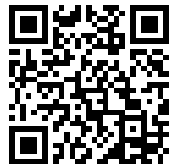


---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





W 3

17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100









THE  
Shining of a Flaming-fire  
IN ZION. //

OR,

A clear ANSWER unto 13. Exceptions,  
against the Grounds of NEW BAPTISM;  
(so called) in Mr. *Salmarsh* his Book; Intituled,  
*The Smoke in the Temple*, p. 13, &c.

Which Exceptions,  
Were tendered by him to all Believers, to shew  
them, how little they have attained; and that there  
is a more glorious fulnesse to be revealed.

ALSO,  
A POSTSCRIPT;

Wherein (to the like end) some Queries are  
propounded unto Believers.

---

By HANSERD KNOLLYS, a Minister, and a  
Witnesse of JESUS CHRIST.

---

ISAIAH 4. 5.

*And the Lord Will create upon every dwelling place of Mount Zion  
and upon her Assemblies a Cloud, and a Smoke by day, and The shining  
of a Flaming fire by Night, &c.*

MATTH. 21. 24, 25.

*I also Will ask you one thing, which if ye tell me, I like wise will tell you  
by what authority I do these things. The Baptisme of John, whence was  
it? From Heaven, or of Men?*



.....

.....

.....

.....

.....

.....

.....

.....

.....

T O

My Reverend Friend, and Brother, Mr.  
SALT MARSH; Author of a Book called,  
*The Smoke in the Temple: Grace, and Peace*  
through JESUS CHRIST.

Beloved Brother,



*Have with some seriousness, and not without some profit, read your Book, and thereby perceive, That the love of God, which hath made a glorious union betwixt Christ Jesus, and your self, constrains you, to endeavour Unity, and Peace with all the Saints, though they differ from you in Opinion; For we may be one in Christ (as you rightly apprehend) though we think differently. And I do ingenuously profess, that the same Love of God, who hath made me one with himself in Jesus Christ, draws out my heart with unfeigned desires of a Brotherly Amity, Unity, and Peace amongst the Saints. Let us keep the Unity of the Spirit in the Bond of Peace, and let all our things be done in love. I also own your Conclusion, Pag. 69. A Spirit of love, and meekness becomes Believers: and They, that write not as Enemies, are like to prove better friends to the Truth. Oh! That all spiritual Persecution were forbore among Believers. Are we not all Children of the same Father? Are we not all Heires of the same Promises? Are we not all entred into*

## The Epistle.

*the same everlasting Covenant of Grace? And shall we not all be partakers of the same Glory through Jesus Christ? Why should we fall out among our selves by the way, seeing we are Brethren? Dear Brother, you laid down these 13. Exceptions, among st many others, out of a sincere desire (I believe) to receive more lights of Truth by such Answers, as shall be given thereunto. I had resolved (before I see your face) to give you some Answer unto those thirteen Exceptions touching Baptism: But meeting with you, by a good hand of Providence, I received much more encouragement to communicate to you that measure of understanding, which God hath given me his unworthy servant, to improve for his Glory; I intreat you, that love may cover mine infirmities therein, and if your self, and others do receive any satisfaction hereby, God will have his Glory, and I have my end. I rest;*

Your Brother in the Lord Jesus,

HANSERD KNOLLYS.

---

*The*



# The Shining of a Flaming-Fire in Z F O N.

Exceptions against the Grounds of New-Baptism, pag. 15.

Answer.



**P** AUL'S Doctrine was called *New*, although he preached **J E S U S** and the Resurrection, *Acts* 17. 19. Also when our Saviour preached with Authority, and confirmed his *Doctrine* with Miracles, they questioned among themselves, saying, what thing is this? *What New Doctrine is this?* *Mark.* the 11. and the 27.

The first Exception, Pag. 15.

1. That those places commonly taken for the Commission for Christs Baptism, as Matth. 28. 18: Mark 16. and Where they that now Baptize ground their Commission and practise, hath no such thing in it; For the Baptism there is a Baptism in the Name of the three Persons of Father, Son, and Holy Ghost; and not the Baptism of Jesus Christ alone, which the Apostles onely Baptized in by water, as in (a) Act. 2. 38. Act. 10. 48. Act. 19. 5. Act. 8. 16. 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 Jesus Christs Baptism, is contrary to the full (b) practise of all that baptized by Water, as they do, as in Act. 2. 38. Act. 10. 48. Act. 19. 5. Act. 8. 16. &c. and a confounding Scriptures together, viz. severall institutions and practises.

a A. 2.  
38. & 19.  
48. & 10.  
5. and 8.

