

STUMBLING BLOCKS

REMOVED OUT OF THE WAY,

or,

An Answer to Thirteen Exceptions,

written by Mr. John Saltmarsh, In His Book, Entitled,

The Smoke in the Temple

**Against the practice of those that maintain the Baptism of
believers;**

which Answer I have written as an Addition to Master
Knollys',

Treatise in Answer to the Same Exceptions; Entitled:

The Shining of a Flaming Fire in Sion

**Though most of these things were gathered into
Characters**

before I saw that Book.

**Isa. 57:14, Cast ye up, cast ye up: prepare the way, take up
the stumbling-block out of the way of My people.**

**Rom. 11:11, Have they stumbled that they should fall; God
forbid.**

Acts 28:22, As for this sect (viz. of baptized believers) we

know it is every where spoken against.

Printed at London, and Re-Printed at Edinburgh,
in the Year,

1656.

A WORD BY THE WAY TO THE READER

Reader,

Thus much I would give you to understand, that I only deal with the Exceptions, I meddle not with him that set them down: I only encounter with the Exceptions, for the vindication of the practice of the Saints under Baptism, and the baptizing of Believers. And if I seem in some passages to deal as answering the man; let no man say, I encounter with the man after He is dead; It is well known to some honest men in the Country, and also in the City of Coventry, and to one eminent man of Mr. Saltmarsh's judgment against Ordinances; That My Answer was prepared and gathered in short-hand, intended for the Press, before Mr. Saltmarsh died: And beside, His Works are alive still, and speak against the Truths we practice; and My desire is to clear up Truth, and to deal no further against the man nor His works.

Thine in Christ.

D. K.

STUMBLING BLOCKS Removed out of THE WAY

The second part of this Treatise

The first exception

That those places commonly taken for the commission for Christ's Baptism, as Matt. 28:18; Mark 16. And where they that now baptize, ground their commission and practice, has no such thing in it. For the baptism there is a baptism of the three Persons, Father, Son, and Holy Ghost, and not the baptism of Jesus Christ alone, which the Apostles only baptized in by water, as Acts 2:38, 10:48, 19:5, 8:16 and Rom. 6:3. Where it is still said, BAPTIZE IN THE NAME OF THE LORD JESUS: Or, of JESUS CHRIST, and a name of any more persons is not the least mentioned: So as to baptize as they commonly baptize, IN THE NAME OF FATHER, SON, AND HOLY GHOST; for Christ's baptism is contrary to the full practice of all that baptized by water, as they did, as in Acts 2:38, 10:48, 19:5, 8:16, and Rom. 6:3. And a confounding of things together, viz. several institutions and practices.

Answer:

Christ nor His Apostles did not do things in Christ's name alone, excluding the Father and The Holy Ghost.

1. Neither Christ Himself, nor the Apostles, did any thing in the name of JESUS CHRIST alone, excluding the Father and the Holy Ghost, though they be not always mentioned, yet they are intended in the Action.

Reader, I pray you, take pains to search the Scriptures, as You Read, Remember the Bereans, Acts 17:11.

1. For Christ, Luke 22:42, NOT MY WILL, BUT YOUR WILL BE DONE. John 4:34, 5:30 and 6:33; Heb. 10:7. And the same thing is affirmed of the Apostles and Saints oftentimes: Therefore what they did, is said to be the will of GOD, not the will of Christ; and I hope, Father, Son, and Holy Ghost is but one God. Mark 3:35, WHOSOEVER SHALL DO THE WILL OF GOD, THE SAME IS MY BROTHER, SISTER, AND MOTHER. Rom. 12:2; Gal. 1:4; Eph. 6:6; Col. 4:12. 1 Thes. 4:3, FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION. 1 John 2:17. All these places speak of Christ's servants. Saints, doing the will of GOD.

They did the will of God, and that was the will of Christ.

And this will of GOD, is the will of CHRIST, 1 John 5:13,14. Therefore what was done in the name of Christ, was done in the Name of Father, Son, and Holy Ghost. The name of the one includes the other, as in the Lord's Prayer, HALLOWED BY YOUR NAME, etc. And the commission, Matt. 28:18, holds forth baptizing in the name of Christ, for it is Father, Son, and Holy Ghost. And so Acts 10:48 makes it clear, HE COMMANDED THEM TO BE BAPTIZED IN THE NAME OF THE LORD. AND THE NAME OF THE LORD IS ONE, Zech. 14:9. Speaking of the time of Christ's universal Reign, He says, IN THAT DAY THE LORD SHALL BE KING OVER ALL THE EARTH; IN THAT DAY THE LORD SHALL BE

ONE, AND HIS NAME ONE.

Christ is One With The Father and Spirit.

2. Christ is GOD, Phil. 2:6, WHO BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD. AND HE IS ONE WITH THE FATHER, John 10:30. INASMUCH THAT HE THAT KNOWS CHRIST, KNOWS THE FATHER, John 14. AND HE THAT HATES CHRIST, HATES THE FATHER, John 15:24. AND HE IS ONE WITH THE SPIRIT ALSO, 1 John 5:7. Nay, Christ is the Fountain, into which the Father has as it were emoted himself. Col. 2:9, IN HIM DWELLS THE FULLNESS OF THE GOD HEAD BODILY. And Christ is called the Spirit also, 2 Cor. 3:17. And the Spirit was not given by measure, John 3:34. YEA, THE FATHER HATH PUT HIS NAME UPON HIM, Ex. 23:21. And that it is Christ that is there spoken of, is manifest: For 1. The Text says, THE LORD WENT IN A PILLAR OF CLOUD, AND A PILLAR OF FIRE, chapter 13:21. 2. Because He had authority to pardon, or not to pardon their sins, which was never given to any Angel nor man, but to Christ; THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS. Nay, the Father has put His Name upon Him so far as He is called the Father, Isa. 9:6. So that what is done in the name of the one, is done in the name of the other: and He that baptizes in the name of Christ, baptizes in the name of Father, Son, and Holy Ghost.

The Exception is Too Short in Its Proofs.

3. WHEREAS the Exception says, THE APOSTLES BAPTIZED IN THE NAME OF JESUS ALONE, BY WATER, Acts 2:38, 10:48, 19:5, 8:10; and Rom. 6:3. In all these places there is no more mention made of water, than that in Matt. 28:18 except in Acts 10:47, CAN ANY MAN FORBID WATER? etc. And this place will not prove, that it was the full practice of all that baptized by water, to baptize only in the name of Christ; for Here Christ is not mentioned, but only the Lord, verse 48. Therefore these proofs make but an empty sound without substance. He that wrote the Book called The Doctrine of Baptisms, says, page 5, that baptizing into the name of Christ was not the repeating of any water, speaking of Acts 19. Mr. Saltmarsh Here clearly proves against him it was: these men profess to be wholly guided by the Spirit, and yet you see how they differ in exposition of Scripture.

There is But One Lord, Father, Son, and Holy Spirit.

4. Eph. 4:5. It is said, THERE IS ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, etc. Seeing then, that Father, Son, and Holy Ghost are one. To baptize in the name of the LORD, Acts 10:38 or in the name of the LORD JESUS, Acts 2:38. Or into Jesus Christ, Rom. 6:3. Or into the name of Father, Son, and Holy Ghost, Matt. 28:18,19, is one and the same Baptism. And so to baptize is agreeable to, and no way contrary to the full practice of all that baptized by water.

Objection: But by this one baptism is meant the baptism of the Spirit?

Answer: The baptism of the Spirit, is never said to be a baptism either into the name of Christ, or of Father, Son, and Holy Ghost; but we are said to BE BAPTIZED WITH THE HOLY GHOST, Matt. 3:11; Acts 1:4, 11:16. Therefore it is said to fall on them, and to be powered on them, Acts 10:44,45. But you never read that they were baptized with the Holy Ghost, into the name of Father, Son, and Holy Ghost. When John is said to baptize with water, Matt. 3:11, I INDEED BAPTIZE WITH WATER. And Acts 1:4, JOHN VERILY BAPTIZED WITH WATER: Is it good congruity of speech to say, He baptized in the name of water? And is it not as much nonsense to say, He that baptizes with the Holy Ghost, baptizes in the name of the Holy Ghost? The Holy Ghost being the MATTER with which, and not the Name in which they were baptized.

God Has Designed All Into the Hands of Christ, Therefore, All Is Carried On In His Name, And Yet Excludes Not Himself.

5. To give yet a more full Answer: It has pleased the Father to design all into the hands of CHRIST, Matt. 11:27, 28:18. ALL POWER, etc.

The Kingdom is called Christ's Kingdom, Isa. 9:7, as Heir to David: and He is to sit upon it, and govern it for ever. And therefore He appointed all things how they should be done in the Kingdom, Acts 1:3. It is called (I mean the Gospel itself) THE KINGDOM OF HIS DEAR SON, Col. 1:13. And Christ has power to appoint the Kingdom to whom He will, Luke 22:29. And in this regard, that all is designed into the hands of Christ, therefore all that is done under the Gospel, is carried on in the name of Christ, and so Baptism and other Ordinances.

The Kingdom Is Called The Kingdom of Christ, And The Kingdom of God Too.

And yet this Kingdom excludes not Father and Holy Ghost; for it is called THE KINGDOM OF GOD, John 3:3,5. And Paul is said, Acts 20:25, TO GO PREACHING THE KINGDOM OF GOD. And Acts 28:23,31, the same. Rom. 14:17, THE KINGDOM OF GOD STANDS NOT IN MEAT AND DRINK, etc. (i.e.) The Gospel of Christ also. And the Gospel is called the Gospel of the Kingdom, Matt. 4:23. Now there is one God; and Father, Son, and Holy Ghost are but one God: And therefore the Gospel of CHRIST, is the Gospel of Father and Holy Ghost too, see Rev. 12:10. There was a voice said, NOW IS SALVATION, AND STRENGTH, etc., THE KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST, etc. And Rev. 11:15, THE KINGDOMS OF THIS WORLD ARE OUR LORD'S AND HIS CHRIST'S, AND HE SHALL REIGN FOREVERMORE, etc. And yet because all is delivered into Christ's hands, and he is to order this Kingdom, as Isa. 9:7. Therefore all is done in the name of Christ, in Whose name, the Name of Father and Holy Ghost are included.

The Gospel Is To Be Preached In The Name Of Christ, And Yet Called The Gospel of God Also.

As, 1. The Gospel is to be Preached in His Name, Luke 24:47. Christ expounding the Scriptures to His Disciples, shows them, that Faith and Repentance should be Preached in HIS Name among all Nations, and shows them, that is the very scope of scripture; therefore it is called the Gospel of Jesus CHRIST. Rom. 1:16, 15:19, 29; 1 Cor. 9:12. WE SUFFER ALL THINGS THAT WE MIGHT NOT HINDER THE GOSPEL OF CHRIST, 1 Cor. 9:18; 2 Cor. 4:4; Gal. 1:7. There are some that would pervert the Gospel of CHRIST, Phil. 1:27; 1 Thes. 3:2; 2 Thes. 1:8,13.

And yet this Gospel was the Gospel of God also, and sometimes so called, Acts 20:24. The gospel of the grace of GOD, Rom. 15:16. Ministering the gospel of GOD, 2 Cor. 11:7. Preach to you the gospel of GOD freely, 1 Thes. 2:2,8,9. The Gospel of GOD.

So that the Gospel of CHRIST is the gospel of God, and the gospel of God is the gospel of Father, Son, and Holy Ghost, being but one God: Therefore the Ordinances of the gospel must needs be the ordinances of them all jointly, and not singly, excluding any.

Nay, observe, it is called THE GOSPEL OF THE KINGDOM, Matt. 4:24. JESUS CHRIST WENT PREACHING THE GOSPEL OF THE KINGDOM, etc., Matt. 24:24. THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED EVERYWHERE, etc. NOW THE KINGDOM IS THE LORD'S AND HIS CHRIST'S, Rev. 11:15. Therefore sometimes called THE KINGDOM OF CHRIST. Col. 1:13, THE KINGDOM OF HIS DEAR SON. Sometimes called the KINGDOM OF GOD, Matt. 6:33 and 21:31 and many other places call it so. And it

is because CHRIST is God with the Father, for He sways the Scepter; Heb. 1:8, YOUR THRONE O GOD, etc. And this is spoken of the Son, as verse 1.

