

THE PROTESTANT REFORMATION ON SABBATH-KEEPING

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REV. PROF. DR. MARTIN LUTHER (1483-1546):

"If Adam had stood in his innocency, yet he would have kept the seventh day holy. That is, on that day he would have taught his children and children's children what was the will of God, and wherein His worship did consist. He would have praised God, given thanks, and offered [or brought gifts to the Lord]. On the other days, he would have tilled his ground and looked after his cattle....

"Adam was to gather with his descendants on the Sabbath at the tree of life...and, when they had together eaten of the tree of life, to preach (*i.e.* to proclaim God and His praises and the glory of creation)..., and to exhort them to a holy and sinless life and to a faithful tilling and keeping of the garden.... Therefore the Sabbath was, from the beginning of the world, appointed to the worship of God."¹

"The Scriptures mention the Sabbath much sooner than Adam fell into sin. Was it not appointed at that time that he should work six days and rest on the seventh? ... Nature teaches that the working classes...who have spent the whole week in their work...absolutely require a day in which they can...rest and refresh themselves and...attend to the worship of God."²

"One also celebrates the Sabbath or Sunday not [just] from necessity nor for the sake of Moses' command.... Also nature gives and teaches it. One should indeed rest for a while on one day. Man and beast should refresh themselves. It is this natural reason which also Moses places in his Sabbath. Christ too, in Matthew 12 and in Mark [2:27f], places the Sabbath among men."³

"It is still good and even necessary that men should for the sake of the Word of God keep a particular day of the week -- on which they are to meditate, hear, and learn.... Nature requires that one day in the week should be kept...without labour either for man or beast."⁴

REV. PROF. DR. MARTIN BUCER (1491-1551):

"Since our God with singular goodness towards us has sanctified one day out of seven...and blessed that day, so that the sacred exercises of religion performed on it might be effectual to the promoting of our salvation -- he verily shows himself to be a wretched despiser...who does not study to sanctify that day to the glorifying of his God.... Since God has granted six days for our works and employments....

"Who, therefore, does not see how advantageous it is to the people of Christ -- that one day in seven should be so consecrated to the exercises of religion, that it is not lawful (*fas*) to do any

other kind of work than assemble in the sacred meeting and there hear the Word of God, pour out prayers before God, make profession of faith and give thanks to God, present sacred offerings and receive divine sacraments; and so, with undivided application, glorify God and make increase in faith? For these are the true works of religious holy-days!"⁵

Bucer goes on to mention with satisfaction the laws made by Constantine and other emperors, to prohibit by penalties the transaction of ordinary business, the exhibition of spectacles and such things on the Lord' s Day. By spectacles, Bucer here means the circusses and theatres*etc.* in the Roman Empire. For, he explains: "The early Church consecrated the first day instead of the seventh in memory of the resurrection. It shall not be allowable to do anything else on that day, except assembly in the congregation of worship."⁶

REV. PROF. DR. JOHN LASKI (1499-1560):

"Man must work zealously for six days a week in a God-honouring occupation." The believer "must encourage his family" to attend divine worship on the Sunday Sabbath "according to the Commandment instituted and ordained by Christ." One "must spend the whole day in service of one' s neighbour and other holy works." One must not "break or desecrate the Sabbath by spending the day destined for service of the Church -- in servile works, in idleness, in jest, in drunkenness, in gambling, in play, and in other works of the flesh [Isaiah 58:13ff]."⁷

REV. PROF. DR. PETER MARTYR VERMIGLI (1500-62):

"This seventh day is said to have neither morning nor evening, because this is a perpetual rest to those who are truly the sons of God.... God...rested one [day] in seven, on which --discarding other works -- we should apply to that alone!"⁸

REV. PROF. DR. JOHN CALVIN (1509-64):

"Six days were employed in the formation of the world. Not that God, to Whom one moment is as a thousand years, had need of this succession of time -- but so that He might engage us in the consideration of His works. He had the same end in view in the appointment of His own rest. For He set apart a day selected out of the remainder for this special use. Therefore that benediction is nothing else than a solemn consecration, by which God claims for Himself the meditations and employments of men on the seventh day....

"Every seventh day has been especially selected for the purpose of supplying what was wanting in daily meditation. First, God rested; then He blessed this rest, so that in all ages it might be held sacred among men.... This is to be the common employment not of one age or people only, but of all men.... The Sabbath was a figure of this rest.... It was commanded to men from the beginning, so that they might employ themselves in the worship of God. It is right that it should continue to the end of the world."⁹

"I do not doubt but that God created the world in six days and rested on the seventh, so that He might give a manifestation of the perfect excellency of His works.... Thus, proposing Himself as the model for our imitation, He signifies that He calls His own people to the true goal of felicity.... Certainly God took the seventh day for His own, and hallowed it when the creation of the world was finished -- so that He might keep His servants altogether free from every care for the consideration of the beauty, excellence and fitness of His works....

"God, in His indulgence providing against our infirmities, separates one day from the rest and commands that it should be free from all earthly business and cares so that nothing may stand in the way of that holy occupation.... In this respect, we have an equal necessity for the Sabbath with the ancient people --so that on one day we may be free, and thus the better prepared to learn and to testify our faith....

"The hallowing of the Sabbath was prior to the Law.... That they were forbidden to gather the manna on the seventh day [Exodus 16], seems to have had its origin from a well-known and received custom.... It is not credible that the observance of the Sabbath was omitted when God revealed the rite of sacrifice to the holy fathers [Genesis 2:3-15 & 4:3f & 7:4-11 & 8:8-12 & 8:20-22 & 29:27f & 50:10 and Job 1:5f & 2:1 & 2:13]. But what in the depravity of human nature was altogether extinct among heathen nations, and almost obsolete with the race of Abraham -- God renewed in His Law."¹⁰

"Let us not think that the things which Moses speaks of the Sabbath Day, are needless for us (Psalm 19:8-10 & Matthew 5:18).... The Apostle, in the fourth [chapter] of the Hebrews, applies the things that were spoken of the Sabbath Days -- to the instructions of the Christians and of the new Church.... We must refrain from our own business, which might hinder us from minding God' s work.... If we spend the Lord' s Day in making good cheer, and in playing and gaming -- is that a good honouring of God? Nay, is it not a mockery? Yea, and a very unhallowing of His Name....

"The shopwindows are shut in on the Lord' s Day, and men travel not as they do on the other days.... Let us see if those which name themselves Christians, discharge themselves as they ought to do.... A great number think to have the Lord' s Day most free to follow their own business, and reserve that day for the same purpose as though there were none other days of all the week long for them to appoint upon.... It seems to them, that they have nothing else to do but to think upon their business and to cast up their accounts concerning this and that matter.... They make that an occasion of withdrawing themselves further off from God....

"But the world sees how all things are unhallowed -- insomuch that most folk have no regard at all of their [ab]using that day which was ordained to withdraw us from all earthly cares and affairs so that we might give ourselves wholly unto God.... It were a poor thing if we did not remember God' s benefits except upon the Lord' s Day! But because we be occupied too much about our own affairs on the other days -- therefore we be not so much given to serve God in them, as upon the day which is assigned wholly thereunto.

"The Lord' s Day must serve us for a tower to mount up into; to view God' s works afar off; as a time wherein we have nothing to let [or hinder us] but that we may employ all our wits to consider the benefits and gracious gifts that He has bestowed.... Considering God' s works upon

the Lord' s Day, surely we shall be the more given unto it all the rest of the week after.... The minding thereof will, as it were, fashion and polish us aforehand....

"Our musing upon His works [on Sunday]...will lead us to yield thanks unto our God upon the Monday and all the week after. But if the Lord' s Day be spent not only in games and pastimes full of vanity but also in things quite contrary to God, so as men think they have not kept holy the Lord' s day...; if the holy order which God ordained to bring us to Him be broken after that fashion -- is it any wonder if men play the beasts all the week after?

"Let us assure ourselves that it is not enough for us to go to some sermon upon the Lord' s Day, in order to receive some good instruction and to call upon the Name of God. But we must also digest the same things, and bend all ours wits to consider the gracious things that God has done for us.... By that means, we must frame ourselves to the things that may lead us to our God --without further travel on the Monday or of all the week after....