16.  
Rom. 6. 3.

b A. 2.  
38. & 10.  
48. & 19.  
5. & 8. 1. c.

Answer.

## Answer.

Those Scriptures, Matth. 28. 18. 19. and Mark. 16. 15. 16. do testify, that Jesus Christ gave Commission unto his Disciples to preach, and to baptize in his Name. And so much is expressed, in Matth. 28. 19. Baptizing them in the Name of the Father, and of the Son, &c. And whereas in this Exception it is said, *That the Baptism there is a Baptism in the Name of the three Persons, and not of JESUS CHRIST alone, which the Apostles only baptized in by Water.* I answer, the Baptism of JESUS CHRIST is the Baptism of the Father, and to baptize in the Name of the Lord, Jesus, Christ, or to baptize in the Name of the Father, Son, and Holy Spirit, is one and the same Baptism. And one of the Scriptures, quoted in this Exception, will witness the truth hereof; to wit, Acts 10. 47. 48. *Then he commanded them to be baptized in the Name of the Lord;* that is, In the Name of the Father, Son, and Holy Spirit. For these three are one in Essence, 1 John 5. 7. and One in Name, Malach. 14. 9. There shall be one Lord, and his Name One. There is not one Baptism in the Name of the Father, Son, and Holy Spirit, and another Baptism in the Name of the Lord, Jesus, Christ. The Apostle Paul saith, Ephes. 4. 5. There is One Lord, One Faith, One Baptism. Seeing then, that the Father, Son, and Holy Spirit are One, to Baptize in the Name of the Lord, Acts 10. 48. Or in the Name of the Lord Jesus, Acts 2. 38. And to Baptize in the Name of the Father, and of the Son, and of the Holy Spirit, Matth. 28. 18, 19. is one, and the same Baptism; And so to Baptize, is not contrary, but according to the full Practice of all that Baptized by water.

*The Second Exception, Pag. 15.*

2. *That Baptizing, in Matth. 28. 18. cannot properly, nor in the word, and letter, be understood of Baptizing by water, because there is no more mentioned in the letter, or Scripture, then merely the word Baptizing; and to expound it as they do, by a Baptizing by*

by water is to put in a (c) consequence and interpretation of *AG* 3. their own for Scripture; Which way of consequences they condemn 22. in all others, Presbyterials, &c. as Will-worships and traditions Iohn. 15. of men, and justly too: Now there being no water, nor any circum- 14. stance in the Text to make out any sense of Water as in other pla- Matth. 15. ces, it is an usurpation upon the Spirit and the Word, to put such a Revel. 22. sense so infallibly and peremptorily upon the Word which Jesus 19. Christ himselfe uses in other (d) significations then that of water, & Matth. as in Matth. 20. 22. 23. Matth. 3. 11. 1 Cor. 12. 13. 1 Cor. 20, 22, 23. 10. 2. all these places are of baptism and baptizing; yet not one and 3. 11. of them of baptizing by water, but of metaphoricall and figura- 1 Cor. 12. tive Baptism by his sufferings, by the Holy Ghost, by the Spirit; 13. & 10. by the cloud and sea. 2.

Answer.

That Baptizing in Matth. 28. 19. cannot properly, nor in the word and letter, be understood of the Baptism of Guifts, nor of Afflictions, nor of any other kinde of Baptizing, but by water; I do endeavour to make appear by these reasons.

First, because the Greek Verb βαπτίζω ( whence the participle βαπτίζων here used commeth ) doth properly signifie to dip in water; So the 70. Interpreters use the word, 2 Kings 5. 14. *ὁ βαπτίζων ἐν τοῖς ἰορδάνῃ ἑπτὰ ἄκις.* And he dipped himself seven times in Jordan. Also, Nonnus par. in John p. 8. lin. 12. *ὁ οὖν, τὴν βαπτίζων, πῶς ἂν ἴδωμεν ὅτι καὶ δαίμων.* Et tu, cum immergas, unde aqua hominem mundificas. And the testimony of John touching the use of this Greek word, is without Exception, John 3. 23. *Ἦν δὲ ὁ Ἰωάννης βαπτίζων ἐν Ἄρον -- ὁ βαπτίζων.* And John also was dipping in Aeron --- and were dipped.