And yet all this Gospel must be preached in Christ's name, as I showed, Luke 24:47. Shall I say, it is not the Gospel of God, or of the Father and Holy Ghost, but only of Christ, because it is to be preached in His Name? I should then contradict and gainsay Scripture: And may not the same be said of baptism by water, it is the baptism of Father and Holy Ghost, as well as of Christ? for it is a part of the Gospel which is God's and Christ's, as Mark 1:1-4. THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, AS IT IS WRITTEN IN THE PROPHETS, etc. THE VOICE OF HIM THAT CRIES, etc. JOHN DID BAPTIZE IN THE WILDERNESS, AND PREACH, etc. Acts 10:47, CAN ANY MAN FORBID WATER, etc. AND HE COMMANDED THEM TO BE BAPTIZED IN THE NAME OF THE LORD. And is not this the Father's baptism, and Christ's, and the Spirit's now, because it is carried on in His Name? And yet here it is the name of the LORD; which name though usually in the New Testament, attributed to Christ, yet sometimes to the Father as well as the Son, Rev. 11:15, THE KINGDOMS OF THIS WORLD ARE OUR LORD'S AND HIS CHRIST'S, etc.

Our Faith Is To Be In Christ's Name.

2. Our Faith, and Believing, is said also to be in the Name of CHRIST. Matt. 18:6, Acts 16:31, Believe on the Lord Jesus CHRIST, etc. Rom. 3:25, John 1:7,12 and 6:29, Believe on HIM whom the Father hath sent; John 9:35. Believe on the name of the SON of God. John 17:20, I pray not for these alone, but for all them which shall believe on me through their Word. Acts 19:4, Believe on HIM that should come after, etc. Rom. 10:9, Believe in the heart the Lord JESUS. Phil. 1:29, To you it is given in the behalf of CHRIST, not only to Believe, etc. John 2:11 and 7:31; Acts 11:17; Gal. 2:16, Even we I say have Believed in JESUS CHRIST. Eph. 1:13. Yea, and life, and Salvation, and all good things are promised to the Believing on, and in the Lord Jesus Christ. John 3:15, THAT WHOSOEVER BELIEVES IN HIM SHOULD NOT PERISH; verse 18, HE THAT BELIEVES ON HIM IS NOT CONDEMNED, etc.; verse 36, HE THAT BELIEVES ON THE SON HATH EVERLASTING LIFE. John 6:35, HE THAT BELIEVES ON ME SHALL NEVER THIRST; verse 40, and 47, EVERY ONE THAT SEES THE SON, AND BELIEVES ON HIM HATH EVERLASTING LIFE. And 7:38, HE THAT BELIEVES ON ME AS THE SCRIPTURE SAITH, OUT OF HIS BELLY etc., and 11:26, HE THAT BELIEVES ON ME SHALL NEVER DIE. verses 46,48. Acts 10:43, Whosoever believes on him shall receive remission of sins, and this is the witness of all the Prophets, as the same verse shows. Rom. 9:33, and 10:11, HE THAT BELIEVES ON HIM SHALL NOT BE ASHAMED. 1 Pet. 2:6, WHOSOEVER BELIEVES ON HIM SHALL NOT BE CONFOUNDED. 1 John 3:23, Yea, this is commanded of God to believe in Christ. Yea, and condemnation threatened for not believing in him, John 3:18.

Our Faith is Christ's Faith.

So also our FAITH, is said to be the faith of CHRIST, and faith of JESUS etc. Acts 20:21, Faith towards our Lord Jesus Christ. Rom. 3:22, The Righteousness of God, which is by the Faith of our Lord Jesus Christ. Gal. 3:26, Ye are the Sons of God, by faith in Jesus Christ. Eph. 3:12. Phil. 3:9, the righteousness which is through the faith of CHRIST. Col. 1:4, since we heard of your faith in Christ Jesus, and 2:5. 1 Tim. 1:14, 2 Tim. 3:15, through faith which is in Christ Jesus. Jam. 2:1, Have not the faith of our Lord Jesus Christ with respect of persons.

And Yet, This Is The Faith Of God, And Believing In The Lord.

All run in His name: and yet this is the Faith of God, and the faith of the Lord, and

Believing in the Lord, etc. Acts 9:42, many believed on the LORD. Acts 18:8, Crispus the chief Ruler of the Synagogue believed on the LORD, etc. Acts 22:19, So the faith of GOD. 1 Tim. 3:16, God was manifest in the flesh, etc. Believed on in the world. 1 Thes. 1:8, Your faith to God-ward. Rom. 4:24, But for us also, to whom it shall be imputed; If we believe on HIM that raised up Jesus from the dead, Mark 11:22, have faith in GOD; or have the faith of GOD, John 14:1, ye believe in GOD, believe also in ME. Rom. 11:30, Acts 16:34. The Jailer rejoiced, believing in GOD; and yet the Apostle bids him, believe on the Lord Jesus, verse 31, showing that he that believes on Christ, believes on the Father: he that believes on one, believes on all: and so the Scripture intimates, John 14:10,11. BELIEVES YOU THAT I AM IN THE FATHER, AND THE FATHER IN ME, OR ELSE BELIEVE ME FOR THE WORK'S SAKE, etc.

So that you see, the Gospel of the one, is the Gospel of the other. And the faith of the one, is the faith of the other. And yet all is carried on in the Name of Christ, for the reason before specified.

Our Profession is Naming The Name of Christ.

3. Our profession is called the Naming of the Name of Christ, 2 Tim. 2:19. And yet it is called the Name of God too, Rom. 2, 1 Tim. 6:1. That the NAME of GOD and His Doctrine be not blasphemed.

Miracles Were Wrought In Christ's Name.

4. Miracles were wrought in the Name of Christ, Mark 16:17, IN MY NAME THEY SHALL CAST OUT DEVILS, etc. Luke 10:17, The Spirits are made Subject to us through your name. Acts 3:16 and Matt. 7:22, Lord, have we not propHesied in YOUR name, and in your name cast out Devils? Acts 9:34, AEneas, Jesus Christ makes you whole etc.

Yet By The Father Also.

And yet, had the Father no hand in this? See Acts 4:30, They pray to the Lord (i.e.) the Father, thus; by stretching out your hand to Heal, and that signifies and wonders may be done by the name of your Holy child JESUS. Heb. 2:4, God also bearing them witness, with diverse Signs and Miracles, and gifts of the Holy Ghost, according to His own will.

And The Holy Spirit.

And had the Holy Ghost no hand in this? See 1 Cor. 12:8-11, For to one is given by the Spirit the word of wisdom, to another, the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gift of Healing, to another Miracles, to another Prophecy, to another discerning of Spirits, to another diverse kinds of Tongues. And then verse 11, But all these work one and the self-same Spirit, dividing to every man severally as He will; yea, and Christ in the works He did, was sent by the Father, Anointed, and enabled by the Spirit: And yet the things were done in the Name of Christ, John 4:34, Luke 4:18.

Divers Other Instances, All In Christ's Name.

5. Churches and Societies were to be gathered in His Name, Matt. 18:20.
6. They were to offer up prayer, and praise in His name, John 16:23 and Heb.

13:15.

7. Excommunication is to be pronounced in His Name, 1 Cor. 5:4.

8. Our sufferings for the Gospel, are called the sufferings of Christ, and for Christ, 1 Pet. 4:14.

9. The Spirit is sent from the Father, in the Name of Christ, John 14:26.

10. Salvation is to be had in the Name of Christ, Acts 4:12. There is no other name under Heaven given among men, whereby we may be saved.

Now do the Father and Spirit have no interest, nor hand in these things, because they are said to be done in the name of Christ? It is ridiculous, and untrue to say so; the Instances before given clear, and it might be further cleared if there were any need.

Yes, All Things Are Carried On In His Name.

Nay, let me say once more, all things were to be carried on in the name of Christ, Col. 3:17. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus. So that Here is warrant to Baptize, and do ALL other things in His name. And what was done in His Name, you see by all these instances, was done in the name of Father, Son, and Holy-Ghost. And therefore this exception is utterly crushed to pieces, and left without strength.

But before we pass, I shall give you some grounds and reasons, why all was carried on in His Name.

Grounds or Reasons Showing Why All Was Carried On In His Name.

1. I have shown you, because the Kingdom is His; God has designed all things into His hand, to be the disposer, and orderer of them, etc.

2. Because Christ foretells His Disciples, they should be hated of all men for His Name's sake, Matt. 10:22, which could not be if they did not carry on Ordinances in His name.

3. Because God has given Him a Name above every Name, and has ordained that one day, it shall be acknowledged of all, Phil. 2. Therefore Ordinances must be carried on in His Name, it being the most Excellent Name, As Under-Officers Here, do all things in the King's Name, or the Parliament's Name.

4. The Father manifests His Name in Christ, John 10:25. The Jews came about Him to know if He were the Christ. Why He says, The works that I do in My Father's Name, they bear witness of me. John 12:28, Father glorify your Name. John 17:6, I have manifested your Name to the men that you gave me out of the World; verse 12, while I was in the world, I have kept them through your Name. Heb. 2:12, Speaking of Christ's declaring the Father, He cites a Scripture, saying I will declare your Name unto My Brethren, etc. Rev. 14:1, Having His Father's Name written, etc. And this is called the Name of GOD, and the LAMB. Rev. 22:4, His name shall be in their ForeHeads: (i.e.) of God and the Lamb:

1. Because the Throne of God and the Lamb shall be in it, verse 3.

2. His servants shall serve him (i.e.) God, and the Lamb.

3. They shall see His face, (i.e.) be cheered up with the sweet countenance of God, and the Lamb. Therefore the name must needs be the Name of God and the Lamb.

4. It is said, The Lord God gives them light, verse 5. And yet this is the Light of the Lamb too, Rev. 21:23.

5. Because the persecutors did oppose the Name of Christ above all other names. Not so much the Name of God, they could endure God to be worshipped. But this NAME of Christ they could not endure. This was a contemptible name, a reproachful name among them, Acts 4:17. Teach not at all in the Name of JESUS, say they; and verse 30, the Disciples pray that God would grant that signs and wonders might be done by the name of His Holy Child JESUS, and Acts 5:28,40. The Magistrates commanded them that they should not speak in the name of JESUS and let them go: and Acts 9:14,21; 26:9. I verily thought, I ought to do many things contrary to the name of JESUS CHRIST OF NAZARETH, there was the business, they did not so much oppose the name of God: But the name of Jesus Christ of Nazareth they could not abide. Now by these reasons it appears that all things were to be carried on in the name of Christ, and so Baptism, and all the worship of God, to be done in His name, though including as well the Father and the Holy-Ghost, as the Son.

For mark, The commission is not Baptizing them into the Name of Father, and Jesus Christ, etc., but Father, Son, etc. And the Scripture the Exception mentions, is not Baptize into the Name of the Son, but of Christ, and Jesus Christ, etc. in whom dwells the fullness of God-Head bodily, Col. 2:9. And so in Him are all included.

The Second EXCEPTION

That Baptizing in Matt. 28:18 cannot properly, nor in the Word and Letter, be understood of Baptizing by Water: because there is no more mention in the Letter, or Scripture, than merely the word Baptizing, and to expound it as they do, by a Baptizing by Water, is to put in a consequence, and interpretation of their own for Scripture, Acts 3:22, John 15:24, Matt. 15:9, Rev. 21:19, which way of consequence they condemn in all others, Presbyterians, etc. as will worship, and traditions of men, and justly too: now there being no water, nor any consequence in the Text to make out the sense of water, as in other places: It is an usurpation upon the Spirit and word, to put such a sense so infallibly, and peremptorily upon the word, which Jesus Christ himself uses in other significations than that of water, as in Matt. 20:22,23; Matt. 3:11; 1 Cor. 12:13, 10:2. All these places are of Baptism, and Baptizing, yet not one of them of Baptizing by water: But of Metaphorical and Figurative Baptism, by His sufferings, by the Holy-Ghost, by the Spirit, by the Cloud and Sea.

Mr. Knollys' Proves This Is Baptism In Water.

Answer: Let me tell you what Mr. Knollys says in Answer to this Exception; That this is a baptism by water, which He proves,

1. Because the Greek verb, which is Englished BAPTIZING, does properly signify to dip in water, and so He says, the LXX uses the word, 2 Kings 5:14, AND HE DIPPED HIMSELF SEVEN TIMES IN JORDAN. And (He says) the testimony of John touching this Greek word is without exception, John 3:23. And John also was dipping in AEon, latter end of the verse, and were dipped. But to those that understand not Greek, this is but the Testimony of man, the rest of His grounds jump with me.

I shall therefore set down some grounds plain to us.

The Baptism, Matt. 28:18, Baptism With Water, If It Be Any Baptism.

