

## CHAP. XVII.

## Of Sanctification and Good Works.

**T**HE next thing in order that I shall speak of, is, Sanctification and good Works; *for whom he justifieth, them he sanctifieth*, and maketh to be an holy people for himself.

Sanctification in Scripture-sense, is variously understood and applied. 1. It imports a separation to an holy use for a time, as was frequently used under the Law, which was a legal or ceremonial Sanctification, or separation to an holy use for some time, as *Aaron* and his Sons were separated, consecrated and hallowed for the Priests Office, which was a typical sanctifying or hallowing, during that ministration, with their holy garments, as appears, *Exod.* 28. 1. & 29. 1. Holy garments, holy place, holy anointing oil, holy vessels, &c. which were all typical, and but for a time. But this is not the Sanctification that I am to speak of.

It's true, that in the Gospel there are some sanctified and holy instituted ordinances ordained, and left by our Lord for sanctified and holy ends, to promote and carry

carry on the work of Sanctification in his people till they come to Glory : but the Sanctification that I shall speak of, is, the sanctification of justified persons, in order to Glory ; for *Without holiness, no man shall see the Lord*, Heb. 12. 14.

Sanctification in general, sometimes includes the whole work of Grace, a mortification of sin, and vivification of the Spirit, by which the whole life of Grace is carried on, and effected, 1 Thes. 5. 23. *And the very God of Peace sanctifie you throughout ; and I pray God that your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ*, 2 Cor. 7. 1. *Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

*Sanctification of two parts; Imputed, and Inherent, or Imparted.*

But, 2. And more particularly and distinctly, Sanctification consisteth of two parts, 1. Imputed, 2. Imparted, or Inherent ; 1. Imputed, there is an imputed Sanctification, as there is an imputed Justification : if any scruple the time of imputed Sanctification, it's no other in sense and substance, than the accounting the holiness of Christ our Head in his own person, to be the Believers : the Scripture speaks of an imputed righteousness to Believers, Rom 4 6, 7. Which must be their Faith, as, ver. 3. 22, 23, 24. Or the pardon of sin on the satisfaction of Christ by his death, which most properly is the righteousness of



of Saints unto Justification, Rom. 5. 9. And on this account there is as much said in Scripture for this imputed Sanctification as of Justification, 1 Cor. 1. 30. *Who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption*; He is made to be our Wisdom, and Sanctification, as our Righteousness, that is, the perfect purity of Christ the Son of God, with his perfect and compleat obedience to the holy Law of God, is reckoned and accounted the Believers, as their Sanctification, as he is not only wise for them, and communicates of his Wisdom to them, but as their Head, his Wisdom is accounted theirs, and he is made to be their Righteousness, that is, his death and satisfaction was accepted for us; and on that account does God remit and pardon the sins of Believers; and he is made our Sanctification, that is, his Sanctification is accounted ours; and this is fully included in, Col. 3. 11. Where Christ is said to be to Believers, *All, and in all*: all, in matter of Justification, and all in matter of Sanctification, *and in all*: effecting the work of Sanctification in his people, *by his Spirit that dwelleth in them*: and in this sense (as he is made the Sanctification of or to Believers, their Sanctification is perfect, as their Justification is perfect, as considered in the Sanctification, and perfect holiness and obedience of Christ: and hence it is the Apostle saith,

1 Joh.

1 *Joh. 4. 17.* That as he is, so are we in this World; that is, by his imputed Righteousness and Holiness, accounted so of God, and he would have his people to know it for their comfort.

2. Of the Inherent or Imparted Sanctification; by it I intend the Sanctification wrought in us by the Spirit of Christ in and by the Word of the Gospel; for that is the way of the Spirits working, Sanctification; and from hence it is that Sanctification is sometimes attributed to the Spirit, 1 *Pet. 1. 2.* 2 *Thes. 2. 13.* And sometimes to the Word, *Joh. 15. 3.* and 17. 17. Thereby to let us to know, that the Word effects it not without the Spirit, nor the Spirit without the Word.

*Imparted Sanctification is of two parts.*

And this Sanctification is likewise to be considered and understood under a twofold consideration; 1. As within us; 2. As wrought and brought forth, and made manifest; and that is it I join Sanctification and Works together; for all the Works of the Gospel are the external parts of Sanctification.

*1. Holiness of mind.*

The first of these is, Holiness of Mind and Spirit: The second is, Holiness of Conversation, universal Obedience to the Law of Christ. See both these together, *Pf. 45. 13.* *The Kings daughter is all glorious within, her cloathing is of wrought Gold.*

But, 1. This Sanctification, as it is in the Saints, it is an holy disposition wrought in



in them by the Spirit, through the Word of the Gospel, which is called in Scripture sometimes, the law of God written in the heart, *Heb. 8. 10.* in which is both Faith, Love, and Holiness. Sometimes its called the *new man, which is created after God in righteousness and true holiness, Eph. 4. 24. Renewed in knowledg after the image of him that created him, Col. 3. 10.* It is after God, *i. e.* after his image and likeness; after God, that is, an holy disposition and desire to be more like the Lord in holiness, *1 Job. 3. 3.* After a conformity to his will in every thing, both within and without; desires and endeavours daily the mortification of sin, and to increase in the newness of the spirit of holiness, such a soul is *mindling the things of the Spirit, Rom. 8. 5. And with the mind do serve the law of God, Rom. 7. 25.* Would be more like Christ whiles here in this mortal state, *1 Job. 3. 3. The mind and affections are set on things that are above, Col. 3. 1.* And grows in the sense of the sinful nature, and body of death, which so much hinders their perfection in holiness, *Rom. 7. 24. And is waiting for the Adoption, to wit, the Redemption of the body, Rom. 8. 23.*

And where this inward holiness, and holy disposition of heart is, there is not only an holy desire of conformity to the Lord, and of appearing more in the image of Christ, but such souls do *sanctifie the Lord in their hearts, 1 Pet. 3. 15.* That is, have  
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holy and reverend thoughts of him, according to his name and nature, *Psal.* 111. 9. They sanctifie him in all his Ordinances, for their spiritual building up in the Faith, *Pf.* 119. 18. 129. In all his waies, and in all his works, *Pf.* 145. 17. Yea, in his afflicting, correcting dispensations, that are cross to the flesh, and displeasing to nature, yet the sanctified heart doth sanctifie God therein, and give him the glory, and justifie him in what he doth in this matter, *Job* 1. 21. *Pf.* 119. 65, 75.