Secondly, because there is here more mentioned in the letter of this Scripture ( as in this Exception is acknowledged ) then merely the word Baptizing. And therefore ( if I may without offence use the same expressions ) to expound it to be a *Baptism of Guifts* [ as it is interpreted in the end of the third Exception, pag. 16. ] is to put a Consequence and Interpretation of Man for Scripture, which is Will-worship, and an usurpation upon the Spirit and Word, as is said pag. 15. Exception 2.

B

Thirdly,

Thirdly, because if the Baptism of Guifts, be included in Mat. 28. 18, 19. yet not properly, but metaphorically (as is acknowledged in this Exception) where after the citing of Mat. 3. 11. and 1 Cor. 12. 13, &c. is said. These places are of Baptism, and Baptizing, yet none of them of baptizing by water, but of metaphorical and figurative Baptism by the Holy Ghost, by the Spirit, &c.

*The third Exception, pag. 16.*

3. That Matth. 28. 18. Mark 16. &c. are rather and far more probably to be expounded of the Spirits Baptism, or the (e) Baptism of the Holy Ghost, because it seemes to be prophesied on by Ioel 2. 28. Isai 44. 3. Where the Holy Ghosts Baptisme is promised to come by Christ; and in Matth. 3. 11. Act. 1. 5. Iohn 11. 1. 33. prophesied on to come by Iohn, and Christ himself to his Disciples, and was fulfilled in Christs institution, and power which he gave in Matth. 28. 18. by baptizing with the Holy Ghost, which the Apostles did accordingly practise, and by their ministry was given, as in (f) Act. 8. 17. and Mark 16. 16, 17. compared with Matth. 28. 18. doth shew that the Baptism in Matth. 28. 18. is a Baptism of guifts, as Mark 16. 15. 16. 17.

*Answer.*

Those Scriptures Matth. 28. 18, 19. Mark 16. 15, 16, 17. &c. are rather and far more probably, to be expounded of both kinds of Baptism; to wit, of Water; and of the Spirit, then of one of them onely excluding the other. I mean of the Baptism of water properly or literally, and of the Baptism of the Spirit Metaphorically, or figuratively. And my reason is;

Because both these Baptisins are joyned together in Institution, Doctrine, and Practice; As is confessed Pag. 18. Except. 10. toward the End, the words are these. *So as Baptism by water, and by the Holy Spirit, being both joyned together in Institution, Doctrine, and Practice, are not to be separated.* And may be proved by these Scriptures, viz. Heb. 6. 1, 2, Acts 2. 38. Acts 10. 4. 45. 47. 48.

*The*

The Fourth Exception, pag. 16.

4. That the baptism of Jesus Christ by water, was onely in the Name of Jesus Christ, as appears in all the places where such a (g) Baptism was practised, as in Act. 2. 38. Act. 10. 48. Act. 19. 5. Act. 8. 16. Rom. 6. 3. all which is a baptism onely in the Name of Jesus Christ, of the Person of the Son, not of the Father, Son, and Holy Ghost as they now practise, and which was never practised as appears in all the Apostles and Disciples practice.

Answer.

The sum of this Exception was contained in the first Exception, where there is an Answer also given thereunto: And touching those Scriptures here again cited to make it appear, That the Baptism of Jesus Christ by water, was onely in the Name of Jesus Christ, of the person of the Son, not of the Father, Son, and holy Spirit. I further answer, that two of those Scriptures, viz. Acts 10. 48. and Rom. 6. 3. 4. do not witness any such thing, *totidem verbis*. And I appeal to Mr. Saltmarsh himself, as a Moderator between this Exception, & my Answer; whether in Acts 10. 48. the Father, or the Spirit, be any more excluded by these words, *In the Name of the Lord*, then the Son? Or whether the Son be any more expressed therein, then the Father, or the holy Spirit? And let him judge whether, In the Name of the Lord, Jesus, Christ, and In the Name of the Father, Son, and holy Spirit, be not one and the same? As I said before in my answer unto the first Exception.

The Fifth Exception, pag. 16.

5. That the forme by which they baptize, viz. I baptize thee in the Name of the Father, Son, and Holy Ghost, is a (h) form of mans devising, a tradition of man, a meer consequence drawn from supposition and probability, and not a form left by Christ to say over them at the dipping them in the water: if Christ had



6  
*The lighting of a flaming fire in Zion.*

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 practise a thing made up by themselves, and drawne or forced out of Jesus Christs words in Matth. 28. 18.

