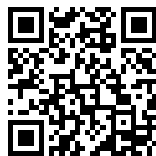


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Gal 10:11c

THE  
Scripture-Doctrine  
OF  
*ORIGINAL SIN*  
PROPOSED  
To FREE *and* CANDID  
EXAMINATION.

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IN THREE PARTS.

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By *JOHN TAYLOR.*

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LONDON,

Printed for the AUTHOR, by J. WILSON,  
at the *Turk's-Head* in *Gracechurch-street.*  
M DCC XL.





THE  
P R E F A C E.

READER,



*Warrant nothing of my own in the following Inquiries: I undertake to make nothing good. At present, I see nothing in them that is false; but that is no Proof that every thing is true. I have made the Revelation of God alone the Rule of my Judgment, not any Schemes or Opinions of Men: But that I have every where fully and infallibly delivered the Sense of Revelation I maintain not. I have honestly endeavoured to set Things in a just Light; but under the Weakness and*

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Imper-

vi The PREFACE.

*Imperfections of a Man. This I advertise you of, that in reading you may freely use your own Judgment without any Regard to mine; that you may admit Truth upon its own Evidence; and that, if you are by a blind, implicit Faith in what I say, led into any Error, you yourself may be accountable for it. ---I add a hearty Wish, That we may all so seriously, closely, impartially, peaceably, and in the Spirit of Love, study the Scriptures, that our Knowledge of the Principles of Christianity being just, our Faith may be strong, our Hope stedfast, our Comfort solid, and that the Light of the glorious Gospel of Christ, who is the Image of God, shining into our Minds, may give us a Conformity to the Son of God in all Virtue, in Meekness, Humility, and brotherly Kindness, that so an Entrance may be ministred unto us abundantly into his everlasting Kingdom. Amen.*

THE



THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN

PROPOSED TO

*Free and Candid* EXAMINATION.

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PART I.

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Wherein *all* those Places of Scripture, which do *expressly* speak of the Consequences of the *first Transgression*, are distinctly considered, and (as far as the Author was able) fully and familiarly explained, that the meanest Capacity may form a true Judgment upon this important Article of Revelation.

ACTS xvii. II. *These were more noble than those in Thessalonica, in that they received the word with all readyness of mind, and searched the scriptures daily,*  
WHETHER THOSE THINGS WERE SO.



## ERRATA.

**P**AGE 22. lin. 7. *take away the Comma after Certainly.*  
 P. 29. l. 9. *in the Note, for if arguing, read, as he is*  
*arguing.* P. 53. *in the Note, l. 9. מושיע.* P. 59. l. 6.  
*in the Note, after I presume cannot be, add, by any three*  
*single Words.* P. 74. l. 7. *his.* P. 78. l. 27. *put a Period*  
*after Happineſs.* l. 29. *put a Comma after Globe.* l. 32.  
*dispose.* P. 110. l. 20. *gives.* P. 133. l. 10. *Similiter*  
*in. &c. and l. 27. Matrem enim, &c. thoſe two Sentences*  
*ſhould be in the Italic Character.* l. 24. *Idolatrarum.*  
 P. 135. l. 8. *for ſame Import, read like Import.* P. 139.  
 l. 15. *leading.* P. 154. l. 22. *for muſt that be, read muſt*  
*it be.* P. 172. l. 18, 19. *reſolving.* P. 201. l. 8. *put a*  
*Period after No. l. 28. ΕΓΩ.* P. 226. l. 23. *opened to us.*  
 P. 232. l. 5. *For if by one man's.* P. 248. l. 19. *In-*  
*eptitude.*



THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN  
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*Free and Candid* EXAMINATION.

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PART I.

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YOU desire, my dear Friend, to be satisfied about the Article of *Original Sin*. As I am a Minister of the Gospel, it is my Duty to do all I can to set you right in a Matter relating to the Principles of Religion; and therefore I will unfold to you the TRUTH, so far as I am able, plainly, sincerely, and without Reserve; in confidence that you, on your Part,  
B love



love the TRUTH, and are disposed to a diligent and impartial Inquiry after it.

ABOVE all things, TRUTH should engage our most serious and upright Regards. We should esteem it the highest Point of Duty to be always open to the Evidence which discovers TRUTH; and always free and ready, setting aside every Bias of Prejudice and temporal Interest, to embrace it, when discover'd. The TRUTH, as it cannot be wrong in it self, cannot lead us to any thing that is wrong. The TRUTH is the Rule which God himself follows, and which his almighty Power will for ever vindicate. *To this end our blessed LORD was born, and for this Cause he came into the World, that he might bear Witness to the TRUTH, John xviii. 37.* The TRUTH is that glorious Sun, which directs and illustrates all our Actions, rendering them pleasing to God, and comfortable to ourselves; nor can we be Sinners, or wretched, but only just so far as we despise or neglect the TRUTH.

ALL TRUTH necessary to Salvation is revealed in the Holy SCRIPTURES; and the SCRIPTURES, not the Opinions of *Men*, not of *learned Men*, no, not of *good Men*, no, not of many *learned and good Men*, are the Rule of our Faith. Men of Knowledge and Integrity may indeed be useful to us, as In-

structors, to open the Sense of God's Word: But it is the Word and Revelation of God alone upon which my Faith is to be founded. And as for human Wisdom and Knowledge, I ought to value it, in religious Matters, just so much, and so far only, as it serves to unfold the Mind and Meaning of God in the Scriptures; in the interpreting of which, we ought not to admit any thing contradictory to the common Sense and Understanding of Mankind. For the Scriptures can be no Rule to us, if the Understanding God hath given us is not a Rule in judging of their Sense, and Meaning. Nothing ought to pass for Divine Revelation which is inconsistent with any of the known Perfections of the Divine Nature. Difficult Places are to be explained by those that are easy to be understood. We must not allow ourselves to *feign* any thing; but must attend to the true, strict and proper Sense of every Place, without daring to add or diminish by our own Imaginations: and whatever we find is plainly added, or diminished, by human Interpretations or Schemes, we ought peremptorily to reject as dangerous Innovation. Lastly, we should not content ourselves with Scraps, and single Sentences, which in Sound may seem to mean one Thing, but really have, taken with what goes before, and what follows after, a quite different Signification. This is a very fallacious Way of proving Things from Scripture;

and, for my own Part, I cannot satisfy my self in grounding Articles of Faith upon it.

My Method (you must judge whether it be right) in searching the Scriptures is, to take the whole before me ; to find out all the Places where any Point of Faith is spoken of, or seems to be spoken of ; to study those Places over singly and separately, judging from what goes before and follows after, what is the true Scope and Meaning of every Text ; and then I compare them all together, and from such a View of all that I can find in the Word of God, I form my Sentiments concerning the Point inquired after.

AND truly I cannot see what any one can possibly do more (excepting fervent Prayer to the Father of Lights,) to settle his Faith and Conscience upon a true Scripture Bottom.

You want to be satisfied about *Original Sin* : that is, you would know, How far we, the Posterity of *Adam*, are involved in the Consequences of his first Transgression.

COME then, my dear Friend, let me lead you by the Hand into the most fruitful and pleasant Garden of God, his Holy Word. I have laid out a good deal of Study upon it, and, with some Care, have observed the several Plants which grow therein ; and, with

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Part I. Original Sin *examined.* 5

a particular Eye to the Point before us, the *Consequences of the first Transgression* : Which I find are spoken of *certainly* and *plainly* but five times in the whole Bible ; namely, twice in the Old, and thrice in the New Testament. Many other Places indeed are quoted by Divines, as relating to this Affair, but they are apparently doubtful; no Mention being made in them of *Adam*, or any Effects that his Sin hath upon us. However, the right way of proceeding is, to consider and examine first those Places where the Consequences and Effects of *Adam's* Sin are *plainly* and *certainly* spoken of; and then we shall be better able to judge of the *doubtful* and *uncertain* Places, to which we shall next turn our Thoughts.

I FIND no more than five Places in all the Bible where the Consequences of the first Sin are *certainly* spoken of: The first is, *Gen. ii. 17.* The second is, *Gen. iii.* from the 7th verse to the end of the Chapter. The third Place is, in *Rom. v. 12,* to the 20th verse. The fourth Place is, in *1 Cor. xv. 21, 22.* The fifth and last Place is, *1 Tim. ii. 14.*

THE Bible is open to every body, and if any Man can produce more than these five Places where the Consequences of the first Transgression are *plainly* and *certainly* spoken of, it will be easy for every body to see, and I shall be very ready to own, I am mistaken.

Of the Consequences of the first Transgression, there is not one *certain* Word spoken from the third Chapter of *Genesis* to the last of *Malachi* in the Old Testament. *David*, *Solomon*, and the *Prophets* say nothing *certain* about them. Our Saviour saith not ONE WORD of them in any of his Doctrines and Instructions, nor any of the Apostles and Writers of the New Testament in their Sermons and Epistles, except the Apostle *Paul*, and he but thrice.

OUR next Business therefore is to examine these Places singly and separately, and then to compare them together, and see what Conclusion we can fairly draw from them. And pray do not forget, that I am only helping you as well as I can. I impose nothing upon your Faith and Conscience. I pretend not to judge for you ; you must judge freely for yourself: Least of all do I pretend to be infallible. Possibly I may be mistaken : But if I am, sure I am, it is through Defect, not of Integrity, but of Understanding ; and therefore I claim your Candour and Charity as a due Debt, where you think I am in an Error.

THE first of the forementioned Places is

GENESIS, Chap. II.

Ver. 17. *But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in*  
*the*

*the day that thou eatest thereof, thou shalt surely die.*

GOD having created Man after his own Image, a living Soul, endowed with the Powers of Reason, in order to form in him *all* the Habits of Virtue, besides the Obligations resulting from the NATURES and RELATIONS of THINGS, was pleased, in a Command of pure *Authority*, to exercise his Obedience to HIMSELF, his MAKER, by forbidding the Use of one Tree in the Garden, called *the Tree of the knowledge of good and evil*. The Threatening, in Case of Transgression, was, *that he should surely die*. Death was to be the Consequence of his Disobedience. DEATH is the losing of LIFE. DEATH is opposed to LIFE; and must be understood according to the Nature of that *Life* to which it is opposed. Now the *Death* here threatened can, with any *Certainty*, be opposed only to the *Life* God gave *Adam* when he created him, *ver. 7*. Any thing besides this must be pure Conjecture, without a solid Foundation. For no other *Life* is spoken of before, to which *Death* can be opposed: Nor can we conceive, from any thing in the History, how *Adam* could understand it of the Loss of any other *Life* than that which he had newly received. In this Light, the Sense of the Threatening will stand thus: *Thou shalt surely die*; as if he had said, “ I have

“ formed thee of the Dust of the Ground,  
 “ and breathed into thy Nostrils the Breath  
 “ of Life ; and thus thou art become a living  
 “ Soul. But if thou eatest of the forbidden  
 “ Tree, thou shalt cease to be a living Soul :  
 “ For I will take from thee the Breath of  
 “ Life, and thou shalt return unto the Dust  
 “ of which I formed thee.” Less than this,  
 I think, the Threatening cannot signify ; and  
 I do not see how any thing more can be  
 made of it. However, if this appear doubtful,  
 let us suspend our Assent till we see how this  
 Affair turneth out in the other Places.

### R E F L E C T I O N S.

“ OBSERVE, here is not one Word re-  
 “ lating to *Adam's* Posterity. Though it  
 “ must be true, that if *Adam* was to have  
 “ died immediately upon his Transgression ;  
 “ if his Life was to have been extinguished  
 “ in the very Day he sinned, then of course  
 “ all his Posterity must have been extinct  
 “ with him: For from the dead Bodies of  
 “ *Adam* and *Eve*, they could not have pro-  
 “ ceeded in the ordinary Course of Genera-  
 “ tion.”

WELL, *Adam* and *Eve* did transgress the  
 Law of their Trial ; and the immediate Con-  
 sequences of their Transgression are related

G E

## G E N E S I S, Chap. III.

Ver. 7. *And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons.*

8. *And they heard the voice of the LORD God walking in the Garden in the cool of the day: And Adam and his Wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

9. *And the LORD God called unto Adam, and said unto him, Where art thou?*

10. *And he said, I heard thy voice in the Garden: and I was afraid because I was naked; and I hid myself.*

11. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?*

12. *And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.*

13. *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, the Serpent beguiled me, and I did eat.*

14. *And the LORD God said unto the Serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field:*



*field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*

15. *And I will put enmity between thee and the woman, and between thy seed, and her seed : it shall bruise thy head, and thou shalt bruise his heel.*

16. *Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children : and thy desire shall be to thy husband, and he shall rule over thee.*

17. *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life.*

18. *Thorns also and thistles shall it bring forth to thee : and thou shalt eat the herb of the field.*

19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and to dust shalt thou return.*

20. *And Adam called his wife's name Eve, because she was the mother of all living.*

21. *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

22. *And the LORD God said, Behold the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take*

take also of the tree of life, and eat, and live for ever :

23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

24. So he drove out the man : and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

IN this Paragraph we have some Consequences of our first Parents Sin before God judged them ; some appointed by his *judicial Act* and Sentence ; and some which happened after that Sentence was pronounced.

I. IMMEDIATELY upon their Transgression they were seized with Shame and Fear, the common Effects of Guilt.

THEIR Shame is described, ver. 7. *And the eyes of them both were opened, and they knew that they were naked : and they sewed fig-leaves together, and made themselves aprons.* In the last Verse of the foregoing Chapter it is said, *and they were both naked, the man and his wife, and they were not ashamed.* But now, after they had sinned, they were ashamed of their Nakedness, and contrived Coverings for it. But the Reason why they were thus ashamed is not given. Only, as they were naked when they were not ashamed, as well

as

as when they were *ashamed*, the Reason of their being *ashamed* must not, I think, be taken from any Alteration in their Bodies \*, but from the Opinion they had of themselves. *The Eyes of them both were opened*; they thought differently of themselves from what they had done before: But for what Reason, or from what Cause, besides a Sense of Guilt, no Man can determine. Guilt will always be attended with Shame; and a State of Guilt is often in Scripture expressed by being *naked*. *Exod. xxxii. 25. And when Moses saw that the people were naked, for Aaron had made them naked unto their shame amongst their enemies.* *Isai. xlvii. 3. Thy nakedness shall be uncovered, yea thy shame shall be seen: I will take vengeance.* *Rev. xvi. 15. Blessed is he that watcheth, and keepeth his garments, i. e. the Habits of his Mind, lest he walk naked, and they see his shame.*

THEIR *Fear* is described, *ver. 8. And they heard the voice of the LORD God walking.*—

\* Some learned Men think they were originally clothed with a luminous and glorious Covering, which adhered to their whole Body; and that after they had sinned, they were, by the immediate Act of God, stript of this Badge of his Favour and their Innocency. But this Opinion doth not affect the Point under Consideration: Since, if their Bodies were thus disgraced, it relateth only to their outward Form, and Appearance, and infers no Change or Diminution of the Powers of their Minds.

*And*

*And Adam and his Wife hid themselves from the presence of the LORD God amongst the trees of the garden.* Here we learn, that whereas the LORD God had appeared unto them, and conversed with them, and they had no disquieting Fear of him, while they were innocent; now they had sinned, they were afraid to stand before their God and Judge, whose Law they had transgressed.

### REFLECTIONS.

“ HERE observe, that for any thing that  
“ appears in the Text, their Sin, the evil  
“ Action they committed, was personal. Set-  
“ ting aside the Tempter, no body com-  
“ mitted that sinful Act of Disobedience but  
“ they themselves; first, *Eve*, and then  
“ *Adam*, in their own Persons; for there  
“ was not a Man or Woman in the World  
“ besides themselves. This is manifest. And  
“ as the evil Action they committed was per-  
“ sonal, done only by them; so also must  
“ the real Guilt be personal, and belong only  
“ to themselves: that is, no other could, in  
“ the Eye of Justice and Equity, be blame-  
“ able and punishable for that Transgression,  
“ which was their own Act and Deed, and  
“ not the Act and Deed of any other Man  
“ or Woman in the World. This also must  
“ be true, or we cannot understand how  
“ any

“ any thing can be true, or just, or equitable.  
 “ table.

“ AGAIN, the Sense of Guilt, the Shame  
 “ and Fear, with which their Consciences  
 “ were touched, must also be personal ; must  
 “ belong to them only, and could not,  
 “ in the Nature of Things, belong to any  
 “ other Persons whatsoever. Because as no  
 “ other but they two only were guilty of  
 “ the first Sin, so no other but they two  
 “ could have a Conscioufness of it as their  
 “ Sin ; no other could be sorry, or ashamed,  
 “ or dread the Wrath of God for a Thing  
 “ in which they had no Hand, which was  
 “ done before they had a Being, and which  
 “ therefore they could no ways possibly help.  
 “ This also must be true, otherwise one Man’s  
 “ Conscioufness, and Conscience of Guilt,  
 “ must be transferred to another Man, and  
 “ be made his Conscioufness and Guilt :  
 “ That is to say, one Man must be supposed  
 “ to think and believe himself to be another  
 “ Man. Which, if ever it be done, must  
 “ be the Act and Deed of God, changing  
 “ his Mind, and making him conceit, that  
 “ he is not himself, but another Person.  
 “ But to charge such Illusion and Deceit  
 “ upon God is highly prophane and impious ;  
 “ and supposes that he torments his Crea-  
 “ tures with Guilt, Shame and Fear, which  
 “ do

“ do not in Justice belong to them, but are  
“ purely imaginary.”

THE Guilt *Adam* contracted was attended with Shame and Fear. These were the Consequences of his Transgression antecedent to God's judging him.

II. THE Consequences judicially appointed by the Sentence of God are to be found either in the Sentence pronounced upon the *Serpent*, or the *Woman*, or the *Man*.

I. THE SERPENT is cursed, *ver. 14, 15.* Which so far as it relateth to the Serpent, (whether the natural Serpent, or the Devil, the wicked Spirit, which used the Serpent as his Instrument in tempting our first Parents) hath nothing to do with the Point we are now upon.

BUT whereas it is said, *ver. 15. I will put enmity between thee, [O Serpent,] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;* this evidently relateth to the Woman's Posterity: And I incline to think, the *Messiah*, the most eminent Seed of the Woman, is pointed at. But how must we understand this of the *Messiah*? According to the Text, God saith he would put Enmity between the Devil and him, and that he should bruise the  
Devil's

Devil's Head, and the Devil should bruise his Heel. God would put Enmity between the Devil and him, that is to say, they should be Opposites and Antagonists to one another ; and that the *Messiah* should quite crush the *Head*, that is, the Power and Sovereignty of the Devil : And that the Devil, on the other hand, should do him some slight Hurt, signified by bruising or biting his Heel, which should not affect his Head, or any principal Part of his Body.

TAKING this therefore for the Sense, it implies, 1. That the Race of Mankind should be continued. 2. That the Devil should be permitted to tempt them, even as he was permitted to tempt our first Parents, tho' not exactly in the same way. 3. That God, as a new Act of Grace to Man, would appoint his only-begotten Son as an Opposite or Antagonist to Satan, to his Works and Agents, to enlighten and help Mankind in their spiritual Conflicts, to maintain a Kingdom in the World opposite to the Kingdom of Darkness, by various Teachings and Dispensations from Age to Age, till he should come in the Flesh, be born of a Woman, and by his Doctrine, Example, Obedience, and Death, give the last Stroke, by way of moral Means, to the Power and Works of the Devil. This, I presume, is the utmost that can be made of this Place. *Christ*, in Favour of Man, now  
seduced,

seduced, and liable to be hereafter seduced by the Devil, is made an Enemy to that Enemy; and should at length, though not without suffering, bruise his Head, and totally crush his Kingdom and Power.

2. SENTENCE is past upon the WOMAN, *ver.* 16. which is easy to be understood; namely, that she should bring forth Children with more Pain and Hazard than otherwise she would have done; and moreover, be in greater Subjection to the Will and Controul of her Husband. And this likewise may serve as a sufficient Comment upon the last of the five above-mentioned Places; namely, *1 Tim.* ii. 14. *And Adam was not [first] deceived, but the Woman being deceived, was in the transgression:* Which is given only as a Reason why the Woman ought *not to teach, or usurp Authority over the Man, but to be in Silence:* See *ver.* 11, 12.

3. LASTLY, The Sentence upon the MAN, *ver.* 17, 18, 19. first affects the Earth, upon which he was to subsist. The Ground should be encumbered with many noxious Weeds, and the Tillage of it more toilsome than before, which would oblige the Man to procure a Sustenance by hard Labour, till he should die, and drop into the Ground from whence he was taken. Thus *Death* entered by *Sin* into the World, and Man became mortal

C



mortal by transgressing God's Law, according to the Threatening in the former Chapter.

III. AFTER Sentence pronounced, these Things happened.

1. WHEREAS *Adam* had before called his Wife *Iſſa*, Woman, he now called her *Eve*, which signifieth *Life*, or *Life-giving*; probably for Joy that Mankind were to be propagated from her, when he expected nothing but immediate Death in Conſequence of his Transgreſſion.

2. THE Labour to which they were condemned, and probably the weaker Condition of their Bodies, requiring they ſhould be no longer naked, *the LORD God*, in Love and Tenderneſs, *made them coats of ſkin, and clothed them.*

3. THE *LORD God ſent the Man out of the garden to till the common and leſs fruitful ground, out of which he was taken.* And being doomed to *Mortality*, it was alſo proper he ſhould be excluded from the *Tree of Life*. For that Tree can be conſidered, with any ſhew of Truth, only as either a Pledge and Sign of *Immortality*; or, as an appointed Means of preventing the Decay of the human Frame, ſuppoſing *Adam* had continued obedient. Conſequentially the Tree had relation only to  
I
the

the Duration of his Being : and his Exclusion from it had relation to nothing but his being subjected to Death. Accordingly we find, when Immortality shall be restored, the Benefit of this Tree shall, in some Sense or other, be restored, *Rev.* xxii. 2.

### REFLECTIONS.

“ THIS is all that I can see, relating to  
“ the Affair before us, in this Place. Now  
“ observe, 1. A Curse is pronounced upon  
“ the Serpent, and upon the Ground : but  
“ no *Curse* upon the *Woman* and the *Man*.  
“ For although they are here manifestly sub-  
“ jected to Sorrow, Labour, and Death, yet  
“ these are not inflicted under the Notion  
“ of a Curse. The Spirit of God, it is ob-  
“ servable, wholly abstains from the Use of  
“ that Word, even with regard to their out-  
“ ward Condition ; and much more with re-  
“ gard to their Souls. Not one Word of a  
“ Curse upon their Souls, upon the Powers  
“ of their Minds, their Understanding and  
“ Reason. Not one Word of darkening or  
“ weakening their rational Powers ; not one  
“ Word of clogging those with any additional  
“ Difficulties. This is undeniable. 2. Ob-  
“ serve well : Here is not one Word, or the  
“ least Intimation, of any other Death, but  
“ that Dissolution, which all Mankind un-  
“ dergo

“ dergo when they cease to live in this  
 “ World, whatever that Dissolution be. For  
 “ to this Dissolution alone, the Words of the  
 “ great Judge evidently restrain this Death.  
 “ *Ver. 19. Till thou return unto the ground,*  
 “ *for out of it wast thou taken : for dust thou*  
 “ *art, and to dust thou shalt return.* This  
 “ refers clearly to the Account of Man’s  
 “ Creation. *Gen. ii. 7. And the LORD God*  
 “ *formed man out of the dust of the ground, and*  
 “ *breathed into his nostrils the breath of life ;*  
 “ *and man became a living soul.* Thus Man  
 “ was made. And the judicial Act of Con-  
 “ demnation clearly implieth a taking him to  
 “ pieces, or turning him again into the  
 “ Ground from whence he was taken, de-  
 “ prived of that Life which God had breathed  
 “ into him. This also seems to me unde-  
 “ niable ; and surely must be admitted, if  
 “ the Scriptures are really any Means of true  
 “ Knowledge, or a Rule of Faith. 3. Ob-  
 “ serve, That we, their Posterity, are, in fact,  
 “ subjected to the same Afflictions and Mor-  
 “ tality here, by Sentence inflicted upon our  
 “ first Parents. Concerning which Afflictions  
 “ and Mortality we may truly affirm ; that  
 “ tho’ they are occasioned by the Sin of our  
 “ first Parents ; tho’ they were not inflicted  
 “ till they transgressed, and so descend to us  
 “ in Consequence of their Transgression ;  
 “ yet they are not inflicted upon us as *Punish-*  
 “ *ments* for their Sin : because *Punishment,*  
 “ in

“ in it’s true Nature, always connotes, or  
 “ includes *Guilt* ; but *guilty* of their Sin we  
 “ neither are, nor, in the Nature of Things,  
 “ any ways possibly could be. We may  
 “ *suffer* for their Sin, and actually do *suffer*  
 “ for it ; but we are not *punished* for their  
 “ Sin, because we are not *guilty* of it. Fur-  
 “ ther, it is true, from the whole Current of  
 “ Scripture, which represents Sufferings and  
 “ Afflictions as Means of our spiritual Bene-  
 “ fit, that though Afflictions and Death are  
 “ the Consequences of *Adam’s* Sin, yet they  
 “ really are a *Benefit* to us, as they are a  
 “ great Advantage to our Virtue, by morti-  
 “ fying our Lufts, and leading us to the Fear  
 “ and Obedience of God, and the Desires of  
 “ a better World. This standeth upon a  
 “ solid Bottom. For it appeareth evident in  
 “ our World, *That the Increase of natural*  
 “ *Evil* (at least in some degrees) *is the les-*  
 “ *sening of moral Evil.*”

THUS, my Friend, I have lead you through  
 this Part of Scripture as plainly and clearly as  
 I can, without concealing any thing to our  
 present Purpose, without colouring or wrest-  
 ing any thing.

WHAT we have hitherto found is this ;  
 God threatened *Adam* with Death in case he  
 finned. *Adam* finned and fell under *Guilt*,  
*Skame*, and *Fear*. God graciously purposed

to continue his Race, to appoint his Son, the *Messiah*, to oppose the Kingdom of the Devil, now begun by the Sin of *Adam*; but withal subjected the Man to Sorrow, Labour, and Death.

IN the Old Testament there is nothing more to be found *certainly*, relating to the Consequences of *Adam's* first Transgression. The Places in the New Testament, which remain to be examined, are two; the one not without Difficulties, the other easy and obvious. Which then do you think we should begin with? Certainly that which is easy and obvious. Ever carry all the Light you can before you in such Inquiries, and you will see your Way more clearly through that which is dark and intricate.

THE easy and obvious Place is,

I CORINTH. Chap. XV.

