

Christian Knowledge

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Hebrews v. 12.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

These words are a complaint, which the apostle makes against the christian Hebrews, for their want of such proficiency in the knowledge of the doctrine and mysteries of religion, as might have been expected of them. The apostle complains, that they had not made that progress in their acquaintance with the things taught in the oracles of God, which they ought to have made. And he means to reprove them, not merely for their deficiency in *spiritual* and *experimental* knowledge of divine things, but for their deficiency in a *doctrinal* acquaintance with the principles of religion, and the truths of christian divinity; as is evident by the manner in which the apostle introduces this reproof. The occasion of his introducing it is this: In the next verse but one preceding, he mentions Christ as being "Called of God an high priest after the order of Melchizedek." [Heb. v. 10.] In the Old Testament, the oracles of God, Melchizedek was held forth as an eminent type of Christ; and the account we there have of him contains many gospel mysteries. These mysteries the apostle was willing to point out to the christian Hebrews; but he apprehended, that through their weakness in knowledge, they would not understand him; and therefore breaks off for the present from saying any thing about Melchizedek, thus, (ver. 11.) "Of whom we have many things to say, and hard to be uttered; seeing ye are all dull of hearing;" *i.e.* there are many things concerning Melchizedek which contain wonderful gospel-mysteries, and which I would take notice of to you, were it not that I am afraid, that through your dulness, and backwardness in understanding these things, you would only be puzzled and confounded by my discourse, and so receive no benefit; and that it would be too hard for you, as meat that is too strong.

Then come in the words of the text: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." [Heb. v. 12.] As much as to say, Indeed it might have been expected of you, that you should have known enough of the Holy Scriptures, to be able to understand and digest such mysteries: but it is not so with you. The apostle speaks of their proficiency in such knowledge as is conveyed by *human* teaching: as appears by that expression, "When for the time ye ought to be teachers;" which includes not only a practical and experimental, but also a *doctrinal, knowledge* of the truths and mysteries of religion.

Again, the apostle speaks of such knowledge, whereby Christians are enabled to understand those things in divinity which are more abstruse and difficult to be understood, and which require great skill in things of this nature. This is more fully expressed in the two next verses: "For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." [Heb. v. 13-14.] It is such knowledge, that proficiency in it shall carry persons beyond the first principles of religion. As here; "Ye have need that one teach you again which be the first principles of the oracles of God." [Heb. v. 13-14.] Therefore the apostle, in the beginning of the next chapter, advises them "to leave the first principles of the doctrine of Christ, and to go on unto perfection." [Heb. 6:1]

We may observe that the fault of this defect appears, in that they had not made *proficiency* according to their time.—For the time, they ought to have been teachers. As they were Christians, their business was to learn and gain christian knowledge. They were scholars in the school of Christ; and if they had improved their time in learning, as they ought to have done, they might, by the time when the apostle wrote, have been fit to be teachers in this school. To whatever business any one is devoted, it may be expected that his perfection in it shall be answerable to the time he has had to learn and perfect himself.—Christians should not always remain babes, but should grow in christian knowledge; and leaving the food of babes, they should learn to digest strong meat.

DOCTRINE. Every Christian should make a business of endeavouring to grow in knowledge in divinity.—This is indeed esteemed the business of divines and ministers: it is commonly thought to be their work, by the study of the Scriptures, and other instructive books, to gain knowledge; and most seem to think that it may be left to them, as what belongeth not to others. But if the apostle had entertained this notion, he would never have blamed the christian Hebrews for not having acquired knowledge enough to be teachers. Or if he had thought, that this concerned Christians in general only as a thing by the by, and that their time should not in a considerable measure be taken up with this business; he never would have so much blamed them, that their proficiency in knowledge had not been answerable to the time which they had had to learn.

In handling this subject, I shall show—what is intended by *divinity*—what kind of *knowledge* in divinity is intended—*why* knowledge in divinity is *necessary*.

And why all Christians should make a business of endeavouring to grow in this knowledge.

SECT. I.

What is intended by divinity, as the object of christian knowledge.

Various definitions have been given of this subject by those who have treated on it. I shall not now stand to inquire which, according to the rules of art, is the most accurate definition; but shall so define or describe it, as I think has the greatest tendency to convey a proper notion of it.—It is that science or doctrine which comprehends all those truths and rules which concern the great business of religion.