*Answer.*

This form (if it may be so called) is a form of wholesome words, grounded upon the words of Christs Institution, and not of mans devising, according to the commandment of Christ, and not after the Traditions of Man; for which there is expresse Scripture, Mat. 28. 19. and not a meer consequence drawn from supposition, and probability; neither is it forced out of Jesus Christs words, Mat. 28. 18, 19. but religiously used by vertue, or power of the Commission given by Christ unto his Disciples to Baptize in his Name; And the like Form of words did the Apostles use in administering the Gift of healing, Acts 3. 6. *Then Peter said, In the Name of Jesus Christ of Nazareth, rise up, and walk.*

*Obj.* It may be excepted, That the Apostles did not all of them, nor alwayes use that form of words in administering the Gift of healing, Act. 9. 34. And *Peter* said unto him, *Aeneas,* Jesus Christ maketh thee whole; arise, and make thy bed.

*Sol.* Neither do all that Baptize by water use this form of words, nor do any of us use it at all times. Nor do I know, that we are tied to use it at any time as a Form. It is sufficient that Christ hath given his Disciples Institutions, of worship; and left them written for our learning. We need no stated, set, or stin-  
ted Formes of Worship, because we have his holy Spirit and word of Truth, to teach and direct us, how to worship God in Spirit and in Truth. Joh. 4. 22. 23, 24.

*The Sixth Exception, pag. 16.*

6. *That to preach in the Name of Jesus Christ, or to do things in the Name of Jesus Christ, is not alwayes in that grosse manner*

*The shining of a Flaming fire in Zion.*

as it is taken, viz. naming Iesus Christ, or the Father, Son, and Holy Ghost over them:

But in the (k) power, vertue, efficacy, Ministry of Iesus Christ, or the Persons of the God-head of Father, Son, and Holy Ghost, as in these Scriptures Matth. 18. 20. Mark 13. 6. Iohn 14. 13. Act. 19. 15. 16. Iohn 17. 6. 11. Act. 9. 14, Revel. 11. 18. So here they are at some more losse.

k Matth. 18. 20.  
Mark. 13. 6.  
Ioh. 14. 13.  
Act. 9. 15.  
16.  
Ioh. 17. 6.  
11.  
Act. 9. 14.

*Answer.*

I assent to what is said in this Exception, touching the preaching or doing things in the Name of Iesus Christ, yet it is not therefore unlawfull sometimes, in doing things in the name of Iesus Christ, to use those very words, viz. In the Name of Iesus Christ. Acts 3. 16. And by the Name of Iesus Christ (into which the Apostles did baptize by water.) there is intended something more then is expressed in this Exception, as those Scriptures there quoted do witness; especially, Matth. 18. 20. expounded by 1 Cor. 5. 4. yet herein we are at no more losse then those, who make this Exception. For they must have as good a warrant, power, and Commission, to preach in the Name of Iesus Christ, as we have to baptize in his Name.

*The Seventh Exception, pag. 17.*

7. That though I deny not but Water is a signe, and one of the (A) Witnesses that beare record 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 appeare out of all the New Testament, nor can the Apostles practice by Water yet be fetched from such a particular Institution unlesse from Iohn's: And if so, I am sure they are then at as great a Controversie one with another concerning (m) Iohn's Baptism and Iesus Christ's making them to be two severall Baptisms.