1. I answer; If this place, Matt. 28:18,19, does not mean baptism by water, neither can it mean any other baptism by the circumstances of the place, for the word baptizing is only named: And if when the Scripture puts no limitation, the words are to be taken in the largest signification: then the baptism of water cannot be excluded, it being one Baptism, as well as the Baptism of the Spirit, and sufferings: So that there is as much in the letter for Baptism by water, as for any baptism: And if Baptism by water be not at all meant Here, then not baptism by the Spirit, not by sufferings; then not any baptism is meant, though baptism be named, and then the word shall stand as a cipher, for nothing: But Christ's words are not nothing, every word of His is pure, AND CURSED IS HE THAT SHALL DIMINISH OUGHT FROM THE WORD. So that from the circumstances of the Text, I shall have as much for water, as any one shall have for any other Baptism, either Spirit or sufferings, and that is as much as we need to plead for; for if baptism by water be included Here, which cannot be denied, if any baptism be granted; then it is clear, baptism by water has its ground from this institution of Christ, and that is enough for us. Proverbs 30:5, Rev. 22:19.

The Exception says, If we expound this Baptism of Baptism by water, we put in consequences of our own for Scripture, which way of consequences we condemn in all others, and justly too, as will-worship, and traditions of men.

What Consequences are Lawful, And Which Are Unlawful.

I answer and say, Consequences sucked out of man's brain, and framed by man's imagination, are will-worship and devices of men, Traditions, etc. As to maintain a Romish stunted Liturgy, from forms of prayer: And consequences for Popish Episcopacy, from obedience to Magistrates: And consequences for a Classical, Provincial, National Presbytery, because the Scripture speaks of a Presbytery: But consequences for particular duties from general commands; those particulars having footing from other places of Scripture clearly, and being such as cannot be denied by the circumstances of the places whence they are drawn out, are not Will-worship nor Traditions of men, but clear and manifest Scripture truths: As for example, Mark 16:16, HE THAT BELIEVES AND IS BAPTIZED, SHALL BE SAVED. Now in the letter the Scripture mentions not any believing in God, nor in Christ at all; is it therefore a will-worship, a man's tradition, for me to make this consequence, that this believing is in Jesus Christ, or God through Christ, because it is not named in the letter? Surely no; for this has clear footing in other Scriptures, John 3:18, HE THAT BELIEVES ON HIM IS NOT CONDEMNED (i.e.) IN THE NAME OF THE BEGOTTEN SON OF GOD, as the latter part of the verse. And the last verse, HE THAT BELIEVES ON THE SON HATH EVERLASTING LIFE. So Mark says, HE SHALL BE SAVED; He does not say eternal salvation, it may mean temporal, Heb. 11, BY FAITH THEY STOPPED THE MOUTHS OF LIONS, AND ESCAPED THE EDGE OF THE SWORD: Is it a device, a tradition, now to say, Eternal salvation is meant there? It is clear it is not, John 3:36, HE THAT BELIEVES ON THE SON, HATH EVERLASTING LIFE, etc.

The Consequences of Expounding, Matt. 28, To Be Baptism With Water, Warranted By Scripture.

So where Christ says, Matt. 28:18, GO TEACH ALL NATIONS, BAPTIZING THEM, and I say with water, that is a consequence indeed; but this cannot be denied in the Text, that it is not meant by water, and baptizing by water has clear footing in other Scriptures: Therefore this consequence is no Will-worship, nor tradition of men, but warranted by the word of God. In John 4:1,2 I find Christ practicing the same thing, with His commission Here, made Disciples, and baptized them: And yet it is not said with water, but it was so, as appears by the circumstances of the place. John 3:22, it is said, JESUS CAME INTO THE

LAND OF JUDEA WITH HIS DISCIPLES, AND THERE HE TARRIED WITH THEM AND BAPTIZED: AND JOHN ALSO WAS BAPTIZING IN ANON, etc., BECAUSE THERE WAS MUCH WATER THERE. Here He is and John also, they did both the same thing. And John 4:1,2 Christ is said TO MAKE, AND BAPTIZE MORE DISCIPLES THAN JOHN. Here is no difference put between Christ's baptizing and John's, but only in the number of Disciples made: And that this was baptism by water, will be clear, if you consider, That Christ baptized not in His own person, John 4:2. But His Disciples did it in His presence, by His commission: And it was not their work to baptize with the Holy Ghost. John 7:39, THE HOLY GHOST WAS NOT YET GIVEN, BECAUSE JESUS WAS NOT YET GLORIFIED: So that this must needs be by water, and no otherwise: and this commission in Matt. 28 running in the same terms, what can it be but the same thing? And this is no ill consequence, nor will-worship neither, to expound one Scripture by another.

That They Expound It Of The Spirit It Is A Consequence.

Again consider, Because we say by water Here, Matt. 28. It says, we put in a consequence of our own, which we condemn for Will-worship, and traditions of men; and He says, and justly too. Now when He says it is Baptism with the Spirit, is not that a consequence? Does the word name the Spirit or gifts, and the Holy Ghost, as He expounds it in His Book of Some Beams of that Bright, etc.? Is not this His consequence? and justly by His own proof a tradition of men, will-worship, etc. It is a wonder a man will do that in himself, that He condemns in another: Nay most of His proofs in that Book are consequences, as 1 Cor. 13, WE SEE DARKLY IN A GLASS. Sometimes He says the glass, is Ordinances, sometimes graces, hope, love, repentance, are not these consequences? Does the scripture say this is a glass in any place? So that this is a far-fetched consequence. I might take notice of many others if need were; It seems some can spy a fault in others, but see not the same in themselves, which is not equal dealing.

The Proofs Of The Exception Disproved.

Again, the scriptures cited to disprove consequences, and to prove them will-worship, are,

1. Acts 3:22, where it is said, A PROPHET SHALL THE LORD YOUR GOD RAISE UP, etc., HIM SHALL YE HEAR IN ALL THINGS.

Answer: But to baptize with water, according to the Apostles' and Disciples' example, lying clear in scripture, and cannot be denied in this commission, but has as much footing as any baptism, is to Hear that PropHet, and not rebel against him.

2. He cites John 15:14, YE ARE MY FRIENDS IF YE DO WHATSOEVER I COMMAND YOU. But to baptize with water is a command of Christ, as Matt. 28:18, cannot be denied. And mark, if the Apostles' commands were Christ's commands, as they are, else we have no commands in scripture but what comes immediately from Christ's mouth; but that is false, for what they spoke, the Spirit spoke, 2 Pet. 1: ult. Then see what Peter says, Acts 10: ult., AND HE COMMANDED THEM TO BE BAPTIZED, etc., which the first Exception confesses was with water, and the scripture is clear for it, verse 47. And that of Ananias to Paul, Acts 22:16, NOW WHY TARRIEST YOU? ARISE AND BE BAPTIZED, etc. I Cor. 14:37.

3. He cites Matt. 15:9, IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINE THE COMMANDMENTS OF MEN: But to baptize by water, is not a commandment of man, but of Christ, as I have proved: Therefore Here is no proof for any ill consequence.

4. Rev. 22:19, AND I TESTIFY, THAT IF ANY MAN SHALL ADD TO THESE THINGS, GOD SHALL ADD, etc. AND IF ANY MAN SHALL TAKE AWAY, etc. I answer, Here is no weight in this scripture to this purpose; for baptism by water lies clear, both in precept, as I have shown, and in multitudes of examples of Apostles and Disciples of Christ, baptizing by water, who did all things according to the mind of Christ. Acts 2:38 and 10; Acts 8:12, 38; Acts 16:15, 33; Acts 18:8.

5. If baptism of gifts be meant Here, or of sufferings, it is not properly, but metaphorical, says the Exception; for it says, all these places are of metaphorical and figurative baptism, etc. So that if according to this interpretation, the baptism in Matt. 28:19 be figurative, and metaphorical, then the teaching is not properly teaching, but figurative and metaphorical, being all in one sentence. And so it will be a will-worship, a tradition, to say that Here is a commission for preaching the Gospel, because some Scriptures speak of metaphorical or figurative teaching. But that is false, as appears by comparing Matt. 28:18 with Mark 16:15, GO PREACH THE GOSPEL, etc. Therefore by the circumstances of the place, this baptism is not metaphorical, nor figurative, but proper, and so must needs be baptism with water. But I shall prove in answer to the next Exception, that baptism by water lies in the Circumstances of the Text, though the Exception says it does not. Proverbs 6:13.

The Third EXCEPTION

That Matt. 28:18 and Mark 16:16, etc. are rather, and far more probably to be expounded of the Spirit's Baptism, or the Baptism or the Holy Ghost, because it seems to be prophesied of by Joel 2:28, Isa. 44:3 where the Holy Ghost's baptism is promised to come by Christ: And in Matt. 3:11, Acts 1:5, John 1:33 prophesied on to come by John, and Christ himself to His Disciples, and was fulfilled in Christ's institution and power which He gave, in Matt. 28:18 by baptizing with the Holy Ghost, which the Apostles did accordingly practice, and by their Ministry was given, as in Acts 8:17 and Mark 16:16,17 compared with Matt. 28:18 is a baptism of gifts, as Mark 16:15-17.

Answer: The Exception says, it is far more probable, etc. MARK HERE, the other Exceptions that even now denied consequences, as men's devices, traditions, will-worship, etc. Now for the exposition of this Scripture, builds upon probabilities, which I think are no better than consequences; for a probability without ground, may go along with a consequence without ground. And the Author's Book of the *Sparkles of Glory*, is full of Consequences, as I showed before.

It says, far more probable; I say, no more probable, by its own ground; for if it be true, as is said in the Tenth Exception, that baptism by water, and by the Holy Spirit are both joined together in Institution, Doctrine, and Practice, and are not to be separated: How comes it to pass, that Baptism with water now is shut out of Christ's institution, by its own probabilities? So that you see in these Exceptions is direct contradictions in these things.

The reason is given, because it seems to be prophesied on by Joel, etc.

I answer, It was not prophesied on by Joel nor Isaiah, nor John, nor Christ, in any of the fore-mentioned places, that the Apostles or Disciples should baptize with the Holy Ghost; but it was CHRIST'S own prerogative to do it, as appears by the places cited, and others. Joel 2:28, I WILL POUR OUT OF MY SPIRIT SAITH THE LORD. He does not say, MY DISCIPLES SHALL, etc., BUT I WILL DO IT. And this He says was the baptism of the Holy Ghost. Isa. 44:3, I WILL POUR OUT OF MY SPIRIT ON YOUR SEED, AND MY BLESSING ON THINE OFFSPRING, etc. Mark it, He that had the power to pour out the

Spirit, had power also to bless them, and that was the Lord, and not Disciples. Matt. 3:11, ONE COMES AFTER ME (saith John) HE SHALL BAPTIZE YOU WITH THE HOLY GHOST. HE; mark it, not any Disciple, but HE (i.e.) Christ. Acts 1:5, JOHN BAPTIZED WITH WATER, BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST; He does not say, John or any man shall baptize them, John 1:23. UPON WHOM YOU SHALL SEE THE SPIRIT OF GOD COMING, AND LIGHTING UPON HIM, HE IT IS THAT BAPTIZES WITH THE HOLY GHOST, Acts 2:38. And that it was in CHRIST'S power only, and never given into the hand of Apostles and Disciples, appears,

The Baptism of Matt. 28, Proved Clearly To Be Baptism With Water, By Three Arguments.

1. Because God has ever formerly kept this prerogative in His own hands, of distributing His Spirit, Num. 11:17, 27. And these Scriptures in the New Testament also make it clear, Acts 2:17, AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY Mark, He does not say, when I have poured out My Spirit upon them, they shall pour it out upon others, BUT THEY SHALL PROPHECY; BUT I WILL POUR IT OUT says God.

Baptizing With The Holy Spirit Is Only Christ's Prerogative.

2. Because the Apostles were sometimes found to pray for it, for the Saints, before they could have it, Acts 8:15.

3. Sometimes it was poured on them before ever the Apostles meddled with them, to lay their hands on them. Acts 10:45,56 Peter says, Acts 11:17, GOD GAVE THEM THE LIKE GIFT AS HE DID UNTO US: And it is said, THROUGH THE LAYING ON OF THE APOSTLES HANDS THE HOLY GHOST WAS GIVEN. It is not said they gave it, or had power to do it

But that BAPTISM spoken of, Matt. 28, is that which the Apostles and Disciples of CHRIST are to act themselves, as constantly as they are to teach the Gospel, and make Disciples; yea, it is in their commission, and they are under a command to do it, so that this must needs be a Baptism by water. So that this is more than probable, even clearly proved by this Argument, and the other is not probable at all.

The Objection That They Baptized With The Spirit Instrumentally Answered.

Objection: But they were not able to teach any without Christ's working with them, and therefore they might as well baptize, and yet that baptism be of the Spirit. They did but teach instrumentally, and so they might baptize instrumentally by preaching or laying on of hands.