There are various kinds of arts and sciences taught and learned in the schools, which are conversant about various objects; about the works of nature in general, as philosophy; or the visible heavens, as astronomy; or the sea, as navigation; or the earth, as geography; or the body of man, as physic and anatomy; or the soul of man, with regard to its natural powers and qualities, as logic and pneumatology; or about human government, as politics and jurisprudence. But one science, or kind of knowledge and doctrine, is above all the rest; as it treats concerning God and the great business of religion. *Divinity* is not learned, as other sciences, merely by the improvement of man's natural reason, but is taught by God himself in a book full of instruction, which he hath given us for that end. This is the rule which God hath given to the world to be their guide in searching after this kind of knowledge, and is a summary of all things of this nature needful for us to know. Upon this account divinity is rather called a doctrine, than an art or science.

Indeed there is what is called *natural religion*. There are many truths concerning God, and our duty to him, which are evident by the light of nature. But *christian divinity*, properly so called, is not evident by the light of nature; it depends on revelation. Such are our circumstances now in our fallen state, that nothing which it is needful for us to know concerning God, is manifest by the light of nature, in the manner in which it is necessary for us to know it. For the knowledge of no truth in divinity is of significance to us, any otherwise than as it some way or other belongs to the gospel-scheme, or as it relates to a Mediator. But the light of nature teaches us no truth in this matter. Therefore it cannot be said, that we come to the knowledge of any part of christian truth by the light of nature. It is only the word of God, contained in the Old and New Testament, which teaches us christian divinity.

This comprehends all that is taught in the Scriptures, and so all that we need know, or is to be known, concerning God and Jesus Christ, concerning our duty to God, and our happiness in God. Divinity is commonly defined, *the doctrine of living to God*; and by some who seem to be more accurate, *the doctrine of living to God by Christ*. It comprehends all christian doctrines as they are in Jesus, and all christian rules directing us in living to God by Christ. There is no one doctrine, no promise, no rule, but what some way or other relates to the christian and divine life, or our living to God by Christ. They all relate to this, in two respects, *viz.* as they tend to promote our living to God here in this world, in a life of faith and holiness, and also as they tend to bring us to a life of perfect holiness and happiness, in the full enjoyment of God hereafter.

SECT. II.

What kind of knowledge in divinity, is intended in the doctrine.

There are two kinds of knowledge of divine truth, *viz.* *speculative* and *practical*, or in other terms, *natural* and *spiritual*. The former remains only in the head. No other faculty but the understanding is concerned in it. It consists in having a natural or rational knowledge of the things of religion, or such a knowledge as is to be obtained by the natural exercise of our own faculties, without any special illumination of the Spirit of God. The latter rests not entirely in the head, or in the speculative ideas of things; but the heart is concerned in it: it principally consists in the sense of the heart. The mere intellect, without the will or the inclination, is not the seat of it. And it may not only be called seeing, but feeling or tasting. Thus there is a difference between having a right speculative notion of the doctrines contained in the word of God, and having a due sense of them in the heart. In the former consists the speculative or natural knowledge, in the latter consists the spiritual or practical knowledge of them.

Neither of these is intended in the doctrine exclusively of the other: but it is intended that we should seek the former *in order* to the latter. The latter, or the spiritual and practical, is of the greatest importance; for a speculative without a spiritual knowledge, is to no purpose, but to make our condemnation the greater. Yet a speculative knowledge is also of infinite importance in this respect, that without it we can have no spiritual or practical knowledge.

I have already shown, that the apostle speaks not only of a spiritual knowledge, but of such as can be acquired, and communicated from one to another. Yet it is not to be

thought, that he means this exclusively of the other. But he would have the christian Hebrews seek the one, in order to the other. Therefore the former is first and most *directly* intended; it is intended that Christians should, by reading and other proper means, seek a good *rational knowledge* of the things of divinity: while the latter is more *indirectly* intended, since it is to be sought by the other. But I proceed to

SECT. III.

The usefulness and necessity of the knowledge of divine truths.

There is no other way by which any means of grace whatsoever can be of any benefit, but by knowledge. All teaching is in vain, without learning. Therefore the preaching of the gospel would be wholly to no purpose, if it conveyed no knowledge to the mind. There is an order of men which Christ has appointed on purpose to be teachers in his church. But they teach in vain, if no knowledge in these things is gained by their teaching. It is impossible that their teaching and preaching should be a mean of grace, or of any good in the hearts of their hearers, any otherwise than by knowledge imparted to the understanding. Otherwise it would be of as much benefit to the auditory, if the minister should preach in some unknown tongue. All the difference is, that preaching in a known tongue conveys something to the understanding, which preaching in an unknown tongue doth not. On this account, such preaching must be unprofitable. In such things men receive nothing, when they understand nothing; and are not at all edified, unless some knowledge be conveyed; agreeable to the apostle's arguing, 1 Cor. xiv. 2-6.