1 Ioh. 7.  
7.  
Ioh. 1.  
26.  
Mat 1. 4.  
Matth.  
11. 30.  
Act. 19.  
3. 4.

*Answer.*

Christ's Institution of Water, as his own Baptism, I have already

## *The shewing of a Flaming fire in Zion.*

already endeavour'd to make appear, out of Matth. 28. 18. 19. and Mark. 16. 15. 16. And this is acknowledged, that both the Baptism by water, and by the holy Spirit are joynd together in Institution, Doctrine, and Practice, pag. 18. *Exception 10. toward the end.* And it is also confessed, yea earnestly contended for in the *Third Exception*; That Matth. 28. 18. 19. Mark. 16. 15. 16. contains Christs Institution of the Spirits Baptism, the words are these, viz. *The holy Ghosts Baptism prophesied on by Joel 2. 28. Isaiah. 44. 3. is promised to come by Christ, and was fulfilled in Christs Institution, and power, which he gave; in Mat. 28. 18. 19.* And the Apostles practice by water may, yea and ought, to be fetched from Christs own Institution; as may plainly appear by that Doctrine of Baptism by water, and by the Spirit, preached Acts 2. 16. 17. 18. 38. and Heb. 6. 1. 2. & also the Apostles Practice was according to the same Institution, Acts 10. 44. 45. 47. 48, &c. Neither are we at any controversie one with another concerning *Johns* Baptism, and *Jesus Christ's*. But though there be some differing from others in their opinion touching the Baptism of *John*, and the Baptism of *Christ* by water, we agree, and love as Brethren; Those who are strong, bearing with them that are weak: But if any seem to be contentious, we have no such custome, neither the Churches of God; as the Apostle speaks in another case, 1 Cor. 11. 16.

### *The Eighth Exception, pag. 17.*

8. That every common disciple cannot so baptize as the first disciples did, because not gifted or (n) qualified as they were. And there is as much necessity to make out the truth in the same power and way of evidence to an Antichristian estate, as to a Jewish and Heathenish, and with a word written as well as preached; speaking and writing lying both equally open to question and exceptions, without a power (o) 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 gifts. There are but three exceptions, and they have no weight in them.

*The shining of a Flaming-fire in Zion.*

9  
p Acts  
8. 6.  
q Acts  
9. 17.

First (p) Ananias was a Disciple.

I answer: Yea, but he restored sight to Saul, and had vision.

2. (q) Philip did no miracle to the Eunuch.

I answer: We can neither conclude he did nor he did not, from the Word; for it is silent: but he did miracles in Samaria.

3. They that were scattered went every where preaching.

I 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.

*Answer.*

We do not affirm, that every common Disciple may Baptize, there was some mistake in laying down our Opinion, pag. 14. Where it is conceived, that we hold, *Whatsoever Disciple can reach the Word, or make out Christ may Baptize, and administer other Ordinances.* We do not so; For though believing Women being baptized are Disciples, Act: 9. 36. and can make out Christ; yea, and some of them (by their experimentall knowledge and spirituall understanding of the way, Order, & Faith of the Gospel) may be able to instruct their Teachers, Acts 18. 26. Rom. 16. 3. yet we do not hold, that a woman may preach, baptize, nor administer other Ordinances. Nor do we judge it meet, for any Brother to baptize, or to administer other Ordinances; unless he have received such gifts of the Spirit, as fitteth, or inableth him to preach the Gospel. And those gifts being first tried by, and known to the Church, such a Brother is chosen, and appointed thereunto by the Suffrage of the Church:

And for the reason of this *Exception*, to wit, *Because not gifted, nor qualified as the first Disciples were, &c.* I answer, in the words of the 3, 5, 12, 17. *Exceptions* against them, called *Seekers.*

First, That such gifts and miracles were rather for bringing the Word of the Gospel into the World, and for glorifying Christs first coming in the flesh, then for after, Heb. 2. 3, 4. Joh. 20. 29, 30, 31.

Secondly, If there must be miracles for Beleiving, and Baptizing, Truth is not of that excellent Nature, that it seemes; for

if.

if it be not able to make it self evident, and cast a native and spirituall shine or brightnesse upon that Soul it comes into, it is but weak, dark, and insufficient, 2 Cor. 3. 18. and Ephes. 5. 13.

Thirdly, 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 on rather to come with signes and wonders, of the two, then Christ, Mat. 24. 23, 24. and 2 Thes. 2. 9, 10.

Fourthly, That though there be not such glorious powrings out of the Spirit, and such gifts, as believers both may, and shall have; Yet all Believers ought to practice, so far of the outward Ordinance as is clearly revealed unto them, Phil. 3. 15, 16. 1 Pet. 4. 10, 11.

Fifthly, That the Scriptures, or Gospel of the New Testament, is both a constant and a standing Miracle of it selfe; And so often as the Gospell comes to any Soul not in word only, but in power and in the holy Spirit, 1 Thes. 1. 3, 4. there is a Miracle wrought in them that receive the Gospel, Luke 7. 22. and they then receive the holy Spirit with his gifts and graces. And who can forbid such Preachers of the Gospel to Baptize, or such Believers of the Gospel to be baptized. Acts 10. 44, 47, 48. So then we need not stay for a *Ministry with Miracle*, being we have a *Word with Miracle*.