Ver. 21. *For since by man came death, by man came also the resurrection of the dead.*

22. *For as in Adam all die †, even so in Christ shall all be made alive.*

Now it is plain beyond all Dispute,

I. THAT

† A like Expression see in *Eccles. xxv. 24.* *Of the woman came the beginning of sin, and through her we all die.*

1. THAT the Apostle in this Chapter is speaking of, proving and explaining the Resurrection, or *our being raised after we are dead*, and restored to Life again: That Resurrection, and Restauration to Life, without which they who are *fallen asleep in Christ are perished*, ver. 18. Without the Hope of which, Christians, suffering Christians, *have hope in this life only*, and so are of all men most miserable, ver. 19. And without which the Apostle expected no Advantage from all his severe Conflicts and Sufferings in the Body, ver. 32. He speaks manifestly of that Resurrection of Christians which is opposed to *sleeping in Christ*, or being dead in a state of Relation to Christ, ver. 18, 20. Of that Resurrection, of which *Christ's rising from the Dead on the third Day*, ver. 4. was the *First-fruits*, the Pledge and Pattern, ver. 20. Of that Fact and Event of the Resurrection which will happen at the *coming of Christ*, ver. 23. And which Fact or Event some in the *Corinthian Church* questioned or denied, ver. 12. It is this very Fact or Event, and *no other*, which the Apostle here affirms and demonstrateth.

2. IT is quite undeniable, That ALL, all Mankind, *die*, ALL are mortal, ALL lose their Life in *Adam*. From him our Mortality commenceth; *Death* was by him, ver. 21.

that is, I suppose, by, or in Consequence of his Conduct.

3. IT is equally clear and indisputable, That *by Christ came the resurrection of the dead*: That *in Christ ALL that die in Adam*, (that is to say, all Mankind) *are made alive*. All those who cease to live in this World are *in* and *by Christ* restored to Life, who otherwise *might* never have lived again, and, in fact, *would* never have lived again, had not God provided for their Revival or Return to Life at the Resurrection. This is very certain from the Apostle's express Affirmation, twice repeated in the clearest Language, to prevent Obscurity and Mistake. *As by man [Adam] came death, by man [Christ] came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive.* Which Words *directly affirm*, That a *Resurrection*, or being *made alive* again, is granted, assured, and executed by and *in CHRIST* alone: and *evidently suppose*, 1. That the Dead are not *made alive* till the *Resurrection*: for the *Resurrection of the dead*, and being *made alive*, are here Expressions of the same Signification. 2. That, had not a *Resurrection* been provided, we should *never* after *Death* have been *made alive*.

RE-

## REFLECTIONS.

“ FROM this Place we cannot conclude, that  
 “ *any other Evil or Death* came upon Man-  
 “ kind in Consequence of *Adam's* first Trans-  
 “ gression, besides that *Death* from which  
 “ Mankind shall be delivered at the *Resur-*  
 “ *rection* ; whatever *that Death* be.”

THUS far we seem to have advanced upon good and solid Grounds. And the Truths we have found are these ; That by *Adam's* Sin, he and his Posterity were subjected to Sorrow, and Labour, and to that Death, or Loss of Life, which might never have been followed with a Resurrection or Revival, had not God in *Christ* provided that Mankind should be made alive again at the last Day. *As in Adam all die, even so in Christ shall all be made alive.*

Now we are come to the most difficult Place of Scripture, which speaks of this Point ; namely,

## ROMANS, Chap. V.

Ver. 12. *Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.*

13. *For until the law, sin was in the world : but sin is not imputed when there is no law.*

14. *Never-*



14. *Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

15. *But not as the offence so also is the free gift. For if through the offence of one † many be dead; MUCH MORE the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto † many.*

16. *And not as it was by one that sinned, so is the gift; for the judgment was by ONE unto condemnation; but the free gift is of MANY offences unto justification.*

17. *For if by one man's offence, death reigned by one, MUCH MORE they which receive the ABUNDANCE of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.*

18. *Therefore as by the offence of one, [Judgment came] upon all men to condemnation: even so by the righteousness of one [the free Gift came] upon all men unto justification of life.*

19. *For as by one man's disobedience † many were made sinners: so by the obedience of one shall † many be made righteous.*

THE first thing we have to do, is to see if we can find any thing *certain and evident* in this seemingly obscure Paragraph, that we may carry as much Light as possible before us. And

### I. No

† The Many; *οἱ πολλοί*, all Mankind.

I. No Man can deny, or doubt that the Apostle is here speaking of that DEATH which we all die, when this present Life is extinguished, and the Body returns to the Dust of the Earth. He speaks of that DEATH evidently which entered into the World by *Adam's Sin*; that DEATH which is common to *all Mankind*; which *passeth*, or cometh, upon *all Men*, good and bad, the righteous as well as the wicked, *ver. 12.* That DEATH which reigned from *Adam to Moses*, even over them that had not sinned after the similitude of *Adam's transgression*, *ver. 14.* Of that DEATH, and of no other, he speaks in the 15th Verse; *For if by the transgression of one \* many be DEAD.* And in the 17th Verse, *For if by one man's offence DEATH reigned by one.* He is still discoursing upon the same Subject, and therefore *evidently, clearly, and infallibly* means the same DEATH in all these Places. And of this pray be satisfied, by a careful Perusal of the whole Passage, before you go any further.

II. By *Judgment to Condemnation*, or a judicial Act of Condemnation, *ver. 16, 18.* it appeareth evidently to me, he means the being adjudged to the fore-mentioned DEATH. He means the Sentence of DEATH, of a  
general

\* The Many; *οἱ πολλοί*, all Mankind.

general Mortality, pronounced upon Mankind in consequence of *Adam's* first Transgression. [Here I beg you would keep your Eye strictly upon the Text as it lieth in the Bible, otherwise I fear you will not be able to keep pace with the Argument.] For observe, when he saith in the 16th Verse, *and not as by one that sinned, so is the gift; for the judgment was by one to condemnation*, he speaks in other Words, concerning the very same Things he had mentioned in the foregoing Verse: *But not as the offence, so is the free gift, for if through the offence of one many be dead. One that sinned, or one sin* \* in ver. 16. answereth to the offence in ver. 15. *The gift*, ver. 16. answers to, and is the same thing with *the free gift*, ver. 15. And the *condemnation* inflicted by the judgment of God, ver. 16. answereth to, and, in effect, is the same thing with the *being dead*, ver. 15. Again, it is no less clear, plain, and true, that these Words, ver. 17. *by one man's offence death reigned by one*, answer in Sense, and in the Apostle's Design, to these Words, ver. 18. *By the offence of one, judgment came upon all men to condemnation* †. This is true; and you must consider it well before you go any further,

### III. IN

\* So some *Greek* Copies read it.

† NOTE, In all the Scriptures, from one end to the other, there is recorded but one *Judgment to Condemnation*, one Sentence, one judicial Act of Condemnation

III. IN the 19th Verse, where he concludeth the whole Argument, I think any Man, who duly attends, may see, that these Words, *As by one man's disobedience many were made sinners*, are of the same Signification with those Words in the foregoing Verse; *As by the offence of one judgment came upon all men to condemnation.* For so the two Sentences run. *Therefore as, by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.* He speaks of the same Things apparently in both Sentences, † after the same manner

ation which *came upon all men*; and that is, *Gen. iii. 17, 18, 19. In sorrow shalt thou eat of it all the days of thy life, - - - till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* Besides this, we find no other *Judgment to condemnation, which came upon all men*, in the whole Bible. And if *certainly* there be in Scripture no other Judgment to Condemnation which came upon *all Men but that*; then *certainly* the Apostle, if arguing upon the Scripture Account, can mean no other *but that*.

† The Apostle uses a Variety of Phrases in expressing the same thing, probably because he wrote in the same Letter to very different sorts of People, *viz.* to *Jews* and *Gentiles*, and therefore sometimes he speaks in common *Greek*, sometimes in the *Jewish* manner of Speech, not only to inculcate the Point more effectually, but, perhaps, that he might not be mistaken by either of the Parties.

manner as in 1 Cor. xv. 21, 22. *For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

WELL then, there is no doubt but these Words, *As by one man's disobedience many were made sinners*, are of the very same Sense with those Words, *As by the offence of one judgment came upon all men to condemnation*. But we have shewn, that these Words, *By the offence of one judgment came upon all men to condemnation*, do answer in Sense, and in the Apostle's Design, to those Words, ver. 17. *By one man's offence, DEATH reigned by one*; and by *Death* most certainly is intended no other than the DEATH and Mortality common to all Mankind. Therefore it follows, that these Words, *By one man's disobedience many were made sinners*, mean neither more nor less, than that by one Man's Disobedience, *the many*, that is, Mankind, were made subject to DEATH, by the judicial Act of God. This Conclusion, I think, must be true, if *Words* and *Understanding* are of any Use. However, carefully review this Reasoning, and see if you can find any Flaw in it.

FURTHER, let it be well considered, that the Apostle was a *Jew*; that the *Hebrew* Tongue was his native Language; that he not only wrote to such as understood *Greek*,  
but

but to a considerable Body of Men who were best acquainted with the *Hebrew* Dialect: *That* (tho' he wrote his Letter in *Greek*, yet) he often uses such ways of speaking as are peculiar to the *Hebrew* Language. Now, according to that Language, *Being made Sinners*, may very well signify, *being adjudged or condemned to death*. For the *Hebrew* Word רשע which signifies *to be a Sinner* \*, in the Conjugation *Hiphil*, signifies *to make one a Sinner* by a judicial Sentence, or *to condemn*; and so it is often used. For instance, *Exod.* xxii. 9. *And whom the Judges ירשיען shall condemn, or make a Sinner.* *Deut.* xxv. 1. *Then they (the Judges) shall justify the Righteous, ויהרשיעו and condemn the Wicked.* *1 King.* viii. 32. *Hear thou in heaven, and do, and judge thy servants להרשיעו condemning the wicked, making the wicked a Sinner.* *Job* ix. 20. *If I justify myself, my own mouth ירשיעני will condemn me, make me wicked, or a Sinner.* *Job* x. 2. *I will say unto God, do not הרשיעני condemn me, make me a Sinner by thy Sentence.* *Job* xv. 6. *Thy own mouth condemneth thee, maketh thee a Sinner.* *Job* xxxii. 3. *And yet had condemned Job; made him a Sinner.* *Job* xxxiv. 17. *And תרשיע wilt thou condemn him that*

\* N. B. The Noun רשע is translated by αμαρτανος, Sinner, the Word the Apostle here useth, no less than sixty-two times in the *Greek* of the Septuagint, *2 Chron.* xix. 2. *Psal.* iii. 7. vii. 10. ix. 17, 18, 24, 25. x. 2, 7. xxvii. 3. xxxi. 13, &c. *Vid. Trom. Concord.*

*that is most just? make him a Sinner by a judicial Act, by judging him such? Job xl. 8. Wilt thou also disannul my Judgment? חרשעני Wilt thou condemn me (saith the Lord to Job) that thou mayest be righteous? Wilt thou sit as Judge upon me, and condemn me, i. e. make me a Sinner by thy Sentence, that thou mayest justify thy self? Psal. xxxvii. 33. The Lord will not leave him in his hand, nor חרשעני condemn him, (suffer him to be made a Sinner by an act of Judgment) when he is judged. Psal. xciv. 21. Shall the throne, the judgment-seat, of iniquity have fellowship with thee, which frameth mischief by a law? they gather themselves together against the soul of the righteous, and חרשעני condemn (make wicked by an act of judgment) the innocent blood. Prov. xvii. 15. He that justifieth the wicked, וחרשע and he that condemneth, (maketh a sinner judicially) the just, even they both are an abomination to the Lord. Isai. l. 9. Behold the Lord God will help me, who is he that shall condemn me? make me a sinner? Isai. liv. 17. And every tongue that shall rise up against thee in judgment, חרשעני thou shalt condemn, make wicked, or a sinner.*

THESE Quotations evidence this to be a familiar Form of Speech in the Hebrew Scriptures. And you see, according to this way of speaking, how these two Expressions do exactly agree in Signification, and that they might

might have been expressed by the very same Word in *Hebrew*, *By the offence of one judgment came upon all men to condemnation*; and, *by one man's disobedience many were made sinners*: For *condemnation in judgment*, and *making one a sinner*, by a judicial Act, by an Act of Judgment, are the very same thing in the *Hebrew Language* \*.

BUT besides all this, it is here expressly affirmed, that *the many*, i. e. Mankind, *are made Sinners*, not by their own *Disobedience*, but by the *Disobedience of another Man*. Now any one may see, there is a vast Difference between a Man's making *himself* a Sinner by his

\* NOTE, It is not in the *Greek Text* ἐγένοντο *became Sinners*; but κατεσθῆσαν were *constituted Sinners*, viz. by the Will and Appointment of the Judge. Indeed the *Septuagint* render the *Hebrew Word* עָשָׂה variously: Sometimes by καταγνώσκω, καταδικάζω, κενώω, πηλώ, ἀσεβέω, τὸ θεῖον εἶναι ἀσεβῆ, &c. which last cometh nearest to the Apostle's Phrase. You have it in *Job xxxii. 3.* ἐβίβησθε αὐτοῦ εἶναι ἀσεβῆ. But let it be remembred, the Apostle is not here *quoting* any Text out of the *Old Testament*; and therefore may well be supposed to express himself in his own Way: Which whether it doth not as fully and truly convey the Idea of the *Hebrew Word*, as any Word or Words the *Septuagint* have chosen, the Learned will easily judge. To me, I confess, it seems beyond all Dispute.

D

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*own* wicked Act, and his being made a Sinner by the wicked Act of *another*, of which he is altogether guiltless. They who are *made Sinners* by the Disobedience of *another*, without their own Knowledge or Consent, surely *can* be Sinners in no other Sense but as they are *Sufferers* †. They are Sinners by sharing in the Calamities of those that have sinned; which may be, without any Wrong to them, by the just Appointment of God, not as a Punishment, but for other good Reasons. So *Lot* would have been *made a Sinner* with the *Sodomites*, *Gen. xix. 15.* had he not escaped out of the City; he would have been *consumed in the Iniquity of the City*. So *Abimelech's* Subjects would have been *made Sinners*, had he been guilty of Adultery, *Gen. xx. 9. What have I offended thee, that thou hast brought on me and on my kingdom a great sin?* How Sin was in danger of being brought upon them

† חטאת and עון Sin and Iniquity are frequently used to signify *suffering*, by putting the Effect for the Cause. Consult the Hebrew of the following Texts, *Gen. iv. 13. Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 King. vii. 9. Job xix. 29. Lam. iii. 39--46. Ezek. xiv. 10. Zech. xiv. 19.* with several other Places. And in the *Levitical Law*, *Bearing iniquity*, or *sin*, and *being put to death*, are Terms of the same signification, as *Lev. xxii. 9. Bear sin and die therefore. Num. xviii. 22. Lest they bear sin, and die. Numb. xii. 11. Lay not the sin upon us, i. e. let us not suffer for it.*

them he explains, *ver. 4. He said, Lord, wilt thou slay also a righteous nation?* In the same Sense, *Jer. li. 6. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity.*—So CHRIST was made *sin for us, who knew no sin, 2 Cor. v. 21. He was number'd amongst transgressors.* Take *Sin* in what Sense you please, it is all one to our present Purpose. He, who was perfectly free from all Sin, was, without any Injustice to him, made *sin for us* in some sense or other. And therefore a Person may be made *sin*, or may be *numbered amongst transgressors*, who is no ways guilty of that Sin, for which he is made a *Sinner*. For CHRIST was made *sin*, who never was guilty of any Sin at all. The plain Truth is, CHRIST suffered on account of the Sins of Men, and so HE was made *sin*: And Men suffer on account of *Adam's* first Sin, and so THEY are made *Sinners*.

IT seems then confirmed and cleared to me beyond all Doubt, that, *By one man's disobedience many were made sinners*, the Apostle meaneth neither more nor less, than that by *Adam's* Offence, the many, that is, Mankind, were made subject to Death by the Judgment of God.

IN this Paragraph there is but a Word or two more relating to the Point in hand, namely, *So death passed upon all men, for that all have*  
D 2 firmed:

*sinned*: And having cleared that, I might come to a Conclusion, without entering upon the other Parts which relate to the Obedience of *Christ*. But because this Place wants to be illustrated, and what is said concerning the Grace of God in *Christ* will shew still more fully the Apostle's Sense and Meaning, as to the Consequences of *Adam's* Sin, I will proceed, and give you my Sentiments on the whole Paragraph. Further then,

IV. IT is evident, that the Apostle draws a Comparison between *Adam* and *Christ*; something that *Adam* did, and the Consequences of that; and something that *Christ* did, and the Consequences of that: And this Comparison is the main Thing he had in View.

IN *ver. 14.* he saith, *Adam is the figure of him that was to come*; that is, of *Christ*, the *Messiah*. It is in the *Greek*, *the Type of him that was to come*. A *Type* signifieth such a Mark, or Impression, as is made by a Stamp or a Seal. It is used, *John xx. 25.* to signify the Mark which the Nails made in our Saviour's Hands when he was nailed to the Tree, and is well rendered *the Print of the Nails*. *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails.* You have the same Word also, *Acts vii. 44.* *Moses* was ordered to make the  
Taber-

Tabernacle according to the Type, the Fashion or Pattern, he had seen. And again, *Heb.* viii. 5. See thou make all things according to the Type, the pattern, shewed to thee in the mount. A Type therefore is a relative Word, signifying a Thing to which another is to answer and agree: As the Figure upon the Wax answers, is like to, agrees with, the Figure upon the Seal; or as the Thing which is made answers to the Pattern and Plan after which it is made. Hence the Apostle *Paul* several times applies it to moral Action under the Notion of an *Example*, namely, when the Behaviour of one Man is made the Seal or Stamp to be impressed upon another Man; or when one Man's Actions are made a Pattern to be copied after by another Man. As *Phil.* iii. 17. 1 *Thes.* i. 7. 2 *Thes.* iii. 9. 1 *Tim.* iv. 12. *Tit.* ii. 7. 1 *Pet.* v. 3. In the Place therefore before us, when *Adam* is said to be a Type of him that was to come, or of *Christ*, no Doubt can be made, that he intends thereby to denote, there was something with reference to *Christ*, which was to bear a Correspondence, or to answer unto something with reference to *Adam*: or that he draweth a Comparison between something that *Adam* did, and the Consequences of that, and something that *Christ* did, and the Consequences of that. This Comparison he begins at the 12th Verse; but there nameth only one Part of it. [Here again I desire you would open the Bible, and keep the Place under

your Eye, otherwise you will not see the Method and Connection of the Paragraph.] *Wherefore as by one man [Adam] sin entered into the world, &c.* To make the Comparison compleat, it should have run thus; *As by one man sin entered into the world, and death by sin, and in that manner death came upon all men: So by another Man something, as a Counter-part, came to pass in relation to that Affair.* But in this 12th Verse, the Apostle, I say, does not take in both Parts of the Comparison; he only mentions what happened on *Adam's* Part, namely, that Death entered into the World by his Sin, and by his Sin came upon all Mankind. There he stops a while, and before he goeth any further, brings an Argument to prove, that it was as he said; that Death came upon Mankind, not for their personal Sins, but upon account of *Adam's* one Transgression: That it was his first Sin alone, his one Offence, which subjected Mankind to Death. This Argument you have, *ver. 13, 14.* In the Close of the 14th Verse he tells you, there is a Correspondence, an Agreement, a Resemblance between *Adam* and *Christ*: Something in the one that answereth to something in the other. *Adam* is the Type, the Pattern of *him that was to come* \*.

Here

\* OBSERVE, The Comparison consists of three Parts; two affirmative Propositions, and the Connection or Relation betwixt them; Thus,

Prop.

Here a new Thought starts in the Apostle's Mind. This was to be explained to prevent Mistakes. Something in the *Free-gift* in *Christ* answereth to something in the *Offence* of *Adam*. But have a care, saith the Apostle, you do not imagine that they are, in all Respects, parallel, and that the *free Gift* is just of the same Extent with the *Offence* and its Consequences. Though now I intend to draw a comparison betwixt them, yet you ought to know, that the Grace and Benefits in the Redeemer OVERFLOW and ABOUND far beyond the Consequences, the ill Effects of the first Offence. This he handleth in the 15th, 16th, and 17th Verses. And then having dispatched these incidental Reflections, which fell in his Way from what he had said, he takes up again his main Design, *ver.* 18, 19. half of which he had but executed in the 12th Verse,

D 4 and

Prop. I. 1. By *Adam's* DISOBEDIENCE *Death* entered into the World.

Connect. 2. *Adam*, in this, was a Type or Figure of *Christ* : Or, in respect to this, *Christ* is the Counterpart to *Adam*.

Prop. II. 3. By *Christ's* OBEDIENCE *Life* is restored to the World.

You may see then how methodically the Apostle proceeds, in clearing the first Proposition and the Connection, before he advanceth to the second Proposition.

and which he had but hinted at in the **Cloſe** of the 14th Verſe. *Therefore or wherefore*, theſe Things being thus explained, *As by the offence of one, (Adam) judgment came upon all Men to condemnation, even ſo by the Righteouſneſs of one, the free gift came upon all men to juſtification of life. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.*

CERTAIN it is therefore that the Apoſtle draweth a Comparison between the *Diſobedience of Adam*, by which [*ἱ πολλοί*] *the many*, i. e. all Men, are brought under Condemnation, and the *Obedience of Chriſt*, by which all Men are *juſtified unto Life*. And this is the *main Thing* he had in View. For the 13th, 14th, 15th, 16th, 17th Verſes are, by way of Explication of ſome particular Points, in order to eſtabliſh the main Point, and to prevent Miſtakes concerning it.

V. THE whole of the Apoſtle's Argument and Aſſertion ſtandeth plainly upon this double Foot; that it is by the **ONE OFFENCE** of *Adam* that Death paſſed upon all Men, and not by their own personal Sins: And again, that it is by the **OBEDIENCE OF ONE**, or the one Act of *Chriſt's* Obedience (in his Sufferings and Death upon the Croſs, I ſuppoſe; ſee *ver. 9, 10.*) that all Men are juſtified unto Life, and not by their own personal Righteouſneſs. The  
*latter.*

*latter* is the grand Principle of the Gospel, affirmed by THE SON OF GOD himself, and confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost, Hebr. ii. 3, 4. The former he proves in ver. 13, 14.

VER. 12. *By one man sin entered into the world, and death by sin; and so, that is, in Consequence of his Sin, death passed, or came upon all men.* This must be true; for

VER. 13. From the Time that *Adam* sinned, until the law delivered to the *Jews*, (which was the first Law after that given to *Adam*, that threatened *Sin in general* \* with Death) *Sin was in the World*; that is, Men were

\* That positive Law given to *Noah*, Gen. ix. 6. *Who so sheds man's blood, by man shall his blood be shed,* certainly maketh Death the Punishment of Murther. But that Law was not enacted till the Year of the World 1657; and the Apostle expresseth himself with such a Latitude as leaveth room enough for excepting the Case of that particular Sin, which doth not affect his Argument. For *not all* by far sinned against that positive Law, and yet *all* died. And as for those few who might be put to Death upon that Law, or those greater Numbers who perished for their own Sins in the Deluge, and the Overthrow of *Sodom* and *Gomorrhah*, although they died for their own particular Sins, yet they were not *made mortal* by those Sins. For, according to the Apostle's Argument, had they not committed those Sins they



were guilty of various Sorts of Sin during the Interval between *Adam's Sin*, and the Law given to the *Jews*; in the greatest Part of which Period there was no positive Law instituted by God, threatening Sin with Death :  
*but*

they would have died. Every Man is mortal from the Moment he receiveth Life and Being ; and Death passeth upon all Men indifferently (yea upon Infants) without Respect to their Virtues or Vices. Therefore, if a Man by his own Crimes brings Death upon himself, such Death is only an Anticipation of that Death which, in a few Years, he would certainly have died in common with all Mankind ; and the Life he forfeits is not immortal Life, but a few Days or Years of that Life which was lost to all Men in *ADAM*, and shall be restored to all Men in *CHRIST* : See *Locke* upon *Rom. v. 15.* --- This is true ; but the *Apottle's* Way of arguing evidently supposeth, That he could not so well have proved this Point, had there been, from the Time of *Adam*, a Law, like unto that of *Moses*, given to all Mankind ; a Law subjecting every Transgression and Difobedience unto Death. For then it might have been urged, that possibly all Men died for their own personal Transgressions, seeing they were under a Law which annexed the Penalty of Death to every Transgression. Here then lieth the Force of his Argument, That from *Adam* to *Moses* there was no Law enacted which made Death the Penalty of EVERY Transgression ; no, nor of ANY Transgression, excepting that of *Murther*, which towards the End of that Period was made capital ; and yet all died ; not only they who possibly sinned against the Law relating to *Murther*, but even all other Men, who sinned neither against that, nor any other Law, which made Death the Penalty of their Transgressions.

*but sin is not imputed unto Death, where there is no law threatening it with Death.*

VER. 14. *Nevertheless, death reigned all the long Space of 2000 Years from Adam to Moses, even over them who had not sinned after the similitude of Adam's Transgression.* That is, had not sinned against such a Law as *Adam* sinned against, namely, a positive Law, instituted by God, threatening Death to the Transgressors of it : For, in the far greatest Part of the Time from *Adam* to *Moses*, there was *no* Law in the World threatening Sin with Death. And therefore, though Sin in it's several Branches was, during that Space of Time, committed by Mankind, yet Death could not be imputed to them for their Transgression of such a Law, when such a Law was not in being. It remains therefore that Death was universally inflicted upon Mankind on account of *Adam's* one Transgression. Further,

VI. THE Consequences of *Adam's* Sin upon us, and the Consequences of *Christ's* Obedience, are not of the same Extent ; for so the Apostle saith expressly, *ver. 15, &c.* He had said, *ver. 14.* that *Adam* was a *Figure*, a *Type of him that was to come* ; that *Adam* and *Christ* do answer and correspond to one another : but not in every respect ; very far from that.

VER. 15.

VER. 15. *But not as the offence (of Adam) so also is the free gift (of God in Christ;) For if through the offence of one the many be dead; MUCH MORE the grace [the Favour] of God, and the gift [the Benefits that are] by grace which is by one man, Jesus Christ, hath ABOUNDED unto the many.* That is, he hath in *Christ* bestowed Benefits and Blessings upon Mankind of his mere Favour, far exceeding, and abounding beyond, the Consequences of *Adam's* Sin. He hath not only taken off those Consequences, but over and above hath conferred a rich Overplus of Grace, in erecting a new Dispensation, furnished with a glorious Fund of Light and Truth, Means and Motives.