*2. Of Conversation.*

2. This sanctification is to be considered as it is brought, or wrought forth and made manifest, so that although it's a truth, that all external holiness in appearance, not flowing from this inward principle of holiness and life, will end in obscurity: yet it is as certain, that where-ever this Principle and life of Grace is, it brings forth the fruit of holiness, *Rom.* 6. 22. And this in Scripture is called holiness of conversation, *1 Pet.* 1. 15, 16. And includes all the good duties and works of the Gospel.

*This is of two parts.*

*1. Such as concern religious worship.*

This holiness in conversation, or good and holy works of Saints consisteth of two parts; 1. Such as relates to our walking with, and living to God in all religious service, and obedience in matters of worship: these are works that God requires of his people, and must necessarily come under that of sanctification and holiness; for the institutions of our Lord and Law-giver



giver are holy; they are a part of his holy Will, left recorded in the holy Scripture, and it is a part of our Sanctification, to sanctifie the Lord in our obedience to him therein, *Luke 1. 6.* It is said of *Zacharias*, and *Elizabeth* his Wife; that they were both righteous before God, walking in all the commandments and ordinances of God blamelessly, that is holily: and ver. 74, 75. *That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the daies of our life,* *Rom. 12. 1 Pet. 2. 5, 9.* All which Scriptures do present us, with the Saints holy service of God in matters of Worship. And this part of the Christians holiness must alwaies answer the Law and Will of the Law-giver; for God will have his Ordinances and Institutions to be observed by his people, because therein his Worship and his Honour is concerned.

There are four things too common among men, that God and Christ will not pass over without rebuke in the end.

The first is, neglect; when persons out of sluggishness, and unzealous frames of Spirit, do neglect the service and worship of God, according to his own appointments, making it a matter of indifferency, seeing (as they suppose) they may be saved without any such observances; and so do ~~not~~ undervalue the wisdom and will of God, (which is an high degree of iniquity and

and sin against him,) in omitting and neglecting their duty in his service and worship. But let such know, that look how far short they come in their obedience to Jesus Christ in matters of worship, so far they come short in holiness; every breach made in this matter, makes a breach upon sanctification and holiness. It's true, all come short in this matter in some measure, in matter or manner, or both: but when persons do willingly fail in the matter of Worship, that is the great sin, to be willingly ignorant, or willingly disobedient, will not, may not, go unpunished.

The second is, when persons change the ordinances of Christ, and things of instituted Worship, or mix their own inventions therewith; this will he not bear with, though he suffer it long, yet it must be accounted for in the end. When the Lord ordains, and commands one thing, and we resolve to do another, it's an high act of disobedience and transgression of his Law: the danger thereof see, *Isa.* 24. 4, 5, 6. *Acts* 3. 22, 23.

3. When persons undervalue the holy Ordinances of Christ, counting them small things, matter of circumstance, scarce worthy to be taken notice of, as if there were no matter of Religion, or religious observance to be had of them; whereas in truth, Christ's Church on Earth is visibly distinguished from the World, and false worshippers,



shippers, only in the matters of Faith and Worship, and especially in keeping close to God in the formalities of his Worship, according to his own appointments; an unholy spirit and principle it is, that doth undervalue the holy, instituted Ordinances and Worship of the Lord.

4. When persons set themselves in direct opposition to the will and worship of the Lord in his appointments; when they think it not enough to turn away from the truth of worship, and cleave to their own inventions and imaginations, or to the inventions of others, but are inveterated and imbitterated in their spirits against the holy Ordinances and Institutions of our Lord, and against his people, for worshipping him therein, and so come under that blame, *Hos. 8. 12. I have written to him of the great things of my Law, but they were counted as a strange thing.* The constitution of Churches, according to new-covenant rule, by the Doctrine of the Gospel, Faith, Repentance, and Baptism, so clearly stated in the Gospel, that he that runs may read, is become the contempt and scorn of too many who otherwise we willingly hope are godly. It's no wonder for profane men, to profane and blaspheme the holy Ordinances of Christ, and his people for walking therein: but it behoves all that pretend true godliness, to take heed what they do in this matter, and to know, that look how

far they miscarry herein, so far they miscarry in the great matter of holiness; and, at the best, must expect to meet with blame and shame in the end, and suffer the loss of all their building, that is contrary to it, 1 Thes. 3. 13. 2 Pet. 3. 14. 1 Joh. 2. 28. 1 Cor. 3. 11, to 15.

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The second sort of holy works are such as relate to our walking before, and towards men; and herein consisteth a great part of a Christians holiness: for God does not only require, and expect his people to walk holily towards him; but likewise, that they walk holily, justly, and inoffensively towards all men. The truth of this is confirmed by these and the like Scriptures, Mat. 5. 16. Phil. 2. 15, 16. 1 Pet. 2. 11, 12. By all which it appears, that it greatly concerns all Christians, (who are so indeed) to walk holily before men.

This holy walking before men, I shall mention or distinguish in five particulars.

1. Take heed and beware of sin; for although it is a truth, that all sin is against God, and on that account ought to be abhorred of all sincere souls, in love and obedience to him; yet we should have respect to men in this matter likewise, because the glory of God, the honour of Religion, and the souls of Sinners are concerned herein; therefore the Lord's people should take heed of, and depart from every evil way, and every evil work. O take heed,  
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and beware of Covetousness, Pride, Oppression, Profaneness, light behaviour, jestings, evil communication, and the like, which will occasion men to reproach, and harden them against the truth, to their own destruction. Thus men professing godliness, not only sin against God, and wrong their own souls, bring dishonour to Religion, but the guilt of the damnation of poor sinners upon themselves, hardening them in their evil waies, by their bad example. O consider this all ye that pretend to be religious, and have not conscience to God in this matter : see Rom. 2. 23, 24. Phil. 3. 18, 19.