*I. answer further.*

Sixthly, The first Disciples who baptized, were those mentioned. John 4. 2. but it is not there said particularly, who they were, nor what gifts they had, nor how they were qualified; Let it be granted, that they were some of the *Twelve*, or of the *Seventy*. [ because there is mention of *Simon Peter, Andrew, Philip* and *Nathaniel*, Joh. 1. 37, 40, 41, 42, 43, 44, 45. who with others are called his Disciples, Joh. 2. 2. And it is recorded that Christ baptized, John 3. 26. also John 4. 1. that he made and baptized more Disciples then Iohn: Out of which Disciples he first chose *Twelve*, whom he called Apostles, Luk. 6. 13. And after he appointed other *Seventy*, also Luk. 10. 1. ] Yet we doe not read in the Scripture ( nor can it be proved by Scripture ) that either

## *The shining of a flaming fire in Zi. n.*

either the *Twelve* or the *Seventy* received gifts of healing, and power against unclean spirits, &c. untill Christ sent them forth to Preach. *Mat. 10. 1, 5, 6, 7, 8.* and *Luke 10. 1, 3, 9.* And when they were sent forth, that power given them against Devils, and Diseases, was to confirm, and witness the truth of the Doctrine of the Gospell which they preached, *Mark. 16. 20.* *Acts 14. 3.* *Heb. 2. 3.* and not the Authority or Commission by vertue of which they preached: much lesse to authorize them to Baptize, (which they did before, *Joh. 4. 2.*) Baptism being not so much as mentioned, neither in *Matth. 10. 1. 5. 6, 7, 8.* nor in *Luk. 10. 1. 3. 9.* However, it is most certain, the first Disciples, who did Baptize, were not themselves baptized with the holy Spirit, as those *Acts. 2.* and afterwards neither could they give those gifts of the holy Spirit to others, who had not as yet received them gifts themselves. *Johns* testimony is true, *John 7. 39.* *The holy Spirit was not yet given, because that Jesus was not yet glorified.*

And to that passage in this 8. Exception, viz. *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 Miracles or Gifts.*

### *I Answer.*

What they were able to do is one thing, what they did doe is another thing. We know not what John the Baptist was able to doe; But it is written, *Joh. 10. 41.* John did no Miracle: Likewise what the scattered Disciples were able to do we know not: But they Preached with Authority, *Act. 11. 20. 21.* and yet it is not any where written in Scripture (that I know) that they did any Miracles, or healed diseases, &c. And Mr. *Salmarbes* answer doth not (in my understanding) take off the weight of that third Exception, touching the preaching of those scattered Disciples, *Act. 8. 4.*

### *The Words of that Exception.*

3. *They that were scattered went every where Preaching.*

# The shining of a Flaming-fire in Zion.

Mr. Saltmarsh's Answer.

*I 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.*

Reply.

*First, Who they were:* They were Disciples, and are so called, *Act. 1. 15.* and *6. 1, 2.* Yea some of them common Disciples, or Brethren of the Church which was at Jerusalem, *Act. 8. 1.* Some of them were men of *Cyprus* and *Cyrene;* *Act. 11. 19, 20, 21.* And some of them were Deacons of that Church, *Act. 6. 5.* Compared with *Acts 8. 5.* for there was at that time great persecution against the Church which was at Jerusalem, and they were all scattered, except the Apostles, *Acts 8. 3, 4.*

*Secondly, How they Preached:* They preached by way of Authority as Jesus himselfe, his Twelve Apostles, and seventy Disciples did: (And unless all the Seventy were dead, these probably were some of them.) For first, They had the same Commission, *Matth. 28. 18, 19, 20.* compared with *Luk. 24. 33, 47, 48.* and secondly, They had Gods hand of power with them, *Acts 11. 19, 20, 21.* and thirdly, the Greek Word here used, *viz. κηρύττειν,* *Act. 8. 4.* is frequently used for preaching the Gospel, and more properly than *εὐαγγελίζω* as appears by these Scriptures, *Luk. 3. 18.* and *4. 18, 43.* and *7. 15, 22, 24.* and *8. 1.* and *9. 1. 6.* *Acts 8. 5. 12. 25. 35. 40.* and *4. 17:* and *11. 20, &c.*

*Thirdly, What power they manifested:* Though they did no Miracles, nor made out the truth of their Calling and Dispensation by Gifts of the holy Ghost, yet they so preached Jesus Christ, that a great number believed, and turned to the Lord, *Acts 11. 21.* And this is equivalent with working of Miracles, and reckoned by our Saviour amongst them, *Luk. 7. 19, 20, 22,* as a Testimony of an authority and heavenly Mission from God.