Answer: 1. They were not able at all to work upon the heart, and to give the inward teaching, whereby men are drawn over to believe; that is only of God, John 6:44. But they were able to declare the Gospel, and did it to many, whose Hearts were not drawn over to believe, as at Athens it appears, Acts 17:32-34. Paul preached the Resurrection to men that were mockers, that opposed and derided it: And at Antioch in Pisidia, Acts 13 the last 3 verses, to them that raised persecution against them. And Christ says, IF ANY RECEIVE NOT YOUR WORD, SHAKE OFF THE DUST OF YOUR FEET, etc. Now because the word took not effect, did not the Apostles teach? They did their duty, but their God taught not inwardly by His Spirit: So that the teaching of God as effectual is one thing, and their teaching in respect of their duty to answer a command, is another thing. to teach the Heart to believe was never in their commission, in regard of abilities to do it. It is said they did

teach, when they preached or spoke the Gospel, whether men believed or no, Acts 5:42. You may see it by the example of Christ Himself, Mark 4:2. AND HE TAUGHT THEM, etc. And yet it was not given to the people that He spoke to, to understand, verse 11. But the meaning is, He preached to them. And this the Scripture calls teaching, Mark 16:15, GO PREACH, etc. with Matt. 28:19, GO TEACH, etc.

But where is it said, they baptized with the Spirit instrumentally, or any other way? I know no such Scripture, and without Scripture I dare not believe.

Objection: But they did it by laying on of hands?

Answer: I ask where laying on of hands was ever called Baptism, as Here Preaching is called teaching? I am sure there is no such Scripture. And beside, Heb. 6:1,2. The Apostle makes the Doctrine of baptism one doctrine, and laying on of hands another; as distinct, as repentance from dead works, and faith. And as resurrection from the dead, and eternal judgment. Therefore it cannot be BAPTISM instrumentally.

Objection: But GOD gave the Holy Ghost when they laid their hands on BELIEVERS; therefore they did baptize with the Spirit instrumentally.

Answer: No, that will not prove it; for though through laying on of the Apostles hands the Holy Ghost was given, yet it was not Baptism instrumentally. For laying on of hands was but a sign of the gift, but preaching the Word is a means of Faith, Rom. 10:17. Therefore the one may be instrumental teaching, and the other cannot by that reason be instrumental baptism.

Objection: Sometimes the Holy Ghost fell on them at the preaching of the word, and then they were baptized instrumentally?

Answer: I ask, where the preaching of the Word is called baptism, or where are they said to baptize instrumentally in preaching? These consequences are will- worship, and men's traditions, because there is not another Scripture to second them.

Again consider, their teaching instrumentally, was teaching by word of mouth, outward teaching, which the Scripture calls teaching. Therefore if it were true out of this place, that they baptized instrumentally, it must be baptism with hands, outward baptism, which the Scripture calls baptism and so to continue as long as teaching, being given in commission to them.

Then It Would Follow That Teaching Would Be Of The Spirit, John 14:26.

2. As I hinted before, it is probable the teaching Here is the teaching of the Spirit, as the baptism is the baptism of the Spirit; for He says, TEACH ALL NATIONS; He does not say by your word, or Gospel, and the Spirit was promised to teach them: and therefore why may not this teaching be of the Spirit? Nay it is more probable; for it was not in their power to make Disciples (as the Greek is) unless the Spirit worked with them, as I could show if it were needful: and yet I think no man will say, but this teaching was the preaching of the Gospel. And no will-worship to conclude upon such a consequence neither; for Mark 16:15 says so, GO PREACH THE GOSPEL, etc. which is the same as baptism of water meant, I Cor. 3:6,7.

If It Had Been The Baptism Of The Spirit The Apostles Need Not Have Taught Them Further Which They Were To Do.

3. It is clear from the circumstances of the place, that this is the baptism of water,

and not of the Spirit, because He commands His Apostles after they had taught them and baptized them, TO TEACH THEM ALL THINGS WHATSOEVER HE COMMANDED THEM, Matt. 28:20. Now if this baptism had been the baptism of the Spirit, they could have taught the Apostles, as well as they them, as appears, Acts 10:45,46. THOSE OF THE CIRCUMCISION WERE ASTONISHED, BECAUSE ON THE GENTILES WAS Poured OUT THE GIFT OF THE HOLY GHOST: FOR THEY HEARD THEY SPEAK WITH TONGUES, AND MAGNIFY GOD. And Acts 11:17 says Peter, GOD GAVE THEM THE LIKE GIFT AS HE DID UNTO US WHO BELIEVED ON THE LORD. Acts 19:6, AND WHEN PAUL HAD LAID HIS HANDS ON THEM, THE HOLY GHOST CAME UPON THEM, AND THEY SPOKE WITH TONGUES AND PROPHESED. So that they were able to prophecy in an extraordinary manner by this Baptism. And this is clear also, Acts 2:17,18. AND IT SHALL COME TO PASS IN THE LAST DAYS, SAITH THE LORD, I WILL POUR OUT OF MY SPIRIT, etc. AND ON MY SERVANTS, AND ON MY HANDMAIDENS, etc. AND THEY SHALL PROPHECY: And Philip had daughters that could prophecy by this gift in the presence of the Apostles. 1 John 2:20,27, BUT YE HAVE AN UNCTION FROM THE HOLY ONE, AND YE KNOW ALL THINGS; BUT THE ANOINTING THAT YE HAVE RECEIVED ABIDES IN YOU. AND YE NEED NOT THAT ANY MAN TEACH YOU, BUT AS THE SAME ANOINTING TEACHES YOU, AND IS TRUTH, AND IS NO LIE, etc. And this gift (as I conceive) is part of this anointing; for God says, I WILL POUR OUT MY SPIRIT UPON; mark that, not only in, but upon: And anointing is usually on the outside, though it drink in oftentimes. These minister in that pure anointing Mr. Saltmarsh speaks of in His Book, called *Some Beams*, etc. But they must teach them all Christ's Baptism, Matt. 28. Therefore it must needs be the baptism of water by the circumstances of the place, Acts 21:9.

The Exception says, It was fulfilled in the institution and power which He gave in Matt. 28:18.

I say, no such matter, there was no such thing fulfilled then; for the Apostles themselves did not receive the gifts of the Holy Ghost till Pentecost, Acts 2:1,2. therefore it was not fulfilled when Christ gave them their commission, which was at the least ten days before; for Christ died at the Feast of the Passover, or unleavened bread, and between that and Pentecost was 50 days, Lev. 23:15, etc. compared with Deut. 16:9, etc. But after Christ's Resurrection, He continued on earth but 40 days, Acts 1:3. And this commission was given before His Ascension, as appears by Matt. 28:16; Mark 16:19; Luke 24:50,51; Acts 1:9. Therefore this was not fulfilled in Christ's commission when He gave it them.

The Exception says, By baptizing with the Holy Ghost, which the Apostles did accordingly practice, and by their Ministry was given, as Acts 8:17, the words are these: THEN LAID THEY THEIR HANDS ON THEM, AND THEY RECEIVED THE HOLY GHOST.

What He Objects Out Of Mark 16, To Prove That Matt. 28 Is A Baptism Of Gifts, Answered.

I answer, The place shows no such matter that they practiced it; for as I showed before, it is Christ's prerogative, and this place does not at all cross what I have said. It was given IN their ministry, sometimes of laying on of hands, as Here, and other places: Sometimes of preaching the Word, as Acts 10:43. But they did not minister it, as is clear they were to do that baptism, Matt. 28.

It says, Matt. 28:18 compared with Mark 16:15-17, shows that baptism is a baptism of gifts.

Answer: I have proved that in Matthew to be a baptism of water, and what circumstances lie in Mark to prove the other, or disprove what I have said, I cannot see.

Mark says, THESE SIGHS DO FOLLOW THEM THAT BELIEVE. He does not say, this is the baptism spoken of, but signs following THEM. Because Peter says to them, Acts 2:38, REPENT, AND BE BAPTIZED, etc. And says, THEY SHALL RECEIVE THE GIFT OF THE HOLY GHOST. Does it therefore mean the gift of the Holy Ghost is the Baptism there spoken of? Nay, they were to receive it afterward, and this was usual, as in Acts 8. The Samaritans were baptized by Philip: and afterwards when the Apostles, Peter and John came to them, they received the gift of the Holy Ghost. So Acts 19:6. Those Disciples were baptized with John's baptism. And when Paul came to them, HE LAID HIS HANDS ON THEM, AND THEY RECEIVED THE HOLY GHOST. So that to take these gifts for the baptism, is to make this place dark and hard, and of a private interpretation, which lies clear in the other sense with other Scriptures.

Objection: But it may be the Objection may lie Here, HE THAT BELIEVES AND IS BAPTIZED, SHALL BE SAVED. Therefore it must needs mean the baptism of the Spirit; for all that were baptized with water, were not saved, as Simon Magus?

Answer: That follows not; for some may believe, and not be saved also, as the same Simon Magus. And this reason Helps not one jot to prove it the baptism of the Holy Ghost, for some may have that too, and not be saved, Heb. 6:4. AND HATH BEEN MADE PARTAKER OF THE HOLY GHOST. That I believe is the gifts of the Holy Ghost, the same gifts that were given at the baptism of the Holy Ghost. Those gifts are usually called by the name Holy Ghost. Acts 1:8, BUT YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU. Acts 2:4, AND THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH TONGUES, AS THE SPIRIT, etc. Verse 33, HIM BEING EXALTED TO THE RIGHT HAND OF GOD, AND HAVING RECEIVED THE PROMISE OF THE HOLY GHOST, HATH SHED FORTH THIS WHICH YE NOW SEE AND HEAR. Verse 38, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST. So Acts 6:5; 8:18; 9:17; and 10:44 and 19, HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED? Faith is one thing, the fruit of the Spirit, and the Holy Ghost another. And this gift those had. Matt. 7:22, HAVE NOT WE PROPHESED IN YOUR NAME? AND IN YOUR NAME CAST OUT DEVILS? AND IN YOUR NAME DONE MANY WONDERFUL WORKS? Yet these were such as CHRIST never knew, therefore not saved. But when the inward work of the Spirit upon the Heart is spoken of, it is usually called the Spirit, the work of the Spirit, the fruit of the Spirit, the witness of the Spirit, the renewing of the Spirit, the Spirit of faith, the Spirit of love, the Spirit of a sound mind, etc.

The Fourth EXCEPTION

That the baptizing of Jesus Christ by water, was only in the name of Jesus Christ, as appears in all the places where such a baptism is practiced, as in Acts 2:38, 10:48, 19:5, 8, 16; and Rom. 6:3. All which is a Baptism only in the name of Christ Jesus, of the person of the Son, not of Father, Son, and Holy Ghost, as they now practice, and which was never practiced, as appears in all the Apostles' and Disciples' practice.

The Answer to this I have fully answered and cleared, in the Answer to the first Exception, being the same thing. Therefore I say nothing to it Here. Gal. 5:22; Rom. 8:16; Eph. 5:18; 2 Cor. 4:13.

The Fifth EXCEPTION

That the form by which they baptize, viz. I BAPTIZE THEE IN THE NAME OF THE FATHER, SON, AND HOLY GHOST, is some form of man's devising, a tradition of man, a mere consequence drawn from supposition, and probability, Matt. 9:15, Rev. 22:19, John 15:14 and not a form left them by Christ, Acts 3:22 to say over them at dipping them into the

water. If Christ had said, when you baptize them say this over them, I BAPTIZE THEE IN THE NAME OF THE FATHER, SON, AND HOLY GHOST. And unless Jesus Christ had left this form thus made up to their hands, they practice a thing made up by themselves, and drown or forced out of Jesus Christ's words, Matt. 28:18.

I answer, Mr. Knollis maintains the use of this form of words, 1. From Matt. 28:19 where He says it has sufficient ground. And secondly from the practice of the Apostles, that used such a form, sometimes at the Administration of Healing, Acts 3:6. Then Peter said, IN THE NAME OF JESUS CHRIST OF NAZARETH, RISE UP AND WALK. And I conceive the place gives sufficient Warrant for the using of such form, yet for My part I apprehend no necessity of using a form of words at the very dipping them into the water: for Christ says Baptizing them, into the name of Father, Son, and Holy Ghost, He gives order that the thing be done, not the words used. They having made profession of their faith in God, and Christ before, and upon that profession being dipped into the water, they are dipped into the Name of the Lord, though no form of words be used at the doing of the action. So that I conceive it may as well be left undone, as done. Therefore I pass by that.

The Sixth EXCEPTION

That to preach in the Name of Jesus Christ, or to do things in the Name of Jesus Christ, is not always in that gross manner as it is taken, viz., naming Jesus Christ, or the Father, Son and Holy Ghost over them. But in the power, Virtue, Efficacy, Ministry of Jesus Christ, or the person of the God-Head of Father, Son, and Holy Ghost, as in the these Scriptures, Matt. 18:20; Mark 13:6; John 14:13; Acts 19:15,16; John 17:6,11; Acts 9:14; Rev. 11:18. So Here they are at some more loss.