"To the intent we may not do ought else than record the things...which we had learned afore -- let our minds [on Sunday] be discharged of all things that may hinder us or pluck us back from the considering of God' s works. Thus you see what the order is which we must keep at this day.... It serves to call us together so that we may be inured according to our infirmity to apply ourselves the better to the serving of God and to dedicate that day wholly unto Him, so as we may utterly be withdrawn from the world....

"It is not enough to us to think upon God and His works upon the Lord' s Day every man alone by himself.... We must meet together.... In respect of men' s rawness, and by reason of their slothfulness, it is necessary to have one special day dedicated wholly thereunto. It is true that we be not bound to the seventh day. Neither do we indeed keep the same day that was appointed to the Jews. For that was Saturday. But to the intent to shew the liberty of Christians, the day was changed -- because Jesus Christ in His resurrection did set us free.... That was the cause why the day was shifted.

"But yet must we observe...some day in the week...left to the free choice of Christians.... Then, it is not enough for every man to withdraw himself into his own house -- whether it be to read the Holy Scripture or to pray unto God. But it is meet that we should come into the company of the faithful, and there shew the agreement which we have with all the whole body of the Church by keeping this order which our Lord has so commanded....

"All superstitions must be banished. For we see how it is an opinion in popery, that God is served with idleness. It is not after that sort that we most keep holy the Sabbath Day! But to the intent it may be applied to the right and lawful use -- we must consider (as I said afore) how our Lord requires to have this day bestowed in nothing else but in hearing of His Word; in making common prayer; in making confession of our faith....

"Seeing that the world is so given to corruption, it stands us so much the more in hand to mark well this discourse concerning the Sabbath Day, as it is set down here by Moses.... Let us retain still the outward order, so far as is meet for us -- that is, to wit, of forbearing our own affairs and worldly businesses -- so that we may intend wholly to the minding of God' s works and occupy ourselves in the consideration of the good things that He has done for us.... And when we have

bestowed the Lord His Day in praising and magnifying God' s Name and in minding His works --let us shew all the week after, that we have profited in the same!"¹¹

"It is expedient that there be a day of rest for us to meet together, so that we be confirmed in the doctrine of God and profit daily therein -- that is to say, all the time of our life -- and also be occupied in calling upon His Name.... Even before there was any sin, it is said that Adam was put into the garden to dress it.... Even before sin came into the world, and before we were condemned by God to this painful and constrained labour -- it behooved men to occupy themselves in some exercise. And why? For it is against our nature to be as unprofitable blocks of wood....

"You have six days free and whole to do your business and affairs in! Seeing then that I deal so courteously with you as to require but one day of seven -- is it not too great an unthankfulness if you complain of that time, as though it were misbestowed? ... Who should say you were so churlish and niggardly, as to grudge Me the seventh part of your time?

"I give you your whole life! The sun never shines upon you, but you ought to consider My goodness.... Why then should I not have one day of seven -- wherein every man shall surcease from his own business; so that you shall not be entangled in any worldly care, but that you may have leisure to think upon Me? ...

"It is said therewithal ' that neither manservant nor womanservant nor ox nor ass nor any other cattle must labour on the sabbath day; no, nor any stranger within thy gates' Your menservants and your womenservants and your cattle must have some rest!"¹²

"The Sabbath [*viz.* Sunday] should be for us a tower whereon we should mount aloft to contemplate afar the works of God, when we are not occupied nor hindered by anything besides.... On Monday and the other days of the week, we should abide in the grateful remembrance of our God.... It [the Christian Sabbath alias the Lord' s Day] is for us to dedicate ourselves wholly to God --renouncing ourselves, our feelings, and all our affections....

"Then, since we have this external ordinance, let us act as becomes us -- that is, to lay aside our earthly affairs and occupations so that we may be entirely free (*vaquions du tout*) to meditate the works of God.... And when we shall have employed the Sabbath in praising and magnifying the Name of God and meditating His works -- we must through the rest of the week show how we have profited thereby."¹³

"They who profess Christianity have always understood...the obligation by which the Jews were bound to observe the Sabbath Day.... I grant it indeed -- that is, the Sabbath -- as the mark of a spiritual substance.

"Still in force is the use of it: of denying ourselves; of renouncing all our own thoughts and affections; and of bidding ourselves farewell to one and all of our own employments (*operibus nostris universis valedicendi*). So that God may reign in us. It is then we employ ourselves in the worship of God, learning from His Word in which is to be found our salvation -- and meeting together for making public profession of our faith."¹⁴

REV. PROF. DR. PIERRE VIRET (1511-71):

"We ought never to do anything else all our lives, than what He requires and demands of us for the true and entire sanctification of the Day of Rest. Nevertheless, we see that He assigns and permits us six days for doing our own business, and of the seven He reserves for Himself only one -- as if He has contented Himself with the seventh part of the time which was specially given up and consecrated to Him, so that all the rest was to be ours....

"What ingratitude is it, if, in yielding us six parts of the seven which we owe Him -- we do not at the least strive with all our power to surrender the other part which He exacts of us as a token of our fidelity and homage! ... Since we are permitted all other days of the week excepting this [Sabbath Day] for attending to our bodily concerns, it seems to me that we hold very cheap the service of God and the ministry of the Church on which we ought to wait more diligently than any other -- if we cannot find means of employing one whole day of the week in the things which God requires of us upon it.

"For they are of such weight and consequence that we must take care, in every manner possible, lest we occupy ourselves with anything which might turn our attention elsewhere.... We may not bring our hearts by halves, but that ourselves and all our family may without distraction apply" *etc.*¹⁵

REV. PROF. DR. HEINRICH BULLINGER (1504-75):

"Sabbath signifies rest, and is taken for that day which was consecrated to rest. But the observance of that rest was always famous and of highest antiquity, not invented and brought forth for the first time by Moses when he introduced the Law."¹⁶

"On the sabbath day, religion and true godliness are exercised.... A just and seemly order is kept in the Church.... They of the Primitive Church therefore did change the Sabbath-Day.... It would be against all godliness and Christian charity if we should deny to sanctify the Sunday....

"The outward rest is commanded, so that the spiritual work should not be hindered by the bodily business.... Fleshly pleasures are condemned; and any handy occupation; and sleeping late -- on the Sunday Sabbath."¹⁷

"The Lord' s Day itself, ever since the Apostles' time, was set aside for them -- and for a holy rest [*Musse*]. This is a practice now rightly preserved by our churches, for the sake of worship and love."¹⁸

REV. PROF. DR. THEODORE BEZA (1519-1605):

"We call the ' Word of God' ...the canonical books of the Old and New Testament.... They proceed from the mouth of God Himself. We divide this Word into two principal parts or kinds: the one

is called the ' Law' ; the other the ' Gospel' What we call Law (when it is distinguished from Gospel and is taken for one of the two parts of the Word), is a doctrine whose seed is written by nature in our hearts. However, so that we may have a more exact knowledge, it was written by God on two Tables -- and is briefly comprehended in Ten Commandments....

"The Law is natural to man. God has engraven it in his heart from creation (Romans 1:32 & 2:14f). When, a long time afterward, God made and exhibited the two Tables of the Law --this was not to make a new law, but only to restore our first knowledge of the natural law.... Following what the Lord has commanded, we sanctify one of the seven days (Genesis 2:3). We devote it entirely to ecclesiastical assemblies, to hear the Word of God."¹⁹

"He [John in Revelation 1:10] calls that Day the Lord' s which Paul names ' the first day of the week' -- *mia Sabbatoon* [alias ' the first of the (New Testament) Sabbaths']. First Corinthians 16:2. On that day it appears that even then the Christians were accustomed to hold their own regular meetings...for the purpose of showing that the Fourth Commandment concerning the sanctification of every seventh day...as regards the worship of God...was a precept of the Moral Law. This is perpetual and unchanging during the present life.