No speech can be a mean of grace, but by conveying knowledge. Otherwise the speech is as much lost as if there had been no man there, and if he that spoke, had spoken only into the air; as it follows in the passage just quoted, ver. 6-10. God deals with man as with a rational creature; and when faith is in exercise, it is not about something he knows not what. Therefore hearing is absolutely necessary to faith; because hearing is necessary to understanding, Rom x. 14. "How shall they believe in him of whom they have not heard?" In like manner, there can be no love without knowledge. It is not according to the nature of the human soul, to love an object which is entirely unknown. The heart cannot be set upon an object of which there is no idea in the understanding. The reasons which induce the soul to love, must first be understood, before they can have a reasonable influence on the heart.

God hath given us the Bible, which is a book of instructions. But this book can be of no manner of profit to us, any otherwise than as it conveys some knowledge to the mind: it can profit us no more than if it were written in the Chinese or Tartarian language, of which we know not one word. So the sacraments of the gospel can have a proper effect no other way, than by conveying some knowledge. They represent certain things by visible signs. And what is the end of signs, but to convey some knowledge of the things signified? Such is the nature of man, that no object can come at the heart but through the door of the understanding: and there can be no spiritual knowledge of that of which there is not first a rational knowledge. It is impossible that any one should see the truth or excellency of any doctrine of the gospel, who knows not what that doctrine is. A man cannot see the wonderful excellency and love of Christ in doing such and such things for sinners, unless his understanding be first informed how those things were done. He

cannot have a taste of the sweetness and excellency of divine truth, unless he first have a notion that there is such a thing.

Without knowledge in divinity, none would differ from the most ignorant and barbarous heathens. The heathens remain in gross darkness, because they are not instructed, and have not obtained the knowledge of divine truths.

If men have no knowledge of these things, the faculty of reason in him will be wholly in vain. The faculty of reason and understanding was given for *actual* understanding and knowledge. If a man have no actual knowledge, the faculty or capacity of knowing is of no use to him. And if he have actual knowledge, yet if he be destitute of the knowledge of those things which are the last end of his being, and for the sake of the knowledge of which he had more understanding given him than the beasts; then still his faculty of reason is in vain; he might as well have been a beast as a man. But divine subjects are the things, to know which we had the faculty of reason given us. They are the things which appertain to the end of our being, and to the great business for which we are made. Therefore a man cannot have his faculty of understanding to any good purpose, further than he hath knowledge of divine truth.

So that this kind of knowledge is absolutely necessary.—Other kinds of knowledge may be very useful. Some other sciences, such as astronomy, natural philosophy, and geography, may be very excellent in their kind. But the knowledge of this divine science is infinitely more useful and important than that of all other sciences whatever.

SECT. IV.

Why all Christians should make a business of endeavouring to grow in the knowledge of divinity.

Christians ought not to content themselves with such degrees of knowledge of divinity as they have already obtained. It should not satisfy them, as they know as much as is absolutely necessary to salvation, but should seek to make progress.

This endeavour to make progress in such knowledge ought not to be attended to as a thing by the bye, but all Christians should make a *business* of it. They should look upon it as a part of their daily business, and no small part of it neither. It should be attended to as a considerable part of the work of their high calling.—For,

1. Our business should doubtless much consist in employing those faculties, by which we are distinguished from the beasts, about those things which are the main end of those faculties. The reason why we have faculties superior to those of the brutes given us, is, that we are indeed designed for a superior employment. That which the Creator intended should be our main employment, is something above what he intended the beast for, and therefore hath given us superior powers. Therefore, without doubt, it should be a considerable part of our business to improve those superior faculties. But the faculty by which we are chiefly distinguished from the brutes, is the faculty of understanding. It follows then, that we should make it our chief business to improve this faculty, and should by no means prosecute it as a business by the bye. For us to make the improvement of this faculty a business by the bye, is in effect for us to make the faculty

of understanding itself a *by-faculty*, if I may so speak, a faculty of less importance than others: whereas indeed it is the highest faculty we have.

But we cannot make a business of the improvement of our intellectual faculty, any otherwise than by making a business of improving ourselves in actual knowledge. So that those who make not this very much their business; but instead of improving their understanding to acquire knowledge, are chiefly devoted to their inferior power—to please their senses, and gratify their animal appetites—not only behave themselves in a manner not becoming Christians, but also act as if they had forgotten that they are men, and that God hath set them above the brutes, by giving them understanding.