I answer, Mr. Knollys says not much to this Exception, but proves out of Acts 3:16 that Christ, or the Father, Son, or Holy Ghost, may sometimes be named in the action done. And He shows very well that we are at no more loss Here, than those that make the Exception. For they must have as good warrant, and power and Commission to preach in the name of Jesus Christ, as we to Baptize in His Name. And if this be well examined, I think the lesser will be their own.

What It Is To Do Things In The Power, Virtue, Efficacy, And Ministry of Jesus Christ.

But again I answer, we do not hold that to preach in the Name of Christ, or etc., neither are we at any loss about it, as the Exception concludes, for we do not (like Conjurers) think things are done by Naming the name of Christ over them, Acts 19:15,16. Neither do we with the Superstitious reverence Title. Phil. 2:10. But in the Power, Virtue, Efficacy, Ministry of Jesus Christ, and so we Baptize, and so we preach, for when we preach by the Help of the Spirit of Christ in the Heart, and according to the word of Christ for the matter, and by the call of the Church of Christ, or Saints of Christ, May, when a man of Macedonian says, come over, etc. Then we preach by the Power, Virtue, Efficacy, Ministry of Christ, and so Paul preached at Corinth, 1 Cor. 2:1,4, and at Athens, Acts 17:16. And while Paul stayed at Athens His Spirit was stirred within him, when He saw the City wholly given to Idolatry, therefore disputed He, etc. This was by the Power, Virtue, Efficacy, Ministry of Jesus Christ, and yet no Miracle mingled with it neither, etc. And so do we the same, we are not so ignorant to think that Christ must be named, when a thing is done in His Name, always.

Divers Instances of What It Is To Do A Thing In Christ's Name.

1. If the Exception means by the Name of Christ, to do it by virtue of His Commission, Deut. 18:20. He that speaks indeed by a command from God does it in His Name, Jer. 14:14. They prophecy lied in My name, and I sent them not, etc. Dan. 9:6. The Prophets sent by the Lord's commission, are said to be sent in His Name. Matt. 21:9. To come in the name of the Lord is to be sent of the Lord, Luke 24:47.

2. Or if He means, to believe and rest upon Christ, and so do it in His strength, with self-denial. 1 Sam. 17:45, I came to Thee in the Name of the Lord of Israel. 2 Chr. 14:11, And Asa cried to God, saying Help us O Lord, for we REST on Thee, and in Thy NAME we go against this great multitude, etc. Psal. 20:5, IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS, Matt. 7:22, LORD, LORD, HAVE WE NOT PROPHESED IN YOUR NAME? (i.e.) by a temporary faith resting upon Thee. Eph. 5:20, Giving thanks always for all things, to God the Father; in the Name of our Lord Jesus Christ (i.e.) by a true faith.

3. Or if it means, by the name of Christ, to do a thing by the power of the Spirit of Christ, which be no communication. Psal. 118:10-12, ALL NATIONS COMPASSED ME IN ON EVERY SIDE, BUT IN THE NAME OF THE LORD I WILL DESTROY THEM: THEY COMPASSED ME IN LIKE BEES, etc. Psal. 124:8, OUR HELP IS IN THE NAME OF THE LORD THAT MADE HEAVEN AND EARTH. Zech. 10:12, speaking of bringing back His people, and what they shall do, He says, And I will strengthen them in the Lord, and they shall walk up and down in the name of the Lord, saith the Lord. Mark 16:17, IN MY NAME THEY SHALL CAST OUT DEVILS, (i.e.) by the gift of the Spirit, and so 1 Cor. 12:4-8, etc. for mark it, He that has the gift of Wisdom, has the Spirit as well as He that works miracles. And what He does according to His gift, is as well in the Power, Virtue, Efficacy, Ministry of Christ as the other.

4. Or if He means, etc., to acknowledge Christ in whatsoever we do, Phil. 2:10, That at the NAME of Jesus every knee should bow, etc. If it mean this, we are of the same mind. And so we do things in the power of Christ, and of God; and so we Baptize in the Name of Christ, (i.e.) by virtue of His commission, by faith resting on him for a blessing, by the power of the gift of the Spirit given to us. Acknowledging Christ's Authority in the thing: and this is according to the rule of the word.

The Power, Virtue, Efficacy And Ministry Of Christ Explained Further.

1. If He means by the Power, Virtue, Efficacy, ministry of Christ, to do things according to His mind. Deut. 14:23, And you shall eat before the Lord in the place that He hath chosen to place His Name there, (i.e.) His Ordinances, where He makes His mind known. 1 Kings, 8:44; Psal. 63:4, I will lift up My hands in your Name, (i.e.) according to Your mind, in Your pure worship, and confidence in Thee.

2. Or if it means, etc., as from God, in God's stead, as being sent of him, Deut. 10:8, GOD SEPARATED THE TRIBE OF LEVI TO BEAR THE ARK, AND TO BLESS IN HIS NAME. Deut. 18:19, WHOSOEVER SHALL NOT HEARKEN TO THE WORDS OF THAT PROPHET, WHICH HE SHALL SPEAK IN MY NAME, I WILL REQUIRE IT OF HIM. 2 Sam. 6:18, Jer. 11:22. John 14:26, BUT THE COMFORTER WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME (i.e.) in My stead, etc. 2 Thes. 3:6.

3. Or if it means, etc., to do a thing in the sight of God, with due reverence and respect of the Lord, 1 Sam. 20:42, AND JONATHAN SAID TO DAVID GO IN PEACE, FOR AS MUCH AS WE HAVE SWORN BOTH OF US IN THE NAME OF THE LORD, (i.e.) in the sight of God, and with due reverence of God.

4. Or if it means, etc., to do it truly according to God, Jer. 26:9, Why has you propHesied in the name of the Lord saying, This house shall be like Shiloh? etc. This was according to God, verse 16. The Princes said, This man is not worthy to die, for He hath spoken to us in the name of the Lord, so verse 20.

5. Or if it means, etc., in confidence of God's mercy, Matt. 12:21, And in His NAME shall the Gentiles trust (i.e.) in His Mercy and goodness.

6. Or to do a thing in Love to God, Matt. 18:5, And whosoever shall receive one such little one in My NAME, receive Me.

7. Or to do a thing, as having interest in Him, John 1:12, As many as received Him, etc. Even to them that believed on His NAME, John 2:23, MANY BELIEVED ON HIS NAME.

8. Or to have Him engaged in the work, John 14:13. And whatsoever ye shall ask in My name, I will do it.

9. Or to do it purely 1 Chr. 16:10, Glory in His Holy Name.

How can His Holy Name be glorified in but by pure walking?

10. Or if He means, etc., To do it in obedience to God, Isa. 26:13, O Lord our God, other Lords have ruled over us, but by Thee only will we make mention of Your Name. Acts 15:14, Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people, for His Name (i.e.) for to profess and obey the Gospel. So that to do things in the name of Christ, is to do them according to the rule of the Gospel, Acts 4:17,18, The Rulers say, That it spread no further, let us straightway charge them, that Hence forth they speak to no man in this Name: and they called them, and commanded them not to speak at all, nor teach in the Name of Jesus, and 5:20, GO STAND IN THE TEMPLE AND SPEAK TO THE PEOPLE ALL THE WORDS OF THIS LIFE. And that is called, verse 28, this NAME. For oftentimes by the Name of Christ, is meant the Gospel, and the profession of the same, Matt. 10:22, YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE, [i.e.] for the profession of the Gospel. John 15:21, All these things will they do unto you for My Name's sake. Acts 4:17, SPEAK NO MORE IN THIS NAME [i.e.] not this Gospel. Acts 5:41, suffered shame for His NAME [i.e.] for the profession and subjection unto the Gospel. Acts 9:16, I will show him how great things He must suffer for My name. [i.e.] for the maintaining of the Gospel, verse 21, which called on this name, that is, professed this Gospel. Acts 26:9, contrary to the name of the Lord, [i.e.] the Gospel of Christ. 1 Tim. 6:1, That the NAME of God and His Doctrine, etc. 1 Pet. 4:14, reproachEd for the name of Christ, [i.e.] the Gospel of Christ which they professed. Rev. 2:13, You hold fast My NAME, [i.e.] My truth, or Gospel, or the profession of it. Rev. 3:12, I will write upon him the name of My God, etc., and My new name, [i.e.] the profession of God, and of Christ. Rev. 14:1, Having His Father's name written in their fore-Heads, [i.e.] publicly maintaining the Gospel of God. So that to do a thing as a piece of positive worship, as Baptism is, in the Name of Christ, is to do it in obedience to the Gospel of Christ, and according to the rule of the Gospel. And so we do, and Here we are at no loss.

That By The Name Of Christ Is Often Times Meant The Gospel, And The Profession Of It.

Again, The Commission says, Baptizing them Into the name, etc. [i.e.] They professing that they believe in God, Father, Son, and Holy-Ghost, and that they will obey and serve him, and that Salvation is Held forth by Christ, which Salvation they believe they are

interested into by Christ, and will walk according to the rule of this salvation. Now to Baptize them into the name, is to Baptize them into the profession they make of Father, Son, and Holy Ghost. So that Here is the Power, Virtue, Efficacy, Ministry of Christ, to put them by Baptism under the profession which they then make.

The Seventh EXCEPTION

That though I deny not but water is a sign, and one of the witnesses that bear record, 1 John 5:7, and in the word though not yet clear, yet neither can Christ's institution of water as His own Baptism, in His own person, be made to appear out of all the New Testament. Nor can the Apostles' practice by water be fetched from such a particular institution, unless from John's, and if so I am sure, they are thereat as great a controversy one with another concerning John's Baptism, and Jesus Christ's, making them to be two several Baptisms, John 1:26, Mark 1:4, Matt. 11:30, Acts 19:3,4.

That The Disciples Baptized By Commission From Christ, Proved.

Answer: That Christ was Baptized with water it is clear, Matt. 3. But that He Baptized with water with His own hands is not clear; for He Baptized none with His own hands, John 4:2. But His Disciples did Baptize by water in His presence, John 3:22, though water be not named, yet Here it is meant, as appears by the circumstances of the place:
for

1, it is joined with John's Baptizing, verse 23. And John also was Baptizing in AEnon, etc., showing that it was the same. And Jesus did not yet Baptize with the Holy Ghost.

And secondly, in John 4:1, there is no difference put between the Baptism of Christ, and John, but only in the number of Disciples, showing it as John's was, by water.

Thirdly, it was Christ's Disciples that Baptized, John 4:2, and they did not Baptize with the Holy Ghost, but that was His prerogative, as I showed before. And therefore this Baptism must needs be by water.

Fourthly, Christ is said to do it, because His Disciples did it by His Commission: for what is done by the command and appointment of one in Authority, He is said to do it, as Solomon is said to build God a House, Acts 7:47, though He neither Hewed stone, nor laid them; but commanded and caused it to be done. So that these things considered, Here is proof clear enough out of the New Testament, that the Apostles, [or Disciples rather] did Baptize by water, and that from an institution and appointment of Christ, in His presence.

It says, unless from John's, and if so, then I am sure, etc.

1. Answer: At no controversy at all that I know, for I take them to be but one Baptism, John's to be Christ's, [i.e.] of Christ's appointment, done upon the same Subject, men and women, in the same way, after confession of Faith and repentance. To the same end [i.e.] to persevere in His ways unto Repentance, [i.e.] unto perfecting of Repentance. But whether they be the same or not, we are at no loss, because we have warrant from Christ and His Apostles in the New Testament for it, and not only from John, as I have proved.

2. I look upon John as a Gospel minister, so far as the Gospel could take place before the death of Christ, Mark 1:1, etc., Luke 16:16. The Law and the PropHets were until John,

since that time the Kingdom of God is preached, and every man presses into it.

The Eighth EXCEPTION

That every common Disciple cannot so Baptize as the first Disciples did, because not gifted or qualified as they were, Mark 16:17, Acts 2:3,4 and 16,17. And there is as much necessity to make out the truth in the same power and way of evidence, to an Anti-Christian state, as to a Jewish, and Heathenish, and with a word written as well as preached, speaking and writing, laying both equally open to question and exception; without a power gloriously working, in the behalf, and to the reputation of it; nor is there any one Disciple in all the New Testament preaching and baptizing by way of Authority, but He was able to make out the truth of His calling and dispensation either by Miracle or gift.

Then I would know how He did, or any of that judgment do preach by any Authority, that can not make out the truth of their calling by miracles, nor such gifts as He speaks of?

There are but 3 Exceptions, and they have no weight in them.

1. Ananias was a Disciple, Acts 8:6.

Answer: Yea, but He restored sight to Saul, and had a Vision.