VER. 16. *And not as it was by one that sinned, so is the gift: for the judgment was by ONE [Offence] to condemnation; but the free gift is of MANY offences unto justification:* That is, the Grace of God in *Christ*, not only discharges Mankind from the Consequences of *Adam's* ONE Offence, but also hath Relation to their own MANY personal Offences, in order to accomplish the most perfect Justification, by setting them quite to Rights with God, both as to a Conformity to the Law, and as to the Blessing, eternal Life.

VER. 17. *For if by one man's offence death reigned by one; MUCH MORE they which receive*

*ceive the ABUNDANCE of grace †, the Overflowings of Grace spoken of, ver. 15. and the gift of righteousness, the free Grant of a Right to Life and Salvation, shall reign in life by one Jesus Christ.*

THIS makes it clear, That the Consequences of CHRIST'S Obedience, the Grace of God founded upon, or communicated through, his Obedience, do *extend, abound, and overflow* far beyond the Consequences of *Adam's Sin*, or what God thought fit to adjudge Mankind unto, upon Occasion of his Sin.

### REFLECTIONS.

“ HENCE it followeth,

“ I. THAT the ABOUNDING or overflowing of GOD'S *Grace*, and of *the Gift*, or Benefit and Blessings *by that Grace*, doth not respect the Consequences of *Adam's Sin*, hath no Reference to his TRANSGRESSION, but to a nobler, opposite Cause, namely, the GRACE of GOD, and the OBEDIENCE of CHRIST: and that *Christ* came to redeem us, not only from that which came upon us by *Adam's Transgression*,

† It should rather have been translated, the ABOUNDING of Grace: meaning that Part of God's Grace, which *aboundeth* and overfloweth beyond the delivering us from the Consequences of *Adam's Transgression*.

“ *gresson*, but to do something more, ABUNDANTLY more for us.”

“ II. IT followeth, That the Apostle’s Comparison, in *ver.* 18, 19. is to be understood only so far as the Consequences of *Christ’s* Obedience are of the same Extent with the Consequences of *Adam’s* Disobedience: so far as the *one* hath Relation to the *other*, and no further.

“ THIS seems to be clear from what hath been already said, *pag.* 37, 38, 39. I here add, that in the 15th, 16th and 17th Verses he certainly speaks of the *Disparity*, the *ABOUNDING of Grace*, in relation to which, *Adam* was not a *Figure*, or *Type*, of *him that was to come*. And had he, in the 18th and 19th Verses, meant the same *Disparity of ABOUNDING of Grace* on *CHRIST’s* Part, surely he would not have said, *As* by the one, *so* by the other: but (as *ver.* 15, 17.) *MUCH MORE* by the Righteousness or Obedience of the other. For had he intended a *Disparity*, no doubt he would have used the Expressions which denote a *Disparity*. But whereas he only saith, *As* by the one, *so* by the other, holding the Scales in an even Ballance, without using the Terms of *Disparity*, *MUCH MORE*, we may well conclude he intended no *Disparity*, but considered the Effects of  
“ *CHRIST’s*

“ CHRIST’s *Obedience* only so far as they  
 “ answer to, and reverse the Consequences  
 “ of ADAM’s *Disobedience*.

“ AGAIN observe, that the *Justification to*  
 “ LIFE, *ver. 18.* is such a Justification as  
 “ comes upon ALL MEN, just as *the DEATH*,  
 “ which answereth to it in the Comparison,  
 “ *ver. 12.* is said to *pass*, or come upon ALL  
 “ MEN. And the MANY who are said to  
 “ be made *righteous*, *ver. 19.* are, for ought  
 “ appears, the same MANY, who are said to  
 “ be *made Sinners* in the same Verse; and  
 “ therefore are not to be understood of any  
 “ particular select *many*, who alone are to be  
 “ Partakers of the *ABOUNDING Grace*; but  
 “ of *all Mankind*: For when the Apostle  
 “ speaks of the *REIGNING in Life*, *ver. 17.*  
 “ as the Effect of *the ABOUNDING Grace*,  
 “ he uses a different Way of speaking; he  
 “ doth not say, *The MANY shall REIGN in*  
 “ *Life*; but those only who RECEIVE, that  
 “ is, improve the *ABOUNDING of Grace*,  
 “ *and of the Gift* of God’s Kindness towards  
 “ Man; wherein his Mercy and Goodness  
 “ have indeed *abounded unto many*, *ver. 15.*  
 “ that is, unto all Men; but they only  
 “ *REIGN in Life*, who receive that *ABOUND-*  
 “ *ING of Grace*. Therefore as in the Compa-  
 “ rison *Justification to Life*, on *Christ’s Part*,  
 “ comes upon ALL MEN, as well as *Death*  
 “ on *Adam’s Part*; and seeing the same  
 “ MANY

“ MANY are made *righteous* by *Christ's*  
 “ *one Obedience*, who were made *Sinners* by  
 “ *Adam's one Disobedience*; it followeth, that  
 “ the Apostle, in those two Verses, draweth  
 “ the Comparison only so far as the Effects of  
 “ *Christ's Obedience*, and of *Adam's Disobe-*  
 “ *dience* are of the same Extent.

“ FURTHER; this Sentiment is confirmed  
 “ by the Phrase, *Being made righteous*, which,  
 “ as well as that of *being made Sinners*, is a  
 “ Hebrew Way of speaking. For as the  
 “ Word  $\text{רשע}$  in *Hiphil* signifieth *to be made a*  
 “ *Sinner*, by a judicial Act, as I have shewn  
 “ before: So also the Word  $\text{צדק}$  *to be righte-*  
 “ *ous, to be justified* in the same Conjugation  
 “ *Hiphil* signifieth *to be made righteous*  
 “ by a judicial Act, *i. e. to be acquitted, ab-*  
 “ *solved*. And thus, as it ought to do, it  
 “ standeth directly opposite to *being made a*  
 “ *Sinner* by a judicial Act. *Exod. xxiii. 7. ---*  
 “ *the innocent slay thou not—for*  $\text{לא אצדיק}$  *I*  
 “ *will not justify* (make righteous) *the wicked.*  
 “ *Deut. xxv. 1. If there be a controversy be-*  
 “ *tween men, &c.*  $\text{והצדיק}$  *then they shall justify*  
 “ (make righteous by a judicial Act) *the*  
 “ *righteous, and condemn the wicked, make*  
 “ *him a Sinner, as before.* 1 *Kings viii. 32.*  
 “ *Judge thy servants condemning the wicked,*  
 “ *to bring his way upon his head,*  $\text{ויהצדיק}$  *and*  
 “ *justifying the righteous, &c.* *Prov. xvii. 15.*  
 “  $\text{מצדיק}$  *He that justifieth* (maketh righteous  
 “ by

“ by a judicial Act) *the wicked, and he that*  
 “ *condemneth the just, &c.* Isai. v. 23. *which*  
 “ *justify* (make righteous by an Act of Judg-  
 “ *ment) the wicked for a reward.*

“ FROM all this it followeth, That as *the*  
 “ *judgment which passed upon all men to con-*  
 “ *demnation, is Death's coming upon all Men*  
 “ *by the judicial Act of God upon occasion*  
 “ *of Adam's Transgression: so the free Gift's*  
 “ *coming upon all men to Justification of life is*  
 “ *the reverſing of that Condemnation to*  
 “ *Death; or the appointing them to Life again*  
 “ *after they are dead, by a like judicial Act*  
 “ *of God, upon the account of Chriſt's*  
 “ *Righteousneſs. Or, in other Words, ver. 19.*  
 “ *As the many were made Sinners, [or con-*  
 “ *demned to death] by one man's Diſobedience,*  
 “ *ſo the many ſhall be made righteous, [by a*  
 “ *judicial Act, that is, ſhall be acquitted, as*  
 “ *to that Condemnation, by being reſtored*  
 “ *to Life again at the Reſurrection] by or thro'*  
 “ *the Obedience of one. And thus theſe two*  
 “ *Verſes are evidently parallel to 1 Cor. xv.*  
 “ *21, 22. For ſince by man came death, by*  
 “ *man came alſo the reſurrection of the dead:*  
 “ *For as in Adam all die, even ſo in Chriſt*  
 “ *ſhall all be made alive; that is to ſay, as by*  
 “ *the offence of one Judgment came upon all men*  
 “ *to condemnation: even ſo by the righteous-*  
 “ *neſs of one the free Gift cometh upon all men*  
 “ *to juſtification of life. For as by one man's*  
 “ *diſobe-*

E



“ *disobedience many were made sinners: so*  
 “ *by the obedience of one shall many be made*  
 “ *righteous.*

“ THUS I judge concerning the Compari-  
 “ son in *ver. 18, 19.* Not that it would affect  
 “ the Point under Examination, if the *Justifi-*  
 “ *cation to life,* *ver. 18.* and the *being made*  
 “ *righteous,* *ver. 19.* should both be under-  
 “ stood in the full Extent of the ABOUND-  
 “ ING Grace. For were this true, yet is it  
 “ evident, surely beyond all Doubt, that the  
 “ ill Effects or Consequences of *Adam's Sin*  
 “ upon us, which the Apostle here speaks  
 “ of, are no other than that *Death* which  
 “ comes upon all Men, and from which all  
 “ Men will be delivered at the Refur-  
 “ rection.

“ HERE by the Way we may see a good  
 “ Reason why the Scripture speaks so sparing-  
 “ ly of the Consequences of *Adam's Sin* upon  
 “ us: Because as these are freely absolved  
 “ and reversed to Mankind in *Christ,* so we  
 “ are not so much concerned to know them,  
 “ as to understand, and improve the ABOUND-  
 “ ING Grace, the Means and Season of Grace  
 “ which God hath *abundantly* provided in a  
 “ Redeemer for the cultivating of our Nature,  
 “ to deliver us from the Corruption that is in  
 “ the World through Lust, to perfect Ho-  
 “ linefs, and to prepare us for his King-  
 “ dom

“ dom and Glory. All which have no Re-  
 “ lation to *Adam's* Sin, or its Consequences  
 “ upon us.”

NOTHING more, I think, wants to be explained in this Passage but that Expression; *ver. 12. And so death passed upon all men, for that all have sinned, namely, in Adam*: For the Apostle doth not here intend to affirm; That Death passed upon all Men, by their *own Sins*. The whole of his Discourse plainly shews, that he understood and believed, that Death came upon Mankind by *Adam's ONE Offence*. And he sets himself directly to prove it, *ver. 13, 14,* as I have shewn before. Death therefore must be understood to have passed upon all Mankind, not *for that they all have sinned* really, properly, and personally: But *they have sinned, are made Sinners,* are subjected to Death, through the ONE OFFENCE of ONE MAN, that is, of *Adam*.

THEREFORE the Apostle's Argument constrains us to take these Words, *For that all have sinned,* in the same, or nearly the same, Sense with those, *Are made Sinners,* *ver. 19.*

INDEED, the Words in the *Greek* are not without Difficulty \*. But that Difficulty can

E 2 be

\* *Kai etoi eis taslas anthrwtos o thanatos dimiter, 'Eti ti taslas nugaslon.* Here the Particle *o* [which] refers, according to the Rules of Grammar, to *thanatos,* [Death] the

be no Objection against the clear and evident Scope of the whole Discourse. On the contrary, the clear and evident Scope of the whole Discourse should determine what is obscure and uncertain in any one particular Phrase, and leave us persuaded, that such particular Phrase, could we hit upon its true Sense, would appear in signification to agree perfectly with the Drift of the whole Argument.

the next Substantive going before, that it can agree with; and the Preposition *επι*, when construed with a Dative Case, as it is here, signifieth, among other Things, [to, unto.] As *Gal. v. 13. Ephes. ii. 10. 1 Thes. iv. 7. 2 Tim. ii. 14. Επ' ευδοξια οδου*, the Way to Fame, Lucian. *κακουργου επι τω θανατω*, a Criminal unto Death, reus mortis. *Demosth. Επι θανατω συλλαβειν*, ad necem rapere. *Isac. Επι θανατω φρουρημενοι*, ad necem custoditi. *Plut.* Accordingly what we render FOR THAT all have sinned, should rather have been, UNTO WHICH [Death] all have sinned. I know *εφ' ω* sometimes seems to be used absolutely, without an Antecedent, and then it may be understood conditionally, as *2 Cor. v. 4. For we that are in this tabernacle do groan, being burdened: εφ' ω & δελομεν* with this Restriction or Proviso, or so far, that we would not be UNCLOTHED, [no, that is not the only, or ultimate Object of our Desire] but CLOTHED upon. But where there is an Antecedent expressed or understood, it agrees with it; as *Mar. ii. 4. They set down the bed εφ' ω* wherein, i. e. on which bed, the sick of the palsy lay. See *Mat. xxvi. 50. Luk. v. 25.* So here; Death passed upon all Men, *εφ' ω* unto which Death, or as far as which Death, all have sinned in Adam.

THIS surely is right. And that [all have sinned] should signify [are made Sinners, or Sufferers:] will not seem so very strange, if we consider, that the Apostle, in other Parts of this Paragraph, evidently speaks in the Hebrew Dialect; and possibly here may have his Eye upon

ment. Seeing then the Phrase [*all are made Sinners*, ver. 19.] hath been demonstrated to signify, *all are subjected to Death by the judicial Act of God*; and seeing the Apostle's whole Argument turns upon this Point, That all Men die, not thro' their *own* Sins, but thro' the one Offence of *Adam*, who can doubt but

upon the *Hebrew* Word אָשָׁם which signifies both *to be guilty*, and *to be laid waste, destroyed, made desolate*, Prov. xxx. 10. -- left he curse thee וְאָשָׁמְךָ and thou be found guilty. The *Septuagint* render it ἀφανιῶν, and thou perish, or be destroyed. Psal. v. 10. הַאֲשִׁימִם destroy thou them, Marg. make them guilty. Psal. xxxiv. 21. They that hate the righteous אֲשִׁמֵּם shall be desolate; Marg. shall be guilty. Ezek. vi. 6. The high places תִּישְׁמֹנָה shall be desolate, demolished. These Instances, with several others, shew, that to *perish, to be destroyed, demolished*, are in *Hebrew* expressed by a Word, which originally and properly signifieth *to be guilty*. And what if the Apostle chose to express Mankind's being demolished or destroyed by Death, by a *Greek* Word, which also denoteth *Sin* or *Guilt*: especially considering that the *Septuagint* Version (which the Writers of the New Testament generally follow) sometimes renders אָשָׁם by ἀμαρτῶν, the Word which the Apostle here useth. Lev. v. 4. אָשָׁם וְאָמַרְתָּ, then he shall be guilty. And twice in 2 Chron. xix. 10. -- Isai. xxiv. 6. They that dwell therein וְאֲשִׁמוּ נְאֻם יְהוָה, are desolate, are guilty. Gen. xlii. 21. אָשָׁמִים עַל אֲחֵינוּ, we are guilty, are in Sin, are Sufferers, i. e. we are in this Distress upon account of our Brother, &c. And possibly by this last the Apostolic Phrase may be resolved, thus; πάντες ἡμαρτωνοί, h. e. ἐν ἀμαρτίᾳ ἐσμεν. Thus the *Hebrew* way of speaking seems to confirm what we may truly and certainly collect from the whole Scope of the Apostle's Argument, namely, That [*all have sinned*] is the same, or nearly the same, in signification with [*all are made Sinners.*] If there is any Difference, perhaps it lieth

but the Words, *for that all have sinned*, must be understood in a like Sense to those, *all are made Sinners*, however the particular manner of Expression be accounted for? And should we render the Words thus; *And so Death passed upon all Men, unto which all have sinned*; and explain them thus; *Death passed upon all Men, as far even as which † all Men were constituted Sinners, or were treated as Sinners*; that is to say, *all Men became Sufferers in consequence of Adam's one Offence*, I am inclined to believe we should not be far wide of the Apostle's true Intention.

THUS

in this, That, by [*all have sinned*] the Apostle expresseth the State of Suffering, into which Mankind are brought, in the general Notion of it. For in the 12th Verse he considers the Entrance of Death into the World, in a general Way, and no further than it is the Consequence of the Sin of *one Man*. But when he is entered fully into his Argument, he saith, *all are made Sinners*, which, besides the Sin of *Adam*, includeth this further Thought, That we are in a State of suffering, or subject to Death, by the Sentence and judicial Act of the Lawgiver. And with this Distinction, the Hebrew Words חַטָּאת, which signifieth *Guilt*, or *Suffering* in general; and עוֹשֵׂי חַטָּאת, which signifieth *being made guilty*, or a *Sufferer*, by the Sentence of the Judge, do very well agree.

† ΕΦ Ω παντες ημαςτον. I strongly suspect, εφ ω stands here under a particular Emphasis, as denoting the *terminus ad quem*, or the utmost Length of the Consequences of *Adam's Sin*. *Unto which, AS FAR EVEN AS WHICH* all [*ημαςτον*, or *εν αμαρτια εστω*] are under Sin, or in a State of suffering: As if he had said, *SO FAR* have the Consequences of *Adam's Sin* extended, and spread their Influence amongst Mankind, introducing not only a  
Curse,

THUS, upon the Whole, it seemeth to me, we have got the true Sense of this Place, so far at least as it relateth to the Affair in hand. We have hitherto taken the Parts separately: the Harmony and Force of the whole will best be seen in the following Paraphrase.

12. IN relation to which      12. Wherefore, as  
Affair † of our Reconcilia-      by one man sin enter'd  
tion,

Curse upon the Earth, and Sorrow and Toil upon it's Inhabitants, but even DEATH, UNIVERSAL DEATH in every Part, and in all Ages of the World.

NOR is this the only Place where εφ ω seems to bear a like Sense: See Phil. iii. 12. *If that I may apprehend that εφ ω for which also I am apprehended of Jesus Christ.* It might be rendered thus; *That I may apprehend so far as that for which also I am apprehended, &c.* As if he had said, *That I may lay hold of Happiness, even in that high and excellent Sense, that furthest Reach and Extent, for the attaining of which Jesus Christ hath laid hold of me, in calling me not only to the Faith of the Gospel, but moreover to the highest and most honourable Office of an Apostle.* And again, Phil. iv. 10. *But I rejoiced in the Lord greatly, that now at the last your Care of me hath flourished again, εφ ω wherein, as far as which, ye were also careful, but ye lacked opportunity.* The Apostle was glad to find the kind and friendly Sentiments of the *Philippians* towards him in a flourishing State, εφ ω εσπορευσε, in which most happy and comfortable Degree of Kindness and Love I am sensible, saith he, ye did regard me before you sent the Present by *Epaphroditus* (ver. 18.) only you wanted Opportunity to express it.

† So *δια τω* frequently signifieth; as *Mat. vi. 25. --- xii. 31. --- xiii. 13, 52.* [in this 52d Verse it is taken thus, *with relation to this Affair*, namely, of the under-

into the world\*, and death by sin; and so death passed upon all men, for that all have sinned.

tion, or happy Change of State †, I have another Argument to advance, whereby the Grace of the Gospel will appear to be free to all Mankind, and to be rightly founded upon the Death, or Obedience of the SON OF GOD. To this Purpose, let it be observed, That by one Man, *Adam*, Sin entered into the World. He began Transgression, and through his one Sin Death

standing, and receiving Instruction, which he had been speaking of just before] *Mat.* xxiii. 34. *Mark* xii. 24. *Luke* xi. 49.—xii. 22. *John* vi. 65.—vii. 22.—ix. 23.—xii. 18.—xiii. 11. *I Cor.* iv. 17.—xi. 30. *Eph.* i. 15.—v. 17. *I John* iii. 1. In all those Places it signifieth, I think, in relation to which *Affair*, viz. that is spoken of before; not by way of Inference from it, but to denote a further Inlargement upon it, or the saying of something which may enforce or explain it.

\* *Obf.* *Death* could not enter into the World in the same manner as *Sin*: because *Death* and *Sin* are in their Natures essentially different. *Death* being a natural Evil, may come upon us by natural Necessity, or the Will of God; but so cannot *Sin*, which is a moral Evil: Because where-ever Necessity begins, *Sin* ceaseth, seeing it is no other than the free Choice of a wicked Mind. And therefore it is observable the Apostle doth not say, and so *Sin* passed upon all Men, but, and so *Death* passed upon all Men. For in it's own Nature *Sin* could not come upon all Mankind in the same manner as *Death*.

† Spoken of in the foregoing Verse; where *Atonement* [*κατάλλαξις*] should have been render'd *Reconciliation*, or rather, *change of State*, meaning, the *Gentiles* being admitted into the Family and Kingdom of God, and having the Assurance of eternal Salvation.

Death also entred into the World ; and so, in this Way, through his one Sin, Death came upon all Mankind, as far even as which all Men are Sufferers, through his one Offence.

13. THAT Men are subject to Death not from their own personal Sins, but from the Sin of *Adam*, I thus prove. Before the Law of *Moses* was given, and therefore while there was no positive Law in the World threatening Sin in general with Death, Men were guilty of various Sorts of Sin. But those Sins of theirs were not the Reason of their common Mortality : Because, whatever Sin may deserve, it is not taxed with the Forfeiture of Life, nor adjudged to any particular Punishment, which depends upon the sovereign Will of the Lawgiver, when the Lawgiver hath not enacted a Law declaring and specifying that Punishment.

13. *For until the law sin was in the world : but sin is not imputed when there is no law.*

14. AND yet Death, all the long Space from *Adam* to *Moses*, had an uninterrupted Dominion over Mankind, even over those who did not sin, as *Adam* did, against a Law which appointed Death the Punishment of

14. *Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Sin :



Sin: Because, for the greatest Part of that Space, there was no such Law in being. And therefore it is evident, that every single Man did not, in this manner, forfeit his Life for himself; but Life was forfeited by one general common Cause, *viz.* by the Sin of *Adam*: Between the Effects of whose Transgression, and the Effects of *his* Obedience, who was to come into the World for the Redemption of Mankind, there is a Correspondence.

15. *But not as the offence, so also is the free gift: For if thro' the offence of one many be dead; MUCH MORE the grace of God, and the gift by grace which is by one man, Jesus Christ, hath ABOUNDED unto many.*

GRACE of God, and the Donation of Benefits grounded upon the BENEVOLENCE and WORTHINESS of one Man, that great and most excellent Personage JESUS CHRIST, do ABOUND and overflow to the many, *i. e.* to all Mankind, beyond the mere reversing of the Consequences of *Adam's* Sin.

16. *And not as it was by one that sinned, so is the gift:*

15. NOT that the Effects of the *Transgression*, and of the *Grace* of God in *Christ* are exactly of the same Extent. By no means. For if *the many*, *i. e.* all Mankind, are made subject to Death through the TRANSGRESSION of one Man, we may strongly conclude, that the

16. AGAIN; the Grace of God in *Christ*, as to it's *Object* and *End*, is not confined

fin'd to so narrow a Compass as *that* which was occasioned by the one Transgression. For the judicial Act, which followed *Adam's* Sin, took it's Rise from his ONE OFFENCE alone, and terminated in *Condemnation*: But the free Gift of God in Christ hath Relation to the MANY OFFENCES which Men, in a long Course of Time, have personally committed; and its proper End and Tendency is to accomplish the most perfect *Justification*, by setting them quite to rights with God, both as to a Conformity to the Rules of Righteousness, and as to the Blessing, eternal Life.

*for the judgment was by ONE to condemnation but the free gift is of MANY offences unto justification\*.*

17. There is no Difficulty in admitting this. For if through the Lapse of one Man, Death was *exalted to reign* over Mankind, how much more shall they who receive, who close with, and improve, the redundant

17. *For if by one man's offence death reigned by one; MUCH MORE they which receive [the] ABUNDANCE of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.*

Grace,

\* The Apostle useth three remarkable Words in this Paragraph, *δικαιωμα*, ver. 16. which we render *Justification*; *δικαιοσυνη*, ver. 17. which we render *Righteousness*; and *δικαιωσις*, ver. 18. which we also render *Justification*. No doubt he applieth them in different Senses, which are not, and I presume cannot be, fully expressed in the *English* Translation. I have endeavoured

to

Grace, overflowing in a rich Provision of Means, and the free Grant of a Right to Life and Salvation, how much more shall they be *exalted to reign* in Life eternal thro' that one great and most excellent Personage, JESUS CHRIST ?

18. *Therefore as by the offence of one [judgment came] upon all men to condemnation: even so by the righteousness of one [the free gift came] upon all men unto justification of life. †*

18. THUS it is true, that all Mankind are subject to Death, not through their own personal Sins, but the one Offence of *Adam*: and thus it is true also that the Grace of God, founded upon the Obedience of *Jesus Christ*, overflows in Benefits for

to give the proper and distinct Import of each in the Paraphrase, but must not now stay to assign Reasons. That, perhaps, will be done, if I live to publish a Paraphrase upon the whole Epistle.

† The Words in this Verse included between the Brackets [ ] are not in the original Text. And if the Verse be read without them, it will plainly appear, the Apostle's main Design is to ballance the Consequences of *Adam's Offence*, and *Christ's Obedience* so far as they relate to ALL MEN without Exception; in order to shew the Proportion and Fitness of the *Latter* with respect to the *Former*. Thus; *As through one OFFENCE upon ALL MEN unto CONDEMNATION of Death: so through one RIGHTEOUS ACT upon ALL MEN unto JUSTIFICATION of Life*. The great Stress or Emphasis lieth upon ALL MEN, as in the next Verse, upon THE MANY, or all Mankind. For the grand Point of View is the Extensiveness of the Grace of the Gospel, in Opposition to the narrow Principles of the *Jews*, who would have confined Salvation within the Pale of their Peculiarity.

for our Salvation far beyond the Consequences of that Sin, or the mere reverſing of the Mortality which that Sin brought upon Mankind. Theſe Things being eſtabliſhed, I return to my firſt Argument in the 12th Verſe, which now will turn out very clear and ſtrong. I ſay then, with Relation to the Affair of our Reconciliation or Change of State, through the Death of *Chriſt*, that it muſt be allowed to reach, in a Senſe, to all Mankind; not only to the *Jews*, but alſo to the *Gentiles*. For ſince upon the Account of one Man's Lapſe, the Sentence of Condemnation extended unto all Men; it muſt be true and fit, that the revoking that Condemnation, by the righteous Action of one, ſhould likewiſe extend to all Men, to deliver them from the Mortality to which they were adjudged, and to reſtore them to Life at the Reſurrection. [Which, next to a Life of Obedience in this World, is the firſt and fundamental Step in the Gospel-Salvation †.]