"The Day of Rest had stood indeed from the creation of the world to the resurrection of our Lord. This, being like another creation of a new spiritual world (according to the language of the prophets), was exchanged by the Apostles doubtless at the dictation of the Holy Spirit for that which was the first day of the new world.

"They assumed [Sunday] -- instead of the Sabbath of the former age or the seventh day...on which the corporeal and corruptible light was created...in the old world. This heavenly and eternal light has shone upon us. Therefore the assemblies of the Lord' s Day are of apostolical and truly divine tradition...only to change what respected the particular day.... What was first instituted for a good purpose...is still properly retained --namely that the mind, freed from its daily labours, should give itself wholly up to the hearing of the Word of God."²⁰

REV. PROF. DR. JOHN KNOX (1514-72):

"By *preaching of the Gospell*, we understand not onrly Scriptures of the New Testament but also of the Olde -- *to wit* the Law, Prophets and Histories in which Christ Jesus is no less contained in figure than we have Him now expressed in veritie....

"By *the contrary doctrine* we understand whatsoever men by lawes, councells or constitutions have imposed upon the consciences of men without the express Commandement of God' s Word -- such as be...keeping of holy dayes of certaine saints commanded by man, such as be all those that the Papistes have invented, as the Feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, Epiphanie, Purification, and other found Feasts of our Ladie. Which things, because in God' s Scriptures they neither have Commandement nor assurance, we judge them utterly to be abolished....

"The Sunday must straitly be kept both before and after noone in all townes. Before noon must

the Word be preached, and sacrament ministred...if occasion offer. After noone must the yong children be publickly examined in their catechism.... It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechism....

"Baptism may be ministred whensoever the Word is preached, but we think it more expedient that it be ministred upon Sunday...onely after the sermon.... Foure times in the year we think sufficient to the administration of the Lord' s table.... We think therefore most expedient, that the first Sunday of March be appointed for one time [to that service]; the first Sunday of June for another; the first Sunday of September for the third; the first Sunday of December for the fourth....

"It is most expedient that in every towne...there be [a time] in one certain day every week.... It is evident that in the kirk of Corinth [First Epistle 14:29 *cf.* 16:2], when they did assemble for that purpose, some place of Scripture was read."²¹

REV. PROF. DR. JEROME ZANCHIUS (1516-90):

"The Sabbath is Moral Natural Law, which law has not been and cannot be abrogated. Nature teaches all men to devote one day in seven to public worship. For God incorporated into the creation structure, a 6:1 active-contemplative life-pattern."²²

REV. PROF. DR. ZACHARIAS URSINUS (1534-83):

"The reasons for Sabbath-keeping have respect to all times and conditions of the church and world. It follows that God will always have the ministry of the church preserved and the use thereof respected -- so that the moral part of this Commandment binds all men from the beginning to the end of the world to observe some Sabbath.... God commands that even the strangers who might be found among the Israelites should not work on the Sabbath Day.... They should conform to such external discipline as was necessary for the purpose of avoiding offence to the church (of the land) in which they live....

"There was a peculiar reason calling for a particular observance of the Sabbath.... It was not then for the first time given to the Israelites when God gave them the Law of Moses, but had been enjoined upon all men from the very beginning of the world by God Himself -- although this precept had been lost sight of by other nations....

"The Sabbath...was appointed by God from the very beginning of the world, to declare that men after His example should rest from their labours.... Although the ceremonial sabbath has been abolished in the New Testament, yet the Moral [Sabbath] still continues and pertains to us as well as to others. For there is now just as much necessity for a certain time to be set apart in the Christian Church for the preaching of God' s Word and for the public administration of the sacraments as there was formerly in the Jewish Church....

"The opposite of such a diligent study of the doctrine of the Church, shows itself in its lowest and

most common form in a contempt and neglect of this doctrine which may be said to take place whenever men absent themselves from the public assemblies of the Church without any just hindrance or excuse and attend to such things on the Sabbath Day as could easily be deferred.... Christians are to use the sacraments.... ' Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them' (Acts 20:7).... Hence the use of the sacraments is most intimately connected with a proper observance and sanctification of the Sabbath."²³

"Although the ceremonial sabbath is abrogated and disannulled in the New Testament, yet the Moral Sabbath continueth still and belongeth unto us.... We must ever have some day wherein the Word of God may be taught in the Church.... [Then,] all other labours which on other days every man doth exercise should give place both to the private and public service of God."²⁴

REV. PROF. DR. DAVID PAREUS (1548-1622):

"It pertains to us to keep holy the day God sanctified -- by [us] imitating His rest." We are "to cease from our works (that is from the sins which...tend most of all to desecrate the Sabbath) -- and from the labours of this life to which the six days are destined. It is further to apply the Sabbath to divine worship (by teaching, hearing and meditating) -- doing those things which pertain to the true knowledge and worship of God.... The sanctification was, by way of distinction, pronounced upon that day on which no other labours were to entangle us."²⁵

REV. PROF. DR. JAMES USSHER'S *IRISH ARTICLES* (1615):

"In the beginning of time when no creature had any being, God by His Word alone in the space of six days created all things.... Man being at the beginning created according to the image of God (which consisted especially in the wisdom of his mind and the true holiness of his free will), had the Covenant of the Law ingrafted in his heart whereby God did promise unto him everlasting life upon condition that he performed entire and perfect obedience unto His Commandments according to that measure of strength wherewith he was endued in his creation....

"When we say that we are justified by faith only, we do not mean that the said justifying faith is alone in man without true repentance.... Albeit that good works which are the fruits of faith and follow after justification cannot make satisfaction for our sins and endure the surety of God' s judgment, yet are they pleasing to God.... The works which God would have His people to walk in, are such as He hath commanded in His Holy Scripture....

"The first day of the week, which is the Lord' s Day, is wholly to be dedicated unto the service of God. And therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises both public and private.... Although the Law given from God by Moses as touching ceremonies and rites be abolished and the civil precepts thereof be not of necessity to be received in any commonwealth, yet notwithstanding -- no Christian man whatsoever is freed from the obedience of the Commandments which are called Moral."²⁶

THE SYNOD OF DORDT (1619):

"In the Fourth Commandment of the Law of God...the resting upon the seventh day after the creation and the strict observation of it, which was particularly imposed upon the Jewish people, was the ceremonial part of that law.... But the moral part is that a certain day be fixed and appropriated to the service of God, and as much rest as is necessary to that service and the holy meditation upon Him.... Christians are obliged solemnly (*solemnelick*) to keep the Lord' s Day (*den Zondach*). This day has ever been observed by the ancient Catholic Church (*inde oude Catholycke Kercke*) from the time of the Apostles. This day ought to be appropriated to religion in such a manner as that we should abstain from all servile works at that time, excepting those of charity and necessity; as likewise from all such diversions (*recreatien*) as are contrary to religion" and hinder it ("*die...verhinderen*").²⁷

WESTMINSTER ASSEMBLY OF THE BRITISH PURITANS (1646):

"As it is of the law of nature that in general a due proportion of time be set apart for the worship of God; so in His Word by a positive, moral and perpetual Commandment binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath to be kept holy unto Him (Exodus 20:8-11 & Isaiah 56:2-7). Which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ was changed into the first day of the week (Genesis 2:2f & First Corinthians 16:1f & Acts 20:7), which in Scripture is called the Lord' s Day (Revelation 1:10) and is to be continued to the end of the world as the Christian Sabbath (Exodus 20:8f & Matthew 5:17).