The Ninth Exception, pag. 17. 18.

9. That there is not such an Officer as Administrator in the <sup>1 Cor.</sup> Whole World; but Apostles, Evangelists, Prophets, Pastors, <sup>12. 29. 30.</sup> Teachers, Elders, Rulers, Deacons, &c. and therefore Admini- <sup>Eph. 4. 11.</sup> nistrator is an unwholsome word.

Answer.

We do not affirme that the Administrator of Baptisme must be an Officer: For John the Baptist was no Officer; neither was *Annanias*; Acts 9. But every Officer is an Administrator; For there are differences of Administrations, 1 Cor. 12. 5. The word Commission (used once and again in the first Exception, page 15.) is as unwholsom a word as Administrator: If it bee consider'd that it is onely once used in the New-Testament, and then in an ill sence; Acts 26. 12.

The Tenth Exception, Pag. 17. 18.

10. None ought to give the Baptism now, because there is none can give the gift of the Holy Ghost with it, to make up that glorious supplement of gifts which it alwayes had; and they are joyned both in the word and practice, as in Heb. 6. 1. Doctrine of Baptisms and Laying on of hands: and in their practice they were joyned as in act, Acts 8. 14. 15. 16. And it will appeare in the Word that the Apostles did not foreckon of them single, but together, as in Act. 8. 14, 15, 16, where it is said they were onely Baptized in the Name of the Lord Iesus; but they prayed for them that they might receive the holy Ghost. So as Baptism by water, and by the holy Ghost, being joyned together both in Institution, Doctrine, and Practise, are not to be seperated, nor given in such a time wherein that of the holy Ghost is not given: For, what <sup>Matth.</sup> God hath joyned together let not man put a sunder. <sup>19. 6.</sup>

Answer.

This Exception is in Substance the same with the Eighth <sup>Exception,</sup>



*The Shining of a Flaming-fire in Zion.*

Exception; And so far as they are one I refer the Reader to my Answer unto the Reason of the Eight Exception, laid down in six particular; especially the last: And I answer further, That albeit the Baptism by Water, and by the Holy Spirit, were joyned together sometimes in Practice; yet not always, Act. 19: 1, 2, 3, 4. If it be reptyed, That was Johns Baptism: I answer; that not only John baptized by Water, and did not baptize by the Holy Spirit, Matth. 3, 11. And Christs Disciples, Joh. 4. 2. and 7. 39. but Philip the Evangelist, also baptizing by Water, Act. 8. 12. did not baptize by the Holy Spirit, Act. 8, 14, 15, 16, 17.

*The Eleventh Exception, pag. 18.*

11. That it is as unreasonable to take any such Ordinance of Jesus Christ from one that is not distinctly, specially, spiritually, powerfully, enabled as the first dispensers, as it is to take the Word of any (2) 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.

a Joh. 1.  
25.  
H. b. 5. 4.  
Mat. 10.  
1. 5. 8.  
Mark. 16.  
16.

*Answer.*

I assent to what is here affirmed; Onely take leave to say, that this is no just Exception against us: For we are as powerfully imbled as the first Dispenser of Baptism: And we having received Authority from Jesus Christ in that Commission given to Christs Disciples so often mentioned, Matth. 28. 18, 19, 20. and Mark: 16. 15, 16, 17. compared with Luk. 24. 33, 47, 48. may, and do as warrantably baptize in his Name (though we do no Miracles nor give the Holy Spirit) as John the Baptist; for he did not Baptize with the holy Spirit, Matth. 3, 11. Neither did he any Miracle, Joh. 10. 40, 41.

*The Twelfth Exception, pag. 18.*

12. That these Churches who enjoy Christs minde, as they think, most fully in the practice of Ordinances; yet have no greater gifts in their (b) Churches then there are in those called Independent or Brownist; prayer, Teaching, Prophefying, being as fully and power-

b Revel.  
15. 8.

powerfully, performed in the one as the other. And being so, Whether must not the Churches of Christ be distinguished by some more visible glorious power and gifts as at first, by which they may be discerned to excell all other Societies.