19. For

† According to our Saviour, *John vi. 39. And this is the Father's will, which hath ſent me, that of all which he hath given me, I ſhould LOSE nothing* [ſhould ſuffer nothing to PERISH. It is the ſame Word that is uſed *I Cor. xv. 18. "Then they which are fallen aſleep " in Chriſt, are PERISHED."*] *but ſhould raiſe it up again at the laſt day. Ver. 40. And this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day. Ver. 44. No man can come to me, except the Father, which hath ſent me, draw him:*  
and

19. For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

19. FOR as upon the account of one Man's Disobedience Mankind were judicially constituted Sinners, *i. e.* subjected to Death by the Sentence of God, the

Judge: So it is proportionably right and true, that by the Obedience of one, Mankind shall be judicially constituted righteous by being raised to Life again. [And not only so, but, according to my Argument, in the 15th, 16th, and 17th Verses, all Mankind have, at present, a Right to the ABOUNDING Grace of the Gospel, and upon their receiving, and duly improving it, to ETERNAL LIFE.]

Now we have gone over all the Places in Scripture, which do certainly speak of the  
Conse-

*and I will raise him up at the last day. Ver. 54. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. Rev. i. 18. I am he that liveth, &c. and have the keys of Hell [the Grave] and of Death. And the Apostles always suppose the Resurrection from the dead as a first and necessary Step to eternal Life.—It is of no Weight to object; — But the Resurrection is no Benefit or Blessing to the wicked: For no other Instance of divine Goodness is a final Benefit, or Blessing to the wicked. The Resurrection is revealed and assured as a Motive to Piety and Virtue; and it is our own great Fault if it turn not to our eternal Happiness.—But to what Purpose are the wicked raised from the dead?—To this the Wisdom of God will give a satisfactory Answer in that great Day.*

Consequences and ill Effects of *Adam's Sin* upon us: Which Places I have explained to you, as plainly and clearly as I can, in the Integrity of my Heart, without any Design, Desire or Endeavour to cloak or smother, colour or dissemble, magnify or lessen any thing; but have, to the best of my Power, shewn you every thing in it's true Light and full Strength.

THE Sum of all that we have found is this: *That upon the Sin of Adam God subjected him and his Posterity to Sorrow, Labour and Death; from which Death we are delivered, and are restored to Life at the Resurrection, by the Grace of God having Respect to the Righteousness and Obedience of Christ. And furthermore, That God in Christ hath bestowed upon us Mercy and Gifts, Privileges and Advantages, both in this and a future World, abundantly beyond the reversing of any Evils we are subject to in Consequence of Adam's Sin.*

IT appeareth therefore, for any thing I can see, that the true Answer to this Question, *How far we are involved in the Consequences of Adam's Sin?* is this: *We are thereby, or thereupon, subjected to temporal Sorrow, Labour and Death.* All which (Thanks be to God for his unspeakable Gift!) are in the Redeemer turned into great Advantages, as to our present spiritual Improvements; and at length

length we shall, if obedient to the Son of God, and sanctified by the Methods of Salvation established in him, not only be delivered from them all, but we shall also reign for ever with him in Glory.

BUT besides these five Places there are many others quoted by Divines as relating to this Affair, tho' in them no mention is made of *Adam*, or of any Effects that his Sin hath upon us. But having been long, and by many, taken in that Sense, they demand our Consideration, and you shall have my Thoughts upon them as Leisure admits.

NORWICH,

*Novemb. 20.*

1735.



APPEN-



## A P P E N D I X.

**T**HE foregoing Explications of *Rom.* v. 12. I hope, are in a good measure sufficient to clear the Apostle's Language and Argument. But there are still two Points which require further Illustration. One is ; *How is it consistent with Justice, that a whole Race should be subjected to Death by the Disobedience of one Man ?* The other ; *How shall we account for all Mankind's being made righteous, or restored to Life at the Resurrection, by the Obedience of another Man, JESUS CHRIST ?*

I. IN Answer to the first Query, we need not urge the absolute Right of the MAKER and LORD of all to limit the Existence of his Creatures as he pleaseth. JUSTICE will be abundantly vindicated, if it appear that GOODNESS is concerned in this Dispensation ; and that possibly God might propose *kind and beneficent* Ends, in that which is to us ungrateful suffering. And this will be readily allowed, if we consider that our gracious FATHER did not intend Mankind should  
 F finally



finally and for ever continue under that Death, to which they were subjected in Consequence of *Adam's Sin*. No. Immediately upon the annulling the first Covenant, he advanced a new and grand Scheme for restoring Mankind, and exalting them to eternal Life. And Death must be considered as transferred into this new and gracious Dispensation ; otherwise it will be inconsistent with it.

IN this View Death will be, upon the whole, a *Benefit* ; and we may account for all Mens being made Sufferers by the Disobedience of *Adam* in the Manner following.

THAT Judgment, which was pronounced upon *Adam* for his Sin, came upon all Men : Or, the Judge decreed, That the Sentence passed upon *Adam* should, as to the Things inflicted in themselves considered, light upon his Posterity. Just as if a FATHER, for some Irregularity in his first Child, should determine to lay a Restraint upon him either in Diet, Dress, or Diversions ; and at the same time should judge it expedient to make it a Rule with all the other Children he may afterwards have. In this Instance it is easy to see, how the *Judgment to Condemnation*, pronounced upon the Offence of the First-born, cometh upon the other Children, even before they are brought into the World, without any *Injustice*, nay, perhaps with a  
great

great deal of *Goodness* on the FATHER's Part. Upon the first it is a proper *Punishment*: Upon the rest it cometh as wholesome *Discipline*. And yet *through the Offence of one* they are debar'd some Pleasures or Enjoyments. *By the Offence of one the Judgment to Condemnation cometh upon all the rest*: *By one Child's Offence Restraint reigneth*; and *by one Child's Disobedience, the many, that come after him, are made Sinners*, or Sufferers, as they are deprived of some Enjoyment which they might be fond of, but which the FATHER saw, every thing considered, would not be for their Good.

BUT how is *Death* a Benefit? I answer,

I. IN general to *all Mankind* Death is no small Benefit, as it increaseth the Vanity of all earthly Things, and so abateth their Force to tempt and delude; hath a Tendency to excite sober Reflections; to induce us to be moderate in gratifying the Appetites of a corruptible Body; to mortify Pride and Ambition; and to give a Sense of our Dependence upon God. And when Death at too great a Distance was not sufficient generally to gain these important Ends; when Mankind abused a Life prolonged to near a thousand Years to universal Excess and Violence, (*Gen. vi. 12, 13.*) God was pleased, after the Deluge, to

vary this Dispensation, by shortning our Days, and gradually reducing them to threescore and ten, or fourscore Years. And if the corrupt Morals of the *Antediluvians* was the Occasion of this Reduction of human Life (as seems most probable) then it will be true, that as DEATH entered into the World by *Adam's Sin*, so the HASTENING of DEATH, or Shortness of Life, entered into the World, and came upon all Men, by the Sin of that vicious Generation; and by their *Disobedience* we are all again so far made Sinners: Not as a Punishment for their Sin; but, we may well suppose, in Mercy and Goodness: That the wild Range of Ambition and Lust might be brought into narrower Bounds, and have less Opportunity of doing Mischief, and that Death being set still nearer to our View, might be a more powerful Motive to regard less the Things of a transitory World, and to attend more to the Rules of Truth and Wisdom. - - Thus I judge of the present Shortness of Life. And we cannot err much, if at all, if we think that God, upon Occasion of *Adam's Sin*, appointed our Life frail, laborious and sorrowful, and at length to be concluded by Death, not to punish us for another Man's Sin, but to lessen Temptation, and to promote our spiritual Good: For in several Places the Scripture directly affirms, that Affliction and Suffering is the Chastisement of our heavenly FATHER; and particularly applies

plies our common Mortality to the forementioned good Purposes. See *Pfal.* xxxix, xlix, xc. *Ecclef.* i. ii, &c.

2. THE Occasion upon which DEATH was introduced into the World teacheth *those, who enjoy Revelation*, to form a just Idea of the odious and destructive Nature of SIN. No sooner did SIN commence in the human Race, but God was pleased to inflict DEATH upon Mankind, that we might always have before our Eyes a striking Demonstration, that it is infinitely hateful to God, and the Corruption and Ruin of our Nature. *The Wages of Sin is Death.* And it is true, when we see a dead Corpse, we see SIN REIGNING upon its Throne. And nothing is more proper than such a Sight to give us the utmost Abhorrence of all Iniquity, as being, however we are deceived to imagine it yields Pleasure and Enjoyment, the very Poison of our LIFE; and to fix this Thought in our Minds, that when we are committing Sin, we are ruining our Being, and sinking our selves into eternal Perdition. [*Reader, think soberly of this.*] In this View, whenever we behold SIN in the Light of Revelation, we see DEATH at the same Time staring us in the Face. For with *Sin, Death*, as its deserved Attendant, entered into the World.

So much may suffice to shew, that while God, as sovereign LORD, subjected Mankind to Death; he might, as our FATHER, do it for Ends very kind and beneficent.

AND to propose a Variety of great and valuable Ends by one and the same Constitution, is the Property of consummate Wisdom and Goodness. Therefore still further; by this Dispensation the universal FATHER intended to display the glorious Riches of his Wisdom and Grace in the Recovery of Mankind to LIFE, eternal Life, *by the second Man, the Lord from Heaven.* Which leads us to the other Head of Inquiry; namely,

II. *How we shall account for all Mankind's being made righteous, or restored to Life at the Resurrection, by the Obedience of JESUS CHRIST? To set this in a just Light, I shall direct your Thoughts to a similar Instance, under the same Rule of Truth, tho' not in the same Degree of Importance. It is in Rev. v. 1, 2, &c. I saw in the right hand of him that sat upon the throne a book written within, containing the mysterious Counsels of Divine Providence with regard to the Christian Church to the End of the World, and on the backside sealed with seven Seals, close shut up and concealed from all Beings, himself excepted, in whose Hand it was, ver. 2.*  
*And*

*And I saw a strong Angel proclaiming with a loud voice, Who is WORTHY, who hath so great Interest in God, as to be judged worthy to open the book, and to loose the seals thereof? Ver. 3. But all stood silent, none in heaven or earth was able, could pretend to a Merit sufficient to open the book, neither to look thereon. Ver. 4. And I wept much at the sad Disappointment, because none was found worthy to open, and to read the book, neither to look thereon. Ver. 5. And one of the Elders said unto me, Weep not: Behold the lion of the tribe of Judah, the root of David, hath prevailed, hath a sufficient Interest with God to open the book, and to loose the seven seals thereof. Ver. 6. And I beheld, and lo, in the midst of the throne, --- stood a lamb as it had been slain. --- Ver. 7. And he came, and took the book out of the right hand of him that sat upon the throne. Ver. 8. And when he had taken the book, the four living creatures, representing the Christian Church, and the four and twenty elders, representing Christian Ministers, fell down before the Lamb. --- Ver. 9. And they sung a new song, saying, Thou art WORTHY to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

Now, what was it that gave this glorious Personage, emblemized by *the Lamb*, his superior

rior WORTHINESS, his prevailing Interest in God beyond all others in Heaven and Earth? Evidently it was his *being slain*, and *redeeming us unto God by his blood*. That is to say, it was his OBEEDIENCE to God, and GOOD-WILL to Men; it was his consummate VIRTUE. For observe, *The opening of the book*, as a *lesser Effect*, is compared with *redeeming us to God*, as a much *greater Effect*: And both are ascribed to the WORTHINESS of the Lamb, *as he had been slain*. *Thou art worthy to take the book, and open the Seals thereof*. *Why?* Because thou hast exhibited an Instance of Virtue, Obedience and Goodness equal to a much greater and nobler Effect: *For thou wast slain*, thou hast sacrificed thy Life in the Cause of Truth, in Obedience to God, and out of Love to Mankind, *and hast redeemed us*, dead in Trespasses and Sins, *unto God by thy Blood*, by that Act of the highest Obedience, *out of every kindred and tongue*, &c.

THE WORTHINESS of *Christ* is his consummate VIRTUE. It is VIRTUE, Obedience to the Truth, or to the Divine Will, and Benevolence to his Creatures, that wins every Prize, that carrieth every Cause in Heaven. VIRTUE is the only Price which purchaseth every Thing with GOD. GOD wants neither Grace, nor Power to accomplish the best and greatest Effects. His Good-

Goodness intended the *Seals* should be opened for the Benefit of the Church, nor did he stand in need of the WORTHINESS, the Good-will or Assistance, of any Being whatsoever to execute the Design. But it *becomes* him, the FATHER of the Universe, *Heb. ii. 10.* it is agreeable to his Wisdom and Goodness to devise all Methods of promoting Virtue: For of all God's Works intelligent Beings are the most excellent: And the highest Excellency of intelligent Beings, and even of God himself, is VIRTUE, or right Action. For which Reason, it highly becomes the universal FATHER and GOVERNOUR to make *every thing*, particularly the conferring of Benefits, subservient to the Increase and Spread of VIRTUE: It must be the noblest Exercise of his Wisdom and Goodness, and the greatest Benefit to the Universe, to form Schemes for exercising, exhibiting and illustrating the VIRTUE of all Beings, according to their several Ranks and Degrees, by honouring superior Virtue with the Donation of superior Blessings and Favours, and by making the Removal of Difficulties, unsurmountable to any but himself, depend upon some signal Act of Obedience, Goodness, Righteousness, or Fidelity. True VIRTUE, or the right Exercise of Reason, is true WORTH, and the only *valuable Consideration*, the only *Power* which prevails with GOD. It was not the mere natural Power or Strength of the Lamb, but



but his Worthiness, his most excellent Character above all others, which made him *able* above all others, to take the mysterious Book and open its Seals. *Heb. i. 9. He loved righteousness in the most eminent Degree, and hated iniquity; therefore God, even his God, anointed him with the oil of gladness above his fellows.*

To apply this to the Case before us. *By one man sin entered into the world, and death by sin.* Thus all Mankind were shut up in the Grave, the House of Darkness and Perdition. And the Keys of Grace and Power which alone could open it, and restore to Life were in the Hands of Almighty GOD. Now, had the strong Angel proclaimed with a loud Voice, WHO IS WORTHY, who in Heaven or Earth will stand forth, and undertake to exhibit a Character of Righteousness and Virtue, which shall render him WORTHY to take the Keys, open the Pit of Destruction, and restore Life to the numberless Dead? an universal Silence might be supposed to follow; none pretending to a Worthiness of Character equal to the grand Effect, or to the high Honours, which must attend the Accomplishment of it. If none were found in Heaven or Earth worthy to open the *Book* above-mentioned, much less the *Grave*. And what Showers of Tears might this have drawn from a benevolent Spectator? But weep not, Lo, the SON OF GOD interposeth, and refuseth

no Trial of Virtue, no Instance of Obedience and Duty, Condescension and Suffering, to purchase the Keys of the Grave. *Then*, said he, *Psal. xl. 7, 8. Lo I come, I delight to do thy will, O my God, yea thy law is within my heart.* He emptied himself of the Glory he had with the Father before the World was; *he was made flesh, took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, was in all points tempted as we are,* under all Temptation exhibited a spotless Virtue, *and, at last, became OBDIENT unto death, even the death of the cross, the last Line, the finishing Stroke of Obedience. Phil. ii. 8. IT IS DONE.* And both the heavenly World, and the Christian Church resound with Acclamations; *WORTHY is the Lamb that was slain, (i. e. who hath performed the most surprizing Acts of Obedience) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* The arduous Work is done. Under the severest Trials he hath shewn the highest Regards to Truth; hath sacrificed his very Life and Soul to the Will of God, and the Happiness of his Creation; and is, by the universal FATHER, acknowledged the worthy Saviour of a World under the Dominion of Death. By the superlative Excellence of his Virtue and Goodness he hath purchased a general Resurrection. And though the Grave is not yet in Fact opened, the Keys of it are put

put into his Hands. *Rev. i. 18. I am he that liveth, and was dead, and behold I am alive for evermore, --- and have the keys of Hell, of Hades, or the Grave, and of Death; i. e. I have the Power of unlocking the Grave, and of raising the Dead to Life. And thus he now triumphs. Hof. xiii. 14. O Death! I will be thy plagues; O Grave! I will be thy destruction.* Thus, CHRIST hath abolished Death. Thus, God hath given us the victory over Death by Jesus Christ our Lord. Thus, as by man came Death, by man came also the Resurrection from the dead. For as in Adam all die, so in Christ shall all be made alive. Thus, as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men to justification of life. For as by one man's DISOBEDIENCE the many were made sinners; so by the OBEDIENCE of one shall the many be made righteous.

BUT you may observe, thus far the GIFT is but as the OFFENCE; or, in this Respect, it reacheth no further than the reversing that Mortality to which we were subjected upon Occasion of Adam's Sin. But the Apostle assures us, by many emphatical Expressions, *Rom. v. 15, 16, 17, 20, 21.* that it hath SUPERABOUNDED, ABOUNDED beyond the Offence: and that GRACE is exalted to a superior and everlasting Throne, Which is  
to

to be understood, I suppose, after this manner. The *Lamb that was slain*, who was obedient to Death, is, for that Reason, *highly exalted*, and *made Head over all Things to*, or for [the compleat Salvation of] *the Church*. Therefore, not only the Keys of *Death and the Grave* are put into his Hands, to release us from thence; but also the Keys of his *Father's House*, to set out, and prepare everlasting Mansions for us. And now he can use that magnificent, and to us joyful Language, *I give unto mine eternal life, and they shall never perish. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* Such is his supereminent Righteousness, and Interest in God, that he is WORTHY to exalt us to the highest Dignity of *Kings and Priests*, to set us upon Thrones of Glory and Power, and to fix us in the perpetual Honours of his heavenly Kingdom. SO FAR hath the Gift ABOUNDED beyond the *Offence!* To such a prodigious Extent GRACE hath stretched her salutary Wings! Behold, the Throne of SIN demolished! Behold, the lofty and celestial Throne upon which GRACE reigns, *through Righteousness, unto ETERNAL LIFE by Jesus Christ!*

BUT it may very justly be further observed, that there is still a great Bar in the Way of Life, *viz.* the SIN in which the World is involved. Sin in its own unalterable Nature leadeth

leadeth to Death. *If we live after the flesh,* it is true, however we are *made righteous* as to the Consequences of *Adam's Sin*, and how worthy soever the Saviour be to introduce us into eternal Life, though we are rescued out of the Jaws of the *first Death*, and though the Doors of Heaven are set wide open, yet, *if we live after the flesh,* it is still true, *we SHALL die*; die the *second Death*, and be subjected to final Perdition.—But the Lamb is WORTHY and powerful to do whatever is fitting to remove this Obstacle also. Besides the Light given to all Ages and Nations of the World, sufficient for the Knowledge and Practice of their Duty, he received Authority to erect a new Dispensation furnished with a glorious Fund of Light and Truth, and all proper Means and Motives to deliver us *from all iniquity, and to purify us unto himself a peculiar people, zealous of good works.* While he himself is become *the High-priest of our profession,* and, as such, walks in the midst of the *golden Candlesticks, or Lamps,* representing Christian Societies, to inspect and trim them, to negotiate all Affairs relating to our present Purity, Strength, and Comfort, and to our future Happiness: No doubt he is the Patron of Goodness and Virtue round the Globe. But WE KNOW he compassionates our Infirmities, and are sure we shall never want Succour in any Hour of Temptation, if we desire it, and dispose ourselves to receive it.

While

While we follow him, not walking after the Flesh, but after the Spirit, *Sin shall not have dominion over us*; neither shall any thing separate us from his love, being kept by his power through faith unto salvation. Thus the grace of God, which the Apostles preached to the World, and the gift by the grace of one man, *Jesus Christ, hath abounded*, Rom. v. 15. Thus, whereas the judgment was by ONE offence unto condemnation, the gift is of MANY, hath relation to our many offences, in order to our complete justification, ver. 16. For being made perfect through sufferings, he became the author of eternal salvation unto all them that obey him. And the Apostle argueth, we may assure our selves of the Truth of all this, from this Consideration, That if the OFFENCE of one Man was attended with an universal Subjection to DEATH, much more shall the Grace of God, planted upon so noble a Ground as the OBEDIENCE of the Son of God, extend its saving Influence to every intermediate Instance of Salvation, and at last to the Possession of ETERNAL LIFE.

### R E F L E C T I O N S.

“ FROM the whole you may see how  
 “ this glorious Display of the Divine Grace  
 “ is by *Jesus Christ*; by the SACRIFICE,  
 “ the DEATH, the BLOOD, *i. e.* the perfect  
 “ OBEDIENCE of *Jesus Christ*; and how his  
 “ Death

“ Death is a *Sacrifice and Offering for Sin of*  
 “ *a sweet smelling Savour to God.* Nothing  
 “ smells sweet in the Nostrils of infinite  
 “ REASON and GOODNESS, but solid VIR-  
 “ TUE, true GOODNESS, and upright OBE-  
 “ DIENCE. *Christ's* Worthiness makes Atone-  
 “ ment for Sin; and his Worthiness is pro-  
 “ perly such. 'Tis true WORTH and real  
 “ Merit; which is absolutely available to  
 “ procure for us many and great Benefits:  
 “ But is available to our *final and eternal*  
 “ Salvation only so far as we imitate it. And  
 “ true Christianity is practising Godliness,  
 “ Sobriety, Righteousness, and Charity, in  
 “ the Faith and stedfast Hope of eternal Life,  
 “ which God hath given us in his Son *Jesus*  
 “ *Christ.*

“ FURTHER, it is worth our while to  
 “ observe, how both Dispensations, the En-  
 “ trance of DEATH, and the Recovery of  
 “ LIFE, are exactly calculated to promote  
 “ Virtue, and to bring us to true Perfection  
 “ and Happiness. DEATH entered through  
 “ the Disobedience of *Adam*, to manifest the  
 “ pernicious Nature of Sin, and to assist So-  
 “ briety and *Goodness.* Death is abolished,  
 “ and LIFE and Immortality granted thro'  
 “ the OBEEDIENCE of *Jesus Christ* to de-  
 “ monstrate, that Obedience to God, and  
 “ Conformity to the Rules of Truth and  
 “ Righteousness are the only Foundation  
 “ of





“ fications which can give us a real Dig-  
 “ nity and Excellence; can make us also  
 “ worthy to receive Power, and Riches, and  
 “ Wisdom, and Strength, and Glory, and  
 “ Blessing, according to our Measure. And,  
 “ remember well, for *this End* CHRIST  
 “ *sanctified himself, that we also might be*  
 “ *sanctified through the Truth*; that his Image  
 “ might be perfected upon our Temper  
 “ and Behaviour; and that in both we  
 “ might answer the Character of his Bre-  
 “ thren.

“ LASTLY; As the Grace of God ad-  
 “ ministrated by *Christ* hath triumphed over  
 “ *Sin* and *Death*, and made the most com-  
 “ plet Provision for our Exaltation in eter-  
 “ nal Life, we are under the strongest Ob-  
 “ ligations to comply with the noble Schemes  
 “ and Designs thereof. Let us be wise then  
 “ to open our Understandings and Hearts  
 “ to the sweet and powerful Influences of  
 “ Divine Goodness, daily reading the Lessons  
 “ of his Wisdom and Love in the Scri-  
 “ ptures, approaching the *Throne of Grace*  
 “ by fervent Prayer, and using the Means  
 “ he hath appointed to grow in Faith and  
 “ Hope. That in the clear Views of im-  
 “ mortal Honour and Glory, we may live  
 “ above a corruptible Body, and a vain,  
 “ transitory World; may work all Righte-  
 “ ousness in Humility and Patience, in  
 “ Good-

“ Goodness and Charity, in Self-denial and  
“ Temperance, in Truth and Honesty, in  
“ Godliness and Devotion ; that having over-  
“ come our present Temptations and Trials,  
“ we may *fit down with CHRIST in his*  
“ *Throne, even as he also overcame, and is*  
“ *set down with his Father in his Throne.*

The End of the First PART.







THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN  
PROPOSED TO  
*Free and Candid* EXAMINATION.

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PART II.

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Wherein the principal Passages of Scripture, which have by Divines been applied in Support of the common Scheme of *Original Sin*, and have not already, in the foregoing Part, been discussed, are particularly and impartially examined.

ACTS viii. 30. *Understandest thou what thou readeest?*







THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN

PROPOSED TO

*Free and Candid* EXAMINATION.

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PART II.

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O collect all the Places in Scripture that Divines have applied to ORIGINAL SIN would be endless. I shall therefore confine myself to the Account the ASSEMBLY OF DIVINES have given of it in their *Larger Catechism*, of which the *Lesser* is an Abridgment, and the Texts they quote to make good that Account. This I hope will be thought fair and unexceptionable, as such a select Body of learned and judi-

judicious Men may well be supposed to have given us the precise Sense of the Article, and the main Evidence that can be produced from Scripture in Support of it. Their Sentiments you have in the following Propositions.

“ *Quest.* Did all Mankind fall in that first Transgression?” namely, of our first Parents?

“ *Answer.* The Covenant being made with Adam, as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation †, sinned in him, and fell with him in that first Transgression †.

† *Acts* xvii. 26.      † *Gen.* ii. 16, 17. compared with  
*Rom.* v. 12—20.      † *I Cor.* xv. 21, 22.

“ *Q.* Into what Estate did the Fall bring Mankind?

“ *A.* The Fall brought Mankind into an Estate of Sin and Misery †.

† *Rom.* v. 12.    iii. 23.

“ *Q.* What is Sin?

“ *A.* Sin is any Want of Conformity unto, or Transgression of the Law of God, given as a Rule to the reasonable Creature,  
“ *I John* iii. 4. *Gal.* iii. 10, 12.

“ *Q.*

“ *Q. Wherein consisteth the Sinfulness of that Estate whereinto Man fell?* ”

“ *A. The Sinfulness of that Estate whereinto Man fell, consisteth in the Guilt of Adam’s first Sin <sup>w</sup>, the Want of that Righteousness wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all Evil, and that continually <sup>x</sup>, which is commonly called Original Sin, and from which do proceed all actual Transgressions <sup>y</sup>.* ”

<sup>w</sup> Rom. v. 12, 19.    <sup>x</sup> Rom. iii. 10—20.    Eph. ii. 1, 2, 3.    Rom. v. 6. viii. 7, 9.    Gen. vi. 5.  
<sup>y</sup> Jam. i. 14, 15.    Mat. xv. 19.

“ *Q. How is Original Sin conveyed from our first Parents unto their Posterity?* ”

“ *A. Original Sin is conveyed from our first Parents unto their Posterity by natural Generation, so as all that proceed from them in that Way, are conceived and born in Sin <sup>z</sup>.* ”

<sup>z</sup> Psal. li. 5.    Job xiv. 4. xv. 14.    John iii. 6.

