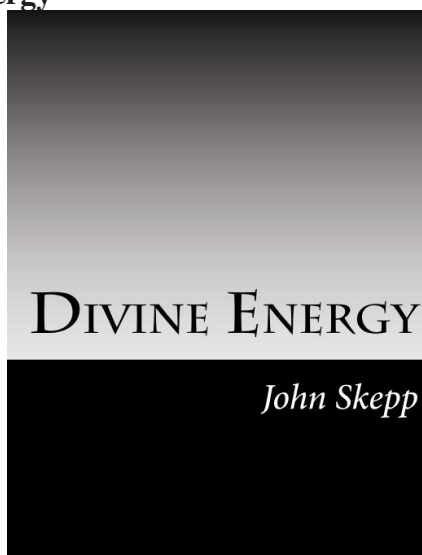
In the Third shall attempt to prove the Impossibility of the

Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

### **Divine Energy**



Divine Energy: The Efficacious Operations Of The Spirit Of God Upon The Soul Of Man, In His Effectual Calling And Conversation, Stated, Proved And Vindicated

Authored by John Skepp, Created by David Clarke

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106 pages

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ISBN-10: 1727196422

BISAC: Religion / Christian Theology / Soteriology

This republication of John Skepp's Divine Energy is one of several works we recommend to those seeking to preserve the truths expressed in the Doctrines of Grace.

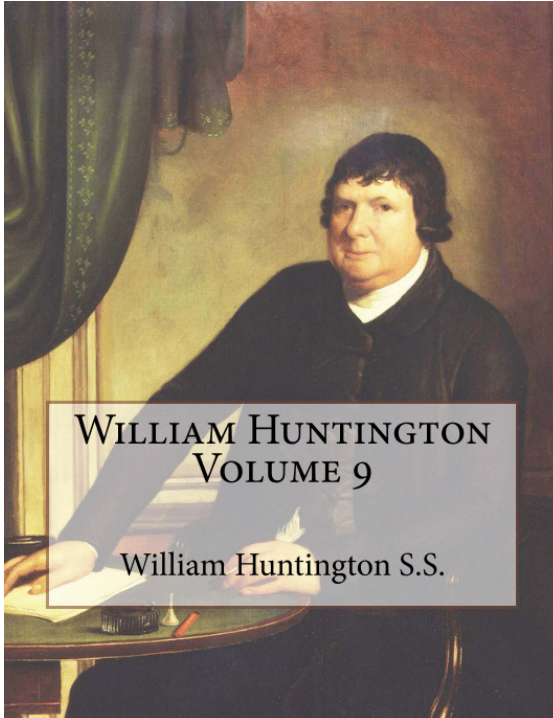
When the publisher was first called by grace and converted from a life of crime to follow the Lord Jesus Christ on, 16th January 1970, he was virtually illiterate and learned to read through reading the bible and classical Christian literature.

The first Christians he met we connected to an Assemblies of God church and were not Calvinists and he soon realized strange views were held by those professing Christ. It was after reading Dr. John Gill's Body of Doctrinal Divinity and other classical Christian books that he realized the Doctrines of Grace were those taught in the bible and as a result joined the Bierton Strict and Particular Baptist Church, in 1976.

It was then that the errors held by many among the various professing Christians began to surface and it was realized that education was needed to restore gospel truths among the people of God. For this reason Bierton Particular Baptists has republished a range of recommend reading books. Divine Energy is one of many recommended., Some of which are listed as Further Publications at the end of this book.

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Of a 20 Volume Set.**



**WILLIAM HUNTINGTON  
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**William Huntington S.S.**

Authored by William Huntington S.S.

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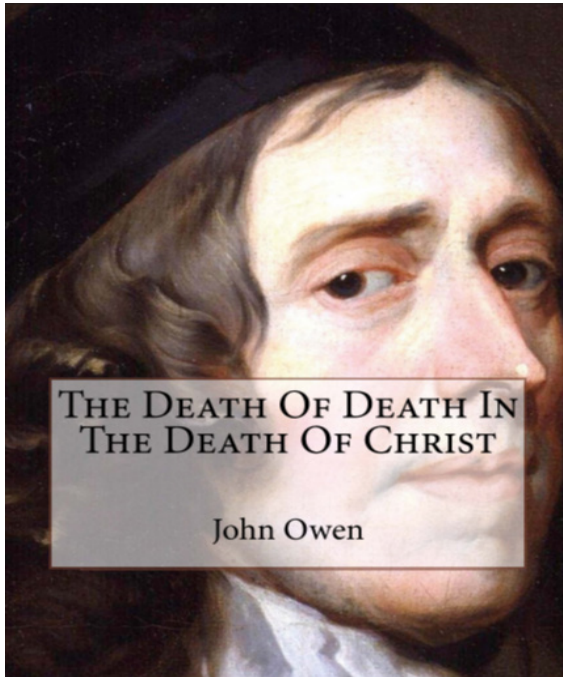
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was