2. To walk justly and righteously towards men, in all civil and worldly concerns : Christians should be exceeding conscious and careful in this matter, that no unjust or unrighteous thing be done by them, but to keep to that righteous rule, *As ye would that men should do to you, so do ye to them.* If this rule were sincerely followed, it would prevent many miscarriages on this account ; and this is an undoubted truth, that persons who can for worldly advantage do wrong, defraud, or oppress others, have very great cause to suspect their own sincerity in the great things of the Gospel ; for he that is *unfaithful in the least*, is not faithful in the greatest. This of Injustice and Oppression is that the Lord complains of, and dislikes in his people throughout all his ministrations both

in Law and Gospel; and it is that which is directly contrary to the holy Law of God, and indeed to the law of Nature; therefore let not such persons who can gripe and grind, defraud and oppress, deceive themselves, in counting themselves of the number of the holy ones of God.

3. An holy walk before men is an inoffensive walk; that is, to give no just occasion of offence by any means, in any thing, unless it come to pass, (as it too often doth) that ignorant and foolish men will be offended at holiness, and the worship of God: in such case we ought rather to displease men than God, and rather to please God than men, *Acts* 4. 19. & 5. 29. *Gal.* 1. 10. But in cases wherein we may without sin against God, and wrong to our own Consciences, we may, yea we ought to walk inoffensively; *Rom.* 12. 18. *1 Cor.* 16. 32, 33. And wilful breach in this matter, is a transgression of the Law of Christ, and an unholy thing: and I fear there is much of unholiness in too many professing people in this matter.

4. An holy walk is a peaceable; holy walk with men; this is the law of the Gospel, *As much as in you lieth, live peaceable with all men; and follow peace with all men, and holiness, &c.* The Law of God is holy, and it's the great part of our holiness to live to it; and unpeaceable, froward persons cannot well be accounted an holy person: a wonder-

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wonderful mistake it is in persons, who under a pretence of holiness, make a breach of peace on unsound and ungrounded notions : when it may be, these very notions on which the breach is made, (when rightly examined) are unholy notions, without all footing in the law of Christ : and thus, through the slight of the subtil Adversary, is unholiness shrowded under the name of holiness ; it behoves all serious souls ensnared with this evil, to consider it in time, and to repent.

5. An holy walk, and holy works, are works of Charity, and doing the will of Christ, in doing good to men ; Gal. 6. 10. *As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of Faith.* In this Christians should be like their Lord, of whom it is said, that *he went about doing good*, Acts 10. 38. And truly, as good works are a part of the Christians holiness, so are they the undoubted concomitants of Faith ; for the Faith that is without the works of the Gospel, is a dead Faith : and this is the charge given to those that are *rich in this World*, to be rich in good works, &c. 1 Tit. 6. 17, 18. And that *those that have believed in God, to be careful to maintain good Works ; these things are good and profitable to men*, Tit. 3. 8. Not to God, he needs them not, Job. 22. 2. & 35. 7. But good works are profitable to men, i. e. to those that are sincerely

ly exercised therein. 1. They prove the truth and sincerity of their Faith and Love, for without it the Faith is naught, and the Love is of the same nature; it's none of the Faith and Love of the Gospel that is without the works of the Gospel, *Jam. 2. 14, 18. 2 Cor. 8. 8. 1 Joh. 2. 3, 4, 5. & 3. 14, 17, 18.* He that pretends to have the Faith and Love of the Gospel, without the works of the Gospel, deceives himself; *Jam. 1. 22. Be ye doers of the Word, and not hearers only, deceiving your own selves.*

2. It will make for their account in the day of account; for we must all expect to give an account in the great day of the Lord, *2 Cor. 5. 10.* And the good works of the Saints shall be rewarded at that day, *Matt. 25: 20, 21, 22, 23. & ver. 34, 35, 36. 1 Tit. 6. 17, 18. Rev. 22. 14.* Only this, it behoves us to beware of Popish meritorious works, deserving any thing, either in Justification, or Salvation, but it's all of Grace. In this note three things; 1. That Believers are put into a capacity of doing acceptable works, only by Grace, renewed, justified, and accepted in person and service, only by Grace, through Faith in Christ Jesus.

2. That being put into this saved estate, and capacity of doing acceptable works in the Lord Jesus, it is expected that they live to God herein, and are faithful in that high and holy Calling: this is it unto which they



they were created in Christ Jesus, *Eph. 2. 10.* For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them: and this the Grace of Christ (where it is in truth) teacheth, *Tit. 2. 11, 12.* And they are in Scripture account, graceless persons, that are void of good works, *Tit. 1. 16.*

3. God will give rewards to his people according to their works; not that the works are the meritorious cause of reward, for so it cannot be, because all the works of the Saints, as done by them, are imperfect, and mixed with sin, and so in themselves can deserve nothing but condemnation: but, as accepted in the beloved, so are accounted as perfect, and shall have as full a reward as if they were perfect, so that the reward is still of Grace: It's Grace that God will crown the imperfect works of his people (done in sincerity of Faith and Love) with Glory: and suitable to the diligence and labour of love in the Lord's work, shall the reward be dispenced, *Matt. 25. 20, 21, 22, 23. Luke 19. 16, to 19. 1 Cor. 15. 41, 42. Matt. 19. 27, 28, 29.* And the suffering Saints, for the name and sake of Christ, are like to have the greatest share in the Glory to come, *Luke 6. 22, 23. 2 Cor. 4. 17, 18. 1 Pet. 4. 13.* A wonderful encouragement should it be to the Saints, both in doing and suffering the will of the Lord, they shall suffer no loss at all by it, but

but great advantage for encouragement in the way and works of the Lord, both in doing and suffering his will, 1 Cor. 15. 58. Heb. 5. 10. Rom. 2. 7. 10. And they are profitable to the souls and bodies of others, they are relieved and refreshed thereby, 2 Cor. 9. 12. Philem. ver. 7.