“ *Q. What Misery did the Fall bring upon Mankind?* ”

“ *Ans.* ”



“ *Ans.* The Fall brought upon Mankind  
 “ the Loss of Communion with God <sup>a</sup>, his  
 “ Displeasure and Curse, so as we are by  
 “ Nature Children of Wrath <sup>b</sup>, bond Slaves  
 “ to Satan <sup>c</sup>, and justly liable to all Punish-  
 “ ments in this World, and that which is to  
 “ come <sup>d</sup>.

<sup>a</sup> *Gen.* iii. 8, 10, 24.    <sup>b</sup> *Ephes.* ii. 2, 3.    <sup>c</sup> *2 Tim.*  
 ii. 26.    <sup>d</sup> *Gen.* ii. 17.    *Lam.* iii. 39.    *Rom.* vi. 23.  
*Mat.* xxv. 41, 46.    *Jude* ver. 7.

“ *Q.* What are the Punishments of Sin in  
 “ this World ?

“ *A.* The Punishments of Sin in this  
 “ World, are either inward, as Blindness  
 “ of Mind <sup>e</sup>, a reprobate Sense <sup>f</sup>, strong  
 “ Delusions <sup>g</sup>, Hardness of Heart <sup>h</sup>, Horror  
 “ of Conscience <sup>i</sup>, and vile Affections <sup>k</sup>; or  
 “ outward, as the Curse of God upon the  
 “ Creatures for our Sakes <sup>l</sup>, and all other  
 “ Evils that befall us in our Bodies, Names,  
 “ Estates, Relations, and Employments <sup>m</sup>, to-  
 “ gether with Death itself <sup>n</sup>.

<sup>e</sup> *Eph.* iv. 18.    <sup>f</sup> *Rom.* i. 28.    <sup>g</sup> *2 Thes.* ii. 11.  
<sup>h</sup> *Rom.* ii. 5.    <sup>i</sup> *Isai.* xxxiii. 14.    *Gen.* iv. 13.    *Mat.*  
 xxvii. 4.    <sup>k</sup> *Rom.* i. 26.    <sup>l</sup> *Gen.* iii. 17.    <sup>m</sup> *Deut.*  
 xxviii. 15. to the end.    <sup>n</sup> *Rom.* vi. 21, 23.

“ *Q.* What are the Punishments of Sin in  
 “ the World to come ?

“ *Ans.*

“ *Ans.* The Punishments of Sin in the  
 “ World to come, are everlasting Separation  
 “ from the comfortable Presence of  
 “ God, and most grievous Torments in Soul  
 “ and Body without Intermiffion in Hell-  
 “ fire for ever °.”

° 2 *Thef.* i. 9. *Mark* ix. 44, 46, 48. *Luke*  
 xvi. 24.

THESE Propositions and Proofs we are now to examine. Before we begin, let me intreat you to keep a strict Eye upon your Bible as we go along. The Scriptures are the Rule of Faith. And it is my Business to point at the Light shining there; and yours to open your Eyes, and judge whether you have a true View of it. And whilst we love the TRUTH, and honestly endeavour, all our Days, to understand what God hath revealed, whether the Knowledge we gain be more or less, we discharge the Duty of good Christians, nor can we be defective in that Faith which is necessary to a religious Life, and the Divine Acceptance.

THE first Proposition before us is this;

PROP. *The Covenant being made with Adam, as a public Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him,*

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*him, and fell with him in that first Transgression.*

SENSE. The Covenant here meant is God's promising Life to *Adam*, upon Condition of perfect Obedience, and threatening Death in case of Transgression ; in which Covenant, it is supposed, his Posterity were so included, that when he sinned by eating the forbidden Fruit, they both *sinned in him*, and also became liable with him to the Penalty, or Suffering, which God had threatened.

PROOF. *Acts xvii. 26. And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; it follows, ver. 27. That they should seek the Lord, if haply they might feel after him, and find him, &c.*

GOD hath made of one blood, from one common Original, namely, from *Adam*, all nations of men ; that is to say, God hath made all the several Nations of the World of one Species, or Kind, endowed with the same Faculties, to inhabit the Earth, and hath exercised his Providence over them all in determining the times before appointed, (either the Seasons of the Year, or the various Dispensations and Conditions they were to come under)

under) *and the Bounds of their Habitation*, in order to display his Goodness, Power, and Wisdom, and to give them all proper Advantages for learning the Knowledge and Obedience of God, and for obtaining his Blessing.

Now, were this Text brought to prove, that, notwithstanding national Differences, all Men are of one Species, endowed with the same Faculties, furnished with Objects sufficient for seeking God, and under a Possibility of procuring his Favour, it might pass for a good and just Proof: But if it is designed to prove, that the Covenant was so made with *Adam as a public Person, not only for himself, but for his Posterity*; that he sinning, they also should *sin in him*; I must leave it to every Man to make out as he can; and shall only declare, for my own Part, I see nothing in the Text that intimateth any such thing.

PROP. -- *All mankind sinned in him, and fell with him in that first transgression.*

SENSE. When *Adam* sinned by eating the forbidden Fruit, all his Posterity both sinned in him, and also became liable with him to the Penalty, or Suffering, which God had threatened.

PROOFS. *Gen. ii. 16, 17. And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Compared with Rom. v. from ver. 12, to ver. 20. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Ver. 18. Therefore as by the offence of one, judgment came upon all men to condemnation; even so -- Ver. 19. For as by one man's disobedience, many were made sinners: so by the obedience, &c. -- And with 1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

THE Threatening, *Gen. ii. 16, 17. Thou shalt surely die*, is addressed to *Adam* personally. And therefore the *Assembly of Divines*, sensible that nothing can be concluded from thence with regard to *Adam's* Posterity, direct us to gather the full Sense of it from *Rom. v. 12—20.* and *1 Cor. xv. 21, 22.* But from those Passages we cannot gather, that *all mankind sinned in Adam*: (if we understand *sinning* as distinguished from *suffering*; and so the *Assembly of Divines* here understand it.) For the Apostle strongly argues, That it was  
*the*

*the Offence of ONE, i. e. of Adam alone, considered apart from all other Men, which brought Death into the World. Consequently to say all mankind sinned in Adam, is not only to say what the Apostle doth not say; but to say what he expressly contradicts. For had all mankind sinned in Adam when he sinned, then that Offence would not have been the Offence of ONE, but of MILLIONS.*

NEVERTHELESS, though it cannot be true that *all Mankind sinned in Adam*, if we understand *sinning* as distinguished from *suffering*; yet it must be true, that *Adam's Posterity so fell with him in his first Transgression*, that if the Threatening had been immediately executed, he would have had no Posterity. So far the possible Existence of *Adam's Posterity* did certainly fall under the Threatening of the Law, and into the Hands of the Judge, to be disposed of as he should think fit. And this may very well be taken for the Ground of the *Judgment to Condemnation coming upon all Men*. Only remember, we cannot from those Passages in the Epistles conclude, that Mankind, by *Adam's Offence*, were subjected to any other Evil, besides that Death which *all Men* die when they leave this World, and from which *all Men* shall be released at the Resurrection; as I have before shewn at large.

PROP.

**PROP.** *The Fall brought Mankind into an Estate of Sin and Misery.*

**SENSE.** The Fall, which happened to *Adam* by his transgressing the Law of God, reduced not only himself, but all that should hereafter proceed from him, into a State of Sin, and Suffering.

**PROOFS.** *Rom. v. 12.* This, I think, is already sufficiently explained.

*ROM. iii. 23.* *For all have sinned, and come short of the glory of God.*

1. **HERE** is not the least Mention or Intimation of *Adam*, or any ill Effects of his Sin upon us.

2. **THE** Apostle speaks of the then State of the World with regard to both *Jews* and *Gentiles*, as he had described it in the first and second Chapters of this Epistle; where he proves that Men of all Nations had corrupted themselves, were exposed to the Wrath of God, and therefore stood in need of Gospel Grace for their Salvation. This will appear to any one who readeth those three Chapters carefully, beginning at *Chap. i. ver. 16.* And that the Apostle here refers to the large Account, which he had before given, of the  
Corrup-

Corruption both of *Jews* and *Gentiles* is evident from *ver. 9.* of this Chapter; *Are we (Jews) better than they (Gentiles?) no, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.* And then he proveth it again upon the *Jews* (for the Difficulty was to convince them) by Quotations out of their own authentic Writings; and concludeth (*ver. 20.*) that as all Nations had corrupted themselves, and were become guilty before God, they could not be justified by the *Deeds of the Law*; but, *ver. 21, 22.* must be saved by the Grace of God, the Law-giver; and that this Grace extended to all, both *Jews* and *Gentiles*; --- *unto all, and upon all them that believe; for there is no difference.* *Ver. 23.* *For all, Jews as well as Gentiles, have sinned, and come short of the Glory, the Knowledg, Worship and Obedience, of God, by which he is glorified amongst Men.* No reasonable Person can doubt but that the Apostle here refers to what he had proved before in the first and second Chapters, That *Jews and Gentiles all are under Sin.* Which he proves, not from their being descended from *Adam*, or having any Share in his Sin and Guilt; not from their being brought into a State of Sin and Misery by the Fall; but he proves it by an Enumeration of particular, personal Acts of Wickedness, whereby Men of all Nations had blinded, debauched and corrupted themselves. This, I think, must

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be



be clear and true. This Text therefore doth not prove, that *Adam's Sin hath brought Mankind into an Estate of Sin and Misery*. But, on the contrary, we learn from the Apostle's preceding Discourse, to which this Verse hath respect, that Mankind had brought themselves, by their OWN wicked Deeds, into a State of Sin, and were, upon that Account ALONE, liable to Wrath.

PROP. *Sin is any Want of Conformity unto, or Transgression of the Law of God, given as a Rule to the reasonable Creature.*

THIS Proposition having no immediate Relation to our present Design, I shall pass it by with only this Remark: That *any Want of Conformity to the Law of God is Sin*, only so far as any Creature is capable of Conformity to it. Ignorance, and the Absence of virtuous Action in an Infant is no Sin; because in that State it is incapable of it, through a natural Defect of Power.

PROP. *The Sinfulness of that Estate wherewith Man fell, consists in the Guilt of Adam's first Sin.*

SENSE. By *Adam's first Sin* all his Posterity fell into such a sinful Condition, that they became chargeable with the Crime or Fault of his first Sin.

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PROOF.

PROOF. *Rom. v. 12, 19. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Ver. 19. For as by one Man's disobedience many were made sinners, &c.*

MAN's *sinfulness* consisting in the GUILT of Adam's Sin, is Language the Scripture nowhere useth: Nor can it be vindicated from these or any other Texts. For whereas Guilt always denotes the having committed a wicked Action, by which a Person becomes obnoxious to Punishment, it is evident our Sinfulness cannot, in the Nature of Things, consist in the Guilt of Adam's first Sin; because as we could not possibly commit that Action in any Sense, so we could not, upon account thereof, become obnoxious to Punishment. That Adam's first Sin was attended with Consequences which affect all his Posterity, may, indeed, truly be concluded from *Rom. v. 12, 19.* But not as if we were involved in the Guilt of his Sin, or punished for it: But as God thought fit, that Death, which came upon him for his Sin, should at the same time pass upon all Men; which Death, I have already shewn, is no other than that Death from which all Men shall be released at the Resurrection.

**PROP.** *The Sinfulness of that Estate wher-into Man fell consists in the Want of that Righteousness wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all Evil, and that continually.*

**SENSE.** The Position, *That Adam was created in Righteousness*, we shall wave at present. In the rest of the Sentence it is asserted, *That Man's Nature by Adam's Sin ALONE*, is become so sinful and corrupt, that Man, every Man, and all Mankind, are utterly indisposed, disabled, and made opposite to all that is spiritually good; and wholly, and continually inclined to all manner of Evil, or Wickedness.

**PROOFS.** *Rom. iii. 10—20. As it is written, There is none righteous, no not one. Ver. 11. There is none that understandeth, there is none that seeketh after God. Ver. Pfal. xiv. 1. 2, 3. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. Ver. 13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Pfal. cxl. 3. Ver. 14. Whose mouth is full of cursing*

*curfing and bitterness.* Ver. 15. Pfal. x. 7.  
*Their feet are fwift to fhed blood.*  
 Ver. 16. *Deftruction and mifery are*  
*in their ways :* Ver. 17. *And the* Prov. i. 16.  
*way of peace have they not known.*  
 Ver. 18. *There is no fear of God* Ifai. lix. 7,8.  
*before their eyes.* Ver. 19. *Now*  
*we know that whatfoever things* Pfal. xxxvi.  
*the law faith, it faith to them who* 1.  
*are under the law ; [i. e. to the*  
*Jews :] \* that every mouth [of the Jew, as*  
*well as the Gentile] may be ftopped, and all the*  
*world may become guilty before God.*

THIS last Clause, *That every mouth may be ftopped, and the whole world become guilty before God,* is the winding up, or concluding Force of his foregoing Arguments, with relation to both *Jews* and *Gentiles*. As I take it, the true Sense of it is this : “ The Places which I  
 “ have quoted out of the *Jewish* Scriptures  
 “ do unquestionably fpeak of wicked and  
 “ corrupt *Jews*, so THAT by my Argumen-  
 “ tation, taking in what I have advanced

\* It fhould be rendered, *So that every mouth is ftopped, and the whole world is brought in guilty before God.* The Particle *wa,* *that,* here fignifieth, *fo that.* So, 2 Cor. i. 17. *What I purpofe, do I purpofe after the flefh, wa,* *fo that there is with me yea, yea, and nay, nay.* 2 Cor. vii. 9. *For ye sorrowed after a godly fort, wa,* *fo that in nothing are ye hurt by me.* Eph. ii. 9. *Not of works, wa* *μῆτις κυχνοῦσαι,* *fo that none can boaft.* Rev. viii. 12. *He fmote the third part of the fun, &c. wa,* *fo that the third part of them was darkened.*

“ concerning the *Gentiles*, every Mouth, or  
 “ the Mouth of all sorts of People, *Jews* and  
 “ *Gentiles*” (for he is speaking of them, not  
 in a *personal*, but in a *national* Capacity; for,  
*ver. 9. are we, Jews, better than they,*  
*Gentiles?* is the Question under Considera-  
 tion) by my Argumentation, says the Apostle,  
 “ the Mouth of all sorts of People is stop-  
 “ ed, and the whole World, *Jews* and  
 “ *Gentiles*, is brought in, made *guilty*, or in-  
 “ sufficient for their own Justification *before*  
 “ *God*; for I have proved, that there are  
 “ Transgressors of God’s holy Law, among  
 “ the *Jews* as well as among the *Gentiles*.”  
 It is the same in Sense with that, *ver. 9. For*  
*we have before proved, both Jews and Gentiles,*  
*that they are all under Sin.* This being pre-  
 mised,

*Obs. I.* IN this whole Section there is not  
 one word of *Adam*, or of any bad Effects of  
 his Sin upon us. And to suppose this under-  
 stood, would be to build our Faith upon  
 groundless Conjecture; which must by no  
 means be allowed.

*Obs. II.* THE Apostle is not, in this Section,  
 speaking of all Mankind, but of a very small  
 Part of Mankind, namely, the *Jews*, who  
 alone were then *under the Law*. *Ver. 19.* And  
 he is proving from those Places, in their own  
 approved Writings, (which Places speak of,  
 as

as well as *to*, the natural *Jews*) that there were very great Corruptions among them, as well as among other People.

*Obj.* III. THE Section consists of several Quotations out of the Old Testament, called here, *the Law*, ver. 19. But, (1.) in none of them, taken separately, doth the Spirit of God speak of any Depravity of Nature derived from *Adam*, but manifestly of the Habits of Wickedness, which Men had contracted by their *own* evil Doings; as will, I think, undeniably appear, if you carefully peruse the Texts set over against the PROOFS in the Margin. And in *Psal.* x. 4. the Wickedness of the wicked is expressly said to consist in this, that he *WILL not seek after God*; and that *God is not in all his Thoughts*. He might seek after God; but he *will not*. He hath Thoughts, a Power to think of God, but he doth not use it. Again, *Psal.* xiv. 1, 2, 3. it is said, ver. 2. *God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God*. But how could the Divine Poet, with any Consistency, suppose this Looking and Expectation, if he knew that all Men, every Man, and all Mankind were, NATURALLY corrupted, and *utterly indisposed, disabled and made opposite unto all that is spiritually good, and wholly and continually inclined to all Evil*? Had this really been the Case, how could God expect,

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that

that Men, in a worse State than the very Brutes, should *understand, and seek*, i. e. worship and obey *him*? You will say; *They ought to have used the Means appointed for correcting natural Pravity.* I answer; Then the Sinfulness charged upon them is not that derived from *Adam*, but their own Non-improvement of Means. Not to say, that the supposed natural Pravity, by the Definition, must render Men utterly incapable of using Means for their Recovery to spiritual Life, seeing, by the Definition, they are thereby wholly inclined to all Evil, and consequently to nothing but what is evil. (2.) In none of those Places doth the Spirit of God speak of *all Men* strictly, of every Individual then living among the *Jews*; as if *there were none righteous* amongst them, no not one single Person; as if there were none at all *that sought after God*, none *that did good*; as if every Man's *mouth were full of cursing and bitterness*, and every Man's Feet *swift to shed blood.* This, I say, is not to be understood of every individual Man then living; but only of those of whom it was true, who might be great Numbers. For in those very Psalms where *David* in such strong Colours describes the Wickedness of some, he at the same time speaks of the good and virtuous, (who were then in the Nation) in opposition to these corrupt and vicious Persons. So *Psal. xiv. 5.* *There were they* (the Workers of Iniquity, probably in *Abalom's Rebellion*)

Rebellion) in great fear; for God is in the generation of the righteous. Here the Righteous, who were true to their Obligations, and under the Protection of God, are opposed to the Workers of Iniquity, the Rebels, whom he describeth, *ver.* 1, 2, 3 †, which shews there were Men at that time in the Nation to whom that bad Character did not belong. Again, *Psal.* v. 11, 12. Besides the wicked,  
*ver.*

† The Persons the Psalmist generally complains of in the Book of Psalms, were a strong Party disaffected to his Person and Government. He frequently characterizeth them by his *Enemies*, *Psal.* v. 8. as proud and oppressive, *Psal.* x. as *devising mischief* against him, *Psal.* xxxvi. 4, 11. as *violent men continually gathering together for war*, *Psal.* cxi. 1, 2. Sometimes he chuseth to denote them by the *Sons* or *Children of men*; as *Psal.* iv. 2. *O ye sons of men, how long will ye turn my glory into shame?* *Psal.* lvii. 4. When he fled from Saul in the Cave, he complains, — *I lie among them that are set on fire, even the sons of men, whose teeth are spears.* — *Psal.* lviii. 1. *Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men?* And in *Psal.* xiv. 2. liii. 2. when he saith, *God looked down upon the Children, or Sons of Men, to see if there were any that did understand and seek God;* I make no doubt he means the same disaffected Party, who injured and oppressed his loyal Subjects, *ver.* 4. and are set in Contradistinction to the *Generation, or Party, of the Righteous,* — *ver.* 5. This disaffected Party, which had greatly distressed and persecuted him before his Accession to the Throne, seem to have continued their Enmity in a violent Degree during the forty Years of his Reign. For the History of *Abshalom's* Rebellion, which happened about eight Years before *David's* Death, shews what a bitter Spirit still remained, and prevailed in the Nation.



*ver. 9. 10. there were many that trusted in God, who loved his Name, who were righteous, whom God would bless, and compass with his favour as with a shield. When he prayeth against evil and violent men, under whose lips was the poison of adders, Psal. cxl. 3. he supposeth, ver. 13. there were at the same time righteous Men, that should give thanks unto the name of God; upright men, that should dwell in his presence. The Mouths of some were full of cursing, deceit and fraud, Psal. x. 7. but others, ver. 8. were the innocent, the humble poor, ver. 12, 14. who committed themselves unto God, who spread their desires before God, ver. 17. Too many were the wicked, who had no fear of God before their eyes, Psal. xxxvi. 1. but some there were that knew God, and were upright in heart, ver. 10. Prov. i. 16. Solomon cautions his young Man against the profligate Wretches of the Age, who delighted in Robbery and Blood. [In which Advice, whether Solomon supposed the young Man, whom he counselled, utterly indisposed, disabled, and made opposite to all Good, and wholly and continually inclined to all Evil BY NATURE, I leave you to judge.] The Prophet, *Isai. lix. 7, 8.* seems to be describing wicked and corrupt Magistrates. However it is evident that the *Psalmist*, in any of the Places quoted from *him*, doth not speak of every individual Person among the *Jews*, as if they were *all* wicked to a Man: I conclude*

clude therefore, 1. That none of the Texts here quoted out of the Psalms have reference to any Corruption common to all Mankind, but only to such Wickedness wherein several of the *Jewish* Nation were involved, but with which sundry Persons were not chargeable; for sundry Persons are manifestly excepted, as not being corrupted in the manner he is speaking of. Which is a Demonstration, that the *Psalmist* cannot intend a Corruption of Nature derived from *Adam* to ALL Mankind. 2. I conclude, if the Apostle quoteth and argueth fairly, as I am persuaded he doth, such a general Corruption, as admits of no Exception, cannot be necessary to his Argument in the Place under Consideration. It must be sufficient to his Purpose, if great Numbers were wicked and corrupt. But this is not enough to establish the Proposition we are now upon. No Scriptures will do for that, but such as prove that *all* Mankind to a Man, *every single* Man over all the World, every Man that comes into the World, and as he comes into the World, is naturally corrupt, and by that Means *utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all Evil, and that continually*: And further, that this came upon Mankind by *Adam's* one Offence. But this these Texts are very far from proving: For they directly and certainly prove no more, than that there were in those Times, even among

among the *Jews* some, and sometimes great Numbers, that were wicked ; and therefore they do not serve the present Purpose.

THE next Proof is,

*Ephes. ii. 1, 2, 3. And you hath he quickened who were dead in trespasses and sins. Ver. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Ver. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath even as others.*

1. NOTHING is here said, or intimated concerning *Adam*, or any ill Effects of his Sin upon us.

2. THE *Ephesians* were *Gentiles* converted to the Faith of the Gospel, and as such the Apostle writes to them, *ver. 11: Wherefore remember that ye being in time past Gentiles in the flesh.* Again, *Chap. iii. 1. I Paul, the prisoner of the Lord for you Gentiles.*

3. IN these Verses he is describing their wretched and deplorable State while they were in **GENTILE DARKNESS**, in order to  
illustrate

illustrate and magnify the Grace of God in calling them to the Knowledge and Privileges of the Gospel. The like Description you have also, *Chap. iv. 17, 18, 19. This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness.*

4. WHEN he saith they were dead in *Trespases and Sins*, he plainly speaks of their own personal Iniquities, *wherein in time past* (before their Conversion) *they WALKED according to the course of this world, according to the Instigations of the Devil, the prince of the power of the air, the spirit which possesseth and acteth all the children of disobedience, who rebel against God; amongst whom also we* (putting himself with them, as the Apostle of the *Gentiles*) *we, who are now converted to Christianity, all of us had our CONVERSATION, living, as the rest did, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind.* Most certainly he is not here speaking of their Fall in *Adam*; but of the *Trespases and Sins* in which they *walked*, and *had their conversation*, through the *Darkness and Degeneracy* of their *Minds*. And therefore,

5. WHEN

5. WHEN he addeth, *and were by nature the children of wrath*, he cannot mean, they were liable to Divine Wrath, or Punishment, by that *Nature* which they brought into the World at their Birth. This is infinitely absurd. For this *Nature*, whatever Infirmities it may be attended with, is no other than God's own Work and Gift. His *hands have fashioned and formed us*, every one of us. Certainly the *Nature* of every individual Man and Woman, that comes into the World, must come out of the Hands of God. And consequently the *Nature* of every individual Person, when brought into being, cannot but be just what the Wisdom and Goodness of God sees fit it should be. For that it should be what he judgeth it should not be, is utterly impossible, seeing it is his Power alone that fashions and forms it. And to say the *Nature* HE give us is the hateful Object of his Wrath, is little less than Blasphemy against our good and bountiful Creator. Men may pretend Self-abasement: But this is not to abase our selves for our own evil Deeds, but to vilify the Donor of our Being, by vilifying his Work and Gift. Far was it from the Apostle's Thoughts to suggest any thing tending to depreciate our *NATURE*. His true Intent was to convince the *Ephesians* they were *Children of Wrath*, thro' the *TRESPASSES* and *SINS* in which they had *WALKED*. For he is  
not

not speaking of their *Nature*, or the natural Constitution of their Souls and Bodies, as they came into the World; but evidently of the vicious Course of Life they had led among the *Gentiles*. He well understood the Worth of the human Nature; and, in other Places, shews it was endowed, even in the *Gentiles*, with Light and Powers sufficient to have known God, and performed Obedience to his Will. *Rom. ii. 14, 15.* *For when the Gentiles, which have not the written law, do BY NATURE, [by their natural Powers of Reason and Understanding] the things contained in the law, these having not the [written] law, are a law unto themselves; which shew the work of the law written in their hearts.* This clearly supposeth, that the *Gentiles*, who were then in the World, might have done the Things contained in the Law *by Nature*, or their natural Powers. But they who do the Things contained in the Law, are not the Objects of God's Wrath, but of his Favour †. And again, *Rom. i. 19, 20, 21.* the Apostle affirmeth, that the *Gentiles* had Light sufficient to have seen God's eternal Power and God-head

† It is said, *1 Cor. ii. 14.* *the natural man receiveth not the things of the Spirit of God.* But the Word rendered *natural* is not in the Greek φυσικος *natural*, but a very different Word, viz. ζωικος *animal*. The animal Man, the Man who liveth the animal Life, who maketh Sense and Appetite the Law of his Actions, receiveth not the things of the Spirit of God.

head in the Works of Creation : And that the Reason why they did not glorify God was, because they *became vain in their Imaginations*, and darkened their foolish Heart ; *so that they were without Excuse*. Observe, he doth not say, their Nature was corrupted in *Adam*, and therefore they did not glorify God ; for then they would have had, I will not say a fair Excuse, but a just Reason for not glorifying God, seeing they would have been utterly incapable through no Fault of their own. But the true Reason why they did not glorify God was, because they had corrupted their own Nature ; and they were *without Excuse*, because their Corruption and Depravity was their own Act and Deed. Therefore by the strongest Evidence we are obliged to seek for some other Sense of the Phrase, *by Nature*, than that which relates to the Nature we bring into the World, the natural Constitution of our Bodies and Minds.