2. Philip did no Miracle to the Eunuch, Acts 8:17.

Answer: We can neither conclude that He did, nor He did not from the word, for it is silent; but He did miracles in Samaria.

3. They that were scattered abroad, went everywHere preaching the word.

Answer: Who they were, or how they preached, or what power they manifested, is not laid down in the word neither for, nor against, the word is silent

I ANSWER.

That A Disciple Able To Preach The Gospel May Baptize, Proved By Argument.

We do not affirm that every common Disciple may dispense Baptism, or any other Ordinance in the Church, but that a disciple able to preach the Gospel may dispense it, that we affirm, it being nowHere in Scripture tied to any Officer, either Pastor, TeacHer, Elder, Deacon, or any other, but to Disciples as Disciples preaching the Gospel, are commanded also to Baptize, Matt. 28:19. Beside, we do not affirm that every common Disciple able to preach neither, may dispense Baptism; for women are Disciples, Acts 1:14, and some of them able to preach the Gospel as Priscilla, Acts 18, yet we do not affirm that women may Baptize. But a Disciple able to preach the Gospel, and moreover chosen and designed of the Church thereunto, which has power to elect and choose Administrators and Officers, in and of Herself; and so He is something more than a common Disciple in this, though He be no Pastor neither. And see the 13th Exception against the Seeker, where it says, That there is no such power for Ordinances as is pretended, but believers as Disciples may Administer, and so did the Apostles, and believers formerly, as they were Disciples, Matt. 10:1, compared with Matt. 28:18, John 8:31. If ye continue in My word then are ye My Disciples indeed.

How could they continue in His word, if they did not do all things the word commanded? Now He does not say, Then shall ye be Apostles, or Officers, but Disciples

indeed. Isa. 8:16, Bind up the Testimony, Seal up the Law among My Disciples. Acts 9:10, There was a certain Disciple named Ananias, etc. and this man Baptized Paul. And so the men of Cyprus and Cyrene, Acts 11:19-21, administered as Disciples only. Now they that were scattered abroad upon the persecution that rose about StepHen, travelled as far as PHenice, and Cyprus, and Antioch, preaching the word to none but to the Jews only. And some of them were men of Cyprus and Cirene, which when they came to Antioch spoke unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. And these believers are called a Church, verse 26. And Barnabas when He was come, it is not said He Baptized them: But His work was to exhort them, that with purpose of Heart they would cleave to the Lord; showing that they were Baptized by the MEN of Cyprus and Cirene, and other Disciples that preached the word. For they were a Church at Barnabas' coming, not to be planted but built up.

But the truth of this lies clear out of the commission, Matt. 28:16---ult., where the commission is given them as Disciples, and no otherwise, and so Mark 16 also.

For thus I ARGUE.

1. The Commission Was Given Them Not As Apostles Nor Pastors, But As Disciples.

The Commission was given them either as Disciples, or as Apostles for I think it will never be proved, it was given to them as Pastors, or Officers of particular Congregations, seeing the Pastor does not give being to the Church, but the Church gives being to the Pastor, Acts 14:23, They ordained them Elders [by Election] in every Church.

2. There was no Pastor, nor Apostle neither, in Office till after Christ's Ascension, Eph. 4, He Ascended on high, and led captivity captive, and gave gifts unto men, and He gave some Apostles, etc. and some Pastors and Teachers. But this commission was given them before Christ's ascension. Therefore it could not be given them as Apostles, nor Pastors of particular congregations. That it was given to them as Apostles the word is silent, and no where affirms. And beside if they were to Baptize only as Apostles, then they were to preach as Apostles and no otherwise, for the same Commission that holds forth the one, holds forth the other. But a man may preach as a Disciple merely, as Apollo, Acts 18:24-26. He is called, a certain Jew born at Alexandria, an Eloquent man, mighty in the Scriptures; and He began to speak boldly in the Synagogue, whom when Aquilla and Priscilla had Heard, they took him unto them, and expounded unto him the way of God more perfectly. But now had He been as Apostle, He should not have needed to have been taught by Aquilla and Priscilla, He had known the way of God from Christ, which shows He was but a Common Disciple. So 1 Pet. 4:10, As EVERY MAN hath received the gift even so let him minister, as good Stewards of the manifold grace of God. Mark it as every man. And lest any man should say, this is meant of Pastors, the next verse makes it clear it is not. For He says, If any man speak, let him speak as the words of God, if any man minister, let him do it as of the Ability that God gives, etc. Now if this speaking should be meant of Pastors only, or Officers; but that is false, for a man may do the poor good when He will, and therefore the other clause is of common Disciples exercising their gifts, as Disciples only, for Edification. Acts 8:1, etc., They that were scattered abroad upon Stephen's persecution which were all the Church at Jerusalem; except the Apostles, went every where preaching the Word. Acts 11:19,20, And some of them were men of Cyprus and Cirene, MEN, common Disciples, as I shall show afterwards. Mark 14:7.

Therefore such a one may Baptize, for preaching the Word is the greater Ordinance, as appears. 1 Cor.1:17, CHRIST SENT ME NOT TO BAPTIZE, BUT PREACH, YEA, AND A

MAN MAY BE BAPTIZED BY A MAN THAT WAS NOT AN INSTRUMENT TO BEGET HIM TO THE FAITH, 1 Cor. 1:14 compared with 1 Cor. 4:15.

2. Arguments Taken From Christ's Promise.

2. Those that Christ sends forth to preach and Baptize, He promises His presence with them to the end of the world, Matt. 28. ult. But if none may perform these duties but Apostles, then none can expect Christ's presence but Apostles. But the Church has Christ's presence as a Church, and as they are believers, not Apostles, Rev. 2:1, Rev. 12:3, AND GOD DWELLS WITH THEM AS DISCIPLES OR BELIEVERS, 1 John 1:3,6,7, THAT WHICH WE HAVE HEARD DECLARE WE UNTO YOU, THAT YE MAY HAVE FELLOWSHIP WITH US, AND TRULY OUR FELLOWSHIP IS WITH THE FATHER, AND WITH HIS SON JESUS CHRIST, and verse 7, AND IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, THEN HAVE WE FELLOWSHIP ONE WITH ANOTHER, and the Lord says in Isaiah, I DWELL WITH HIM THAT IS OF AN HUMBLE AND CONTRITE SPIRIT, TO RECEIVE THE SPIRIT OF THE HUMBLE, ETC. Therefore Disciples as Disciples may preach the Gospel, and Baptize.

3. Else No Gospel Can Be Preached.

3. If Disciples as Disciples may not preach the Gospel and Baptize, then there is no Gospel that may be preached at all, for who may do it?

If you speak of Ministers, men in public, under the dark times of Antichrist, there was no man in public Office, that were or could be called by a true Church: therefore they could not act by virtue of a true call, and so what they did was not by virtue of Christ's commission, but there were them in dark times of Antichrist that preached the Gospel, Rev. 11, My two witnesses etc. I have shown you already the sad consequences of such a Doctrine.

4. Christ's Disciples Merely.

4. Christ's Disciples Baptized as Disciples merely, John 4:1,2. Now when the Lord knew how the Pharisees had Heard that Jesus made and Baptized more Disciples than John (though Jesus himself Baptized not but His Disciples) so that His Disciples as Disciples Baptized in Christ's time, for as yet they were not Apostles, nor Pastors, as I showed before, for those gifts were given by virtue of Christ's Ascension, Eph. 4:8-11. But let us examine the proof to the Exception. The ground is given that Disciples may not do it, because they are not qualified as the first Dispensers were, or rather those in the Primitive times, Mark 16:17. But does He say they are no believers, or that they may not preach till these Signs show themselves in them? Acts 2:3,4, And there appeared to them cloven Tongues, etc. But does any Scripture say, let none preach the Gospel, but He that has these very gifts? Is not He that has the Word of Wisdom, and the word of knowledge, endued with it from the same Spirit, as well as He that has Miracles and Tongues? 1 Cor. 12:8-10. And does not the Scripture say 1 Peter 4:10, As every man hath received the gift even so let him Minister, etc. Another proof is, Acts 2:16,17, To which I say, This is principally meant of extraordinary Prophecy, because Daughters are brought in to Prophecy. But in case their gifts are not Extraordinary they are not permitted to speak in the Church, 1 Cor. 14, yet it hinders not but ordinary gifts of the Spirit are meant Here also, and so ordinary Prophecy by the same Spirit. For Apollo was not Extraordinarily inspired, for then He had known the way of God perfectly; yet He prophesied, or preached, and 1 Pet. 4:10. But a clear place for it is Rom. 12:6. Having then gifts differing according to the grace given to us, whether Prophecy; let us prophecy according to the proportion of Faith; or ministry, let us wait on our ministering, etc. So that these proofs make nothing, being well examined. Acts 18.

The Exception says, There is as much necessity to make out the truth, in the same power, and way of evidence to an Antichristian state, as to a Jewish and Heathenish. And with a word written as well as preached, speaking and writing, lying both equal and open to Question and exception; without a power gloriously working in that behalf, and to the reputation of it. Luke 16, ult.

I Answer,

1. There is enough written to move an Antichristian state to believe, If they be not given over to hardness, John 20:31. He that will not believe Moses and the PropHets, neither will He believe if Miracles should be wrought.

2. There is a curse pronounced against them that shall add to, or diminish from, this word written, Rev. 22:18. Therefore to look for a new written word, or a New Scripture, is altogether against the mind of Christ.

3. If any one shall Scruple this, let him but read in the Book called, **The Smoke in the Temple**, The 14th, 15th, and 17th Exceptions against the Seekers, And Mr. Saltmarsh's Discourse, wHerein He proves most admirably the New Testament to be the word of God, and assures us of our duty without Miracles, and I make no question (unless God have given him up to a reprobate Judgment,) there is full satisfaction to be had concerning this thing.

Read My Answer To Objections About Miracles Also.

The proofs to the Exception are, first, John 1:25. And does this make any thing to the purpose, That because a man may not alter and change the Law to Gospel, without an extraordinary Commission, That therefore He may not practice the Religion establisHed in the Gospel, without Extraordinary Commission. If John had but Circumcised, according to the Dispensation on foot, then, would there have been any such Question? The second proof is Matt. 21:25. The Baptism of John was it from Heaven, or etc.

Answer: Yea this was from Heaven; and yet no Extraordinary work to confirm it by neither, John 10:41, John did no miracle etc. Therefore this makes nothing to the purpose, 3. Heb. 5:4. I answer, this Scripture means of being high Priest, and the Scope is to prove that Christ was called to it of God, And this is peculiar only to Christ, and communicable to none else. Beside I have shown a common Disciple that can preach, is called to Baptize.

It says, There was not any one Disciple in all the New Testament but He was able to make out the truth of His calling (to Preaching and Baptizing by way of Authority) and dispensation, either by miracle or gift.

I Answer, What they were able to do is one thing, and what they were bound to do, or else they did not lawfully dispense Ordinances, was another thing. Peradventure, John was able to have wrought a Miracle, but He did none, John 10:41. Neither do we read of any such condition put into the Commission when Christ sent them forth to preach and Baptize, nor in any other place. I may argue the like against preaching: I know none that preached by authority, neither do the Scriptures mention any one Disciple that so preached, but He was able to make out the truth of His calling, either by miracle, or gift. Why do they not upon this therefore lay down preaching, as well as Baptizing? But consider the former part of this Treatise what I have delivered upon Isa. 49: ult. and I think, it will give full satisfaction in this point, Consider also the Exceptions against the Seekers, from the 3rd to the 12th.

The third Exception. Such gifts and Miracles were rather for bringing the word into

the world, and for glorifying Christ's first coming in the flesh, than for after, John 20:29-31.

4. That if we must have miracles to make us believe, and not believe any truth till then, we must have for every truth, as well as for one or two, a Miracle to give it evidence, and so there must be a continual and new miracle-working for every new believing.

5. If there must be miracles for believing: Truth is not of that excellent Nature that it seems, for if it be not able to make itself evident, and cast a native or Spiritual shine, or brightness upon that soul it comes into, it is but weak, Dark, and Insufficient.

6. If truth be not Discernible in itself by its own glorious lightsome nature, by beams from itself, it is of a worse condition than many things below, as the Sun, and Stars, and Candles, etc., which bring that light in their own nature and dispensation, by which they are discerned.

7. If every truth be a beam of Christ the truth, then every beam has light in itself because it streams from the fountain of light, and so is discernible.

8. That it is more glorious to take Evidences from the Spirit than from any thing without, which can at furthest of itself, but convince the outward man.

9. That all shall now in the last times be in a secret, Invisible, Inward, Spiritual glory, no more in gross, Carnal, Visible Evidences, and material beams, as gifts and Miracles. And this is to know Christ no more after the flesh.

