

if the Murderer was *surely to be put to Death*, by the same Law, the Workman on the Sabbath must be so too; and then the greatest part of Mankind must be put to Death, because there are but very few, who have not done some Work on a Sabbath-day.

The *Rabbies* tells us, that those words (*viz.*) *He shall surely be put to Death*, relate only to the Judges, who were to take no Satisfaction for the Life of a Murderer, but were obliged to condemn him; they do not at all relate to the Supreme Magistrate, who had a Power to pardon.

And this appears by *David* himself, who was the best of Kings, and certainly knew the *Jewish Laws* as well as any Man; for he reprieved *Joab*, who had Murdered *Abner* and *Amasa*, two of the Captains of the Hosts of *Israel*, and this was in time of Peace; 'tis true, he left the Execution of the Law to his Son *Solomon*, but gave him no direction in it; for he left it to be done as his Son thought fit, who afterwards put him to Death.

But he absolutely pardoned *Absolom*, who was guilty of the Blood of his Brother *Amnon*, two Years after he had ravished his Sister *Tamar*; 'tis true, he was afraid of his Father's Anger, and therefore fled for fear of being punished; but after some time, he was brought back to *Jerusalem*, where he lived two Years, in all which time his Father would not see him, which made *Absolom* very uneasy, insomuch that he told *Joab* he would see the King, saying, *If there is any iniquity in me, let him kill me*; and being brought before him, after he had humbled himself, the King kissed him.

This Reprieve of *Joab*, and Pardon of *Absolom*, who were both guilty of Murder, were never imputed to *David*, as any manner of Crimes, or Transgression of the Laws of *Moses*, but rather the contrary,