not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

### **The Death Of Death In The Death Of Christ**



**John Owen**

ISBN-13: 978-1544793733

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

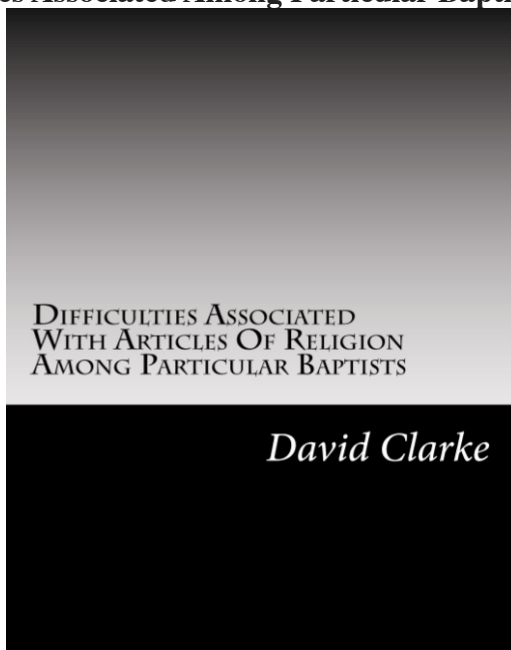
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously



fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be “helpful” to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was “helpful,” too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

**Available as a Paperback**

**Difficulties Associated Among Particular Baptists**

By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Berton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Berton Particular Baptists Pakistan articles of religion from the first Berton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular

Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

**Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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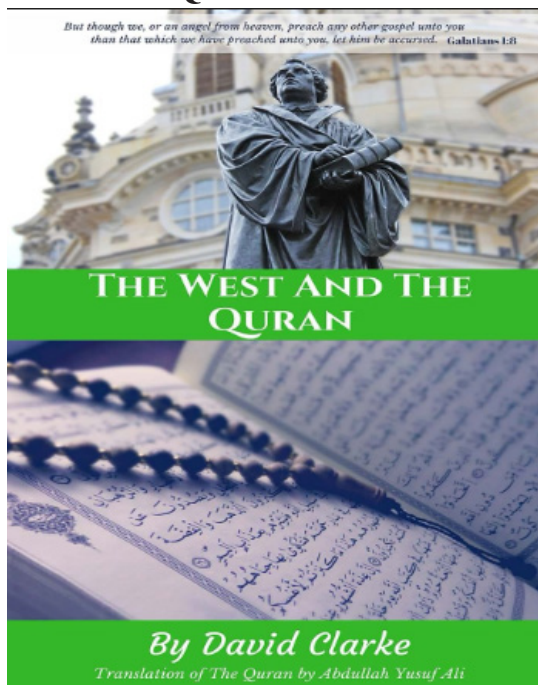
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**The West And The Quran**



**Translation of The Quran**

Authored by David Clarke, Authored with Abdullah Yusuf Ali

List Price: \$9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

248 pages

ISBN-13: 978-1548914042 (CreateSpace- Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. “A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity,” he wrote.

The second-class status of women also grated at the young officer. “The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men,” he noted.

“Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world.”

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. “Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.”

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

An Objection To Shari-ah Law

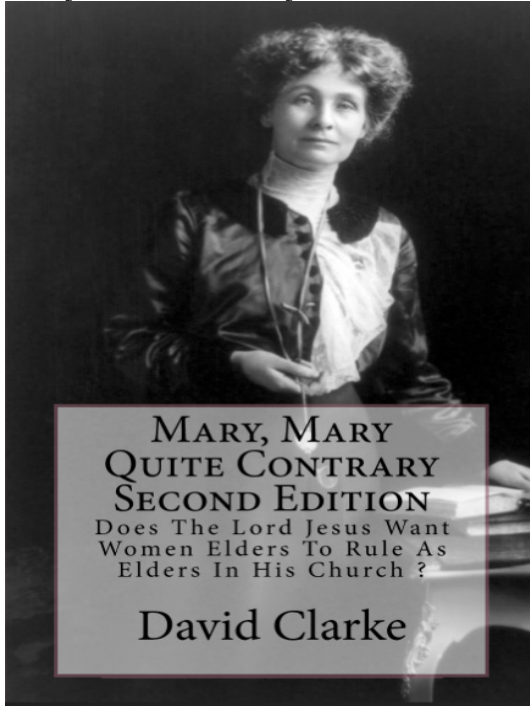
Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

**Available as a Paperback**

**Mary, Mary Quite Contrary**



Second Edition: Does The Lord Jesus Want Women To Rule  
 As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