10. No miracles can in their own nature make one believe, without a Spiritual conviction from the Spirit of Christ going along with them, so as we see when miracles were wrought, some believed, and some believed not. So as then there is no such Reason for Miracles as pretended, because that conviction which comes from the Spirit through the work of a miracle, may come by any other Instrumental or Original way. Or, it is a more glorious operation, by how much more single, or by way of immediate revelation it works.

11. To believe merely by the Spirit, is far more glorious than by any other outward means, though never so outwardly glorious. By how much more the Spirit is more Excellent than anything else, by so much more divine and Spiritual are the Impressions of it.

12. That when miracles are wrought, yet a pretender may work a miracle for the contrary, like the Sorcerers of Egypt against Moses. And Antichrist is spoken of rather to come with signs and wonders of the two, than Christ. So as Here shall be a loss to any that thinks to believe merely by a miracle. So as the Spirit is that which must make us believe beyond all the power of miracles, which can give out its power but upon the sense at furthest, being merely outward and visible.

The Exception says, there is no weight in pleading for Disciples to dispense Baptism from Ananias, Philip, and those that went every where preaching the word.

1. It says, Ananias had a Vision, and restored sight to Saul.

I Answer: That was His gift at that time. But only it was the way that God spoke to him, as He did Sundry ways formerly. But now He has spoken to us by His Son, Heb. 1:1. AND HE IS AS TRUE A DISCIPLE, AND AS TRULY ENDUED WITH THE SPIRIT, THAT HATH THE WORD OF KNOWLEDGE, OR THE WORD OF WISDOM, AND WANTS THAT GIFT, AS HE THAT HATH THAT GIFT; AND WANTS THE OTHER, FOR A MAN MAY HAVE ONE OF THEM AND CAN DO NO MIRACLE, AND HE MAY DO A MIRACLE, AND

HAVE NEITHER OF THEM, 1 Cor. 12:8-10. BUT DOES THE MIRACLE WORKING GIVE HIM RIGHT TO DISPENSE ORDINANCES? No such thing.

2. Concerning Philip's working no Miracle to the Eunuch; it is a sufficient ground for a Disciple to preach and Baptize, though He can work no Miracle. If the Lord by His word and Spirit work upon the Heart, as He did the Eunuch's. And there was special reason for His working miracles in Samaria, because they had been seduced and led away by false miracles, by Simon. But special reasons concerning some times, men, and places, bind not all men, times, and places. And besides, those miracles He did in Samaria were to confirm the word, and not to give him the right to baptize. Acts 8:9, 10.

3. They that were scattered went every where preaching the Word. But it says, the word is silent.

1. Who were they?

I answer, who they were, is clear, Acts 8:1. All the Church, except the Apostles. Therefore not all Officers, but common Disciples, for to have all Officers, would make a confusion in the body, 1 Cor. 12:17-19, IF THE WHOLE WERE AN EYE, WHERE WERE THE HEARING, etc. And these preached, verse 4.

Objection: But they were Officers, the 7 Deacons, for Philip was one.

Answer: All the Church at Jerusalem, except the Apostles sure, were not Officers or Deacons, and they were all scattered abroad.

2. The Deacons were men in office, but it was but about the bodies of men in distribution. Their office was not to preach the word, more than other gifted men that were no Officers, for mark, They were chosen Deacons, because those that preached the Word should not be hindered about distribution, Acts 6:2-4, etc. Therefore Here is no reason, to argue that this gives them right to preaching the word as Officers, when they are chosen, because those that do preach should not be hindered of doing that to perform the Deacon's office.

3. The Deacons were all men of Judea and Jerusalem, but only Nicholas the Proselyte; but some of them that preached the word were men of Cyprus and Cyrene, Acts 11:20.

Question: But if all were scattered abroad, what did the Apostles at Jerusalem?

Answer: All Here may be taken (as it is in many Scriptures) for many: and so I take it; as no man is taken for few, Phil. 2:20,21. For there was still a Church at Jerusalem, as appears, Acts 15. Or else ALL Here are taken for all that used to prophecy or preach in the Church, and so publicly to maintain the Gospel except the Apostles. And so I rather take it, because Stephen was quiet till He fell a-preaching, and disputing, and then they stoned him, so that these were many of them common Disciples.

2. How they preached, is clear. They preached the word, Acts 8:4; Preaching the Lord Jesus, Acts 11:20. The same Gospel the Apostles preached.

3. What power they manifested? The word is clear in it, they manifested such power, THAT MANY TURNED TO THE LORD BY THEIR PREACHING, Acts 11:20,21. And this is the effectual power in preaching the Word, 1 Cor. 4:15 and 14:24,25. For the power of outward miracles, the word is silent; which shows us that the Gospel may be preached effectually, and Churches planted, where they are wanting, even by common Disciples that

are no Officers.

The Ninth EXCEPTION

That there is not such an Officer as Administrator in the whole word, but Apostles, Evangelists, PropHets, Pastors, Teachers, Elders, Rulers, Deacons, etc. 1 Cor. 12:29,30; Eph. 4:11 and therefore Administrator is an unwholesome word.

Answer: 1. It is a word that He himself often uses, in His book called (Some beams, etc.) Therefore strange that He will condemn the use of it Here.

2. The Scripture speaks of diverse Administrations, I Cor. 12:5. The word of wisdom and knowledge, etc., are Administrations. And how these can be performed, and the performers not Administrators, is a Paradox, though the syllables be not found in Scripture. The distribution to the Saints is called an administration, 2 Cor. 9:12 and this belongs to the Deacon, therefore He must needs be the Administrator in this kind. And I think, to minister, and administer, is no difference in the sense, but only in the syllables. And then in Scripture we read of Minister, and Ministration, and ministered, and ministering, and ministry, and all this cannot be without a Ministrator. Beside, we do not say, neither does the Scripture say, that every Administrator must be an Officer, or that Officers only are Administrators; for then none might administer to the poor but the Deacon, which is false, every man may do it of His own ability if He will. I Pet. 4:11.

1. For Minister, Rom. 15:25, I GO TO MINISTER TO THE SAINTS. Then I think Paul was a Ministrator: THAT IT MAY MINISTER GRACE TO THE HEARERS, Eph. 4:29; Heb. 6:10, 1 Pet. 4:10,11.

2. Ministered, Acts 13:2, 2 Cor. 3:3, YE ARE THE EPISTLE OF CHRIST MINISTERED BY US. Nay more, 2 Cor. 8:19, WHICH IS ADMINISTERED BY US.

3. Ministering, Rom. 15:16, MINISTERING THE GOSPEL OF GOD, wHereof Baptism is a part. Then Paul was the Ministrator, or Administrator, whether you will, 2 Cor. 9:1.

4. Ministry; OBTAIN PART OF THIS MINISTRY, Acts 1:17. FOR THE WORKS OF THE MINISTRY, Eph. 4:12. TAKE HEED TO THE MINISTRY, Col. 4:17. 1 Tim. 1:12, 2 Tim. 4:5. Now then, if there be a Minister, ministering, things ministered, a ministry, there must needs be a ministration. And so it is clear, Acts 6:1, In the daily ministration. 2 Cor. 9:13, the experiment of this ministration. Nay, the Gospel itself is called THE MINISTRATION OF THE SPIRIT, 2 Cor. 3:8, THE MINISTRATION OF RIGHTEOUSNESS, verse 9. And if so, He that ministers the Gospel, must needs be an Administrator, these being relatives.

2. There be more titles of Officers found in the Scripture, than those named in the Exception; neither do the Scriptures cited, mention all these that it names. To which may be added, Ambassadors, 2 Cor. 5:20, Eph. 6:20. Messengers, Phil. 2:25, 2 Cor. 8:23. Angels, Rev. 2 and 3. Widows, 1 Tim. 5:9. Ministers, 1 Cor. 4:1, Eph. 3:1, 1 Tim. 4:6, 2 Cor. 3:6. So then, there comes into the account by evident Scripture in the sense, (though not in so many letters) an Administrator, and so it is a wholesome word.

The Tenth EXCEPTION

None ought to give Baptism now, because there is none can give the gift of the Holy Ghost with it, to make up the glorious supplement of gifts, which it always had, and they are

joined both in the word and practice, as Heb. 6:1. Doctrine of baptisms, and laying on of hands: And in the practice they were joined, as in Acts 8:14-16. And it will appear in the word, that the Apostles did not so reckon of them single, but together, as Acts 8:14-16, where it is said, **THEY WERE ONLY BAPTIZED IN THE NAME OF THE LORD JESUS: BUT THEY PRAYED FOR THEM, THAT THEY MIGHT RECEIVE THE GIFT OF THE HOLY GHOST.** So as baptism by water, and by the Holy Ghost being joined together, both in instruction, doctrine, and practice, are not to be separated, nor given at such a time, where that of the Holy Ghost is not given. **FOR WHAT GOD HATH JOINED TOGETHER, LET NOT MEN PUT ASUNDER,** Matt. 19:6.

I answer: To give Baptism, is as unwholesome a word as Administrator, and more unwholesome, because I find that not in Scripture, except it be to give out that gift that God has given to a man, as occasion is, so Matt. 10:8, Acts 3:6.

**That None Ought To Baptize With Water, Unless He Could Baptize With
The Holy Spirit, Answered.**

It says, BAPTISM BY WATER ALWAYS HAD THE SUPPLEMENT OF GIFTS JOINED WITH IT.

Answer: No, John Baptist baptized multitudes without any supplement of gifts, and Christ too, as we read, John 4:1,2. **FOR THE HOLY GHOST WAS NOT YET GIVEN, BECAUSE CHRIST WAS NOT YET GLORIFIED,** John 7:39.

2. The gifts that were given were for confirmation of the word, Mark 16: ult., Heb. 2:4. Not for supplement of baptism; the Scripture reveals no such thing, that baptism was not complete, without the gift of the Spirit, for that was another baptism, as Matt. 3:11, given by another power, and not a supplement of that by water. And if it were a supplement, then sometimes the Saints had the supplement before the substance, as Acts 10:47. Nay, this is a dishonor to the baptism of the Spirit, to call it a supplement to that of water; for that which does but supply a want, is in value less than the thing wanting: so that this phrase sets the baptism of the Spirit too low, and that of water too high. It says, They are joined both in word and practice, Heb. 6:1, etc.

Answer: These were two Doctrines, of Baptisms, and laying on of hands. And if any man will reason, that because it is said, Heb. 6, Doctrine of Baptisms, that therefore baptism of water and of the Spirit, must needs go together, and if the one cannot be given (as the Exception terms it) then not the other; I hope then, He will conclude the baptism of blood and sufferings must come in too, for that is a baptism. And this is the Doctrine of Baptisms, and the sufferings of the Saints are Doctrinal, taught in the Gospel. And then we must infer, and as truly, that none may baptize with water, unless He at the same time mock, taunt, reproach, imprison, whip, kill the Saints, because these baptisms are joined in Heb. 6 as doctrine of baptisms, which is a ridiculous thing, and so is the other as absurd, unless a man can show any Scripture ground to the contrary.

2. If these baptisms of water, and of the Spirit were always joined, and ought not to be put asunder, how comes it to pass, that these men stand so stiffly for the baptism of the Spirit in these days, and are so violent against the baptism of water? as Mr. Saltmarsh, and He that wrote The Doctrine of Baptisms, (This was by William Dell, and it taught the invisible baptism into the invisible church- REP). saying, there is no other now for the Saints to practice and look after. And saying, that Christ's has eaten up John's, and that of Fire has licked up that of water, etc. These men will be found the pluckers asunder of what God has joined together, in this sense. Yet they cry out upon us, as if we did it by our obedience. For if the work of the Spirit in the Heart be the baptism of the Spirit, as they both plead, from 1

Cor. 12:13 and He that baptizes be a man in Christ, and He that is baptized also, then they are by these men's acknowledgment baptized with the Holy Ghost. And so such men deny them baptism with water, part that asunder, which the Exception says, God has joined in Institution, Doctrine, and Practice.

What The Doctrine Of Laying On Of Hands Is.

But it takes this laying on of hands to be the baptism of the Spirit?