"This Sabbath is then kept holy unto the Lord when men after a due preparing of their hearts and ordering of their common affairs beforehand do not only observe an holy rest all the days from their own works, words and thoughts about their worldly employments and recreations (Exodus 20:8 & 16:23-30 & 31:15-17 & Isaiah 58:13 & Nehemiah 13:15-22) -- but also are taken up the whole time in the public and private exercise of His worship and in the duties of necessity and mercy (Matthew 12:1-13 *etc.*)."²⁸

"The Fourth Commandment requireth the keeping holy to God...expressly one whole day in seven.... The first day of the week..., [which is] to continue to the end of the world..., is the Christian Sabbath.... The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God' s worship.... The Fourth Commandment forbiddeth the omission or careless performance of the duties required; and the profaning the day by idleness; or doing that which is itself sinful; or by unnecessary thoughts, words or works about our worldly employments or recreations."²⁹

"The Sabbath or Lord' s day is to be sanctified by an holy resting all that day not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God' s

worship.... We are to prepare our hearts -- and with such foresight, diligence and moderation to dispose and seasonably to despatch our worldly business -- that we may be the more free and fit for the duties of that day."³⁰

"The Lord' s Day ought to be so remembered beforehand, as that all worldly business of our ordinary callings may be so ordered and so timely and seasonably laid aside -- as they may not be impediments to the due sanctifying of the day, when it comes. The whole day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath. To which end it is requisite:

"That there be a holy cessation or resting all that day from all unnecessary labours, and an abstaining not only from all sports and pastimes but also from all worldly words and thoughts; that the diet on that day be so ordered as that neither servants be unnecessarily detained from the publick worship of God, nor any other person hindered from the sanctifying that day; that there be private preparations of every person and family, by prayer for themselves and for God' s assistance of the Minister and for a blessing upon his ministry, and by such other holy exercises as may further dispose them to a more comfortable communion with God in His public ordinances; that all the people meet...for publick worship, that the whole congregation may be present at the beginning and...solemnly join together in all parts of the public worship and not depart till after the blessing; that what time is vacant between or after the solemn meetings of the congregation in publick -- be spent in reading, meditation, repetition of sermons; especially by calling their families to an account of what they have heard, and catechising of them; holy conferences; prayer for a blessing upon the publick ordinances; singing of psalms; visiting the sick; relieving the poor; and such like duties of piety, charity, and mercy; accounting the sabbath a delight!"³¹

"On the Lord' s Day, after every one of the family apart and the whole family together have sought the Lord in Whose hands the preparation of men' s hearts are, to fit them for the public worship and to bless to them the publick ordinances -- the master of the family ought to take care that all within his charge repair to the publick worship, [so] that he and they may join with the rest of the congregation....

"The publick worship being finished, after prayer he should take an account what they have heard; and thereafter to spend the rest of the time which they may spare, in catechising and in spiritual conferences upon the Word of God.... They ought to apply themselves to reading, meditation and secret prayer -- that they may confirm and increase their communion with God, that so the profit which they found in the publick ordinances may be cherished and promoted and they more edified unto eternal life."³²

REV. PROF. DR. GISBERTUS VOETIUS (1588-1676):

"There must be a stated day of rest for the Christians.... The Jewish Sabbath on the seventh day has been altered and abolished.... This alternation took place by divine right, and not by ecclesiastical right.... The Lord' s Day derives not merely from tradition, but from Scripture.... Sabbath observance does not exclude works of mercy.... Not only servile works are forbidden, but also all that hinders the public and private divine service.... Not merely a part of Sunday is

to be sanctified by the practice of piety....

"The sanctification of one day in seven to the service of the Lord, is a moral duty established by divine right.... Sunday was sanctified by divine right operating through the example of the Apostolic Church, and was not merely a free institution of that Church for the sake of order.... The Sabbath was instituted at the beginning of the world.... Although the Israelitic Sabbath was typical, the Edenic Sabbath was not -- for a type is not possible before the fall (*ante lapsum not potuit esse typus*)." Genesis 2:1-3.

"Even where Sunday is held [quite wrongly] to be purely an ecclesiastical ordinance, the duty of a Sabbath Day of Rest remains.... Sunday should not be celebrated as early as from Saturday evening onward.... Abstention from Sunday labour is not only to avoid giving offence, for Sunday observance is no matter of indifference (*adiaphoron*)."³³

"Sunday labour must be avoided not only to prevent giving offence, but especially because the Commandment is grounded in God' s Moral Law and is no matter of indifference.... On Sunday, it is impermissible: to purchase; to write business letters; to clean out one' s house; to hunt; or to study ordinary arts and sciences -- as all these activities are a hindrance to the exercise of religion."³⁴

REV. PROF. DR. JOHN OWEN (1616-83):

"Among all the outward means of conveying to the present generation that religion which was at first taught and delivered unto men by Jesus Christ and His Apostles, there hath been none more effectual than the catholic [alias universal and] uninterrupted observation of such a day for the celebration of the religious worship appointed in the Gospel.... The profession of our Christian Religion in the world at this day, doth depend upon it."³⁵

"Some of the ancient Christians, dealing with the Heathens, called that day which the Christians then observed in the room of the Jewish seventh day '*Heemeran Heeliou*' or '*Diem Solis*' [or] ' Sunday' So speaks Justin Martyr (*Apology* 2), '*teen de tou Heeliou Heemeran koinee pantes teen suneleusin poioumetha*' -- ' we meet' (for the worship of God) ' in common on Sunday'

"In like manner Tertullian, treating with the same sort of men, calls it '*Diem Solis*' (*Apology* 16). And Eusebius, reporting the edicts of Constantine for the observation of the Lord' s Day, as it is termed in them, adds that it is the day which we call '*Heemeran Heeliou*' or ' Sunday'

"This divine original institution of the seventh-day Sabbath was piously observed by the Patriarchs.... The hebdomadal revolution of time, generally admitted in the world, is also a great testimony unto the original institution of the Sabbath....

All nations, I say -- in all ages -- have from time immemorial made the revolution of seven days to be the...stated period of time.... Noah observed the septenary revolution of days in sending forth the dove out of the ark. Genesis 8:10-12.... And, Genesis 29:27, a week is spoken of as a known account of days or time: ' Fulfil her week' Fulfil a week of days in the festival of...marriage with Leah.... It was the custom, in those ancient times of the world, to continue the

celebration of a marriage feast for seven days or a week -- as in Judges 14:12-17....

"We have as yet the *universal consent* of all divines -- ancient and modern, fathers, schoolmen, and casuists -- concurring in this matter. For they all unanimously affirm that the *separation of some part of our time to sacred uses* and the solemn honouring of God, is required of us in the light and by the law of nature....

"I do affirm that the weekly observation of a day to God for Sabbath ends, is a duty *natural and moral* which we are under a perpetual and indispensable obligation unto -- namely from that command of God which being a part of the law of our creation is moral, indispensable, and perpetual.... In all estates of the Church from the foundation of the world...there is a full evidence...God hath still required of His people the observation of a sacred rest unto Himself in a hebdomadal revolution of time or days.....

"We may then confidently assert that what God requireth equally in all estates of the Church -- that is moral, and of an everlasting obligation unto us and all men. And this is the state of matters with the Sabbath....

"It is at least therefore most probable that our Saviour speaks to His disciples upon a supposition of the perpetual obligation of the law of the Sabbath, that they should pray to be delivered from the necessity of a flight on the day whereon the duties of it were to be observed [Matthew 24:20], lest it falling out otherwise should prove a great aggravation of their distress.... It is of the Law of the Decalogue that our Saviour treats, Matthew 5:17-19. This He affirms that He came not to dissolve, as He did the ceremonial law, but to fulfil it -- and then affirms that not one jot or tittle of it shall pass away.... In like manner, St. James treats concerning ' the whole Law' and all the Commands of it, chapter 2:10f....

"The principal subject-matter of it is...we are required in it to sanctify the Sabbath of the Lord our God, which was a seventh day in a hebdomadal revolution of days.... *A septenary sacred rest* was appointed in paradise.... It hath its foundations in the law of creation....

"It was observed antecedently unto the institution of Mosaical ceremonies.... God renewed the Command concerning it in His system of moral precepts.... It cannot be said that the religious observance of one day in seven, as a holy rest unto God, is abolished by Christ -- without casting a great reflection of presumption on all the churches of Christ in the world....

"In the Fourth Commandment, there is an explanation of the rest of the Sabbath.... It consisteth in a cessation from our own works.... The same kind of rest was to be observed in the state of innocency....