NATURE, among several other Things, frequently signifieth an *acquired Nature* ; a Nature which Men bring upon themselves by contracting either good or bad Habits. This might easily be demonstrated by numerous Quotations. But not to insist upon that, *by Nature* here may signify REALLY, PROPERLY, TRULY. For observe, *Tanna, Children*, strictly signifieth the genuine Children of Parents by natural Generation. But the Word

is also used figuratively, to denote Relation to a Person or Thing by way of Friendship; Regard, Imitation, Obligation, &c. As the *Children of God, of the Kingdom, the Bridegroom, the Resurrection, of Wisdom, Light, Obedience, Peace, &c.* Thus, *Children of Wrath*, are they who are related to Wrath, or liable to Rejection and Punishment. And whereas in those Days some were Children in a lower Sense, by *Adoption*, some in a higher, by *Nature*, or proper Generation; the Apostle tells the *Ephesians* they were *by Nature Children of Wrath*; that is to say, *Children of Wrath*, or related to *Wrath*, in the most real and proper Sense; as he is a Child in the most real and proper Sense, who is one *by Nature*. Thus, 1 *Tim.* i. 2. he calls *Timothy*, his own CHILD, or *Son in the Faith*; *γνησιον τεκνον*, his true, GENUINE SON; not to signify he was the CHILD of the APOSTLE, or related to to him, by natural Generation (as the Words literally and separately import:) but that he was related to him in the *bighest and strictest* Sense with regard to *the Faith*; namely, as he was not a mere Professor, but a real upright Imitator of Apostolic Faith. In like manner the *Ephesians* are said to be *by Nature CHILDREN* (*τεκνα φυσει*, natural, GENUINE Children) of WRATH, not to signify they were related to *Wrath* by their natural Birth, or the natural Constitution of their Souls and Bodies; but that they were related to *Wrath*

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in the highest and strictest Sense with regard to *Sin* and *Disobedience*; namely, not as they came under *Condemnation by the* (ΠΑΡΑΠΤΩΜΑ) *Offence of Adam*; not as they were *made sinners by the disobedience of one man* \* : But as they were *dead in their own, personal* (ΠΑΡΑΠΤΩΜΑΣΙ) *Trespases and Sins*, ver. 1. and were actually *Children of Disobedience* themselves, ver. 2. *By Nature*, therefore, may here be a metaphorical Expression, borrowed from that which constituteth a true and genuine Child in a Family; and consequently is not intended to convey the Idea of *Nature* in the proper Sense of the Word; but to signify, that they were *really and truly* Children of WRATH, *i. e.* stood in the strictest and closest Relation to suffering. This I take to be the Apostle's true Sentiment. And he expresseth himself so strongly to convince them, that their being called to the Knowledge and Privileges of the Gospel, was not to be ascribed to their own Goodness above others, but to the free Grace of God; which is the Point in View. See ver. 5, 8.

THE next Proof is,

*Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.*

I. THE Apostle is here speaking not of Mankind in general, but of the *Gentiles* only; as

\* Rom. v. 18, 19.

as will appear to any one who impartially views the whole Thread of his Discourse and Argument from the beginning of the Epistle, but especially from *Chap. iii. 9. What then? Are we, Jews, better than they, Gentiles? By no means.* For (he proves) a mere Law or Rule of Action was no Ground of Justification to either *Jews* or *Gentiles*, when both had violated it. In that Case nothing would do for either, but the Grace of the Lawgiver. This he argueth in Favour of the *Gentiles*; whom the *Jews* would have excluded from Salvation, without a formal Submission to the Law of *Moses*; adding, in the Conclusion; *ver. 29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the Circumcision, the Jews, by Faith, and the Uncircumcision, the Gentiles, through Faith.* Then having put in a necessary Caveat, *ver. 21.* which he had not then time to dwell upon, he advanceth a new Argument for the same Purpose, *Chap. iv.* in which he demonstrateth that the Way wherein *Abraham* was justified, was such as was in its own Nature open to *Gentiles*, as well as *Jews*, *ver. 11. That he, Abraham, might be the father of all them that believe, tho' they be not circumcised, i. e. tho' they be not Jews, but Gentiles, ver. 16. that the promise might be sure to all the seed, not to that only which is of the Law, i. e. to the Jews, but to that also which is of the faith of*  
I 2
*Abraham,*

*Abraham*, (though among the *Gentiles*) *who is the father*, in a spiritual Sense, of *us all*, *Gentiles* as well as *Jews* : the Father of many Nations, *ver.* 17, 18. And it is written, *ver.* 23, 24. *that faith was imputed to him for righteousness, not for his sake alone, but for us, Gentiles, also, to whom it shall be imputed, if we believe, &c.* Having established the Point, that the *Gentiles* in *Christ*, have as good a Title to the Grace of God as the *Jews*, he proceeds, *Chap.* v. 1. *Therefore being justified by faith, we, Gentiles*, (putting himself with them, as being the Apostle of the *Gentiles*) *we, Gentiles, have peace with God*, i. e. are no more Enemies and Aliens ; *ver.* 2. *We have access into this grace, and rejoice* (it should be *boast*, by way of Comparison with the *Jews*, who *boasted in God*, *Chap.* ii. 17. and *boasted in the law*, *ver.* 23. The very same Word is used here :) *And we rejoice, we boast, in the hope of the glory of God.* *Ver.* 3. *And not only so, but we, Gentiles, glory, we boast* (it is still the same Word in the *Greek*) *in tribulations also, &c.* *And, ver.* 5. *the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Gentiles*, which ye *Jews* confess is a Token of God's Love. *Ver.* 6. *For, and further* (so it might be render'd) *and further Christ, when we, Gentiles, were without strength died for the ungodly, for us Gentiles, who were ungodly, without God in the world, Ephes.* ii. 12. *without the Knowledge and Worship of God.*

And

And *of*, and *to* the *Gentiles* he principally speaks to the End of the sixth Chapter; where he turns himself to those *that know the law*, that is, to the *Jews*, Chap. vii. 1. and *to*, or *of* them, the *Jews*, principally he speaks to the end of Chap. xi.

No Man, I think, who maturely considereth the Subject the Apostle is now upon, and observeth the Thread and Connection of his Discourse, can doubt, that he is in this Verse speaking of the *Gentiles*, and the Grace of God to them, in Contradistinction to the *Jews*.

2. By the same Argument, he considers the *Gentiles* in this Place, in a collective Capacity: not singly Man by Man, but in a Body, as distinguished from the Body or Nation of the *Jews*. For all along in the first, second, third, and fourth Chapters he speaks in this general, national Sense; for instance, the *Circumcision*, and *Uncircumcision*, we *Jews*, and they *Gentiles*, as if he should say, we *Britons*, and they *Frenchmen*, we *Christians*, and they *Turks*. And as he is speaking of the same Subject in this Chapter, and in the same Respect, it must be allowed he speaks of the *Gentiles* under the same general, collective, Consideration; not of the State and Condition of single particular Men, some of which were devout religious Persons, see

*Aets* xvii. 4, 17. but of the whole Body collectively.

3. IN this Verse he describeth the Condition of the converted *Gentiles* in their heathen State, when incorporated into the Body of the *Gentile* World, in which they were *without Strength*, unable to help and recover themselves; they were *ungodly*, living without the Acknowledgment and Worship of the true God; they were *Sinners*, ver. 8. *Enemies*, ver. 10 †. and how they were so, he describes in several other Places, as *Rom.* i. 18. to the end; *Ephes.* ii. 1 - - 13. *Col.* i. 21. and always makes their *Weakness* or *Deadness*, *Ungodliness*, *Sin* and *Enmity*, to consist in their own Wickedness and wicked Works, whereby they were alienated from God, and the Commonwealth of his *Israel*; but *never* in their being wicked, weakened and disabled in *Adam*: for where doth he ever say, or suggest any such Thing? Indeed, afterwards in this Chapter he doth discourse about the Consequences of *Adam's* Sin, but in a quite different Sense from this here of the *Assembly of Divines*. He advanceth, by the Way, a third Argument  
to

† That the Apostle here speaks to the *Romans* as *Gentiles*, Mr. *Locke* proves also from the four Epithets here given them. 1. *Weak*, or without Strength. 2. *Ungodly*. 3. *Sinners*. 4. *Enemies*; which he shews, from other Places, are the proper Attributes of the Heathen World. See *Locke* upon this Place.

to prove the Universality of Divine Grace in Christ, and that the *Gentiles* have an Interest in it as well as the *Jews*. For observe, his *first* Argument is the actual Wickedness of *Jews* as well as *Gentiles*, *Chap. i. 16. to Chap. iii. 31.* His *second* Argument is the Affair of *Abraham's* Justification, *Chap. iv. to Chap. v. 12.* His third Argument is, all Mankind's being subjected to Death through *Adam's* Sin, and being raised again in common to Life, through the Dispensation of God's Grace in a Redeemer, *Chap. v. 12 -- 20.* Those are the three great Arguments, which, as the Apostle of the *Gentiles*, he useth to demonstrate the Interest of the *Gentiles* in the Grace of God in *Christ*, as well as the *Jews*. And they are three very strong, cogent and conclusive Arguments. But neither in this Verse, nor in the whole Chapter, is there any thing which countenanceth this Assertion, That our Nature in *Adam*, and by his first Sin, is *utterly indisposed, disabled and made opposite to all that is spiritually good, and wholly and continually inclined to all evil.* Such an Assertion demands a very solid and substantial Proof. But truly I do not see how any Man can fairly deduce any such Meaning from the Apostle's Words. And the more clearly you see (and I think you may see very clearly) he is here speaking of the *Gentiles*, of the *Gentiles* not personally, but in a Body, as distinct from the *Jews*, and that he is describing them in

their *Gentile* State, as belonging to the Body of the Heathens; the more clearly you see these Things, the more will you be persuaded, that he is not speaking of all Mankind's being corrupted in *Adam*, and made wicked by his Sin: but of the *Gentiles* being corrupted, and blinded by the Ignorance, Idolatry and Wickedness, into which they had plunged themselves, and out of which they were unable to recover themselves, without the extraordinary Interposal of Divine Grace.

ANOTHER PROOF is,

Rom. viii. 7, 8. *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*

1. HERE is not one Word, nor the least Hint that carrieth our Minds to *Adam*, or any Consequences of his Sin upon us.

2. THE Words translated, *the carnal Mind*, το φρονημα της σαρκος, are, (observe well) the very same with those in the foregoing Verse translated *to be carnally minded*: and *to be carnally minded* is evidently, as in the Verse before that, (ver. 5.) *to mind*, [to choose, to follow] *the things*, [the Gratifications] *of the flesh*. The Verse therefore may thus be truly paraphrased:  
 “ *Because the carnal mind*, that is to say, the  
 “ *mind*ing, *choosing*, and *following* *fleshly*  
 “ *Grati-*

“ Gratifications, is direct Enmity and Opposition against God ; for such a Temper of Mind, given up to the Lusts of the Flesh, is in no Subjection to the Law of God, nor indeed can be, it having a quite contrary Tendency. So that, upon the whole, we may conclude, that *they who walk*, (ver. 1.) *they who are* (ver. 5.) *after the flesh, they who do mind the things of the flesh*, (ver. 5.) *that are carnally minded*, (ver. 6.) *that are in the flesh*, (ver. 7.) *cannot please God*, cannot be acceptable to him.” This is the plain and obvious Sense of the Text. And every Man must be left to see, how he can make it appear from hence, by any fair Deduction, that in *Adam*, and by, and for his first Transgression, *our Nature*, the Nature of all Mankind, *is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly and continually inclined to all evil.* The Apostle affirms, the minding of fleshly Lusts is opposite to God ; but doth it therefore follow that in *Adam*, and by his Sin, our Nature is *utterly indisposed and disabled to all good, and wholly and continually inclined to all evil?* Where is the Consequence ? The Apostle saith nothing at all about *Adam’s Sin* : And might he not affirm, that to be *fleshly minded is enmity to God*, without necessarily supposing that this minding of the Flesh is brought upon our Nature, not by our own wicked Choice,



Choice, or the corrupt Practices of the World, but through *Adam's Sin* ?

THE last Proof is,

*Gen. vi. 5.* where the Historian giveth the Reason why the Lord destroy'd the old World with a Deluge; namely, because (*ver. 5.*) *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* And below, *ver. 11.* *The earth also was corrupt before God; and the earth was filled with violence.* Mankind were universally debauch'd into Lust and Sensuality, Rapine and Injustice. This is plain and easy. But how any Man can conclude from the universal Wickedness of the old World, that our Nature is corrupted in *Adam*, I cannot see: For the Historian doth not charge their Sin any ways upon *Adam*, but upon themselves. *Ver. 12.* *And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.* That Generation of Men had corrupted themselves. And how they had corrupted themselves he sheweth in the 1st, 2d, 3d, and 4th Verses, namely, by *Seth's* Posterity, as it is commonly understood, intermarrying with the *Cainites*, which became the Occasion of a general Corruption; though not without an Exception; for, *ver. 9.* *Noah was a just man, and perfect in his generation, and walked with God.* He therefore  
is

is manifestly exempted out of the Number of the corrupt and degenerate: but so he could not be, if the alleged Text is a good Proof, that by *Adam's* Transgression the Nature of *all* Mankind is corrupted. For in order to its being such a Proof, it should affirm that every Individual then living was involved in the Corruption of the old World.--- Further, the affirmed Corruption of Nature by the Fall, being supposed the same in all Ages, could not be a Reason peculiar to that Generation of Men, but would have been as good a Reason for the Destruction of the World at any other time. Whereas evidently, the Wickedness of *that* Generation, beyond any that was before it, is assigned as the Reason of the Deluge. Consequently this Text doth not speak of a universal Corruption of Nature by the Fall.

IT may be urged, That God said, *Gen. viii. 21.*—*I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.* But observe the Hebrew Particle ׀, which we render *for* in this Place signifieth *although*, as several learned Men have well observed, and our Translators themselves have so rendered it in the following Texts. *Exod. xiii. 17.* ׀ *altho' that was near.* *Jos. xvii. 18.* ׀ *tho' they have iron chariots, and ׀ tho' they be strong.* *2 Sam. xxiii. 5.* *although my house be not so, &c.* *Prov. vi. 35.*

vi. 35. יְיָ tho' thou givest many gifts. Jer. iv. 30. יְיָ tho' thou clothest, &c. יְיָ tho' thou deckest, &c. יְיָ tho' thou rentest, &c. Hab. iii. 17. יְיָ although the fig-tree, &c. Zech. ix. 2. יְיָ tho' it be very wise. And so it should have been rendered here. *I will not curse the ground any more for man's sake; although the imagination of man's heart should be evil from his youth* \*. That is, although he should fall into the last Degree of Corruption; meaning, that he would use other Methods of Reformation for the future.

### R E F L E C T I O N S .

“ THESE Texts are brought to prove, that  
 “ *Man's Nature by Adam's Sin is so corrupted,*  
 “ *that Man, every Man, all Mankind, are ut-*  
 “ *terly indisposed, disabled, and made opposite to*  
 “ *all that is spiritually good; that is, to all moral*  
 “ *Actions pleasing and acceptable to God,*  
 “ *and wholly, and continually inclined to all*  
 “ *manner of Wickedness.* It seemeth to me  
 “ clear and certain that they prove no such  
 “ thing.

\* This, I conceive, is a Phrase signifying the Greatness and long Duration of a Thing. *Psal. lxxxviii. 15. I am afflicted and ready to die from my youth: while I suffer thy terrors, I am distracted.* *Isai. xlvii. 12. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth.* Also, *ver. 15. Jer. iii. 24. For shame hath devoured the labour of our fathers from our youth.*

“ thing. And if they did, they would prove  
“ the two following Propositions :

“ 1. THAT *Men are no moral Agents.*  
“ For if we are *quite disabled and opposite to*  
“ *Actions spiritually good, and wholly and con-*  
“ *tinually inclined to all Evil,* how are we moral  
“ Agents ? How are we capable of perform-  
“ ing Duty ? or of regulating our Actions by  
“ a Law commanding Good, and forbidding  
“ Evil, if our Minds, in their natural Con-  
“ stitution, as they come into the World,  
“ are fet and bent to nothing but what is evil ?

“ 2. THAT *Sin must be natural to us.* And  
“ if *natural,* then *necessary,* with regard to  
“ *us ;* and if necessary, with regard to us,  
“ then *no Sin,* with regard to us, or so  
“ far as WE are concerned in it. What is  
“ natural to us, as the Passions of Hunger  
“ and Thirst, or the Frailty of our Bodies,  
“ we can by no means help or hinder : And  
“ what we can by no means help or hinder,  
“ is not *our Sin.* Therefore Sin is not natu-  
“ ral to us, and therefore I shall not scruple to  
“ say, this Proposition in the *Assemblies Gate-*  
“ *chism* is false †.”

THE

† I desire it may be observed that I have no Design to asperse the Memory of the *Assembly of Divines,* either here or in any other Part of the Book. 'Tis my Opinion they were a Body of Men not inferior either in Understanding or Integrity to any in those Days. They were

THE next part of the Proposition is this;

PROP.—*Which is commonly called Original Sin, from which do proceed all actual Transgressions.*

SENSE. That is to say, all the Transgressions which have been, or shall be, in the World do proceed from our Nature's being corrupted in *Adam*, and by his first Sin.

PROOFS. *Jam. i. 14, 15. But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.*

THAT is to say, “ *Every Man is tempted*  
 “ [*effectually, is overcome by Temptation*]  
 “ *when he is drawn away by his own Lust,*  
 “ *when he suffereth himself to be governed*  
 “ *by his own irregular Desires, and enticed*  
 “ *into vicious Practices. Then when Lust hath*  
 “ *conceived, is come to a full Purpose, Power*  
 “ and

were not the AUTHORS of the Doctrine we are examining. No; it had been professed and established in the Church of ROME many Ages before the *Assembly of Divines* were in being. And the Proofs they use were such as had been, I suppose, commonly applied by learned Men to the same Purpose.

“ and Maturity in the Heart, *it brings forth Sin*; and *Sin, when it is finished, bringeth forth Death, or Destruction.*”

THE original Cause of Sin is a Man's choosing to follow the Appetites of the Flesh: and its dreadful End is Destruction. But how, I pray, doth it appear from this Place, that all Transgression and Wickedness proceedeth from our Nature's being corrupted, &c. by *Adam's* one Sin? Certainly the Apostle neither affirmeth nor intimateth any such thing; but chargeth the Wickedness of Men upon its proper Cause, namely, their being drawn away and enticed by *their own Lust*. If you say, *that Lust proceeds from Original Sin*; I ask, Whence then proceeded the Lust of our first Parents? For *Eve* saw that the forbidden Fruit was pleasant to the Eye, and to be desired to make one wise: and, accordingly, she indulged those irregular Desires, and did eat. What was the Cause of *her Lust, her irregular Desire, or Inclination*? Shall we feign an *Original Sin*, a prior Corruption of Nature for her, as we have done for ourselves?

ANOTHER Proof is,

Mat. xv. 19. *For out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witness, blasphemies.*

THAT

THAT is, (taking in the Context,) “ Wickedness proceedeth not from any kind of Food received into the Body, but from the Heart and Mind.” Very good. But what hath this Text to do with *Adam’s* Sin, or any ill Effects it hath upon us?

### R E F L E C T I O N S.

“ NEITHER of these Texts prove that *Adam’s* first Sin is the Cause of all the Wickedness we commit; or, which is the same thing, that all our Wickedness proceeds from our being corrupted, or made wicked by *Adam’s* first Sin. And whoever taketh them in this Sense, manifestly mixeth the Forgery of his own Imagination with the Truth of God.

“ FURTHER, if all actual Transgressions, all Transgressions that have been, are, or shall be in the World, proceed from *Adam’s* first Sin, then in effect *Adam* finned all the Sin that hath been, is, or shall be in the World, and he is the only guilty Person that ever lived in it. For if our Sins proceed from his, his Sin is the Cause of ours; and the Cause of every Effect is alone chargeable with the Effect it produceth, or which proceedeth from it.

“ AGAIN,

“ AGAIN, Upon these Principles, all  
“ actual Transgression, or all the Sin that  
“ hath been, is, or shall be in the World,  
“ proceedeth from *Adam's* Sin, either by ne-  
“ cessary Consequence, (as the *Assembly of*  
“ *Divines* seem to suppose, in affirming, that  
“ through *Adam's* Sin we are *utterly indis-*  
“ *posed to all Good, and wholly inclined to all*  
“ *Evil*) or through the Choice of our Wills,  
“ or partly by the one, and partly by the  
“ other. If by necessary Consequence in the  
“ whole, or in part, then all the Sin that  
“ hath been, is, or shall be in the World,  
“ is no Sin at all, either in the whole, or in  
“ part : for what proceedeth necessarily, so  
“ far as it proceedeth necessarily, can be no  
“ Sin : for whatever is necessary, whatever  
“ cannot be helped, before it comes to pass,  
“ is no Sin ; because no body can be blamed  
“ for it, or however they cannot be blamed  
“ for it, who could no ways hinder its com-  
“ ing to pass. If you will say that actual  
“ Transgression proceeds from *Adam's* Sin,  
“ through the Choice of our own Wills ;  
“ and that without the Choice of our Wills,  
“ it would not proceed from *Adam's* Trans-  
“ gression ; then it follows, that the Cause  
“ of Sin is the Choice of our Wills, and not  
“ its proceeding from *Adam's* first Trans-  
“ gression ; seeing, upon this Supposition, it  
“ would not proceed from it, did we not  
K “ choose



“ choose it : That is to say, Sin proceedeth  
 “ from our OWN CHOICE, as it necessarily  
 “ must, and not from *Adam's* Transgression.  
 “ And yet Men have dared to charge even  
 “ our blessed Lord himself, who is the  
 “ TRUTH, with affirming what I take to  
 “ be a most palpable and dangerous Error,  
 “ that all the Wickedness that hath been or  
 “ shall be in the World, proceeds from *Adam's*  
 “ first Transgression. Whereas he manifestly  
 “ saith, that all Wickedness proceedeth from  
 “ our own Hearts ; from our own Choice  
 “ and Inclination.”

*PROP. Original Sin is conveyed from our first Parents to their Posterity, by natural Generation, so as all that proceed from them in that Way, are conceived and born in Sin.*

SENSE. It is by natural Generation, by one Man's being a Parent to another, that *Original Sin* is continued in the World, and communicated from one Man to another ; and this so surely and universally that every Man, (excepting the Lord *Jesus Christ*) is not only *born*, but even *conceived* in Sin, *i. e.* hath even *then*, in Conception, and *by that Mean*, a Nature so corrupt, that he is thereby utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all Evil. If any thing more is meant by being *conceived in Sin*, I confess I do

do not understand it. However less than this cannot be intended upon the Principles we are examining.

PROOFS. *Psal. li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.*

TRANSLATORS, I judge, have carried the Sense of this Text quite beyond the *Psalmist's* Intention. The Word חוללתי which we translate *shapen*, signifieth to *bring forth*, or to *bear*. *Isai. li. 2. Look—unto Sarab חוללנני that bare you.* *Prov. viii. 24. When there was no depth, חוללתי I was brought forth.* *Ver. 25. —Before the hills was I brought forth.* And so here: *Behold I was brought forth, or born in iniquity.*

AGAIN; The Word יחמני, *conceived me*, properly signifieth, *warmed me*. The following are all the Places in the Bible, where it is used as a *Verb*. *Gen. xxx. 38. — he set the rods — before the flocks in the gutters— יחמנה that they should conceive when they came to drink.* It is applied to the same Case, and translated *conceive*, *ver. 39, and 41.* and also, *Chap. xxxi. 10.—Deut. xix. 6. Lest the avenger of blood pursue the slayer, while his heart יחם is hot.* *1 Kings i. 1. Now king David was old, —and they covered him with clothes, ולא יחם לו but he gat no Heat.* And then the Place before us, *Psal. li. 5. Then Eccles. iv. 11.*

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*Again,*

Again, if two lie together they have חם Heat ; but how can one חם be warm alone ? Isai. lvii. 5. חם'הנחם inflaming yourselves with idols, &c. Ezek. xxiv. 11. Then set it empty upon the coals thereof, that the brass of it חם may be hot.

THESE are all the Places where it is used in the Form of a *Verb*. It is often used in the Form of a *Noun*, and signifies *Wrath*, *Indignation*, *Fury*, which is the *Heat* of the *Mind* ; and so we say in *English*, *he is hot*, or *in a great Heat*.

THE original Force of the Word is *to be hot* ; and it is applied to CONCEPTION ; RESENTMENT ; to WARMTH, by which the Body is nourished ; to IDOLATORS in love with Idols ; to the Heat of METAL. The Heat of RESENTMENT, of IDOLATORS, and of METAL, are evidently foreign to the Purpose. To CONCEPTION it is no where applied, but in *Gen. xxx. 38, 39, 41.---xxx. 10*. But the Sense it hath there will by no means suit the Place under Consideration. [*Ibi enim ad brutorum animantium coitum adhibetur. Neque enim proprie Conceptionem denotat, (quanquam in versione manibus vulgi terenda, & publice legenda, ea vox non male usurpatur) sed eum ardorem quo animalia ad coitum stimulantur ; vel, si mavis, ipsum coeundi actum. Hoc nulli attente loca ipsa consideranti dubium esse potest.* *Gen. xxx. 38. Quum venirent pecudes ad*  
I biben-

bibendum, e regione pecudum [collocabat baculos] ut INCALESCERENT [*rectius*, nam incalescebant] venientes ad bibendum. *Ita vertunt* Jun. & Tremel. *de calore coitus recte intelligentes. Quibus suffragantur* Pagninus & Montanus *in margine versionis interlinearis, ad Verbum* INCALESCEBANT, *bis adnotantes, COIRENT, COIBANT. Septuaginta quoque interpretes Verbo* *ευνουσαι*, coitum appeto, *in hoc loco vertendo utuntur.* Similiter in versibus sequentibus. *Ver. 39.---* Ita INCALESCEBANT pecudes ad baculos illos, &c. *Ver. 41.* Evenit autem quodcumque INCALESCEBANT pecudes compactae corpore; ut poneret Jahakob virgas illas ante oculos istarum pecudum in canalibus: ut INCALESCERENT ipsae ad baculos illos.---*Cap. xxxi. 10.* Fuit autem quo tempore INCALESCUNT pecudes, ut attollens oculos meos viderem per somnium; ecce autem hircos istos qui pecudes ineunt, varios cruribus, punctulis resperfos, &c. *Satis manifestum est Verbum* *כח* *hic non concipiendi actum sed coeundi calorem significare. Quem calorem eleganter Esaias ad scortationem spirituales idolatrarum transfert: De hoc vero incalescendi genere loqui Davidem nemo sanus existimare potest. Matrem enim incaluisse, aut ipsum calefecisse, eo modo quo incalescerent Jacobi pecudes, Regem dicere, prorsus indecorum & absurdum. His adde, quod conceptio humana nunquam per* *כח*, *semper per* *הרה* *in sacris libris*

*libris effertur. Haec autem ideo latinitate donavi, ut castis parcerem auribus.]*

THEREFORE only the WARMTH, by which the Body is nourished, remains ; and of this, I make no doubt, *David* here speaketh. The Expressiion conveyeth the Idea, not of his being *conceived* but, of his being *warmed, cherished, or nursed* by his Mother after he was born. And then the Verse will run thus ; *Behold I was born in iniquity, and in sin did my mother nurse me.* Which hath no Reference to the original Formation of his Constitution ; but is a Periphrasis of his being *a Sinner from the Womb* ; and is as much as to say, in plain Language, *I am a great Sinner* ; I have contracted strong Habits of Sin.