But the Scripture says not so anywHere , It was a thing that the Apostles used sometimes at the giving of the Holy Ghost, Acts 8:18, and 19:6. But I hope this is not the whole Doctrine of laying on of hands, For

2. Sometimes laying on of hands was for Healing of the sick and diseased, as was done by Christ, Mark 5:23, and 6:5. HE LAID HIS HANDS ON A FEW SICK. And 8:23, AND WHEN HE HAD SPIT ON HIS EYES, AND PUT HIS HANDS, etc. Verse 25, AFTER THAT HE PUT HIS HANDS AGAIN UPON HIM. Luke 4:40, AND HE PUT HIS HANDS ON EVERY ONE OF THEM, AND HEALED THEM. And 13:13, HE LAID HIS HANDS ON HER, AND IMMEDIATELY SHE WAS MADE WHOLE. And this was foretold by Christ, that His Disciples should do it, Mark 16:18, THEY SHALL LAY THEIR HANDS ON THE SICK, etc. And it was performed by them. Acts 9:17, ANANIAS PUT HIS HANDS ON SAUL'S EYES, etc. And Acts 8:8, PAUL LAID HIS HANDS ON PUBLIUS, AND HEALED HIM. Yet this was not a constant infallible rule; but sometimes there was Healing without laying on of hands, Jam. 5:14. Sometimes Christ Healed by His Word, and so the Apostles sometimes by handkerchiefs, Acts 19:12. Sometimes by their very shadow, Acts 5:15. Sometimes by word alone, Acts 9:33,34.

3. Laying on of hands was used sometimes in choosing men into office, Acts 6:6; 1 Tim. 4:14, and 5:22; 2 Tim. 1:6. Yet this was no infallible rule neither, as in choosing Matthias, Acts 1:23--end. Acts 14:23. They did it by lifting up of hands, we read not of laying on of hands.

4. Sometimes it was used at the sending forth of men for special works, Acts 13:3. Yet we read not that this was constant neither, as Acts 15:25-27.

5. Sometimes for Troubles or Sufferings, Vexations of the Saints, Matt. 26:50, THEN CAME THEY AND LAID THEIR HANDS ON JESUS. Luke 20:19, THE CHIEF PRIESTS AND SCRIBES FOUGHT THE SAME HOUR TO LAY HANDS ON HIM. John 7:30, THEN SOUGHT THEY TO TAKE HIM, BUT NO MAN LAID HANDS ON HIM. And this was foretold should befall the Apostles. Luke 21:12, THEY SHALL LAY THEIR HANDS ON YOU, AND PERSECUTE YOU. And it was fulfilled, Acts 4:3, AND THEY LAID THEIR HANDS ON THEM, AND PUT THEM IN HOLD, etc. And 5:18, AND LAID THEIR HANDS ON THE APOSTLES, AND PUT THEM IN THE COMMON PRISON. Acts 21:27, AND LAID THEIR HANDS ON THEM, CRYING MEN OF ISRAEL, HELP, etc. And yet this was not used in all persecutions neither, as in reproachEs, etc. Now all this I conceive falls into the Doctrine of laying on of hands, because all this is taught in the New Testament. And shall I say now, that because these two are joined together in Heb. 6 in a sentence of speech; that therefore unless we Heal their bodily diseases, choose them into office, send them forth upon some special work for the furtherance of the Gospel, put them under sufferings and persecutions, hail them to common jails, etc., we ought not to baptize them? The commission is otherwise, Matt. 28 and so was the practice of the Apostles. And then the giving of the gifts of the Spirit will no more follow than any of these, that where the one is not given, the other may not be done or administered.

**And That In Heb. 6 Does Not Particularly Show Whose Hands Must Be Laid On,
Nor Upon Whom, Nor To What End, So That Laying On Of Hands In All Particulars,
The Scriptures Treats Of, Comes Into This Doctrine.**

It says, They were joined in practice, Acts 8:14-16 and it appears the Apostles did not so reckon of them single, but together, etc.

I answer, they were not joined in practice neither of John Baptist nor Christ's Disciples, John 3, and 4:1,2. No nor Here neither, for the Samaritans were baptized by Philip, before the Apostles Heard of it, and they came afterward and prayed for them, etc. And this was not to be a supplement to the other Baptism; but that they might have gifts able to edify one another, as 1 Cor. 12:7. Neither can we find that the Eunuch was baptized with the Holy Ghost, when He was baptized by water, nor the Jailer, nor any other. It says, Baptism by water, and by the Holy Ghost being joined both in Institution, etc.

Answer: I have disproved all these three, that they are necessarily joined in none, and therefore God never joined them together, and so nothing is violated in putting them asunder.

2. Man does not put that asunder, that lies not in His power to hold together, but it is not in His power to give the gifts of the Holy Ghost. And the Scripture says, AS EVERY MAN HATH RECEIVED THE GIFT, SO LET HIM MINISTER, 1 Pet. 4:10.

3. His proof, Matt. 19:6, is not to the purpose; for marriage of man and woman being God's Ordinance; after they are married, they are to live and die together in a married estate. Now He that maintains the man in the absence of the Wife, or the Wife in the absence of the man, does not by that Act put them asunder, and so does not sin, because He administers to one of their wants singly without the other, being absent, but He that shall violate the marriage, etc. So He that baptizes with water, the power of giving the Spirit being absent, does not put them asunder; but He that shall hold them one from the other, when they may be joined: so that this proof makes for me, and not against me.

The Eleventh EXCEPTION

That it is as unreasonable to take any such Ordinance of Jesus Christ from any that is not distinctly, specially, Spiritually, powerfully enabled as the first dispensers, as it is to take the word of any common man, charging us in the name of the Parliament, and cannot visibly make out a visible excellency and supremacy of power by Ordinance or Commission.

Answer: 1. Your comparison proves nothing; for by comparison I can prove a thing that is a gross error, except your comparison were grounded upon Scripture. And there is none of these Scriptures prove any thing to the purpose, of power taken from the Parliament, or any civil power. John 1:25; Heb. 5:4; Matt. 10:1,5; &c. Mark 16:16.

2. Those that we plead for, for the giving or administering of Ordinances, are as distinctly, specially, powerfully enabled as the first dispensers, if you mean an enablement of the Spirit of God, wHereby they are enabled as Disciples believing, and being endued with the gifts of the Spirit, to preach the Word, and administer other Ordinances. For the power of the first dispensers was, GO TEACH, BAPTIZING THEM: MAKE DISCIPLES, BAPTIZING THEM. So He that can teach the word, and make Disciples, may dispense Baptism, and is as distinctly, specially, Spiritually, powerfully enabled as the first dispensers.

But if you mean by enabled ability to work miracles?

Answer: That was not given them to enable them, or enright them to dispense Ordinances, but to confirm their word that they preached, Mark 16: ult., Heb. 2:4. So the commission being, GO TEACH, MAKE DISCIPLES, Matt. 28, etc. THE MANIFESTATION OF THE SPIRIT BEING GIVEN TO EVERY MAN TO PROFIT WITHAL, 1 Cor. 12:7. AND AS EVERY MAN HATH RECEIVED THE GIFT, EVEN SO LET HIM MINISTER, 1 Pet. 4:10. A man so gifted has power to preach from this commission; and so preaching, making Disciples, He has power also, and is by virtue of this commission enabled to baptize and dispense Ordinances. And so they have as visible an excellency and supremacy of power, as He that acts by an Ordinance of Parliament.

For By This He Acknowledges That A Man May Be Distinctly, Specially, Spiritually, Powerfully Enabled To Dispense Ordinances, And Yet Do No Miracle.

3. The Scriptures cited do not prove that the first dispensers were enabled, or enrighted to baptize, because they could work miracles; neither do they all speak of miracles and gifts, and therefore not cited to purpose. For John 1:25, John was powerfully, distinctly, specially, Spiritually enabled, as it seems the Exception confesses, and yet did no miracle. John 10:41. This makes for us, but not a whit against us. Heb. 5:4 speaks of Aaron's calling to the priesthood, and not of Disciples calling to dispense Ordinances in Gospel-times. Matt. 10:5,8 shows that when Christ sent out His Disciples to work miracles, He gave them power to work miracles, as the first verse is clear; but this proves not, that every Disciple sent forth to preach the Gospel, must work miracles? Christ SENT THEM FORTH TO WORK MIRACLES: and bids them, AS YE GO, PREACH. So that working of miracles seemed to be the principal work at that time; if not, it was a work that Christ enabled them to do, and therefore they were to do it. Neither is said anywhere, that their working of miracles gave them power to preach, but Christ did it; neither did those miracles prove them Disciples, for they were Disciples before, Mark 16:16,17, THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE. He does not say them that Preach: so that it may rather be concluded from this Scripture, that there is no Believer except He can work miracles, which I have fully disproved before.

The Twelfth EXCEPTION

That these Churches who enjoy Christ's mind, as they think most fully in the practice of Ordinances, you have no greater gifts in their Churches than are in those, called Independent, or Brownists, Prayer, Teaching, prophesying, being as fully and powerfully performed in the one, as in the other: and being so, whether must not the church be distinguished by some more visible glorious power and gifts as at the first, by which they may be discerned to excel all other societies.

Answer: They have greater gifts in their Churches, than etc. for they preach the Truth more fully and clearly than any of the other. The other maintaining man's tradition of Infant-Baptism, preaching down part of the Gospel in that sense, and maintaining also men's consequences for Scripture, without which they cannot maintain it. And these preaching up the baptism of Believers only (and not of Infants) according to clear light of Scripture. They have in this respect that which does distinguish them from all other societies. Rev. 15:8; I Cor. 8:2; I Cor. 12.

The Churches Under Baptism Have Greater Gifts Than Others.

Again consider, the proofs are not pertinent to prove that they have no greater gifts; For that in Rev. 15:8. *It does not prove that there was no Church till the 7 plagues of the 7 Angels were fulfilled, for I have proved it all along from Christ's time.* And beside, chap. 15:6, The Angels THAT POUR OUT THE VIALS (that is, Gospel-Ministers, Stars, as they are called in this Book) ARE SAID TO COME OUT OF THE TEMPLE. But the meaning is, no man that is of the Jews, looking to their calling in, and conversion, it means

the time of THEIR entering into the Temple was not till then. That 1 Cor. 8:1 does not prove that God has revealed no knowledge to man as yet; but shows that He that is conceited of His knowledge, does not know as He ought; for this was spoken of the Corinthians, even when they had the gift of Miracles. So that this in the Exceptions sense, might as well have been pleaded against them, as not being a true Church as against us. Concerning that 1 Cor. 12. Those gifts did not prove them a Church; but their being Saints, proved it, 1 Cor. 1:2. It says, The Churches of Christ must be distinguished by some more visible and glorious power, as at the first. Rev. 1, ult.

Miracles Do Not Now Distinguish A True Church From A False.

Answer: If it mean miracles, I say, however these made some distinction at first, yet not now, being wrought in that outward visible way; FOR FALSE PROPHETS AND FALSE CHRISTS SHALL WORK MIRACLES, Matt. 24. AND ANTICHRIST COMES WITH SIGNS AND LYING WONDERS, 2 Thes. 2. Therefore that cannot distinguish the Church of Christ from the Church of Anti-Christ. But if it may be taken, doing miracles in a Spiritual way, as I have shown in the first part of this Treatise; then I say, the true Churches of Christ are distinguished from all other societies: and these are the true miracles that eat up all the false serpents of Jannes and Jambres. Exod. 7:12.

The 13th EXCEPTION

That the fullness of time is not yet come for Ordinances; for as there were several seasons for giving out of truth before, so now.

The Time Of Ordinances Is Come, Cleared.

Answer: The time of Ordinances is come, 1 Cor. 11:2. Paul praises the Corinthians THAT THEY HAD KEPT THE ORDINANCES AS HE DELIVERED THEM UNTO THEM. So that Ordinances were delivered to the Church long ago, and the time of Ordinances has come. The Gospel or Faith was once delivered to the Saints, Jude 3. We read not of another delivery of it to them. Beside, He says in His Book, entitled (Some Beams, etc.) That to wait for an Administrator and Ordinances in an outward way, is Antichristian. So that it seems He did since believe the time of Ordinances is past, directly crossing this Exception.

But that the time of Ordinances is come, I have fully proved in the first part of this Book, showing from the time of Christ's coming in the flesh, throughout all ages to the world's end, there has been, and shall be a succession of Believers, that have the Spirit of Christ, and the word of Christ communicated to them, and shall be enabled in some measure to declare it.

And the Churches being planted, and Ordinances given out then, it is called, Heb. 12 latter end, A KINGDOM THAT CANNOT BE SHAKEN. The time of Ordinances was then, and have been ever since, and so shall continue with the Church upon earth. And I say, there is not a time of giving out Truths, that are not yet given out, Rev. 22:19. But of seeing Truths more clearly, that have been clouded by Antichrist, and so not so clearly seen. Neither do any of the Scriptures cited, prove the consequence of the Proposition, and some of them do not so much as prove the Proposition; for some of them do not show that there were seasons of giving out truth, but only of manifesting Truth, and so it is now, and still shall be till the unity of the Faith. Acts 1:4; Acts 7:17; Gal. 4:4; Mark. 1:15; Rev. 1:5,8; and 16, and 18; Acts 1:6,7.

The End of the Second Part.