List Price: \$8.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

154 pages

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

#### The Suffragettes

Emmeline Pankhurst (1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

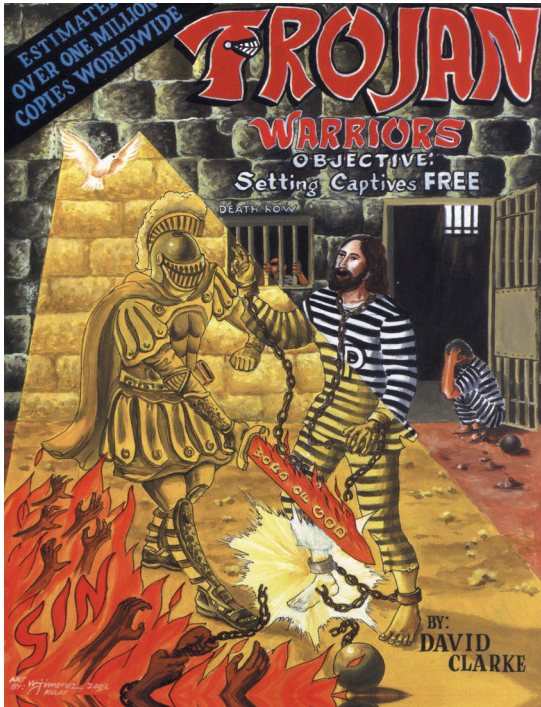
In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Amazon.co.uk



## Trojan Warriors



### Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm with-

out a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

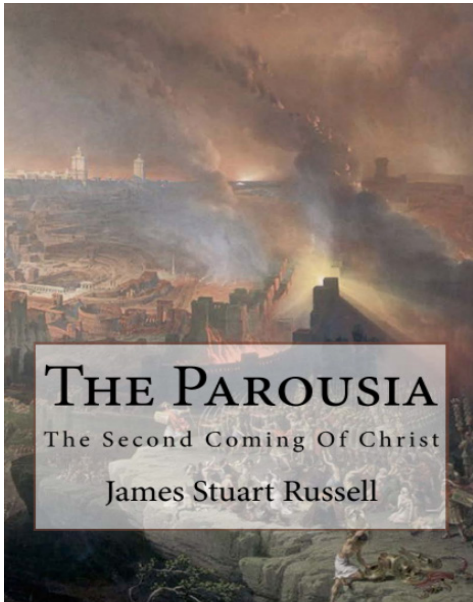
They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

**Available as a Paperback**

Amazon.co.uK

**The Parousia 2nd Edition****The Second Coming Of Christ**

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

ISBN-13: 978-1519610942

ISBN-10: 1519610947

BISAC: Religion / Theology

The Parousia: The Second Coming of Christ

Authored by James Stuart Russell, Foreword by Dr. Don K. Preston

List Price: \$21.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

604 pages

ISBN-13: 978-1508659723 (CreateSpace-Assigned)

ISBN-10: 1508659729

BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking

place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full Preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost

casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

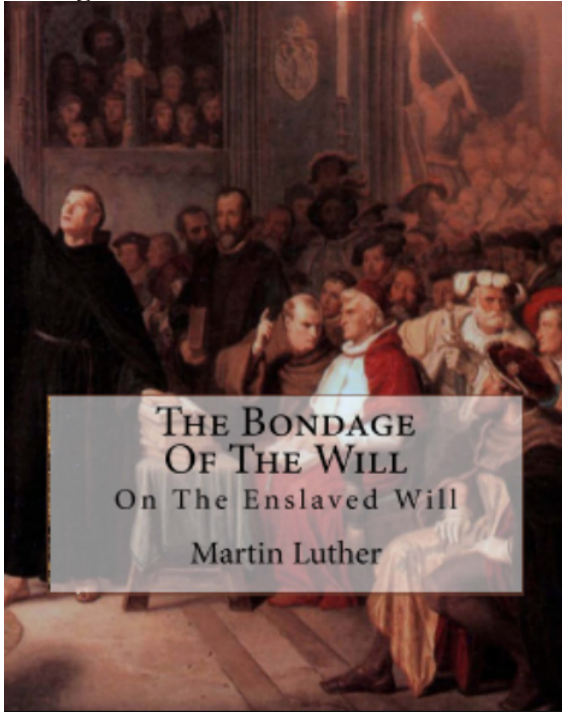
Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection - and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Available as a Paperback