"Servile labour -- with trouble, sweat, and vexation -- was occasioned by the curse. Genesis 3:17-19.... But there was also work required of man, or labour in the earth, with reference unto his natural life and subsistence in this world -- in the state of innocency. For it is said expressly, that God put man into the garden *l'obdaahh uul' shomraahh*, Genesis 2:15 -- to labour in it, and to preserve it by labour for his use.

"A cessation from bodily labour was consistent with...that condition, [so] that men thereby might

be enabled to give themselves (in the season they were directed unto by the works and example of God) wholly unto the especial end of living unto Him according to the covenant made with them....

"The observation of this day therefore was still continued among the [later] Israelites, because the first covenant [Hosea 6:7] was again presented unto them.... Our Lord Jesus Christ, as the eternal Son and Wisdom of the Father, was the immediate Cause and Author of the old creation. John 1:3; Colossians 1:16; Hebrews 1:2-10. So, as Mediator, He was the Author [also] of this new creation. Hebrews 3:3-4.

"He determined the observation of the first day of the week.... On this day He rested from His works *in and by His resurrection*. For then had He laid the foundation of the new heavens and new earth, and finished the works of the new creation.... The rest of our Lord Jesus Christ and His being refreshed in and from His works on the first day, is a sufficient indication of the precise day of rest to be observed unto the dispensation of the new covenant now confirmed and established....

"This indication of the gospel day of rest and worship was embraced by the Apostles -- who were to be as the chief cornerstones, the foundation, of the Christian Church. For immediately hereon they assembled themselves on that day, and were confirmed in their obedience by the grace of our Lord in meeting with them thereon. John 20:19 [and John 20:]26. And it seems that on this day only He appeared unto them when they were assembled together.... He left Thomas under his doubts a whole week, before He gave him his gracious conviction...in the assembly of His disciples on the first day of the week. From which time forward, this day was never without its solemn assemblies....

"The Apostle affirms...that there is a 'Sabbatism' [or 'frequent Sabbath-keeping'] for the people of God, Hebrews 4:9, *Sabbatismos*.... He would show that there is a Sabbatical Rest, founded in the Rest of God, remaining for the Church.... Our Apostle asserts an evangelical Sabbath (or Day of Rest) to be constantly observed in and for the worship of God under the Gospel....

"Here do we fix the foundation and reason of the Lord' s Day or the holy observation of the first day of the week, the obligation of the Fourth Commandment unto a weekly sacred rest being put off from the seventh day to the first.... The seventh day is now of no more force than the old covenant.... Because the Lord Christ hath ceased from His works, and entered into His rest on the first day....

"Here we have fixed the foundation of the observation of the Lord' s Day.... When the Lord Christ intended conspicuously to *build His Church* upon the foundation of His works and rest, but sending the Holy Ghost with His miraculous gifts upon the Apostles -- He did it on *this day*.... Then were the disciples gathered together 'with one accord' in the observance of the day signalized to them by His resurrection, Acts 2:1 [& Leviticus 23:15f]....

"*The Apostles and the apostolical churches* owned the authority of Christ in this change of the Day of Sacred Rest.... They observed this Day of the Lord as the time of their assemblies and solemn worship. One or two instances hereof, may be called over.

"Acts 20:6-7. ' We came to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight'

"It was the first day of the week when they used, according to their duty, to assemble the whole body of them.... Such is the account that Justin Martyr gives of the practice of all churches in the next age...: ' On the day called Sunday, there is an assembly of all Christians, whether living in the city or country'

"In First Corinthians 16:2, the same practice is exemplified: ' Upon the first day of the week, let every one of you lay by him in store' The constant day of the churches' solemn assemblies being fixed, he here takes it for granted....

"That from those times downwards the first day of the week had a solemn observation in all the churches of Christ, whereby they owned its substitution in the room of the seventh day -- applying the duties and service of the Sabbath unto it -- hath also been demonstrated.... That this was owned from the authority of the Lord, is declared by John in the Revelation [1:10], who calls it ' the Lord' s Day'

"It is *Heemera Kuriakee*, ' the Lord' s Day,' ' the Day of the Lord' ~~the~~ *Heemera Kuriakee* signifies indeed some illustrious appearance of God.... So also in the person of Christ, this was the day of His appearance. Mark 16:9.

"So was it still called by the ancient writers of the Church. Ignatius in [his] *Epistle to the Trallians*, [and his *Epistle*] *to the Magnesians*...; Dionysius of Corinth [in his] *Epistle to the Romans*; Eusebius [in his] *Church History* IV:21; Theophilus of Antioch [in his] *First Book on the Fourth Gospel*; Clement of Alexandria [in his] *Stromata* VII:7; Origen [in his] *Fifth Book Against Celsus*; Tertullian [in his *Military Crown* ch. 3]....

"An obligation lying on all believers to observe a Sabbath unto the Lord, and the day observed under the Law of Moses being removed -- it is not to be imagined that the Apostles fixed on another day, without immediate direction from the Lord Christ. For indeed they delivered nothing to be constantly observed in the worship of God, but what they had His authority for. First Corinthians 11:23.... We may say of it: ' This is the Day which the Lord hath made; we will rejoice and be glad in it!' -- as Psalm 118:24.

"The Lord Christ Who is the ' Lord of the Sabbath' ...by assuming that title to Himself manifested His authority as to the disposal of the day whereon a Sabbatical Rest was to be observed." The Lord Christ "hath in His own rest from His works limited [or determined] unto us another Day of Sacred Rest, called from His appointment of it ' the Lord' s Day' [Hebrews 4:8; Revelation 1:10] -- His Day, Who is the Lord of the Sabbath....

"Men have found out various inventions, to colour their weariness of that strict course of duty which they were bound unto. Hence have some taken up a plea that every day is to them a Sabbath --that so they might not keep any.... This is the condition of almost all that hath an appearance of religion or devotion, in the Papacy....

"Remember that there is a weekly rest, or a holy rest of one day in the week, due to the solemn work of glorifying God as God.... Remember that God appointed this day -- to teach us that as He rested therein, so we should seek after rest in Him here, and look on this day as a pledge of eternal rest with Him hereafter....

"Remember that...the rest in God and with God -- which we now seek after, enter into, and celebrate the pledge of, using the means for the further enjoyment of it in the observation of this day -- is a rest by a recovery, by a reparation in Jesus Christ.... This day is a pledge of our eternal rest with God}....

"It remains that we offer some directions as to the duties themselves wherein the sanctification of this day doth consist.... These duties are of two sorts: I, *preparatory* for the day; and II, such as are *actually to be attended unto in it*....

"Preparation in general is necessary: (1) On the account of *the greatness and holiness of God, with Whom in an especial manner we have to do*.... (2) It is so *from our own distractions and entanglements in the businesses and occasions of life*.... I shall recommend to the godly reader a threefold preparatory duty, to the right observation of a Day of Holy Rest unto the Lord: (1) Of meditation; (2) Of supplication; (3) Of instruction, unto such as have others depending on them....

The *public duties* of the day are principally to be regarded. By public duties, I intend *the due attendance unto and the due performance of all those parts of His solemn worship which God hath appointed to be observed in the assemblies of His people, and in the manner wherein He hath appointed them to be observed*....

"*The public and solemn worship of God is to be preferred above that which is private*.... Labour or pains for the enjoyment of the benefit and advantage of the solemn assemblies of the Church, and in them of the appointed worship of God, is so far from intrenching on the rest of this day that it belongs unto its due observation....

"For *private duties* both personal and domestical, they are either antecedent or consequent unto the solemn public worship, as usual...for [the] time it is celebrated amongst us. These consisting in the known religious exercises of prayer, reading the Scripture, meditation, family instructions from the advantage of the public ordinances -- they are to be recommended unto every one' s conscience, ability, and opportunity, as they shall find strength and assistance for them. *Monoo, too, Theoo, doxa* [Glory to God Alone]!"³⁶

"There must be a *new Day of Rest*, suited and accommodated to this new church-state. And this new day must arise from the rest that the Lord Christ entered into, when He had finished the work whereby that new church-state was founded. This is the ' sabbath-keeping' which the Apostle concludes that he had evinced from his former discourse [Hebrews 3:9f, cf. ch. 4] verse 9....