FOR that this is a scriptural, figurative Way of aggravating Wickedness is evident. See *Psal. lviii. 3. The wicked are estranged from the womb, they go astray as soon as they are born, telling lies.* That is, my unjust Persecutors in *Saul's Court* are exceedingly wicked, corrupt and false, addicting themselves to Lies and Calumnies, and other vicious Courses. *Ifai. xlvi. 8: And wast called a transgressor from the womb.* That is, a very heinous Offender, set to Iniquity by prevailing Habits and Customs. This is spoken of the House of *Jacob*, a national Body ; which sheweth  
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it is a proverbial Speech applicable to Communities, as well as single Persons.

ON the other hand, it is also used to signify early and settled Habits of Virtue, as *Job xxxi. 18.* *For from my youth he [the Fatherless] was brought up with me, and I have guided her [the Widow] from my mother's womb.* And probably it is of the same Import; *Isai. xlix. i.* *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name:* and in other places.

THESE Texts make the *Psalmist's* Meaning evident, when he saith, *I was shapen in iniquity, and in sin did my mother conceive me:* Or more justly, *I was born in iniquity, and in sin my mother nursed me.* For who sees not, 'tis an hyperbolical Form of aggravating Sin, whereby he loadeth himself, and strongly condemneth the Impurity of his Heart, and the Loose he had given to his own unlawful Inclinations? But he no more designed to signify that by *natural Generation* he had a Nature convey'd to him *utterly indisposed, disabled, and opposite to all that is spiritually good, and wholly inclined to Evil*, than he intended to signify, strictly and properly, that the Wicked are *estranged from the Womb, and tell Lies as soon as ever they are born:* or than *Job* designed to signify that he was born with the

Habits of Virtue, and had been a Succour and Guide to the Widow from the very Moment he came from his Mother's Womb. We easily see the Sense in these two last Places; and what hinders but we may as clearly see the same Sense in a like Phrase in the Text under Consideration? Shall we indulge unreasonable Prejudices in the Face of the brightest Scripture-evidence?

BUT however you understand the Text, you cannot take it in the *literal* Sense; nor have you any manner of Ground to conclude, that it relateth to *Adam's* Sin. For,

1. IN the whole Psalm there is not one Word, nor Hint about *Adam*, or the Effects of his Sin upon us.

2. IT is plain beyond Doubt, that the *Psalmist* is charging himself with his OWN Sin; confessing and lamenting his OWN personal Wickedness before God.

3. BUT if we take the Words in the *literal* Sense of our Version, then is it manifest, that he chargeth not *himself* with his Sin and Wickedness, but *some other Person*. For if he was SHAPEN IN INIQUITY, we all know he did not shape himself; and if he was CONCEIVED IN SIN, that he did not conceive himself. Therefore, if the Words be thus

thus understood, who sees not, that the *Psalmist* throws the whole Load of his Iniquity and Sin from off himself upon another? And upon whom? --- Upon *him* that shaped, and upon *her* that conceived him.---And who shaped him?---Certainly *GOD*, his and our Creator. And this *David* understood perfectly well. For he confesseth, *Psal.* cxix. 73. *Thy hands have fashioned and formed me.* And *Psal.* cxxxix. 13-16. *For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made.*---*My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth;* i. e. of his Mother's earthly Body. *Thine eyes did see my substance yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*---Now if God shaped him in the Womb, and if he was *then*, and *there* shapen in Iniquity, pray, tell me, By whom was he shapen in Iniquity? Or to whom must his Sinfulness be attributed? Or how could he with Pleasure reflect upon his Formation, or praise God, that he was *fearfully and wonderfully made*, if he was made in Iniquity, in the most miserable and unhappy Condition; shapen and formed with a *corrupt Nature, utterly indisposed, disabled, and opposite to all spiritual Good, and inclined to all Evil?* And how can this be reconciled with what follows?

Ver. 6.



*Ver. 6. Behold, thou desirest Truth, or it is thy Will that we should have Truth in the inward parts : and in the hidden part thou hast made me to know wisdom.* For so it should be read, referring to the Sense of Truth which God had given *David*, and which, had he attended to it, would have directed him to a better Conduct. As if he had said, "I am amazed  
 " at my Folly, that I should be so careless;  
 " when I was not ignorant that Thou re-  
 " requirest us, not to entertain, with the least  
 " Kindness, those first Motions which we find  
 " in our Thoughts and Desires after any  
 " Evil; but uprightly to oppose them: For  
 " which end Thou hast put a Principle of  
 " better Motions into us, and indued me  
 " with Wisdom; which secretly checks  
 " and corrects those brutish Inclinations."  
 [Dr. *Patrick's* Paraphrase.]

THE Inconsistency arising from the former part of the Verse is so glaring, that it is needless to insist upon the Absurdity of charging his Sin, or Sinfulness, upon his *Mother* who conceived him.

BUT if, after all, you will adhere to the literal Sense of this Text for the common Doctrine of *Original Sin*, shew me any good Reason why you ought not to admit the literal Sense of that Text, *This is my Body*, for *Transubstantiation*? Will you say, it is absurd  
 to

to suppose *Christ* speaks of his real, natural Body? And, I say, it is absurd to suppose the *Psalmist* means his being really and properly *shapen in Iniquity, and conceived in Sin*. Will you say, the Sense of, *This is my Body*, may be clearly explained by other Scriptures, where the like Forms of Speech are used? And, I say, and have shewn, that the *Psalmist's* Sense may as clearly and evidently be made out by parallel Texts, where you have the like kind of Expression. Will you say, *Transubstantiation* is attended with Consequences hurtful to Piety? And I will say, so is the common Doctrine of *Original Sin*. For it is a Principle apparently leaning to all manner of Iniquity, to believe *Sin is natural to us*, that it is interwoven and ingrafted into our very Constitution, from our Conception, and Formation in the Womb.

THE next Proof is,

Job xiv. 4. *Who can bring a clean thing out of an unclean? Not one.*

JOB is here speaking of the common Frailty and Weakness of our Nature, not with regard to SIN; but to the Shortness and Afflictions of Life. Ver. 1. *Man that is born of a woman is of few days, and full of trouble.* Ver. 2. *He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.* Ver. 3.  
*And*

*And dost thou open thine eyes upon such a one, already so feeble and wretched, and bringest me into judgment with thee, to add extraordinary Calamities to a transitory, perishing Life? Ver. 4. Who can bring a clean thing out of an unclean? Not one.* 'Tis a Sentence of the proverbial kind, and used to signify, that "nothing can be more perfect than its Original\*." And therefore, as it suits all like Cases, must be understood according to the Subject to which it is applied. Here it evidently stands in relation to our Mortality. As if he had said; Man is born of a Woman: We spring from a mortal Stock, and therefore are frail and mortal. Then he goes on representing, not the Sinfulness but, the Mortality of human Nature. *Ver. 5. Seeing his days are determined, the number of his months with thee, -- 6. Turn from him that he may rest, &c. -- 7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. -- 8. Though the root thereof wax old in the earth, -- 9. yet through the scent of water it will bud. -- 10. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? -- 11. As the waters fail from the sea, and the flood decayeth and drieth up: -- so man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep.*

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\* Dr. Patrick's Paraphrase.

If it is urged, that, *ver. 3.* *Job* speaks of his being brought *into judgment with God*; that this must be for Sin, and therefore, *ver. 4.* *Who can bring a clean thing, &c.* must be understood of natural Pravity: I answer; tho' *Judgment* do relate to Sin, yet he is arguing against being brought into Judgment, not from any supposed natural Pravity, but evidently from the already weak and mortal State of Mankind. But should it be allowed to refer to the supposed natural Pravity, it would prove too much to serve the common Scheme of *Original Sin*: For it would prove natural Pravity is so far from rendering us fit Subjects of Wrath, that it may be urged as a Reason why God should not bring us into Judgment with him. *Dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean?*

ANOTHER Proof is,

*Job xv. 14.* *What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Born of a Woman,* is the Periphrasis of a Man, or it signifieth no more than *a Man*. *Mat. xi. 11.* *Verily I say unto you, among them that are born of women, i. e. among Men, there hath not risen a greater Prophet than John Baptist. Born of a Woman,* is the same as *a Man*. The Phrase indeed

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connoteth and includeth Frailty and Imperfection ; but is not to be understood as the proper Reason, why Man is unclean and unrighteous, neither in this Proof, nor that which goeth before it, *Job* xiv. 4. For observe well, *Job* and his Friends use this manner of Speech in other Places of this Book, as *Job* xxv. 4. *How then can man be justified with God? or how can he be clean that is born of a woman?* And *Job* iv. 17. *Shall mortal man be more just than God? Shall a man be more pure than his Maker?* Thus they speak of human Imperfection. Now, if the true and only Reason of the Uncleaness and Imperfection, they speak of, had been our deriving and receiving a Nature corrupted by *Adam's* Sin alone, and no other Way ; and if *Job* and his Friends had known and believed this ; then they ought, in Reason and in Truth, to have given this as the only and true Reason of the human Imperfection and Uncleaness which they mention. But instead of this, they turn our Thoughts to a quite different Reason, namely, the Uncleaness and Imperfection of the highest and best of Creatures in Comparison with God. This is evident. See *Job*. xxv. 4.—*How can he be clean that is born of a woman?* Ver. 5. *Behold even to the moon, and it shineth not, in Comparison of his Excellency ; yea, the stars are not pure in his sight.* Ver. 6. *How much less man, that is a worm : and the son of man, which is a worm?*

Job

Job iv. 17.—*Shall a man be more pure than his Maker?* Ver. 18. *Behold, he puts no trust in his servants; and his angels be chargeth with folly.* “The heavenly Ministers themselves  
 “ may fail; for they are not perfectly wise,  
 “ though they have no Flesh and Blood as  
 “ we have \*.” Even their Excellency compared to his is defective, their Wisdom Folly, their Strength Weakness. Ver. 19. *How much less on them that dwell in houses of clay, &c.* “How can we then pretend to Perfection, who dwell in Bodies of Dirt;  
 “ &c \*.” And the Place before us, Job xv. 14. *What is man that he should be clean, &c.* Ver. 15. *Behold, he putteth no trust in his saints,* he cannot absolutely confide in them as if they were immutably good \*, *yea, the heavens are not clean in his sight.* Ver. 16. *How much more abominable and filthy is man,* in Comparison of the Divine Purity, *who drinketh iniquity like water?* who is attended with so many sensual Appetites, and so apt to indulge them? You see the Argument. Man, in his present weak and fleshly State, cannot be clean before God: Why so? Because he is conceived and born in Sin, by Reason of *Adam’s Sin?* No such thing: but because, if the purest Creatures are not pure in Comparison with God, much less a Being subject to so many Infirmities as a mortal Man. Which  
 is

\* Dr. Patrick’s Paraphrase.

is a Demonstration to me, not only that *Job* and his Friends did not intend to establish the Doctrine we are now examining; but that they were wholly Strangers to it.

THE last Proof is,

John iii. 6. *That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.* That which is born, saith our Saviour, in the Sense you, *Nicodemus*, speak of, *is Flesh*. A natural Birth produceth a mere natural Man. That which is born of a Woman, or *by the will of the flesh*, (Chap. i. 13.) by natural Descent and Propagation, is a Man, consisting of Body and Soul, or the mere Constitution and Powers of a Man in their natural State: but that *which is born of the Spirit, is born of God* (Chap. i. 13.) into a divine and spiritual Life; into the right Use and Application of the natural Powers, in a Life of Righteousness, Godliness and Sobriety. The natural Birth produceth the mere Parts and Powers of a Man: The Spiritual Birth produceth a Man sanctified into the right Use and Application of those Powers in a Life of true Holiness. This I take to be the true Sense of the Text: but do not see that it either affirms or implies, that we derive from *Adam*, by natural Generation, a Nature quite indisposed, and disabled to all spiritual Good. Certainly that cannot be concluded from the Force of the Text; which, on the contrary

contrary supposeth that we have a Nature susceptible of the best kind of Habits, and capable of being born of the Spirit.

### REFLECTIONS.

“ THESE Texts should prove, that *Natural Generation* is the Means of conveying from our first Parents to us their Posterity, *Original Sin*, or an utter Indisposition, Disability and Opposition to all that is spiritually good, and a total Inclination to all that is evil. Which surely they do not prove : for if they did, then it would follow, that *Natural Generation* being the Means of unavoidably conveying all Sin and Wickedness into the World, must itself be a sinful and unlawful Thing, and ought, in Truth, to have been expressly prohibited by the Law of God. Whereas it is certainly agreeable to the Nature of Things, and expressly either commanded, or allowed in Revelation. *Gen. ix. 1. God blessed Noah and his sons, and said unto them, Be fruitful and multiply.*—So far as we eat and drink in Sin, it is a Sin to eat and drink : And so far as we are generated in Sin, it must be a Sin to be generated.

“ FURTHER observe ; Divines, in this Argument, must suppose *Natural Generation*, as productive of the human Race, to

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“ be



“ be a Cause distinct from the Power and  
 “ Operation of God. Which is a great  
 “ Mistake. For however the Will of Man  
 “ may be concerned in *Natural Generation*,  
 “ ’tis certain we produce one another just as  
 “ much as the Oak produces the Acorn.  
 “ The Action of Man is appointed for wise  
 “ Reasons, but the proper Production of a  
 “ Child is undoubtedly from God. So we  
 “ eat Food ; but it is the Power of God  
 “ under certain Laws and established Rules  
 “ which digests it, and distributeth it through  
 “ all the Parts of our Bodies. Now, if God  
 “ produceth the *Fœtus*, it is he that giveth it  
 “ its Dispositions, and consequently implant-  
 “ eth Sin in it : which is absurd.”

PROP. *The Fall brought unto Mankind the  
 Loss of Communion with God.---*

SENSE. Communion is friendly Converse  
 or Fellowship with God ; when he declareth  
 his Will to us, or visiteth our Spirits with his  
 kind Influences, and we address ourselves to  
 him in Prayer, or any other Act of Worship.  
 Now by the Fall, *i. e.* by *Adam's* first Trans-  
 gression, it is here affirmed, that all Man-  
 kind lost Communion with God ; that is,  
 I suppose, all friendly Intercourse was cut off  
 between God, and not only *Adam*, but also  
 all Men that should descend from him.

PROOFS.

PROOFS. *Gen. iii. 8, 10, 24. Ver. 8. And they heard the voice of the Lord GOD walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord GOD among the trees of the garden. Ver. 10. And he said, I heard thy voice in the garden : and I was afraid because I was naked : and I hid myself.*

ADAM and his wife, when they heard the Voice of God, hid themselves from him, whom they had before met, probably, with Delight. The Reason of which *Adam* giveth, *ver. 10.* namely, because they were afraid. Guilt made them both ashamed and afraid. But as that Guilt was their own personal Guilt, so the Fear that attended it was their own personal Fear ; as I have shewn upon this Place, *Part I.* But here is no Intimation that *their* Posterity also lost Communion with God, nor indeed any thing spoken of their Posterity. No doubt *Adam* and *Eve* by their Sin forfeited *Communion with God*, &c. but it could be only for themselves, and not for their Posterity, who were no ways guilty of, or accessary to, their Transgression.

BUT God did not take the Forfeiture at *their* Hands ; for, to say nothing of the gracious Intimations intermixed with the Sentence itself, no doubt *Adam* and his *Wife* had

frequent Communion with God in the Ordinances of Religion; seeing in the very next Chapter we find *Cain* and *Abel* engaged in an Act of solemn Worship; which the latter so rightly performed, that *the Lord had respect unto him and to his Offering*. And if *Cain* was not accepted, it was not because he had lost Communion with God on account of his Father's Sin, for that would have equally affected *Abel* and his Sacrifice, but because he did not *do well*. The Fault was in himself. *Gen. iv. 7*. And at sundry Times God appeared to the Patriarchs and Prophets, and they had Communion with him without any *Fear*. And at length the Son of God came into the World, and spake unto us the gracious Things of the Gospel; and still speaketh to us by his Word and Spirit; and Fellowship with the Father and the Son, blessed be God, is a happy Advantage to this Day to all who are wise to understand and improve it. So that as we could not justly, by *Adam's* Sin, lose Communion with God, it is true, in Fact, that we have not lost it.

If you say, *this is owing to the Mercy of God in the Redeemer, which restoreth us to what we lost in Adam*: I answer, The Scripture, (as I have shewn, *Part I.*) saith, that all we lost in *Adam* was that Life which ceaseth when we leave this World; and that all that God's Grace doth for us in *Christ*, to repair that  
Loss,

Loſs, is raiſing us up at the laſt Day. And therefore Communion with God is either the ſame Grace, which was vouchſafed to *Adam*, continued to us: Or, if there be any thing extraordinary in it, it belongeth to the *Redundancy* of Grace, which overfloweth above and beyond the Conſequences of *Adam's* Sin, and hath no Relation to any thing we loſt by it. However, this Text, where there is no Mention made, nor Intimation given of *Adam's* Poſterity, doth not prove that they, (ſuppoſing they were to have a Being, and to deſcend from him) loſt Communion with God for his Sin, though 'tis true he did forfeit it for himſelf.

Ver. 24. *So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.*

THE *Tree of Life* can, with any Shew of Truth, be conſidered only as either a Pledge and Sign of Immortality, or as a Means of preventing the Decay of the human Frame in Innocence; in which reſpect it could be of no Uſe or Significancy to Man now doomed to Mortality. And being alſo condemned to a laborious Life, it was fit he ſhould be baniſhed out of the Garden to the common, and leſs fruitful Ground. This Text, in both Parts, hath immediate Relation only to the Dura-

tion of Man's Life, and his outward Condition in the World; and therefore is no Proof of Mankind's losing Communion with God. Nor, for the Reason just now given, can any such Proof possibly be produced, any farther than as Men, by their own personal Wickedness, cut themselves off from the Love and Blessing of their Creator.

PROP. *The Fall brought upon Mankind—  
God's Displeasure and Curse, so as we are by  
Nature the Children of Wrath.*

SENSE. By *Adam's* one Transgression, and for no other Reason, all Mankind became subject to God's Displeasure and Curse.

PROOF. *Ephes. ii. 2, 3.* This we have considered before.

### REFLECTIONS.

“ How Mankind, who were perfectly innocent of *Adam's* Sin, could for that Sin, and upon no other Account, be *justly* brought under God's Displeasure and Curse, we cannot understand. But, on the contrary, we do understand, and by our Faculties must necessarily judge, according to all Rules of Equity, it is *unjust*. And therefore, unless our Understanding, or Perception of Truth, be false, that is, unless we do not understand what we do understand; or understand that to be true, which

“ which other Minds understand to be false,  
 “ *it must be unjust.* But if Understanding  
 “ clearly discerning its Object, were thus  
 “ various, then it would be no Understand-  
 “ ing in some Beings or other. For instance;  
 “ if my Understanding discerneth that twice  
 “ two is equal to *four*, and another understand-  
 “ ing discerneth that it is equal to *fourteen*, then  
 “ either his or my Understanding is no Un-  
 “ derstanding; *i. e.* either he or I do under-  
 “ stand what we do not understand; which  
 “ is absurd. Therefore Understanding can-  
 “ not be various, but must be the same in  
 “ all Beings as far as they do understand.  
 “ And therefore if we understand, that it is  
 “ *unjust*, that the Innocent should be under  
 “ Displeasure, or a Curse, (and we see it  
 “ very clearly, as clearly as we see that *that*  
 “ *which is, is, or that which is not, is not*)  
 “ then God understands it to be so too.

“ AND pray, consider seriously what a  
 “ God he must be, who can be displeas'd  
 “ with, and curse his innocent Creatures,  
 “ even before they have a Being. *Is this*  
 “ *thy God, O Christian?* But so far is  
 “ God from cursing his innocent Creatures,  
 “ that he hath not only turned the Sentence  
 “ of Mortality into a general Good; but  
 “ hath also supply'd a *superabundance* of  
 “ Grace in his Son. And I will be bold to  
 “ say, that neither from *Ephes. ii. 2, 3.* nor

“ from any other Scripture, can the Proposition be proved.”

PROP. *The Fall brought unto Mankind—  
God's Displeasure and Curse, so as we are by  
Nature — bond Slaves to Satan.—*

SENSE. By *Adam's* one Transgression, and for no other Reason, Men, every Man, and all Mankind are become *Bond-slaves* to the Devil; that is, he reigneth over us, governeth us, and worketh in us.

PROOF. 2 *Tim.* ii. 26. *And that they may recover themselves out of the Snare of the Devil who are taken Captives by him at his Will.*

SPEAKING, I suppose, of any of the unconverted *Gentiles*, who opposed themselves to the Gospel, and were still under the *power of darkness*, and lived, *according to the prince of the power of the air, the spirit that wrought in them, the children of disobedience*, *Ephes.* ii. 2. But this their Servitude to *Satan* is neither here, nor in any other Part of Scripture, ascribed to *Adam's* Sin, as the Cause and Reason of it; but always to the *Wickedness, filthy Lusts, and Idolatry* in which the *Gentiles* lived.

BUT observe; the Clause, *who are taken captive by him at his Will*, is spoken not of the  
Devil,

Devil, but of the *servant of the Lord*, ver. 24. And, *at his Will*, is not the Will of the Devil, but of GOD. For thus, I doubt not, the Place should have been render'd. *Ver. 24. The servant of the Lord must be --- patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth;*; ver. 26. *and that they may recover themselves out of the snare of the Devil, λαγρηνουσι being caught [to life] by him εν' αυτη, [by the Servant of the Lord,] εις το εκεινη δελημα, to the Obedience of his [God's] Will.*

THIS, I think, is the genuine and undoubted Sense of the Text. For any Greek Scholar, that can only look into his Lexicon, will satisfy you, that the Word *λαγρηνουσι* never signifieth to *take captive*, or catch either Men or Beasts to kill and destroy them: but it always signifieth to *revive*, to *bring to Life*, to *restore*; and when applied to War or Hunting, signifieth to *take with a Design to preserve, and keep alive*: not as Enemies taken for Bonds, or for Death, but as Captives redeemed for Life and Liberty \*: And is here very elegantly, and emphatically opposed to the Devil's ensnaring Souls to Destruction, as the Act of God's Grace, and the Ministry of the

\* *λαγρηνουσι*, ΑΤΡΕΘ' υις, ου δ' αξια δι' εξαις απονα. ΙΑΙΑΔ. Ζ.



the Gospel, catching them out of his Hands, (that is, bringing them out of Error and Wickedness) in order to restore them to Life and Salvation. And with the same Force and Elegance it is applied to *Peter's catching of Men* by the preaching of the Gospel. *Luke v. 10.* Henceforth *απορρυσωσιν ζωων, thou shalt catch Men*, namely, unto Life, and Salvation: for that is implied in the Force of the Word. And these two are all the Places where the Word is used in the New Testament.

THIS Observation, in a great Measure, destroyeth the Strefs of the Proof. But in no Sense that can be put upon the Place consistently with other Scriptures, can it be made to prove, that for *Adam's* Transgression, all we, his Posterity, who are quite innocent of that Transgression, are subjected to the *Bond-Slavery of Satan*. For who but God shall give that impure Spirit Licence to domineer and tyrannize over us? And what a strange Inconsistency must that be in the Divine Dispensations, and in the Scriptures, if it can be made appear from them, that God hath (for no Fault of ours certainly, but only for *Adam's* one Sin) put us all into the Hands of the Devil, into Subjection to his Will and Dominion; when at the same time it appears, from all Parts of Scripture, that God hath been providing, from the Beginning of the World to this Day, various Means and Dispensations  
to

to either preserve, or rescue Mankind from the Devil, that is, from Error and Wickedness? It is no Objection to this, that Satan is permitted to tempt us. For he was permitted to tempt our first Parents in Paradise before they sinned; and therefore his Permission to tempt us is not the Consequence of *Adam's Sin*, but the Appointment of God our Creator, who alone is wise, and who alone hath a Right to appoint our Trials. And we know that Satan hath no Power to seduce or tyrannize but what we ourselves give him by voluntary Compliance and Subjection to Sin; and that if we resist him, *he will, he must flee from us.*

PROP. *The Fall brought unto Mankind --- God's Displeasure and Curse, so as we are --- justly liable to all Punishments in this World, and that which is to come.*

SENSE. By *Adam's* one Sin and Transgression, and for no other Reason, all Mankind are justly liable to all Punishments in this World, specified in the next Proposition, namely, *either inward, as Blindness of Mind, a reprobate Sense, strong Delusions, Hardness of Heart, Horror of Conscience, and vile Affections: Or outward, as the Curse of God upon the Creatures, and all other Evils that befall us in our Bodies, Names, Estates, Relations, Employments, together with Death itself.* And not only so, but we are also for *Adam's* one  
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Transgression justly liable to the Punishments of the World to come, specified in the next Proposition but one, namely, *everlasting Separation from the comfortable Presence of God, and most grievous Torments in Soul and Body without Intermission in Hell-fire for ever.*

PROOFS. *Gen. ii. 17. -- For in the day that thou eatest thereof, thou shalt surely die.* This Text proveth that *Adam* by eating the forbidden Fruit, in Disobedience to God, forfeited his Life. See *Part I.* But as to his Posterity, it will be very difficult to shew it proveth any thing at all; excepting, that if *Adam* had actually lost his Life immediately upon his eating the forbidden Fruit, he would have had no Posterity.

*Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his [own] sins?* Not *Adam's* one Sin. For surely he might justly complain if punished for Sins not his own.

*Rom. vi. 23. For the wages of sin is death.*

AN awful Truth indeed. But then the Apostle evidently speaks, not of *Adam's* one Sin, but of the personal Sins in which the *Romans* had lived. *Ver. 19. As ye have yielded your members servants to uncleanness, and to iniquity, &c. Ver. 20. For when ye were the servants, or*  
Slaves,

Slaves, of *sin*, &c. Ver. 21. *What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.* -- Ver. 23. *For the wages of all sin is death.* He is clearly speaking of the sinful Lusts and Courses in which they had lived; which he sheweth, according to the Nature and true Demerit of all Sin, had a Tendency to Death. But what is this to *Adam's Sin*, or its Effects upon us?