God hath given to man some things in common with the brutes, as his outward senses, his bodily appetites, a capacity of bodily pleasure and pain, and other animal faculties: and some things he hath given him superior to the brutes, the chief of which is a faculty of understanding and reason. Now God never gave man these faculties to be subject to those which he hath in common with the brutes. This would be great confusion, and equivalent to making man to be a servant to the beasts. On the contrary, he has given those inferior powers to be employed in subserviency to man's understanding; and therefore it must be a great part of man's principal business to improve his understanding by acquiring knowledge. If so, then it will follow, that it should be a main part of his business to improve his understanding in acquiring *divine* knowledge, or the knowledge of the things of divinity: for the knowledge of these things is the principal end of this faculty. God gave man the faculty of understanding, chiefly, that he might understand divine things.

The wiser heathens were sensible that the main business of man was the improvement and exercise of his understanding. But they knew not the object about which the understanding should chiefly be employed. That science which many of them thought should chiefly employ the understanding, was philosophy; and accordingly they made it their chief business to study it. But we who enjoy the light of the gospel are more happy; we are not left, as to this particular, in the dark. God hath told us about what things we should chiefly employ our understandings, having given us a book full of divine instructions, holding forth many glorious objects about which all rational creatures should chiefly employ their understandings. These instructions are accommodated to persons of all capacities and conditions, and proper to be studied, not only by men of learning, but by persons of every character, learned and unlearned, young and old, men and women. Therefore the acquisition of knowledge in these things should be a main business of all those who have the advantage of enjoying the Holy Scriptures.

2. The truths of divinity are superlative excellency, and are worthy that all should make a business of endeavouring to grow in the knowledge of them. They are as much above those things which are treated of in other sciences, as heaven is above the earth. God himself, the eternal Three in one, is the chief object of this science; and next Jesus Christ, as God-man and Mediator, and the glorious work of redemption, the most glorious work that ever was wrought: then the great things of the heavenly world, the glorious and eternal inheritance purchased by Christ, and promised in the gospel; the work of the Holy Spirit of God on the hearts of men; our duty to God, and the way in which we ourselves may become like angels, and like God himself in our measure. All these are objects of this science.

Such things as these have been the main subject of the study of the holy patriarchs, prophets, and apostles, and the most excellent men that ever existed; and they are also the subject of study to the angels in heaven; 1 Pet. i. 10-12.—They are so excellent and worthy to be known, that the knowledge of them will richly pay for all the pains and labour of an earnest seeking of it. If there were a great treasure of gold and pearls accidentally found, and opened with such circumstances that all might have as much as they could gather; would not every one think it worth his while to make a business of gathering while it should last? But that treasure of divine knowledge, which is contained in the Scriptures, and is provided for every one to gather to himself as much of it as he can, is far more rich than any one of gold and pearls. How busy are all sorts of men, all over the world, in getting riches! But this knowledge is a far better kind of riches, than that after which they so diligently and laboriously pursue.

3. Divine truths not only concern ministers, but are of infinite importance to all Christians. It is not with the doctrine of divinity as it is with the doctrine of philosophy and other sciences. These last are generally speculative points, which are of little concern in human life; and it very little alters the case as to our temporal or spiritual interests, whether we know them or not. Philosophers differ about them, some being of one opinion, and others of another. And while they are engaged in warm disputes about them, others may well leave them to dispute among themselves, without troubling their heads much about them; it being of little concern to them, whether the one or the other be in the right.—But it is not thus in matters of divinity. The doctrine of this nearly concern every one. They are about those things which relate to every man's eternal salvation and happiness. The common people cannot say, Let us leave these matters to ministers and divines; let them dispute them out among themselves as they can; they concern not us: for they are of infinite importance to every man. Those doctrine which relate to the essence, attributes, and subsistences of God, concern all; as it is of infinite importance to common people, as well as to ministers, to know what kind of being God is. For he is a Being who hath made us all, "in whom we live, and move, and have our being;" [Acts 17:28] who is the Lord of all; the Being to whom we are all accountable; is the last end of our being, and the only fountain of our happiness.

The doctrine also which relate to Jesus Christ and his mediation, his incarnation, his life and death, his resurrection and ascension, his sitting at the right hand of the Father, his satisfaction and intercession, infinitely concern common people as well as divines. They stand in as much need of this Saviour, and of an interest in his person and offices, and the things which he hath done and suffered, as ministers and divines.—The same may be said of the doctrine which relate to the manner of a sinner's justification, or the way in which he becomes interested in the mediation of Christ. They equally concern all; for all stand in equal necessity of justification before God. That eternal condemnation, to which we are all naturally exposed, is equally dreadful. So with respect to those doctrine which relate to the work of the Spirit of God on the heart, in the application of redemption in our effectual calling and sanctification, all are equally concerned in them. There is no doctrine of divinity whatever, which doth not some way or other concern the eternal interest of every Christian.