Thus have I endeavoured to give a brief touch to this great matter of Sanctification and good Works; with the great concernment of all godly persons to walk therein. The truth is, (I fear) that as the Papists, and Popishly affected, make too much of them, in looking on them as meritorious, and their Saviours; so the Protestants run <sup>too</sup> far on the other hand, under the notion of being all for Faith, and so have been, and are too little for works. But I hope the Reader will lay this matter to heart, and not content himself with any Faith short of this holy working Faith. And O that every that nameth the name of Jesus in truth, would shew themselves Christians on this account, in an exemplary walking in the works of the Gospel. Stronger Christians should be examples to the weaker; and elder Christians should be examples to the younger; and especially should Ministers be examples and patterns to the Saints, they should shine forth not only in Doctrine, but in Life; they should be patterns in love, humility, meekness, patience, holiness, and every good work; exam-

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examples in *Word*, in *Spirit*, in *Conversation*, and *Doctrine*; that so the Gospel be not blamed, nor God dishonoured, nor Men justly offended, 1 *Thes.* 2. 10. 1 *Tim.* 4. 12. And thus should both Minister and people prize and press after holiness, within, and without, because *holiness becometh the house of God for ever*, and thereby he is glorified; and such are manifested to be in the hopeful way of Salvation; for *without holiness no man shall see the Lord*; though not as the meritorious cause, but as thereby prepared thereto, and as the way in which they must walk to Glory.

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CHAP.

## CHAP. XVIII.

Of the true and saving Knowledge of  
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**T**HE true and saving knowledge of God is absolutely necessary to Salvation, and indeed is the first work wrought in the soul in order to conversion: there can be no Faith, nor Repentance, nor Love, nor Obedience, or holy walking without knowledge; for without knowledge the heart cannot be right: therefore it is said, when God works effectually in turning souls to himself, *Hos. 8. 2. Israel shall cry unto me, my God, I know thee; and 2. 20. I will betroth thee to my self in faithfulness, and thou shalt know the Lord.* It's the new covenant promise, *Jer. 31. 34. They shall all know me, from the least of them to the greatest, saith the Lord; and Joh. 17. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* In these Scriptures we must understand, is intended the true and saving knowledge of God and Christ in the new covenant, and contains in it Faith, Repentance, Love, the fear of God, holy Obedience, and all the Divine Virtues of the Gospel in order to eternal Life, or else it is not that know-



knowledg that is, or hath eternal Life; it's the knowledg of God in the Gospel that I intend; and much I shall not speak, as to the matter of illumination, in the knowledg of God; for God in himself is a mystery, we cannot know him, but as he hath made known himself in his Word, and by his Works; know him in his Name, in his Greatness, and his Goodness, &c. Jer. 9. 24. *Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving kindness, judgment and righteousness in the earth, &c.* To know that he is the Lord gracious and merciful, &c. As he hath opened and made known himself in Jesus Christ crucified, in whom he was, and is well pleased, and satisfied; and for his sake, pardoning, justifying, and saving all that come unto God by him. In a word, *He that cometh to God must believe, and know that God is,* (as he hath made known himself to be in the Gospel) *and that he is a rewarder of them that diligently seek him.* Knowledg differs little from Faith, and sometimes it's all one, when the soul is so enlightened into the knowledg of God, and Christ, and Truth, as to believe, Job. 6. 69. *We believe, and are sure, (Greek, know) that thou art the Christ, the Son of the Living God; 1 Joh. 5. 20. And we know that the Son of God is come, &c.* And Job, *I know that my Redeemer liveth, &c.* By all which it appears, that knowledg which is saving, differs but little

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little from Faith, and includes Faith. Now in as much as knowledg, or illumination is common to all where the true light shines, *i. e.* to hypocrites and formalists, as well as sincere Christians, as *Heb. 6. 4. 6. & 10. 32. 2. 2 Pet. 2. 20, 21. Rom. 2. 17, 18. 21, 22. 1 Cor. 8. 1, 2.* I shall therefore rather apply my self to speak something to shew the difference between the saving knowledg of God and Christ in the new covenant of his Grace, and that which men may have, and yet be short of Grace and Life; referring the Reader to Chap. 1. for the distinct knowledg of God.

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The first difference is, the saving knowledg of God and Christ, is a soul-humbling self-abasing knowledg: and that in the first work of Conversion, the very entrance of saving knowledg, gives the soul such a sight and apprehension of God, and of Christ, and of himself and sin, that it throws down, and lays low the soul, and makes him cry out as those *Acts 2. 37. Being pricked at the heart*, with the light of truth: they understood and believed what they did not before, both concerning Christ and themselves: *They cried out, men and brethren, what shall we do?* How wonderfully was the case changed? they who but a little before, cried out, *Crucifie him, Crucifie him*, now are pricked at the heart for it, and cry another cry, *Men and brethren, what shall we do?* Sutable to this is that, *Psalms 119. 130.*

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The entrance of thy Word giveth light, it giveth understanding to the simple. The very entrance of the Word of Life into the heart, giveth this light; the soul comes thereby to know something of God, of his Holiness, of his Justice, and Goodness; and something of himself, of his own badness, unholiness, sinfulness, and need of mercy; and this amaseth and abaseth the soul; and if the work be right, this soul-abasing is not only in the sight and sense of some one particular sin, or particular sins, but it gives a sight of the body of death, that is, of the sinful nature, that there is nothing but sin, a sinful state, the thoughts and imaginations, the words and works; yea, that the best works (as done by us) are *menstruous and filthy*. A soul never rightly knows himself, till he thus know himself: and the want of this is the cause of so many abortives in Religion, that comes to nothing. Persons may meet with some convictions of, and conversion from some particular sin, or sins, but never see themselves utterly lost, and undone, and filthy all over; and such conversions ordinarily first or last comes to nothing: not but that the beginning work oft-times may arise from conviction of some capital iniquity, as those, *Acts 2. 37*. But if saving, it leaves not till it discover the body of death: this is the effect of saving knowledge; or if it meet with, and steal in by degrees on

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those that have lived under good education, and use of means, that it makes not so great a noise at first. This must be effected first or last, the knowledg of God in Christ Jesus, in the way of the Gospel, and of themselves, to know themselves to be indeed wretched, and miserable, without which they never rightly imbrace Christ, and the Grace and Mercy of the new Covenant.