"The gospel church-state is a state of spiritual rest in Christ.... It is a great mercy and privilege to have a Day of Rest and worship given unto us.... The Apostle doth not say here [in Hebrews 4:8] that ' after these things he speaks of *another rest*' but of '*another day*' ...It is a *pledge of our rest in God* -- which is the life, happiness, and blessedness of our souls.... It is a pledge of the *recovery of this rest* for us.... It is given us as a *means* of entering into the rest of God....

"[Hebrews chapter 4] verse 9 -- ' There remaineth therefore a Rest [a frequent Sabbath-keeping] to the people of God' Here, he introduceth *Sabbatismos* -- which his way of arguing would not have allowed, had he not designed to express the Christian Sabbath.... The people of God, as such, have work to do and labour incumbent on them. Rest and labour are correlates; the one supposeth the other....

"The first day of the week, the day of the resurrection of Christ when He rested from His works, is appointed and determined for a Day of Rest or Sabbath unto the Church -- to be constantly observed in the room of the seventh day appointed and observed from the foundation of the world....

"[Hebrews 10] verse 25: ' Not forsaking the assembling of ourselves together, as the manner of some is' These assemblies were...on the Lord' s Day or first day of the week, First Corinthians 16:2 & Acts 20:7" *etc.*³⁸

REV. PROF. DR. HERMAN WITSIUS (1636-1708):

"The first Sabbath was the...' sacrament' of the covenant of works.... I am glad to find the celebrated *Cocceius* assents...it is not probable that Moses...did by no means speak concerning the original Sabbath....

"The best Hebrew authors...agree with us.... In the *Talmud*, they enquire ' why man was created on the evening of the Sabbath' The famous Ludovicus de Dieu, mentioning these words on Genesis 1:27, adds by way of explication: ' for since the Sabbath immediately succeeded the creation of man, he immediately entered on the Command of sanctifying the Sabbath'

"Some Jews...will have Psalm 92 whose title is ' a Psalm or Song for the Sabbath-day' to have been composed by Adam.... Rabbi Levi in *Bereschit Rabba* section 22 [said] at the end: ' the first man spoke this Psalm' Whoever wants more...may consult Selden' *De Jure Nature* III: 13....

"The rest of God consisted not only in His ceasing from the work of any new creation, but also in that sweet satisfaction and delight He had in the demonstration of His own attributes.... He likewise sanctified it by precept, enjoining man to employ it in glorifying his Creator....

"God' blessing the seventh day may also be taken...[that] He had a peculiar pleasure to enjoy -- by observing all His works.... Indeed -- what day more joyful, more happy, than that which saw the works of God perfected? ... There has been none like it since that time....

"The rest here enjoined and recommended to man, comprizes...that he shall abstain from every sin...[and] by a holy elevation of mind ascend to the Creator Himself.... Man even in the state of innocence was to perform solemn acts of piety, together with his consort and children -- and to be their mouth in prayer, thanksgiving and praises. It was necessary at that time, that laying aside all other occupations...to rest...he might, without any hindrance from the body, religiously apply himself to this one thing....

"Part of the worship of God...cannot be performed without disengaging from business.... Having thus explained the nature of the first Sabbath, we proceed to enquire into its spiritual and mystical signification...[viz.] of the promises of salvation made by God to Adam....

"Buxtorf in *Florilegio Hebraeo* 299 [declares]: ' The Sabbath is not given, but to be a type of the life to come.' To the same purpose is that which we have in *Zohar on Genesis* (fol. 5 ch. 15): ' What is the Sabbath Day? A type of the land of the living, which is the world to come'

"The rest of God from the work of the creation, was a type of a far more glorious rest of God from the work of the glorification of the whole universe.... It tends to man' s greatest happiness in the universe, that God may altogether rest in him. As having now obtained his last degree of perfection, he is said [in Christ the Second Adam] ' to enter into the rest of God.' Hebrews 4:10.

"This rest of God was, after the creation, immediately succeeded by the rest of man. For, when He had formed man on the sixth day..., He had brought him into Paradise on the seventh.... ' He made him rest in the garden of Eden.' Genesis 2:15.

"Was not this a most delightful symbol or sign to Adam, that after having finished his course of labour on this earth -- he should be translated from thence into a place far more pleasant, and to a rest far more delightful than that which he enjoyed in Paradise? And when at certain times he ceased from tilling the ground in Paradise, and gave himself wholly up to the religious worship of God, with a soul delighting in God -- was not this a certain earnest and a prelibation to him, of that time in which...he should immediately delight himself in the intimate communion of God?" Indeed!

"May not this rest both of God and man, falling upon the seventh day after the sixth of creation, properly denote that the rest of the glory of God is then to be expected after the week of this world is elapsed? And that man is not to enter into rest, till he has finished his course of probation -- and God, upon strictly examining it by the rule of His Law, finds it complete and in every respect perfect? And are we to reject the learned observation of Peter Martyr [Vermigli] that ' this seventh day is said to have neither morning nor evening, because this is a perpetual rest to those who are truly the sons of God?' " No!

"This was sealed to man in innocence, by the Sabbath under the covenant of works. So likewise it is sealed by the Sabbath unto the covenant of grace...which regarded Christ and the glory to be obtained by Him [Luke 23:54-46 & 24:1f & 24:26ff]. Whoever desires a learned explanation of those mysteries, may consult Mestresat' s sermons on the fourth chapter of Hebrews.

"This Sabbath also puts man in mind of various duties to be performed by him.... God finished the work of the sixth day, and consequently of all the six days, in the very moment in which the seventh began. Thus the Ancient Hebrews, and after them Rabbi Solomon.... There is a parallel place, Ephesians 2:10 -- ' for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them'

"' Adam transgressed the covenant.' Hosea 6:7.... If this righteousness had not been sacred and inviolable, Christ would have been under no necessity to submit to the covenant of the law in order to merit eternal life for His people.... The law therefore remains as the rule of our duty....

"This is the Apostle' s meaning. Romans 3:21, ' Do we then make void the law through faith? God forbid! Yea, we establish the law' The very law of the covenant...gave up the human sinner to sin.... His condition is once changed, by union with Christ the surety.... Our own happiness is founded on the same law...by virtue of...the intervention of a Surety and Redeemer!"³⁸

HELVETIC CONSENSUS FORMULA (1675):

"There are two ways in which God the just Judge has promised justification.... The Scripture established two covenants: the Covenant of Works, entered into with Adam and with each one of his descendants in him, but made void by sin; and the Covenant of Grace, made with only the elect, in Christ the Second Adam --eternal, and liable to no abrogation as the former....

"In order that no one may be induced to propose either publicly or privately some doubtful or new dogma of faith hitherto unheard of in our churches and contrary to God' s Word..., let it also be a law that we not only hand down sincerely in accordance with the divine Word the especial necessity of the sanctification of the Lord' s Day, but also impressively inculcate it and importunately urge its observance!"³⁹

REV. PROF. DR. PATRICK FAIRBAIRN (1805-74):

"God, therefore, when He had finished the work of creation by making man, sanctified the seventh day -- *His own* seventh but *man's* first. For man had not first to work and then to reap, but as God' s vicegerent, nature' s king and high priest -- could at once enter into his Maker' s heritage of blessing. And henceforth, in the career that lay before him, ever and anon returning from the field of active labour assigned him in cultivating and subduing the earth -- he must on the hallowed day of rest gather in his thoughts and desires from the world and, retiring into God as his sanctuary, hold with Him a Sabbatism of peaceful and blessed communion....

"Says Sartorius [*Old and New Testament Religion* p. 17]...: ' With the Sabbath begins the sacred history of man, the day on which he stood forth to bless God and in company with Eve entered on his divine calling.... How was it possible for the first man ever to forget it? From the very beginning was it written upon his heart, "Remember the Sabbath-day to sanctify it!" ...

"The record...of what God in that respect did, was a revelation. It embodied a call and a promise to man of high fellowship with the Creator...and consequently inferred an obligation on man' s part both to seek the end proposed, and to seek it in the method of God' s appointment.