**The Bondage Of The Will**



**On The Enslaved Will**

**Authored by Martin Luther DD**

ISBN-13: 978-1547044207

ISBN-10: 1547044209

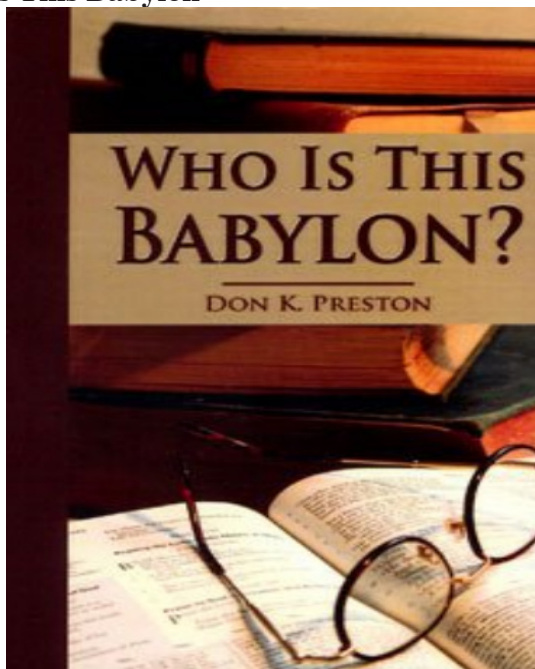
BISAC: Religion / Christian Theology / Systematic

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was hu-

man beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

**Available as a Paperback**

**Who Is This Babylon**



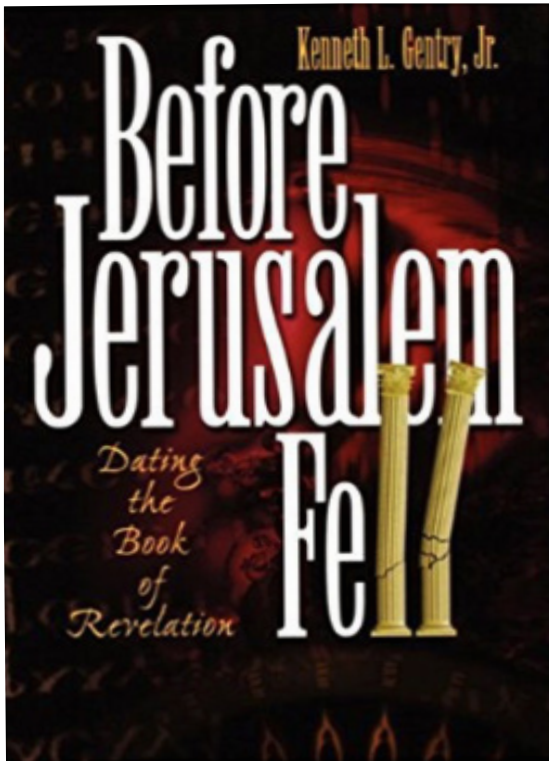
**by Don K. Preston**

When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston’s continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same

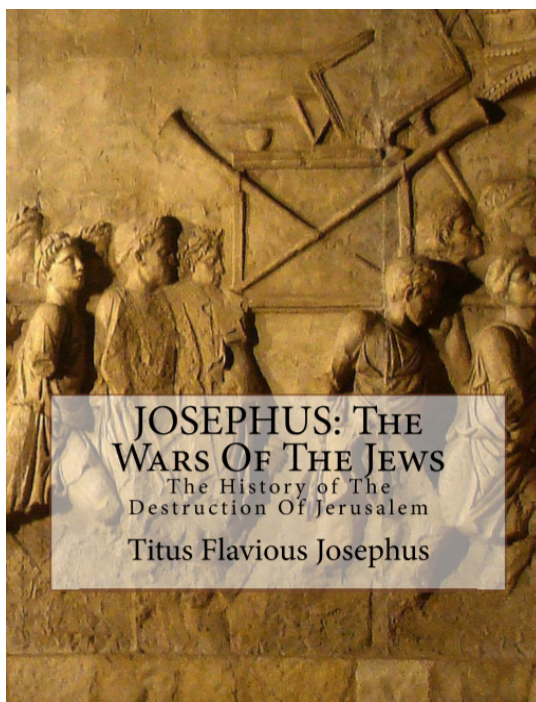
audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A. D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

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**Before Jerusalem Fell**

“Before Jerusalem Fell: Dating the Book of Revelation” is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church. Available as a Paperback

**Josephus: The Wars Of The Jews****The History of The Destruction Of Jerusalem**

Authored by Titus Flavius Josephus, Designed by Translated  
by William Winston

ISBN-13: 978-1985029132 (CreateSpace-Assigned)

ISBN-10: 1985029138

BISAC: Religion / Christianity / History / General

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ,

and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

The historic events that Josephus records are remarkable as they give evidence to the fulfillment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they lived in expectation of there fulfillment in their day.

Josephus gives the historic evidence of the fulfillment of those prophecies and that confirms scripture fulfillment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.