And this self-humbling, self-abasing, and self and sin-aborring frame, is not only a work for a day, *i. e.* at first conviction, but where the true light shineth, it abideth; and gracious growing Christians, the longer they live, and the higher they grow in Gospel light, the more they know themselves, and the more they abase themselves, have little and low thoughts of themselves. This is that which sincere Christians do and can experience; see witnesses from Scripture of this truth, David, *a man after God's own heart*, though a King, when he danced before the Ark, and withal his wife mocked him, he said, *I will yet be more vile than this, and base in my own sight*. By which we may see, that this is the common work of God in all gracious souls; Greatness nor Kingship did hinder: it laies low the souls of Great men and Kings, where it is in power; Job 40. 4. *I am vile, what shall I answer thee? I will lay mine hand upon my mouth, &c.* And Chap. 42. 5. 6. *I have heard*

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of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes. The more a soul knows of God and Christ, the more he abhors himself; not only an abhorrency of sin, but of self, because of sin, attends gracious knowing persons, *Isa. 6. 5.* That Evangelical Prophet cries out, *Wo is me, I am undone, I am a man of unclean lips, &c.* For mine eyes have seen the King, the Lord of Hosts. He had seen King Jesus, it was a Gospel sight which did thus humble and abase him, *Job. 12. 41.* These things said Isaiah when he saw his glory, and spake of him. It was the glory mentioned in this Chapter, the Evangelist alludes unto. John the Baptist, the fore-runner of our Lord, of whom he testifieth, that he was greater both in light and work, than the greatest Prophet, yet he had this frame of spirit in him, *Job. 1.* When they sent to him to know who he was, he confessed, and denied not that he was not the Christ; He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose, ver. 20. 27. Not worthy to do the meanest service for him. So the holy Apostle Paul acknowledgeth, *Rom. 7. 18.* I know that in me (that is, in my flesh) dwelleth no good thing: and hence he cries out, ver. 24. O wretched man that I am, who shall deliver me from the body of this death? And confesseth himself, *1 Cor. 15. 9.* To be the least of the Apostles, not meet to be called an

*Apostle*; and Eph. 3. 8. *The least of all Saints.* By all which it appears, that true and saving new covenant knowledg, is a soul-humbling, and self-abasing knowledg.

But the common head-knowledg, that hypocrites and formalists attain unto, is a soul-exalting, and self-boasting knowledg; it puffs up, and makes them proud, and self-conceited; they swell with their own good esteem of themselves, they think themselves best, and every one worse than themselves: he saith as the Pharisee, *Lord, I thank thee; I am not like other men.* Not but that it is the duty of gracious souls to be thankful for God's gracious work in them, as well as for his benefits bestowed on them. But to be proudly thankful, is proper to hypocrites, and carnal professors: the hypocrite *Jehu* like saith, *Come see my zeal for the Lord*, when it is all for himself. But this self-abasing, and soul-humbling knowledg, is far from the tabernacle of the hypocrite; self-boasting, and self-glorying, is the fruit of the flesh; and indeed, whatever such persons pretend to know, yet they are in truth ignorant; did persons know themselves as they are, (which they can never rightly do without the saving work of Grace) they would see cause enough in themselves to abase themselves; but ignorance is the cause of pride, that is it the Apostle intends, *1 Cor. 8. 2. If any man thinketh that he knoweth any thing, he know-*



*eth nothing as he ought to know*: that is, he that thinketh of his knowledg, so as to be puffed up, grows proud, and self-conceited therewith; such a one *knoweth nothing as he ought to know*: in which it's clear, that ignorance is the cause of pride, and puffings up; he that knoweth most, being puffed up, knoweth nothing as he ought to know.

But here I would mind a word further, lest any gracious soul, by this, should fall into temptation, we are to know, that saving knowledg may be attended with the same temptation of pride and puffings up; not that it flows from knowledg, but partly from ignorance, and especially from fleshly corruption, there being the remainders of all sin in the nature of the Saints; and that is it the Apostle intends, 1 Cor. 8. 1. *Knowledg puffeth up, but love edifieth*. He speaks there of the knowledg of good men, as well as bad; for it differs not in the formality or kind thereof, as speculative, relating to the things known or understood; it differs rather in the manner of the work, than in the matter, for the most part: for, saith the Apostle, *We all have knowledg, knowledg puffeth up*. Even such knowledg as the Apostle had, and as we all have: not (as I said before) that knowledg in it self puffeth up, if saving, and sanctified; but it's the base flesh, corruption of nature, that takes an advantage therefrom

to be puffed up: the Saints having the root of all sin in them, and so of pride, as of worldliness, and other like sins; and are liable to puffings up, as the Hypocrites. Experience teacheth this, and the Apostle had the same experience, as is manifest, 2 Cor. 12. 7. *Lest I should be exalted above measure, through the abundance of revelations, &c.* The holy Apostle was in danger of this self-boasting, through his abundance of revelations and knowledg: hence he saith, 1 Cor. 9. 27. *I keep under my body, and bring it in subjection, lest by any means, when I have preached to others, I myself should be a cast away.* Such is the baseness and corruption of nature, even in the Saints, as to be priding it self, and puffed up in heavenly light and knowledg.