"But did the obligation cease when man fell? Or was the promise cancelled? Assuredly not.... So far from having lost its significance or its value, the Creator' s Sabbatism then acquired fresh meaning and importance.... For the rest of God being held on the first seventh day of the world' s existence, and the day being immediately consecrated and blessed -- it must have had respect to the place and occupation of man, even in paradise. Why should work there be supposed to have differed in kind from work elsewhere and since? There could be room only for a difference in

degree....

"Man' perfection in that original state, was only a relative one. It needed certain correctives and stimulants to secure the continued enjoyment of the good belonging to it. It needed, in particular, perpetual access to the tree of life for the preservation of the bodily [life] -- and an ever-returning Sabbatism for that of the spiritual life. But if such a Sabbatism was required even for man' s well-being in paradise, where the work was so light and the order so beautiful -- how could it be imagined that the sabbatical institution might be either safely or lawfully disregarded in a world of sorrow, temptation, and hardship? ...

"To suppose, even in regard to what is written of the original Sabbatism of God, that it did not bear directly upon the privileges and duties of the very first members of the human family -- is in truth to make void that portion of revelation.... We are shut up to the conclusion that it was at first designed and appointed by God that mankind should sanctify every returning seventh day as a season of comparative rest from worldly labour, or spiritual contemplation and religious employment -- that so they might cease from their own works and enter into the rest of God [*cf.* Hebrews 4:3-11]....

"That this also ' in process of time' *cf.* [Genesis 4:3 & 7:4f] should have fallen into general desuetude, is only what might have been expected from the fearful depravity and lawlessness which overspread the earth as a desolation.... Yet it can by no means be affirmed that they are without manifest indications of the existence of a seventh day of sacred rest.... The sacredness attached from the earliest times to the number seven and for the division of time into weeks of seven days...meets us in the history of Noah and the later patriarchal times.... Genesis 8:10-12 & 29:27....

"What then could have been meant by the holy assemblies prescribed for every Sabbath [Leviticus 23:2-3], whether stated or occasional? And if, in earlier times, God had never given nor the people enjoyed such -- how could they be said to be again taken away (Hosea 2:11)?

"Josephus [*Apion* 2:17] showed...insight into the Mosaic legislation when he stated that Moses ' commanded that they should hear the law once, or twice, or frequently -- but that every week they should leave their work and assemble to hear the law and learn it accurately' Deuteronomy 32:10; Leviticus 10:11 [*cf.* 24:3-8]; Numbers 28:9....

"Presenting the fresh loaves of shew-bread on the Lord' s table (Leviticus 24:5-9) was of quite similar import.... This bread...was a symbol of the fruitful and holy lives which the members of the covenant were to be ever rendering to the Lord.... That the Sabbath should have been chosen as the day for the perpetual renewal of this offering, clearly indicated the place it was intended to hold then -- and which the Lord' s Day must hold still -- in disposing and enabling the people to abound in such fruitfulness.

"It virtually declared that while diligence in good works should pervade the whole life, yet this would soon flag did it not receive fresh invigoration on the day of rest and meeting together before the Lord. Without the day of the Lord, the Church can never reach its aim of doing righteousness and justice.... Psalm 92 [superscription].... The Shunammite woman' s husband expressed his wonder that she should go to the prophet when it was neither new moon nor

Sabbath [Second Kings 4:21] -- implying that it was customary to meet for social exercises on these days....

"No texts have been more perverted from their obvious meaning by opponents of the Sabbath, than those referred to in Mark 2:27-28 about the Son of man being Lord of the Sabbath and the Sabbath being made for man.... It is to wrest our Lord' s words quite beside the purpose for which they were spoken, to represent Him in those declarations He made respecting the Sabbath as intending to relax the existing law and bring in some new modification....

"The Primitive Church...did not abolish that sacred rest and repose, but transferred the keeping of it to the following day which was called the Lord' s Day, because on it Christ rose from the dead. The use of this day...is the same with what the Sabbath formerly was among the true worshippers of God....

"We affirm that the Reformers, as a body, *did* hold the divine authority and binding obligation of the Fourth Command, as requiring one day in seven to be employed in the worship and service of God, admitting only of works of necessity and of mercy.... Strict the Reformers were personally, as to the practical observance of the Lord' s Day -- so strict, especially in Geneva, that they were charged by some with Judaizing....

"The separation...between the Law and the Gospel...wrought most injuriously upon the life of religion [emphases by F.N. Lee].... **The saying of [John] Owen was lamentably verified: 'Take this day off from the basis whereon God hath fixed it --and all human substitutions of any thing in the like kind will quickly discover their own vanity!' ...**

"The correspondence is close...between the Old and the New. For while the original Sabbath was the seventh day in regard to God' s work of creation, it was man' s first. ~~He~~*He*gan his course of weekly service upon earth by holding Sabbath with his Creator --much as the Church was called to begin her service to Christ on His finishing the work of the new creation....

"It would be...untrue if the Church now should keep the Creation Sabbath of the Old and not the Resurrection Sabbath of the New --if she should honour as her holy-day *that* day on which Christ was buried, and not rather the one on which He rose again from the dead. It was on the eve of the resurrection day that He appeared to the company of the disciples; announced to them the completion of His work; gave them His peace; and authorized and commissioned them to preach salvation and dispense forgiveness to all nations in His Name. Luke 24.... If Adam' s Sabbath was great by the divine...sanctification -- Christ' s Sabbath was still greater through the divine blessing of peace, grace and salvation which He sheds forth upon a lost world in order to re-establish the divine image in men' s souls in a higher even than its original form and bring in a better paradise than that which has been lost!"⁴⁰

REV. PROF. DR. ARCHIBALD ALEX. HODGE (1823-86):

"The institution of the Sabbath rests upon the physical, moral and religious nature of man -- as that nature exists, under the conditions of his life in this world.... God instituted the Sabbath at

the creation of man, setting apart the seventh day for that purpose -- and imposed its observance as a universal and perpetual moral obligation upon the race.... After the resurrection of Christ, instead of abrogating an old and introducing a new institution, God through His inspired agents perpetuated the Sabbath, reimposing it upon Christians with increased obligations -- and, by changing the day from the seventh to the first day of the week, enriched it with new and higher significance....

"The *Epistle of Barnabas* [A.D. 95]...says (ch. 15): 'We celebrate the eighth day with joy, on which too Jesus rose from the dead.' Justin Martyr (A.D. 140), *Apology* 1:67, says: 'On the day called Sunday is an assembly of all who live either in cities or in the rural districts, and the memoirs of the Apostles and the writings of the Prophets are read.... Because it is the first day on which God dispelled the darkness and the original state of things and formed the world, and because on it Jesus Christ our Saviour rose from the dead'.... Tertullian [A.D. 200]...says (*On Prayer* ch. 23): 'On the Lord's day Christians, in honour of the resurrection of the Lord...must avoid everything that would cause anxiety and defer all worldly business lest they should give place to the devil.' Augustine [A.D. 400] in his *Sermons on the Times* (251) says: 'The Apostles transferred the observance of the Sabbath to the Lord's day, and therefore from the evening of the Sabbath to the evening of the Lord's day men ought to abstain from all country-work and secular business, and only attend divine service.'"⁴¹

REV. PROF. DR. ABRAHAM KUYPER SR. (1837-1920):

"With the Eternal One there is no variableness, or either a shadow of turning. According to His Being, God is eternal -- and no distinction or change of days exists for Him.... When God called creation into existence outside of Himself, He therewith created the non-eternal...in time.... That is what Holy Scripture means, where it says that God made Heaven and Earth in six days....

"Distinct from creation, Holy Scripture calls the last work 'the rest of God'.... By this interchange, a rhythm or beat comes into existence in the works of God Who divides the course of days into groups of seven and Who therewithin distinguishes the six from the seventh.... Man, as created in the image and likeness of God, participates in this, and is thus called unto a life of following God... For this reason, God created this rhythm within human nature, and appointed it as an ordinance for everyone....