4. We may argue in favour of the same position, from the great things which God hath done in order to give us instruction in these things. As to other sciences, he hath left us to ourselves, to the light of our own reason. But divine things being of infinitely greater importance to us, he hath not left us to an uncertain guide; but hath himself given us a

revelation of the truth in these matters, and hath done very great things to convey and confirm it to us; raising up many prophets in different ages, immediately inspiring them with this Holy Spirit, and confirming their doctrine with innumerable miracles or wonderful works out of the established course of nature. Yea, he raised up a succession of prophets, which was upheld for several ages.

It was very much for this end that God separated the people of Israel, in so wonderful a manner, from all other people, and kept them separate; that to them he might commit the oracles of God, and that from them they might be communicated to the world. He hath also often sent angels to bring divine instructions to men; and hath often himself appeared in miraculous symbols or representations of his presence: and now in these last days hath sent his own Son into the world, to be his great prophet, to teach us divine truth Heb. i. 1., &c God hath given us a book of divine instructions, which contains the sum of divinity. Now, these things hath God done, not only for the instruction of ministers and men of learning; but for the instruction of all men, of all sorts, learned and unlearned, men, women, and children. And certainly if God doth such great things to *teach* us, we ought to do something to *learn*.

God giving instructions to men in these things, is not a business by the by; but what he hath undertaken and prosecuted in a course of great and wonderful dispensations, as an affair in which his heart hath been greatly engaged; which is sometimes in Scripture signified by the expression of God's rising early to teach us, and to send us prophets and teachers. Jer. vii. 25. "Since that day that your fathers came forth out of the land of Egypt, unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them." And ver. 13. "I spake unto you, rising up early, and speaking." This is a figurative speech, signifying, that God hath done this as a business of great importance, in which he took great care, and had his heart much engaged; because persons are wont to rise early to prosecute such business as they are earnestly engaged in.—If God hath been so engaged in teaching, certainly we should not be negligent in learning; but should make growing in knowledge a great part of the business of our lives.

5. It may be argued from the abundance of the instructions which God hath given us, from the largeness of that book which God hath given to teach us divinity, and from the great variety that is therein contained. Much was taught by Moses of old, which we have transmitted down to us; after that, other books were from time to time added; much is taught us by David and Solomon; and many and excellent are the instructions communicated by the prophets: yet God did not think all this enough, but after this sent Christ and his apostles, by whom there is added a great and excellent treasure to that holy book, which is to be our rule in the study of this important subject.

This book was written for the use of all; all are directed to search the Scriptures, John v. 39. "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me;" and Isa. xxxiv. 16. "Seek ye out of the book of the Lord, and read." They that read and understand are pronounced blessed, Rev. i. 3. "Blessed is he that readeth, and they that understand the words of this prophecy." If this be true of that particular book of the *Revelation*, much more is it true of the Bible in general. Nor is it to be believed that God would have given instructions in such abundance, if he had intended that receiving instruction should be only a bye concern with us.

It is to be considered, that all those abundant instructions which are contained in the Scriptures were written that they might be understood: otherwise they are not instructions. That which is not given that the learner may understand it, is not given for the learner's instruction; unless we endeavour to grow in the knowledge of divinity, a very great part of those instructions will to us be in vain; for we can receive benefit by no more of the Scriptures than we understand. We have reason to bless God that he hath given us such various and plentiful instruction in his word; but we shall be hypocritical in so doing, if we after all content ourselves with but little of this instruction.

When God hath opened a very large treasure before us, for the supply of our wants, and we thank him that he hath given us so much; if at the same time we be willing to remain destitute of the greatest part of it, because we are too lazy to gather it, this will not show the sincerity of our thankfulness. We are now under much greater advantages to acquire knowledge in divinity, than the people of God were of old, because since that time the canon of Scripture is much increased. But if we be negligent of our advantages, we may be never the better for them, and may remain with as little knowledge as they.

6. However diligent we apply ourselves, there is room enough to increase our knowledge in divine truth. None have this excuse to make for not diligently applying themselves to gain knowledge in divinity, that they already know all; nor can they make this excuse, that they have no need diligently to apply themselves, in order to know all that is to be known. None can excuse themselves for want of business in which to employ themselves. There is room enough to employ ourselves for ever in this divine science, with the utmost application. Those who have applied themselves most closely, have studied the longest, and have made the greatest attainments in this knowledge, know but little of what is to be known. The subject is inexhaustible. That divine Being, who is the main subject of this science, is infinite, and there is no end to the glory of his perfections. His works at the same time are wonderful, and cannot be found out to perfection; especially the work of redemption, about which the science of divinity is chiefly conversant, is full of unsearchable wonders.