The difference then between the sincere soul and the hypocrite is, the sincere heart that lives in light, doth not only know God and Christ in some measure, but himself; and so espies these fleshly motions and workings to self-exaltations and puffings up, and so judges it, and abhors it as a detestable thing; watches it, and wars against it, as against any other iniquity.

But the meerly notional head professor and hypocrite, he pleaseth himself in it, it is his life, his glory, self-glorying is his highest attainment; and so his life, all his receptions of light hath not brought him out of self, he seeks himself, and glorieth in  
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in his self-attainments, and lives therein with pleasure; he preacheth for himself, and prayeth, and discourseth, and professeth for himself; and so he lives in self, as his Element, as the fish lives in the water; all his light and knowledg worketh him not out of himself, if he attain but to a shew of humility; he is proud, and puffed up therewith, for such may attain to a shew of humility, and be vainly puffed up in their fleshly mind, Col. 2. 18. 23.

2. Saving knowledg is an heart-affecting knowledg, it is an heart-transforming knowledg: the saving knowledg of God and Christ in the Gospel, affects the heart where it is, with love to God, and love to his Word and Will, love to his Promises, and love to his Precepts, and an hatred to every false way, Ps. 119. 125. The Prophet prayeth, Give me understanding, that I may know thy Precepts, ver. 127. I love thy Commandments above Gold, above fine Gold; therefore I esteem all thy Precepts concerning all things to be right, and I hate every false way. This is true knowledg that affects the heart with love to, and delight in the Lord, and hatred against all things that is contrary to him. Saving knowledg affects the heart with God, and exalts God and Christ above all, and hath low and contemptible thoughts of the World, and all things here below, looks upon it as it is, to be all but vanity, and vexation of spirit. So the Apostle, Phil.

3. 8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, &c. And as it is an heart-affecting, and an heart-delighting knowledge, it affects the heart with God and Christ, and the things that concern his Name and Gospel; so is it an heart-transforming and changing knowledge, it leaves not souls carnal and worldly, and vain and sinful, as they were before; no, but it changes those in whom it is, it very much effects what God requires, Rom. 12. 2. *Be not conformed to this World, but be ye transformed by the renewing of your minds, &c.* And thus saving knowledge effects, 2 Cor. 3. 18. *But we all with open face, beholding as in a glass the glory of God, are changed, &c.* The knowledge of God and Christ in the Gospel is of a changing nature, it works those in whom it is, into the image and likeness of Christ, which is God's design in the Gospel, 1 Cor. 15. 48, 49. It accomplisheth the work of Sanctification, and an holy conformity to the Lord Jesus.

Saving knowledge reacheth the heart, it's exercised about heart-work; it humbles the heart, it changes the heart, it glads the heart, it conforms the heart, and so the whole man to the will of Christ; all that the understanding receives, it immediately conveys to the heart: the understand-  
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ing savingly inlightned by the Word and Spirit, conveys light and love to the heart. In this way *the love of Christ is shed abroad in the heart by the Holy Spirit*; Rom. 5. 5. 2 Cor. 4. 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledg of the glory of God, in the face of Jesus Christ.* God's new-covenant-light shines not only into the head, but likewise into the heart, making an heart-change, and working heart-love, and heart-obedience, and giving heart-consolations: it works heart-hatred of sin, and heart-performance of duty, Ps. 37. 31. *The Law of God is in his heart, none of his steps shall slide*; that is, it is in his heart to believe God, to love God, and obey him as far as he knoweth, and is willing to know more, that he may do it: he prayeth with the Prophet, Ps. 119. 33. *Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end.* The truly knowing soul accounts nothing well done, in which the heart is not; believes with the heart, loves with the heart, obeys with the heart, hates sin with the heart, rejoyces in the Lord with the heart; in a word, what-ever such a soul doth, *he doth it heartily, as to the Lord.*

But head-knowledg, or the knowledg of the hypocrite and formalist never affects the heart, unless it be some sudden flashes of seeming joy, Mat. 13. 20, 21. But short it is, and short of truth, and reacheth not  
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so far as to affect the heart indeed with God and Christ, his Word and Will, his Precepts and Promises; he goes no further (at best) than that Church, *Rev. 3. 1. I know thy works, that thou hast a name, that thou livest, and art dead*: Dead while alive, and such mens works are dead works, and dead services, with all their knowledg, they are not changed, but remain the same, worldly still, and carnal, and proud still, and vain, and like the World still, no true non-conformists to the World; it's to be feared that there is too much of this sort of knowledg among Professors, that will at last leave them where it found them, *i. e. in the gall of bitterness, and bond of iniquity.*

The knowledg of the hypocrite dwells most in the head, it is swimming-brain-knowledg, and runs into the tongue, and it may be into some form of profession, but sinks not into the heart, it makes no change there, works not the heart *after God*; come to Christ's Ordinances they may, and make profession of his Name, but *their hearts are after their covetousness*; the world hath their hearts be-sure, where-ever their persons are; so that word is fulfilled in them, *1 rov. 10. 20. The tongue of the just is as choice silver, but the heart of the wicked is little worth.*

But saving knowledg reaches the heart, affects and transforms the heart, and conforms the whole man into the image of our Lord Jesus.