Answer.

There are Scripture Rules to discern the Truth of Churches; to which Professours (who have their face towards Zion) shall do well to take heed, as a light that shineth in a dark place, 2 Pet. 1. 19. &c. Rev. 11. 1. And although we have no gifts in our Churches, but what we have received, and we have not received any Gifts of the Spirit, to boast of them: Yet I must beare this Testimony, we come behind in no Gift, what we have received, we are bound to bless God for, and desire to honour Christ our Head with all the gifts, which we have received from him.

The Thirteenth Exception, pag. 18.

13. That the fulnesse of time is not yet come for Ordinances: For as there were several (d) seasons for the givings out of Truth before, so now.

d Act. 1. 2.  
Act. 7. 17.  
Gal. 4. 4.  
Mar. 1. 15.  
Rev. 15. 8.  
and 16.  
and 18. 1.  
A. 1. 7.  
6. 7.

Answer.

The fulnesse of time is already come, And the Ordinances were delivered by Christ, and his Apostles unto the Churches, 1 Cor. 11. 1, 2. And are written in the Scriptures for our Instruction, that we might not be at a losse for Ordinances.

And as for the Reason, There were indeed severall Seasons for the givings out of Truth before, untill all Truth was delivered to the Saints: But there is not the like Reason now, because the whole Counsell of God is fully made known: And we are not to expect a Revelation of new Truth, but a clearer Manifestation of those Mysteries, which have been once delivered to the Saints, and are left recorded in the Scripture of Truth for our Learning.



# THE POST-SCRIPT:

CURTIOUS READER,

**T**hou mayest think it strange, that I have said nothing unto those 6. or 7. particulars mentioned pag. 14. which we (who are scandalously called Anabaptists) are said to hold: Unto which I give this Answer, We have once, and a second time published in Print to all the World, a Confession of our Faith, wherein thou mayest see at large, what we hold. And as the Author of The Smoke in the Temple, did not in the least intend to own all the Exceptions therein laid down as his. So neither doth he expect, that we should own, his conceivings of, what we hold. He tenders them to all Believers, as I do also these following Queries.

1. Whether any Company of Believers unbaptized are a Church of Christ in Gospell Order? 1 Cor. 14.40. Coloss. 2.5.

2. Whether may Believers be added to the Church, and admitted to Communion with the Saints at the Lords Supper, before they be baptized? Acts 2. 41. 42.

3. Whether any ought to be baptized, but such as Repent, and Believe? Acts 2.38. Mark 16.16. Acts 8.36,37.

4. Whether a Company of baptized Believers may be a Church of Christ, though they have no Church Officers of their own? By Church Officers I mean Bishops and Deacons. Phil. 1.1.2. Acts 14.23.

5. Whether all Administration of Ordinances were given unto the Apostles, as Apostles, or as Disciples? Matth. 28. 18, 19,20. compared with Luk. 24.33.

6. Whether those Ministers of the Gospell, who gather, the Gentiles into Gospell-order, may not administer all the Ordina-

nances

nances unto Belivers so gathered, albeit they be not Officers in that Church? 1 Cor. 3. 6. compared with Acts 18. 18. and 1 Cor. 11. 2. 13. And may they not Ordain Elders? Acts 14. 23.

7. Whether any person, who hath not Commission to baptize, or is himself unbaptized may preach?

8. May any be said to believe unlesse these signes follow them? Mark 16. 17. Or some have preached unto them who were sent of God to preach. Rom. 10. 13, 14, 15, 16.

9. Whether a persons being within the everlasting Covenant of Grace, gives him a just right to Baptism?

10. Whether a persons own Profession of his Faith and Repentance, be not the onely Demonstration of his being within the Covenant?

11. Whether a Minister of Christ have Commission to baptize any such person, as is in the Covenant of Grace, unlesse that person do first make profession of his faith and Repentance?

12. Whether any unbaptized person may be called a Disciple of CHRIST?

Q

---

F F N F S.

---



Faint, illegible text at the top center of the page.

2















































474378

LIBRARY USE ONLY

~~rac911~~

~~45~~

~~no. K725~~

Knollys, H.

The shining of a  
flaming fire.

ISAAC FOOT COLLECTION

THE LIBRARY OF THE  
UNIVERSITY OF CALIFORNIA  
DAVIS