The word of God, which is given for our instruction in divinity, contains enough in it to employ us to the end of our lives, and then we shall leave enough uninvestigated to employ the heads of the ablest divines to the end of the world. The psalmist found an end to the things that are human; but he could never find an end to what is contained in the word of God: Psal. cxix. 96. "I have seen an end to all perfection; but thy command is exceeding broad." There is enough in this divine science to employ the understandings of saints and angels to all eternity.

7. It doubtless concerns every one to endeavour to excel in the knowledge of things which pertain to his profession, or principal calling. If it concerns men to excel in any thing, or in any wisdom or knowledge at all, it certainly concerns them to excel in the affairs of their main profession and work. But the calling and work of every Christian is to live to God. This is said to be his *high calling*, Phil. iii. 14. This is the business, and, if I may so speak, the *trade* of a Christian, his main work, and indeed should be his only work. No business should be done by a Christian, but as it is some way or other a part of this. Therefore certainly the Christian should endeavour to be well acquainted with those things which belong to this work, that he may fulfil it, and be thoroughly furnished to it.

It becomes one who is called to be a soldier, to excel in the art of war. It becomes a mariner, to excel in the art of navigation. It becomes a physician, to excel in the knowledge of those things which pertain to the art of physic. So it becomes all such as profess to be Christians, and to devote themselves to the practice of Christianity, to endeavour to excel in the knowledge of divinity.

8. It may be argued hence, that God hath appointed an order of men for this end, to assist persons in gaining knowledge in these things. He hath appointed them to be teachers, 1 Cor. xii. 28. and God hath set some in the church; first apostles, secondarily prophets, thirdly teachers: Eph. iv. 11, 2. "He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." If God hath set them to be teachers, making that their business, then he hath made it their business to impart knowledge. But what kind of knowledge? not the knowledge of philosophy, or of human laws, or of mechanical arts, but of divinity.

If God have made it the business of some to be teachers, it will follow, that he hath made it the business of others to be learners; for teachers and learners are correlates, one of which was never intended to be without the other. God hath never made it the duty of some to take pains to teach those who are not obliged to take pains to learn. He hath not commanded ministers to spend themselves, in order to impart knowledge to those who are not obliged to apply themselves to receive it.

The name by which Christians are commonly called in the New Testament is *disciples*, the signification of which word is *scholars* or *learners*. All Christians are put into the school of Christ, where their business is to learn, or receive knowledge from Christ, their common master and teacher, and from those inferior teachers appointed by him to instruct in his name.

9. God hath in the Scriptures plainly revealed it to be his will, that all Christians should diligently endeavour to excel in the knowledge of divine things. It is the revealed will of God, that Christians should not only have some knowledge of things of this nature, but that they should be *enriched with all knowledge*: 1 Cor. i. 4, 5. "I thank my God always on your behalf, for the grace of God that is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in *all knowledge*," So the apostle earnestly prayed, that the christian Philippians might abound more and more, not only in love, but in christian *knowledge*; Phil. i. 9. "And this I pray, that your love may abound yet more and more in *knowledge*, and in *all judgment*." So the apostle Peter advises to "give all diligence to add to faith virtue, and to virtue *knowledge*," 2 Pet. i. 5. and the apostle Paul, in the next chapter to that wherein is the text, counsels the christian Hebrews, leaving the first principles of the doctrine of Christ, to go on to perfection. He would by no means have them always to rest only in those fundamental doctrines of repentance, and faith, and the resurrection from the dead, and the eternal judgment, in which they were instructed when baptized, at their first initiation in Christianity. (See Heb. vi. &c.)

SECT. V.

An exhortation that all may diligently endeavor to gain christian knowledge.

Consider yourselves as scholars or disciples, put into the school of Christ; and therefore be diligent to make proficiency in christian knowledge. Content not yourselves with this, that you have been taught your catechism in your childhood, and that you know as much of the principles of religion as is necessary to salvation; else you will be guilty of what the apostle warns against, *viz.* going no further than laying the foundation of repentance from dead works, &c.

You are all called to be Christians, and this is your profession. Endeavour, therefore, to acquire knowledge in things which pertain to your profession. Let not your teachers have cause to complain, that while they spend and are spent, to impart knowledge to you, you take little pains to learn. It is a great encouragement to an instructor, to have such to teach as make a business of learning, bending their minds to it. This makes teaching a pleasure, when otherwise it will be a very heavy and burdensome task.