3. Saving



3. Saving knowledg is a trusting, relying <sup>3. It is a</sup> knowledg; the soul that rightly knows <sup>trusting, re-</sup> God, will trust in him, trust in his Faith- <sup>lying know-</sup> fulness, in his Word, trust in his all-suffici- <sup>ledg.</sup> ency to perform it; trust in him for body and soul, and that in the greatest difficulties, and under the greatest temptations, *Pf. 9. 9, 10. The Lord also will be a refuge for the oppressed, a refuge in time of trouble; and they that know thy Name will put their trust in thee: that is, they that know him to be* (according to his Word) merciful and gracious, all-sufficient and faithful, will put their trust in him, and rely upon him. It effects in them that exhortation, *Isa. 26. 4. Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.* This knowledg of the Name of God it was, that made the three children, *Dan. 3. 17. Not to be careful, or fearful of the Fiery Furnace, Our God, whom we serve, is able to deliver us out of thine hand, O King: they knew Gods all-sufficiency, and there they trust, and leave the issue to him, ver. 18.*

But head-knowledg, or the knowledg of the hypocrite, whatever it talks yet, it never works a soul truly to trust in God *at all times*, nor truly at any time; there may be a supposition of trusting sometimes, but when the difficulty comes, the soul starts aside from God to some secondary and unlawful way of deliverance, like those complained of, *Hos. 5. 13.* But the soul that truly

truly knows the Lord, does trust in him at all times, especially in times of need and danger, *Pf. 56. 3. What time I am afraid I will trust in thee*; that is the time especially to trust in God, in time of need: this was it kept up the heart of the Apostle in all his temptations, *2 Tit. 1. 12. Nevertheless I am not ashamed, for I know whom I have believed (or trusted) and am persuaded that he is able to keep that which I have committed to him against that day.*

I know his goodness, faithfulness, and all-sufficiency, and that makes me trust him with body and soul, I commit all to him, and to his keeping unto that day: thus knowing souls are trusting souls, *Psal. 52. 8. I trust in the mercy of God for ever and ever.* They trust in his Word, in his Mercy, in his Faithfulness, in his all-sufficiency, that he will never fail them. See the precious promises to such knowing, trusting souls, *Jer. 17. 7, 8. Ps. 34. 22. & 37. 40. & 125. 1. O therefore trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

4. It is a  
doing know-  
ledg.

4. Saving knowledg is a doing, working knowledg: they who rightly know, are ready to do what they know, *Job. 13. 17. If ye know these things, happy are ye if ye do them*; see *Heb. 12. 17.* Saving knowledg is no sluggard, it is no idler, but its design to know, is, that it may do the will of God; that is the design of the soul in all his seekings,



ings, to know that he may do the will of God, Ps. 119. 33, 34. Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end; Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart.

Heart-knowledg designs heart-obedience to the Lord, ver. 10. *With my whole heart have I sought thee, O let me not wander from thy Commandments:* and the Word, the Scripture of Truth, is the rule of the gracious souls obedience, he knows, and believes, that the Scriptures, by the teachings of the Spirit therein, is able to make him wise unto Salvation, 2 Tit. 3. 15. See Psal. 119. 97, to 100. And he is universal in his obedience, have respect to all the Commandments, Ps. 119. 6. *Then shall I not be ashamed when I have respect to all thy Commandments, and that alwaies, even to the end,* ver. 112. And that readily and chearfully, swiftly, and with alacrity, ver. 32. *I will run the way of thy Commandments when thou shalt enlarge mine heart,* ver. 54. *Thy Statutes hath been my songs in the house of my pilgrimage.* Works of Piety, and works of Charity, all works that God requireth; Grace teacheth to a ready and right performance thereof, Ps. 100. 2. 2 Cor. 8. 5, 6, 7. Tit. 2. 11, 12.

But head-knowledg only, is more for word than deed, talks much, but doth but little; and if there be any deeds, it is for low, base, and by-ends, for self, and not for

for God; to some commands, and not to all; at some times, in a good fit, or when applause or advantage concur, with a cold and dead heart, not with delight and joy, not serving the Lord, but themselves: hence the Lord complains, *Zec. 7. 5. 6. That his people did fast for themselves*, and eat and drink for themselves; whereas gracious souls, who live in light, should do all for God, eat and drink for him, that they may live to him, perform every duty for him, that he may be glorified, *1 Cor. 10. 31. Whether ye eat or drink, or whatsoever you do, do all to the Glory of God*; see *2 Thes. 1. 11, 12. Gal. 2. 19.* And this the hypocrite and formalist do never attain unto, but doth all for self.

5. It is a growing, increasing knowledge.

5. Saving knowledg is a growing & increasing knowledg; it increfeth where it is, *2 Pet. 3. 18. But grow in Grace, and in the knowledg of our Lord and Saviour Jesus Christ*; it groweth, and increaseth, and where this growth is, there is an increase and growth in every virtue, in the whole new man, *which is created after God.* Which new creation consisteth first and especially in knowledg, *Col. 3. 10. And have put on the new man, which is created in knowledg, after the image of him that created him.* Knowledg is the first and principal work, and in it, and with it, *righteousness and true holiness*, *Eph. 4. 24.* Without it there is nothing but ignorance of the life of God, ver. 18. This is the saving work of the Lord, to cause the true light to shine

into



into the hearts of his people, 2 Cor. 4. 6. And this increaseth and groweth up by degrees, with the increase of Faith, Love, Holiness, and every divine virtue, Col. 2. 19. It increaseth with the increase of God, and groweth up into him in all things, which is the Head, even Christ, Eph. 4. 15. This of spiritual growth, is the design and end of God in the ministry and means he hath afforded his Church; see Eph. 4. 11, to 15. And this is, or should be the design of all faithful Ministers; the spiritual growth of themselves, and the Church, in the knowledg of, and conformity to the Lord, 2 Cor. 4. 10, 11, 12. Where the Apostle discovers, that the end of all Gods dispensations was, that they might be more like Christ, *that the life of Christ might be manifest in their mortal flesh*; and concludes the same of the Church, though they were not under the like afflictions, yet they expected the same work to be effected in them, by their liberty, and the use of the means that God had given them, exprest in these words, *So then death (that is afflictions) worketh in us, but life in you*; that is, we expect and hope that a conformity will be wrought in you by your liberty, and peaceable in oyment of the Ordinances of God, and opportunities of Grace, and of growth; and so if that work go forwards, be it by death, or life, affliction, or liberty, we have our desire: this was his frequent Prayer for the Church, their growth and increase  
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in this Grace, Eph. 1. 16, 17, 18, 19. Phil. 1. 9, 10, 11. Col. 1. 9, 10, 11. And this is (or should be) the desire and endeavour of every gracious soul, according to the measure of their capacities in the use of the means God hath appointed, to grow and increase thereby, in light, in love, in holiness, and an holy conformity to the will of Christ, 1 Pet. 2. 2. *As new born babes, desire the sincere milk of the Word, that ye may grow thereby;* and in so doing that Word is made good, Prov. 4. 18. *The path of the Just is as a shining light, that shineth more and more unto the perfect day.*