"The rest at the end [of the week] belonged to the ministration of shadows, which pointed to the advent of Christ. The rest at the beginning [of the week] belongs to the ministration of fulfilment, and proceeds from Christ Who has consummated His work.... Christ, with divine authority, has commanded us to celebrate the first day as the Sabbath.... The Apostles, and the Church of all ages after them, in obedience to this divine authority, has observed the first day of the week as the Lord's day....

"The Fourth Commandment is one of the Ten Moral Laws, and must...be explained according to the rule of the other nine.... It must consequently be regarded as the repetition and confirmation of an ordinance of God which shall continue in this earthly life for all people as long and the Earth lasts....

"This Commandment keep on calling us, in the Name of the Lord: first, to break the course of our days, so that our understanding of eternity does not get drowned in the stream of time; second, to break it with a cycle of seven days; third, to sanctify the first day which precedes the days of the week; and fourth, so to hallow that day, by resting from earthly and temporal labour, that labour runs its free course as regards both heavenly and earthly matters....

"Personally, this Commandment calls upon us to stop running the cogwheels of our earthly life -- to the extent that the Law of nature and necessity and love and the need of serving the Lord on that day requires; and to employ our soul and all our senses in the holiness of God within that rest which has thus been obtained....

"Civilly, this Commandment obligates the State: first, not to promote nor to require services from those it appoints, except according to the law of necessity; second, to dismiss both the army and the fleet from service, as far as necessity so permits; third, to guarantee quietness for public worship; and fourth, by its legislation to prevent earthly business on the public terrain.... Sin against this Commandment consists of stealing His day from God -- either by making this day common, or by making it a day for one's own earthly pleasure [*cf.* Isaiah 58:13f]."⁴²

ENDNOTES

¹ M. Luther' *Commentary on Genesis* [2:1-3]; as also cited in J.N. Andrews' *History of the Sabbath*, Battle Creek Mich., Review & Herald, 1887, pp. 17f; and in K. Barth' *Church Dogmatics*, Edinburgh, Clark, 1958, III:1, p. 285.

² Luther' *Larger Catechism*. Compare too the citation in J.N. Andrews & L.R. Conradi: *History of the Sabbath and the First Day of the Week*, Washington, Review & Herald, 1912, pp. 609 & 627.

³ Luther' *Why Then One Teaches and Keeps the Ten Commandments!* See in M. Luther' *German Treasury*, Luedenscheid, Johann Berg, 1983 ed., Tome 3 fol. 43, p. 100.

⁴ Luther' *German Annotations on the Fourth Commandment*. See in P. Fairbairn' s P. Fairbairn' s *Typology of Scripture*, Welwyn Herts, Evangelical Press, 1975 rep., II p. 452.

⁵ *The Kingdom of God*, ch. 15. In Fairbairn' *op cit.*, II p. 456.

⁶ M. Bucer: *ib.*, II:11 (*cf.* p. 251).

⁷ J. Laski, as cited in A. Kuyper Sr.' *Opera Collecta of John a Lasco* II pp. 373-76.

⁸ P. Vermigli' *Loci Communes*, as cited in Fairbairn' *op. cit.* II p. 449.

⁹ J. Calvin: *Commentary upon the Book of Genesis* [2:3], Grand Rapids, Eerdmans, 1948, I pp. 105-7.

¹⁰ J. Calvin: *Harmony of the Pentateuch* [Exodus 22:8-11], Grand Rapids, Eerdmans, 1948, II pp. 437-40.

¹¹ J. Calvin: *Sermons on Deuteronomy*, 34th, Edinburgh: Banner of Truth, 1987 ed., pp. 200-5.

¹² *Ib.*, 35th, pp. 206-9.

- ¹³ J. Calvin: *Fifth French Discourse to the People of Geneva on the Ten Commandments*. In Fairbairn' s *op. cit.*, pp. 455f.
- ¹⁴ J. Calvin: *Opera*, Amsterdam ed., VIII p. 486. In Fairbairn' *op cit.*, II pp. 454f.
- ¹⁵ P. Viret' *Discourse on the Fourth Commandment*, as cited in Fairbairn' *op. cit.* II p. 456.
- ¹⁶ H. Bullinger on Matthew 12, cited in Fairbairn' *op. cit.* II p. 449.
- ¹⁷ H. Bullinger' *Decades*, I:259f & 2:4 & I:255,262-6.
- ¹⁸ H. Bullinger' *Second Swiss Confession*, 24:2.
- ¹⁹ T. Beza: *The Christian Faith*, Lewes, Focus Christian Ministries Trust, 1992 ed., 4.22f & 5.41, pp. 40f & 107f.
- ²⁰ T. Beza: *Comment on Revelation 1:10*, in A.A. Hodge' *The Day Changed and the Sabbath Preserved*, Philadelphia, Orthodox Presbyterian Church, n.d., p. 20; and Fairbairn' *op cit.* II pp. 452f.
- ²¹ J. Knox & Others: *First Book of Discipline*, chs. I:2 & XI:9(1)3-5 & XII:9(2)1.
- ²² J. Zanchius: *Opera Theologica*, Geneva, 1613, 4 cols. 650 & 662.
- ²³ Z. Ursinus: *Commentary on the Heidelberg Catechism* (as cited in *We Serve*, South African Police and Prisons Magazine, Dec. 1970 p. 7).
- ²⁴ Z. Ursinus: *Summa of Christian Religion*, Oxford, University Press, 1587, pp. 955 & 944.
- ²⁵ D. Pareus: *Comment on Genesis 2:3*, as cited in Fairbairn' *op. cit.* II p. 449.
- ²⁶ J. Ussher' *Irish Articles* 18,21,36,41,42,56,84.
- ²⁷ *1619 Synod of Dordt*, 163rd Session (accepting the Report of Gomarus & Walaeus & Thysius & Hommius), as cited in A. Kuyper Sr.' *Treatise on the Sabbath*, Amsterdam, Wormser, 1890, pp. 61f.
- ²⁸ *Westminster Confession of Faith*, 21:7-8.
- ²⁹ *Westminster Shorter Catechism*, QQ. & AA. 58-61.
- ³⁰ *Westminster Larger Catechism*, Q. & A. 117.
- ³¹ *Westminster Assembly's Directory for Public Worship: Of the Sanctification of the Lord's Day*.
- ³² *1647 Directions for Family Worship*, VIII.
- ³³ G. Voet: *Concerning The Sabbath and the Feasts (Selected Disputes III:1227-1353)*, cited in Geesink' s *Reformed Ethics*, Kampen, Kok, 1931, I pp 363-65.
- ³⁴ Voetius, as cited in W. Geesink' *Concerning the Lord's Ordinances*, Kampen, Kok, 1908, III p. 564.
- ³⁵ J. Owen: *To the Reader*, in his *Works*, Edinburgh, Banner of Truth, 1991 ed., XVIII, p. 263.
- ³⁶ J. Owen: *Exercitations Concerning the Name, Original, Nature, Use and Continuance of a Day of Sacred Rest*; in his *Works* X V I I I p p . 283,302,308-10,330,347,358f,372,380,383,386,391,409f,421-26,429,438f,447f,453,455,457, 459f.

- ³⁷ J. Owen: *An Exposition of the Epistle to the Hebrews*, in *Works* XX pp. 276f,323f,326f,330,336 and XXII pp. 520f.
- ³⁸ H. Witsius: *Economy of the Covenants*, Edinburgh, Turnbull., 1804 ed., I pp. 121-39 & 162-65.
- ³⁹ Gernler, Heidegger and Turretine: *1675 Helvetic Consensus Formula*, arts. 23f & 26.
- ⁴⁰ P. Fairbairn: *op. cit.*, I pp. 259f and II pp. 114 & 383f & 126n & 120f & 129.
- ⁴¹ A.A. Hodge: *The Day Changed and the Sabbath Preserved*, The Committee on Christian Education, The Orthodox Presbyterian Church, Old York Rd., Philadelphia, n.d., pp. 1-14.
- ⁴² A. Kuyper Sr.: *Tractaat van den Sabbath*, J.A. Wormser, Amsterdam, 1890, pp. 150f.