You all have by you a large treasure of divine knowledge, in that you have the Bible in your hands; therefore be not contented in possessing but little of this treasure. God hath spoken much to you in the Scriptures; labour to understand as much of what he saith as you can. God hath made you all reasonable creatures; therefore let not the noble faculty of reason or understanding lie neglected. Content not yourselves with having so much knowledge as is thrown in your way, and receive in some sense unavoidably by the frequent inculcation of divine truth in the preaching of the word, of which you are obliged to be hearers, or accidentally gain in conversation; but let it be very much your business to search for it, and that with the same diligence and labour with which men are wont to dig in mines of silver and gold.

Especially I would advise those who are young to employ themselves in this way. Men are never too old to learn; but the time of youth is especially the time for learning; it is peculiarly proper for gaining and storing up knowledge.—Further, to stir up all, both old and young, to this duty, let me entreat you to consider,

1. If you apply yourselves diligently to this work, you will not want employment, when you are at leisure from your common secular business. In this way, you may find something in which you may profitably employ yourselves. You will find something else to do, besides going about from house to house, spending one hour after another in unprofitable conversation, or, at best, to no other purpose but to amuse yourselves, to fill up and wear away your time. And it is to be feared that very much of the time spent in evening visits, is spent to a much worse purpose than that which I have now mentioned. Solomon tells us, Prov. x. 19. "That in the multitude of words, there wanteth not sin." And is not this verified in those who find little else to do but to go to one another's houses, and spend the time in such talk as comes next, or such as any one's present disposition happens to suggest?

Some diversion is doubtless lawful; but for Christians to spend so much of their time, so many long evenings, in no other conversation than that which tends to divert and amuse, if nothing worse, is a sinful way of spending time, and tends to poverty of soul at least, if not to outward poverty: Prov. xiv. 23. "In all labour there is profit; but the talk of the lips tendeth only to *penury*." Besides, when persons for so much of their time have nothing else to do, but to sit, and talk, and chat, there is great danger of falling into fool-

ish and sinful conversation, venting their corrupt dispositions, in talking against others, expressing their jealousies and evil surmises concerning their neighbours; not considering what Christ hath said, Matt. xii. 36. "Of every idle word that men shall speak, shall they give account in the day of judgment."

If you would comply with what you have heard from this doctrine, you would find something else to employ your time besides contention, or talking about those public affairs which tend to contention. Young people might find something else to do, besides spending their time in vain company; something that would be much more profitable to themselves, as it would really turn to some good account; something, in doing which they would both be more out of the way of temptation, and be more in the way of duty, and of a divine blessing. And even aged people would have something to employ themselves in, after they are become incapable of bodily labour. Their time, as is now often the case, would not lie heavy upon their hands, as they would with both profit and pleasure be engaged in searching the Scriptures, and in comparing and meditating upon the various truths which they should find there.

2. This would be a *noble* way of spending your time.—The Holy Spirit gives the Bereans this epithet, because they diligently employed themselves in this business: Acts xvii. 11. "These were more *noble* than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Similar to this is very much the employment of heaven. The inhabitants of that world spend much of their time in searching into the great things of divinity, and endeavouring to acquire knowledge in them, as we are told of the angels, 1 Pet. i. 12. "Which things the angels desire to look into." This will be very agreeable to what you hope will be your business to all eternity, as you doubtless hope to join in the same employment with the angels of light. Solomon says, Prov. xxv. 2. "It is the honour of kings to search out a matter;" and certainly, above all others, to search out divine matters. Now, if this be the honour even of kings, is it not equally if not much more your honour?

3. This is a pleasant way of improving time. Knowledge is pleasant and delightful to intelligent creatures, and above all, the knowledge of divine things; for in them are the most excellent truths, and the most beautiful and amiable objects held forth to view. However tedious the labour necessarily attending this business may be, yet the knowledge once obtained will richly requite the pains taken to obtain it. "When wisdom entereth the heart, knowledge is pleasant to the soul." Prov. ii. 10.

4. This knowledge is exceedingly *useful* in christian practice. Such as have much knowledge in divinity have great means and advantages for spiritual and saving knowledge; for no means of grace have a saving effect, otherwise than by the knowledge they impart. The more you have of a rational knowledge of divine things, the more opportunity will there be, when the Spirit shall be breathed into your heart, to see the excellency of these things, and to taste the sweetness of them. The heathens, who have no rational knowledge of the things of the gospel, have no opportunity to see the excellency of them; and therefore the more rational knowledge of these things you have, the more opportunity and advantage you have to see the divine excellency and glory of them.