But on the contrary, head-knowledge only, or the knowledge of hypocrites and formalists, either decays, groweth downwards, less and less, worse and worse, till it come to nothing, or grows in the head only, no increase in the parts of holiness; it's like the disease called the Rickets, the head grows, but the body decays, grows weaker and worse, till at last, without cure, head and body goes to the dust. So it is with head-Christians, grow in the head, in notion, but decay in the body of Christianity, or stand at a stay without any spiritual growth; though there is no standing or stopping in Christianity, who so groweth not better, must (though insensibly) grow worse. I do not question but that gracious souls do meet with their winter-times, times of temptation, and to appearance



appearance sometimes grow worse rather than better; but it proves to their advantage in the end: the best of Saints have had, and have their ebbings and flowings, their winter and summer; but it's a sign of life where is the sense thereof: this is common in the Scripture, and in the experience of the Saints: but the notionist and head-professor is insensible of his deadness and decays. This I speak, that serious souls may not sink in the sense of their shortness and wants, *that the Eunuch that is joyned to the Lord, may not say I am a dry tree, Isa. 56. 3.*

But the head-professor grows big in the head, but little in the heart, like Ephraim the Lord complains of, *Hos. 7. 11. Ephraim is like a silly dove without an heart: no heart for God, his Name and Truth; great in his own eyes, commends himself; But not he that commendeth himself is approved, but whom the Lord commendeth.* It may be he grows great with error, fancies and imaginations, finds out some better Religion (they think) than the Lord hath ordained; like those the Lord complained of, *Jer. 2. 32, 33. Why trimmest thou thy way to seek love; and in their inventions think themselves to be innocent as they; ver. 35. Yet thou sayest, because I am innocent: and yet, ver. 36. Gad about to change their way: and Chap. 6. 16. When the Lord calls to them to return to the good old way; (of Faith, Love, Obedience,) and to walk therein, they will not.*

Thus saith the Lord, stand ye in the waies, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls: but they said, We will not walk therein. Thus evil men, and seducers, wax worse and worse, deceiving, and being deceived, 2 Tim. 3. 13.

6. It is a  
desusive  
knowledg.

6. Saving knowledg is a desusive knowledg, it's willing to impart to others what it knows of God; as it receives freely, so it does as freely impart to others: so the Prophet, Ps. 40. 10. I have not hid thy righteousness within my heart; I have declared thy Faithfulness, and thy Salvation; I have not concealed thy loving kindness and thy truth from the great Congregation. Prov. 15. 7. The lips of the wise despise knowledg, but the heart of the foolish doth not so: and Chap. 10. 21. The lips of the Righteous feed many, but fools die for want of wisdom: and 20. 15. The lips of knowledg are a pretious Jewel; the lips of the Righteous despiseth knowledg, both to Saints and Sinners. The reason is, because they have received from the Lord of his teachings; their hearts are filled with his divine knowledg; and it may be so sometimes, that there needs skill in the learner to draw it forth, some having learned that lesson to be slow to speak, and slow to wrath, and swift to hear: and that, Prov. 14. 33. Wisdom reisteth in the heart of him that hath understanding, but that which is in the midst of fools is made known: so that the knowledg of the Prudent is dispersed wisely, and must have its occasion and oppor-



opportunity; and sometimes some to draw it out, *Prov. 20. 5. Counsel in the heart of man is like deep waters; but a man of understanding will draw it out.* Sometimes there needs a wise tongue, as a bucket to draw out of those living waters that are in the hearts of the Saints, *Joh. 7. 38, 39.* But this is a truth, that those that know God, or rather are known of him, cannot but be speaking of those things they have seen and heard, *Acts 4. 20.* According to the measure of their receptions, *Rom. 12. 3.* Occasions and opportunities.

*Quest.* What difference may we understand there is between Knowledge and Wisdom? The Scripture seems to make a distinction, *1 Cor. 12. 8.*

*Ans.* Sometimes knowledge includes wisdom, and sometimes wisdom includes knowledge, *Isa. 50. 4. Jam. 3. 13.* But when it is mentioned distinct, as distinct gifts, as, *1 Cor. 12. 8.* Knowledge is a gift of understanding some truths more than others; and that it may be some secret and hidden mysteries, by virtue of special gift, as *Chap. 13. 2. Though I understand all mysteries, and all knowledge, &c.* Wisdom is a gift to apply this knowledge to the benefit of the Church; one may have a gift of Knowledge, that may tend to inform the understanding; another the gift of Wisdom and Prudence, to apply it to the profit of the Church suitable to its worth. And this distinction

stinction will usefully hold in many cases; some know much, and want wisdom to make so good use of their knowledg as might be desired: some have Wisdom and Prudence to use more Knowledg than they have; but indeed the ready way to attain more, is to use well what we have: *Hos. 14. 9. Who is wise, and he shall understand these things; and prudent, and he shall know them, &c.* That is, who so is wise and prudent, to make a right use of what he knows, *he shall understand*; that is, he shall understand more of the will of the Lord: he whose knowledg is truly practicable, stands in the road-way of higher and larger instructions and teachings; *Job. 7. 17. If any man will do his will, he shall know of the Doctrin, whether it be of God, or whether I speak of my self.* O therefore, let all be exhorted to be seeking after this saving knowledg of God and Christ in the Gospel, and content not yourselves without this humbling, heart-affecting, sanctifying, transforming, trusting, doing, growing, and increasing knowledg of God; it's that, without which the heart cannot be right; nor can your souls enjoy the Grace and Peace of the Gospel, *2 Pet. 1. 2. Col. 2. 2, 3.*

CHAP.