Again, The more knowledge you have of divine things, the better will you know your duty; your knowledge will be of great use to direct you as to your duty in particular cases. You will also be the better furnished against the temptations of the devil. For the devil often takes advantage of persons' ignorance to ply them with temptations which

otherwise would have no hold of them. By having much knowledge, you will be under greater advantages to conduct yourselves with prudence and discretion in your christian course, and so to live much more to the honour of God and religion. Many who mean well, and are full of a good spirit, yet for want of prudence, conduct themselves so as to wound religion. Many have a zeal of God, which doth more hurt than good, because it is not according to knowledge, Rom. x. 2. The reason why many good men behave no better in many instances, is not so much that they want grace, as that they want knowledge. Beside, an increase of knowledge would be a great help to profitable conversation. It would supply you with matter for conversation when you come together, or when you visit your neighbours: and so you would have less temptation to spend the time in such conversation as tends to your own and others' hurt.

5. Consider the advantages you are under to grow in the knowledge of divinity. We are under far greater advantages to gain much of this knowledge now, than God's people under the Old Testament, both because the canon of Scripture is so much enlarged since that time, and also because evangelical truths are now so much more plainly revealed. So that common men are now in some respects under advantages to know more, than the greatest prophets were then. Thus that saying of Christ is in a sense applicable to us, Luke x. 23, 24. "Blessed are the eyes which see the things which ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." We are in some respects under far greater advantages for gaining knowledge, now in these latter ages of the church, than Christians were formerly; especially by reason of the art of printing, of which God hath given us the benefit, whereby Bibles and other books of divinity are exceedingly multiplied, and persons may now be furnished with helps for the obtaining of christian knowledge, at a much easier and cheaper rate than they formerly could.

6. We know not what opposition we may meet with in the religious principles which we hold. We know that there are many adversaries to the gospel and its truths. If therefore we embrace those truths, we must expect to be attacked by the said adversaries; and unless we be well informed concerning divine things, how shall we be able to defend ourselves? Beside, the apostle Peter enjoins it upon us, always to be ready to give an answer to every man who asketh us a reason of the hope that is in us. But this we cannot expect to do without considerable knowledge in divine things.

SECT. VI.

Directions for the acquisition of christian knowledge.

1. Be assiduous in reading the Holy Scriptures. This is the fountain whence all knowledge in divinity must be derived. Therefore let not this treasure lie by you neglected. Every man of common understanding who can read, may, if he please, become well acquainted with the Scriptures. And what an excellent attainment would this be!

2. Content not yourselves with only a cursory reading, without regarding the sense. This is an ill way of reading, to which, however, many accustom themselves all their days. When you read, observe what you read. Observe how things come in. Take notice of the drift of the discourse, and compare one scripture with another. For the Scripture, by

the harmony of its different parts, casts great light upon itself.—We are expressly directed by Christ, to *search* the Scriptures, which evidently intends something more than a mere cursory reading. And use means to find out the meaning of the Scripture. When you have it explained in the preaching of the word, take notice of it; and if at any time a scripture that you did not understand be cleared up to your satisfaction, mark it, lay it up, and if possible remember it.

3. Procure, and diligently use, other books which may help you to grow in this knowledge. There are many excellent books extant, which might greatly forward you in this knowledge, and afford you a very profitable and pleasant entertainment in your leisure hours. There is doubtless a great defect in many, that through a lothness to be at a little expense, they furnish themselves with no more helps of this nature. They have a few books indeed, which now and then on sabbath-days they read; but they have had them so long, and read them so often, that they are weary of them, and it is now become a dull story, a mere task to read them.

4. Improve conversation with others to this end. How much might persons promote each other's knowledge in divine things, if they would improve conversation as they might; if men that are ignorant were not ashamed to show their ignorance, and were willing to learn of others; if those that have knowledge would communicate it, without pride and ostentation; and if all were more disposed to enter on such conversation as would be for their mutual edification and instruction.

5. Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls, and in order to practice.—If applause be your end, you will not be so likely to be led to the knowledge of the truth, but may justly, as often is the case of those who are proud of their knowledge, be led into error to your own perdition. This being your end, if you should obtain much rational knowledge, it would not be likely to be of any benefit to you, but would puff you up with pride: 1 Cor. viii. 1. "Knowledge puffeth up."

6. Seek to God, that he would direct you, and bless you, in this pursuit after knowledge. This is the apostle's direction, Jam. i. 5. "If any man lack wisdom, let him ask it of God, who giveth to all liberally, and upbraideth not." God is the fountain of all divine knowledge: Prov. ii. 6. "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Labour to be sensible of your own blindness and ignorance, and your need of the help of God, lest you be led into error, instead of true knowledge: 1 Cor. iii. 18. "If any man would be wise, let him become a fool, that he may be wise."

7. Practise according to what knowledge you have. This will be the way to know more. The psalmist warmly recommends this way of seeking knowledge in divine truth, from his own experience: Psal. cxix. 100. "I understand more than the ancients, because I keep thy precepts." Christ also recommends the same: John vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."