Mat. xxv. 41, 46. *Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. Ver. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.*

AND *these shall go away into everlasting punishment: But for what Cause?* For *Adam's* one Sin? No. Most plainly and infallibly, not for the Sin of *Adam*; but for their own personal Iniquity, which *JESUS*, the holy and faithful Witness, expressly specifieth, ver. 42, 43. *I, in the Persons of my Servants, was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not, &c.* Not for the Sin of *Adam*, but manifestly for their want of Benevolence, Love and Compassion to their Fellow-Creatures, are they condemned.

demned. Behold the Force of Prejudice, and the great Evil of blind Resignation to Schemes! Is it possible any one can mistake this Scripture? Is there any apparent Difficulty in it? and yet it stands here applied to a Purpose quite different from its plain and obvious Sense. In vain hath *JESUS* brought the Doctrine of Life from Heaven, and lodged it in his Word; if Men, through Carelessness, or something worse, will thus wrest and pervert what he hath taught. For thus the Scriptures *are rendered* useless to at least the Generality, and a dark Veil is drawn over those Principles which should be their Purity, Stedfastness and Joy; and by palpable Misrepresentations the Bible becometh unintelligible, and, in effect, is taken out of their Hands. I hope, my Friend, you have all along observed the Difference between the Truth and Error; but here the Darkness and the Day appear in their Extremes. The glorious LORD of Life teacheth in the Texts above quoted, that Want of Love, Compassion and Benevolence toward our Fellow-Creatures will exclude us from the Kingdom of Heaven, and subject us to severe Punishment from GOD, who is Love. A Truth perfectly Divine and Rational, exactly fitting our Circumstances, and very powerful to promote universal Love, and Beneficence in our present State, and to qualify us for Exaltation and Enjoyment in a better World. But lo! Men have solemnly pointed  
out

out these Texts to prove, that *CHRIST* will, or may justly, condemn us to all Tortures of Body and Mind in Hell-fire without Intermiſſion to all Eternity, only for one Sin committed Thousands of Years before we had a Being, without taking into the Account any of our own personal Iniquities. This is perfectly aſtoniſhing! Surely the heavenly Rule of our Faith ſhall not always be thus trampled upon.

ANOTHER pretended Proof is,

*Jude 7. Even as Sodom and Gomorrah, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.*

**THEY** *ſuffered the Vengeance of eternal Fire,* as thoſe Cities were deſtroy'd with Fire and Brimſtone from Heaven, beyond a Poſſibility of being ever rebuilt or inhabited. And wherefore did they ſuffer this Vengeance? For *Adam's Sin*? No: For then it might have been inflicted with equal Fitneſs upon any other, even the moſt virtuous City. Not for *Adam's Sin* did they ſuffer this Vengeance; but for their own worſe than beaſtly Wickedneſs; their Fornication and Sodomy, mentioned in the Text as the *only* Cause of their Deſtruction.

*RE-*

## REFLECTIONS.

“ THE whole of this Proposition, except-  
 “ ing temporal Evils, and Mortality (which  
 “ yet are no Punishment upon us for *Adam's*  
 “ Sin) certainly hath no Foundation in Scri-  
 “ pture. I have no Inclination to expose it,  
 “ in all its frightful Consequences. How  
 “ highly injurious it is to Divine Justice any  
 “ one may see. But give me leave to  
 “ commiserate the mistaken Many, with  
 “ whom such Points as these pass for Articles  
 “ of the Christian Faith. Their Eyes are  
 “ covered with a thick Cloud of Error, and  
 “ the All-perfect Goodness of God, which  
 “ should be their Joy, and Life, is thereby  
 “ intercepted from their View; or appeareth  
 “ quite deformed: and they sit astonished in  
 “ the gloomy Cave of SUPERSTITION,  
 “ haunted with causeless Fear, Terror and  
 “ Despair, and resounding with the horrible  
 “ Murmur of Blasphemy.”

THE two remaining Propositions in the Catechism, which I have already mentioned and transcribed, declare and specify what are Punishments of Sin in this World, and that which is to come, and there are Texts annexed to the several Parts by way of Proof. But you may easily see they are all misapply'd

as to *Adam's Sin*, and its Effect upon us, (except *Gen. iii. 17.* which speaks of the Curse upon the Ground, &c.) the several Instances of Punishment evidently relating to *personal Wickedness*, which in the several Texts is distinctly mentioned; and therefore I shall refer them to your own Perusal.

THUS we are got at last to the End of this Part of our Inquiry, in which I am conscious I have acted uprightly and impartially. I do not know that I have concealed, diminished, magnified, wrested, or perverted any thing; but, to the best of my Judgment, have given you the true and full Sense of every Text, so far as it relates to the present Concern, without any artful Colourings, as honestly and plainly as I can. And those are the principal Texts alleged to explain and support the common Doctrine of *Original Sin*. But I cannot see that we have advanced one Step further than where we were at the Conclusion of the first Part; namely, that the Consequences of *Adam's* first Transgression upon us are Labour, Sorrow, and Mortality; and, for ought that appears, so far, and no farther, our Faith upon this Article of Religion should extend.

BUT yet I have not done with the Subject. Objections are to be answered; and

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162 *The Doctrine of Original Sin, &c.*

you are free to propose any you think material: And then the Scheme of Religion, with which this Doctrine hath been interwoven, is to be adjusted: And these Things will finish my original Design.

NORWICH,  
*Decemb. 31.*  
1735:

*The End of the SECOND PART.*



THE



THE

# Scripture-Doctrine

OF

# ORIGINAL SIN

PROPOSED TO

*Free and Candid* EXAMINATION.

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PART III.

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Wherein some Objections and Queries are answered, and the Connection of the Doctrine of *Original Sin*, with other Parts of Religion, particularly REDEMPTION and REGENERATION, is considered, &c.

MAL. ii. 10. *Have we not ALL one father? hath not one God created us?*

JOB xxxi. 15. *Did not he that made me in the womb, make him, my Servant? and did not one fashion us in the womb?*







THE  
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PART III.

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WE have examined all the Texts we can find which do *certainly* speak of the Consequences of *Adam's* Sin upon us, and the principal of those other Texts, which have been supposed by Divines to belong to that Point. Let every Man judge freely, soberly and impartially. For myself, I declare, I see no sufficient Ground for believing

more than this; That in Consequence of *Adam's* Sin, he and his Posterity were adjudged to Labour, Sorrow and Death: and that thereupon a new Dispensation, *abounding* with Grace, was erected in a Redeemer.

BUT you may ask,

OBJECT. I. *Are we not in worse moral Circumstances than Adam was?* I answer,

I. IF by *moral Circumstances* the present State of Religion and Virtue in the World be intended, it is certain the moral Circumstances of Mankind, since the time *Adam* first turned into the Way of Transgression, have been very different from a State of Innocence. So far as we can judge from History, or what we know at present, the greatest Part of Mankind have been, and still are, very corrupt, though not equally so in every Age and Place. But this is not the Fault of their Nature, no more than *Adam's* first Sin was the Fault of *his* Nature; but occasioned, as *his* Transgression was, by the Abuse of it, in prostituting Reason to Appetite, or resigning it to a wrong Direction; whereby, as he departed from God, and violated his Law, so his Posterity, in process of Time, have sunk themselves into the most lamentable Degrees of Ignorance, Superstition, Idolatry, Injustice, Debauchery, &c. And I ask, Whether it be

be right the World should be reformed from this Corruption? — Yes, undoubtedly. — But, according to the Scheme we are considering, a corrupt Nature will, to the End of the World, remain in every Man so long as he liveth: Consequently, the Reformation of Mankind must be impracticable with regard to the impure Spring of all Wickedness. Nor doth it much mend the Matter to say, *God hath commanded Men to repent and reform, and appointed Means to be used for that End.* For if all Men are by Nature utterly indisposed, disabled, and opposite to all spiritual Good, and wholly inclined to all Evil continually, they can be in no Capacity of using the Means of Amendment; and consequently no Man is obliged to attempt the Reformation of the World; nor any, except *Adam*, blameable for whatever Wickedness is in it, seeing it proceeds from a Cause subsisting in natural Necessity; a Cause which depriveth us of the Power of helping ourselves; and a Cause which, as we cannot, so God will not totally remove in this Life. But,

II. IF by *moral Circumstances* be meant, the Provision and Means God hath furnished for our spiritual Improvement, the Apostle, *Rom. v. 15, 17.* expressly affirms, that in *Jesus Christ* God hath given us an abundance of *Grace*. And as this is always represented as an additional and extraordinary free Gift in

the new Dispensation, we may truly conclude, that with regard to the *Provision and Means* which God hath supply'd in Christ, our moral Circumstances are more advantageous for spiritual Improvement than *Adam's* were before he sinned. For which we are bound to give Thanks to the God and Father of our Lord and Saviour *Jesus Christ*.

III. BUT if by *moral Circumstances* we mean *moral Abilities*, or *mental Powers*, the Question will be, Whether our Faculties be now as sound and fit for right Action, as *Adam's* were before he sinned? To which I reply, The Scriptures no where compare our Faculties with *Adam's*. I do not remember any one Place in all the Bible where the Capacities of our Minds are said to be either better or worse, larger or narrower than *Adam's* were. Nor do I know how we can make a Judgment upon this Case, but by comparing the Acts which *Adam* performed in his State of Innocence, with what Men have since been capable of.

THE first Act of *Adam* is his dressing or keeping the Garden of *Eden*, *Gen. ii. 15*. For we will suppose, that, as God put him into the Garden of *Eden* for that End, he was obedient to the Divine Will, and was diligent in cultivating and ordering that pleasant Spot of Ground. And this, for ought I know, any

any of his Posterity, in the Possession of common Understanding, might have done as well as he.

ANOTHER of *Adam's* Acts was, his giving Names to all the Creatures, *Gen. ii. 19.* This may be consider'd as an Act of Dominion over them. *Adam*, as Lord over the inferior Creation, by Divine Grant, gave what Names he pleased to all Beasts and Fowls. But it doth not appear, that in this he shew'd any extraordinary Penetration into their Natures, or that he could judge more truly of their various Qualities than we can: For, that the Names he gave truly expressed the several Qualities of the Creatures, is a mere Fiction without any Foundation in Scripture History, or the Scripture Names of Animals in the original *Hebrew*; if that be the Language *Adam* spake. But if *Adam's* Language be lost or doubtful, then the Argument for his superior mental Abilities, taken from the Significancy of the Names he gave the Creatures, is lost or doubtful. And have not many of his Posterity given Names to the Creatures as well as he? and, for ought appears, as significant as his? Creatures have Names in all Languages, and most of them quite different from those which *Adam* gave. Which Names must have been originally invented and imposed by some Men or other. And therefore in this also we neither find he  
had



had any Capacity superior to us, or that it was a Work he only could perform.

PERHAPS another of *Adam's* Acts may be imply'd in that Clause, *ver. 20.*—*But for Adam there was not found an help-meet for him.* Supposing that upon a Review of the Creatures, the LORD GOD put it to *Adam* to say, If he judged any of them fit to be the Companion and Partner of his Life? and that *Adam* answered in the negative, That none of the brutal Kind was a Match for his Nature, I do not see but any Man in his right Senses would have given in the same Answer.

WHEN the Lord God brought his Wife to him, he owned she was *bone of his bones, and flesh of his flesh, and called her woman, or she-man, because she was taken out of man, Gen. ii. 23.* Here it is supposed that *Adam* knew the Woman was taken out of his Body, and for that Reason acknowledgeth she was *bone of his bones, &c.* another Self, of the same Make and Constitution with himself, and therefore fit to be the Associate of his Life. In which Sentiment all his Posterity in all Generations have concurred; which is Evidence enough, that most, or all of them, would have thought the same Thing in the like Circumstances. But how came he to know that the Woman was taken out of his Body? *Ans.* Seeing the  
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Scripture doth not ascribe this to any extraordinary Knowledge or Sagacity in *Adam*, it seems most reasonable to suppose, that the Lord God told him either before or after the Operation (for under it he was in a deep Sleep) that he either would take, or had taken, the the Woman out of his Side.

THE 24th Verse; *Therefore shall a man leave his father and his mother, and shall cleave unto his wife, &c.* are the Words, not of *Adam*, but of God. So our Saviour tells us, *Mat. xix. 4, 5. Have ye not read, that he which made them at the beginning, made them male and female? and said, [he that made them said] For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.*

THE next Act of *Adam* recorded in sacred History is, his eating the forbidden Fruit: Which was a Violation of the express Command and Covenant of God, whereby he knew he made himself liable to the Punishment of Death, if the Word of his Creator was worthy of any Regard. And surely this is no Evidence of superior moral Abilities; but of the contrary. What his *special* Temptation was we do not know. The Scripture only saith, *The woman gave also unto her husband with her, and he did eat, Gen. iii. 6.* But if his Temptation was of the same degree

gree with that of *Eve*, or even supposing it had some additional Force beyond her's; I leave you to judge, whether some, if not many, of his Posterity, have not overcome Temptations more violent than his? And whether, for instance, *Joseph's* resisting the Solicitations of his Mistress; *Moses* his refusing to be called the son of Pharaoh's daughter, and chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. xi. 24. and esteeming the reproach of true Religion greater riches than the treasures of Egypt? whether the brave and bold Refusal of the three young Men, Dan. iii. to worship *Nebuchadnezzar's* golden Image, when they knew they should in a dreadful manner be burnt alive in a fiery Furnace if they did not? or whether *Daniel's* resolving rather to be torn in pieces by fierce Lions, than to forbear, or even conceal, the Worship of God for one Month of his Life? Dan. vi. 7. I leave you, I say, to consider, whether these Men, and many others, have not exhibited a Virtue, a Faith in God, and steady Adherence to him, far superior to any thing we read or know of *Adam*, even in his most perfect State?

You will say, *the Grace of God strengthened and assisted these Men*. I reply, that all the Faculties and Helps that *Adam* had, and that we have, are wholly from the Grace or Good-

Goodness of God. He had no Powers nor Advantages from himself any more than we: and therefore this doth not alter the State of the Argument; but it will still be true, that if God hath furnished any Powers to any of *Adam's* Posterity to perform a Holiness superior to his, even though he did not favour *Adam* with those Powers; it will, I say, be true, that the spiritual Strength of such of *Adam's* Posterity is superior to his; and for this very Reason too, because God hath given them larger Communications of his Grace than he gave to him.

THESE are all the Acts of *Adam* by which we can form any Idea of his natural Capacities, or moral Abilities before his Transgression. And now let any Man soberly weigh and see, whether there be really in Revelation any Ground for exalting his Nature to such an extraordinary Degree of Purity and Strength as that to which Divines have raised it; who have affirmed, all his Faculties were eminently perfect, and entirely set to the Love and Obedience of his Creator; his Knowledge exceeding clear, and extensive; his Will in full Power and Inclination to do God's Will, and his Affections perfectly tuned to the Love of that which is supremely good; with such like Encomiums. As if he were of a much nobler, and more exalted Kind than we; and as if we, compared to him,

him, were a Race of sorry, diminutive Wretches. And yet these same Men, which is very odd, all of a sudden, while they are ascribing such great Things to *Adam*, suppose him immediately, in Contradiction to the express Prohibition of his Maker, guilty of the vilest Act that ever was committed under the Sun, being, according to their Schemes, the Root, Cause, and Reason of all the Sin, Transgression, Apostacy, Rebellion, and Corruption, that ever hath yet been, or shall hereafter be in the World.

OBJECT. II. *But the Assembly of Divines affirm, and quote the Texts under-mentioned to prove, that Adam was created after God's own Image °, in Knowledge P, Righteousness, and Holiness q, having the Law of God written in his Heart r, and Power to fulfil it s. And will you say, that his Posterity are made in the same Image of God? — See the Assembly's larger Catechism.*

° *Gen. i. 27.*    P *Col. iii. 10.*    q *Ephes. iv. 24.*  
r *Rom. ii. 14, 15.*    s *Eccl. vii. 29.*

ANSW. That *Adam* was created after God's own Image, is truly proved from *Gen. i. 27.* So God created man in his own image, in the image of God created he him. But whatever be the Meaning of the *Image of God* in this Place, no Reason can be given why it should not have the same Sense in *Gen. ix. 6.* *Whoso shed-*

*sheddeh man's blood, by man shall his blood be shed: for in the image of God made he man; or, he hath made Man. And if this, that God made Man in his Image, was in Noah's Days, when the World had stood 1656 Years, a good Reason for punishing Murther with the Death of the Murtherer, and will continue a good and true Reason to the end of the World; then it followeth, that Men in Noah's Days, as well as Adam, were made in the Image of God, and also that they were to be made in the same Image to the end of the World. Otherwise; if Men were not in Noah's Time, and in all Generations, made in the Image of God, this would neither then, nor in any future Time, have been any Reason at all for punishing the Murtherer with Death; seeing it would hold good only in Adam's Case, who alone was made in the Image of God: But would not hold good in the Case of any of his Posterity, upon Supposition they were not made in the Image of God. Therefore if Gen. i. 27. proveth that Adam was made in the Image of God, Gen. ix. 6. proveth that his Posterity also are made in the same Image, whatever that Image be. Accordingly 'tis said, Gen. v. 3. That Adam begat a Son in his likeness, after his image, i. e. He begat a Man like himself, having the same Nature, which God had given him. Our Translators add, in his own likeness; and it hath been understood to refer*

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to some Likeness or Image besides that Image in which God created him. But that is mere Supposition, and cannot be concluded from the Sense of the Words, which stand thus in the Original, - - - *and he begat in his likeness, in his image.*

THE two following Texts are brought by the *Assembly of Divines* to prove and explain, what the Image of God was, in which *Adam* was made.

Col. iii. 10. *And have put on the new man, which is renewed in knowledge [i. e. the Acknowledgment of the Truth] after the image of him that [hath] created him [i. e. the new Man. For, Ephes. ii. 10. We are God's workmanship, created in Christ Jesus, by the Dispensation of Wisdom and Grace in Christ Jesus, unto good works.] And,*

*Ephes. iv. 24. And that ye put on the new man, which after [the Image of] God is created in righteousness and true holiness.*

THESE two Texts are parallel, and from them we learn,

I. THAT as the *old man* signifieth the Life these Christians had lived while they were Heathens, (*Ephes. iv. 17. - - - that ye henceforth walk not as other Gentiles walk -- ver. 22. That ye put off, concerning the FORMER CON-*

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VERSATION, the old Man *which is corrupt according to the deceitful lusts.*) As the *old Man* signifieth a heathenish Life, or *Convers-ation*, so the *new Man* signifieth the Life of Truth, Righteousness and Holiness, which they were taught, and to which they were called, formed and created, by the Dispensation of the Grace of God in the Gospel, and the Means he had there prepared. Read carefully *Ephes. iv. ver. 17.* to the end of the Chapter. We learn,

2. THAT this *new Man*, this new Character and Course of Life, is after the Image, or is agreeable to the Nature of him, who thus createth him. God himself is righteous and holy, and they who walk in Righteousness and Holiness are like unto him. We conclude therefore, that by the Grace of the Gospel we are sanctified; and being sanctified, are conformed to the Image of God.

BUT doth this prove, that Righteousness and true Holiness was the Image of God in which *Adam* was made? -- Probably the Apostle *alludeth* to *Adam's* being made in the Image of God, and taketh his Manner of Expression from thence: but it will not, I had almost said, it *cannot*, follow, that *Adam* was originally created in *this* Image of God; for a very good Reason, because this Image, or the Habits of Virtue and Holiness, *cannot* be

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created in the same Manner as our natural Faculties. Our natural Faculties are made (and so were *Adam's*) by an Act of God's absolute Power, without our Knowledge, Concurrence, or Consent. But moral Virtue, or Holiness, in its very Nature implieth the Choice and Consent of a moral Agent, without which it *cannot* be Virtue or Holiness. God indeed can, and undoubtedly doth, assist and direct us in this Choice and Consent in Ways and Degrees which we are not able to determine. But still, Holiness must necessarily be the Choice of our own Minds. For how much soever we are assisted in choosing, it must be our own Act and Deed, or it cannot be *our* Virtue and Holiness. A necessary Holiness is no Holiness; a Virtue or Righteousness supposed to be forced upon our Minds, and irresistibly infused into us, whether we will or not, is no Virtue, no Righteousness. Therefore, however God may provide and apply Means to engage our Wills to the Observance of what is right and true, it is, I think, Demonstration, that we cannot, as moral Agents, observe what is right and true, or be righteous and holy, without our own free and explicit Choice. And in consequence, *Adam* could not be originally created in Righteousness and true Holiness; because he must choose to be righteous before he could be righteous; and therefore he must exist, he must *be created*, yea,  
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he must exercise Thought and Reflection, before he *was righteous*. For Righteousness is the right Use and Application of our Powers : consequently our Powers must not only exist, but also be used and applied before we can be righteous.

FROM all this it seems evident, that when God is said to have created Man in his own Image and Likeness, *Gen. i. 26, 27.* it must be understood of the rational Faculties of his Mind, or the Dominion he had over the inferior Creatures, whereby he bore the nearest Resemblance to God of any Beings in this World : and not of Holiness and Righteousness, which is a right Use of our spiritual Faculties ; because such an Use of them could not be till after they were created.

AND lastly, note ; That if the foregoing Reasoning and Arguments be good, *Original Righteousness* is just as far from Truth as *Original Sin*. And to talk of our *wanting that Righteousness in which Adam was created*, is to talk of nothing we want. Another Proof is,

Rom. ii. 14, 15. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves ; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.*

WHEREAS the Apostle had affirmed, *ver. 12.* that the *Gentiles*, who *sin without law*, should perish agreeably to the Dispensation they were under, it might be objected: *But how can the Gentiles, who have no written law, be accountable for their behaviour, or obnoxious to punishment for their sins?* To this he answereth, *ver. 14.* “The *Gentiles* have indeed no written Law; but for all that, they have, and are under, a Rule of Life; and that Rule is their Understanding and Reason; as appears from hence: that many of them actually do the Things contained in the Law; are just, kind, temperate, and benevolent. Now, when they do by *Nature*, by their natural Powers, the virtuous Actions which the Law requireth, these virtuous Heathens, seeing they have no written Law, do manifest they are a Law, a Rule of Action unto themselves, *Ver. 15.* and hereby do evidence, that the Work of the Law, the Good which the Law requireth, and the Evil it condemns, *is written in THEIR HEARTS;*” (there’s the Stress and Force of the Apostle’s Argument.) They *shew* that *the Work of the Law* is written in *THEIR HEARTS*, inscribed upon their *NATURAL* Faculties; interwoven with the very Frame and Constitution of the human Nature, and consequently that a Sense of moral Good and Evil is common to all Mankind.

Which

Which further appears from the Force of Conscience in the Heathen, and the secret Condemnation or Approbation of their own Actions, which they carry in their Breasts. Therefore the wicked Heathen, who do not the Things contained in the Law, shall justly be condemned; because having, as well as the virtuous Heathen, *the Work of the Law written in their Hearts*, they acted contrary to the Rules of their own Nature, and the Evidence and Sense of Truth which God hath implanted in them.

THIS is the Apostle's Argument. And it clearly proveth, that the Light of Nature, common Reason and Understanding, is a Law, a Rule of right Action to all Mankind; that all Men ought to follow it, and that, if they do not, they are answerable to God. Therefore this Text is so far from serving the Purpose for which it is brought, that it overthrows the whole Scheme of *Original Sin* as taught by the *Assembly of Divines*.

HERE one cannot forbear observing what serious Regard hath been paid to the true Sense of Scripture, and how careful Divines were to establish their Doctrine upon a just and firm Foundation in the Word of God, when they could produce a Text to prove, that *Adam* in Innocence had the Law of God written in his Heart, in Opposition to the de-

prav'd State of his Posterity ; which Text manifestly and undeniably affirms, that the most corrupt Part of his Posterity, the very *Pagans*, had the Law of God written in their Hearts ! *The brightest Revelation, thus wretchedly applied, must be worse than the Darknes of mere Ignorance : it will not only not discover the Truth, but vindicate the greatest Error.*

THE last Proof is taken from

*Ecclef. vii. 29. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.*

THE Wiseman in the Context is inquiring into the Corruption and Depravity of Mankind, of the Men and Women that lived in his Times. In this Inquiry he met with Difficulties. However, in this he was clear, and it was the only thing in which he was clear, *that God had made Man, Man collectively, or Mankind, upright.* God had given to Men, not only to *Adam* at first, but to *all Men* in succeeding Generations, Reason and Understanding to distinguish between Good and Evil, to choose the one, and refuse the other ; Powers to know and perform the Duty he requireth of them : and therefore their Wickedness must not be ascribed to a good, just, and holy God, as if he had given them a vicious and corrupt Nature ; but to themselves,

selves, who have abused the Goodness of God, blinded their own Minds, misapplied their natural Powers and Appetites, by seeking out many Inventions to delude, misguide and corrupt themselves. For observe, the Text doth not say, *God made Man upright*, but our first Parents corrupted themselves and their Posterity by seeking out ONE Invention, (for the first Transgression was the Result of but ONE Invention.) Nor doth the Text say, Men are led to Wickedness by inbred, natural Corruption: But plainly, That *God hath made man upright, but THEY have sought out MANY inventions*. Which demonstrateth the Text refers to other Inventions besides that ONE, which our first Parents found out, even to all the Inventions in all Ages, whereby Men have darkened their Understandings and debauch'd their Morals.

THESE two last Texts are brought in the Assembly's larger Catechism, to prove, that our first Parents had *the Law of God written in their Hearts, and Power to fulfil it*, in Opposition to their Posterity, who *want that Righteousness wherein they are supposed to be created, and whose Nature is corrupted; that is, utterly indisposed, disabled and made opposite to all that is spiritually good, and wholly inclined to all Evil, and that continually*. But if those Texts speak not of our first Parents, but of their Posterity, and the most corrupt Part

of their Posterity too, it must be true, and a very important Truth, *that by Nature we have the Law of God written in our Hearts, and Power to fulfil it as well as they; and are equally bound to be thankful to God for our Being, and to glorify him by it.*

OBJECT. III. *But we derive from Adam a moral Taint and Infection, whereby we have a natural Propensity to Sin.*

ANSW. That we are born into the World capable of Sin and Wickedness is true; and that our Constitution is attended with many sensual Appetites and Passions, which if excessive or irregular, become sinful, is also true; and that there is Danger, great Danger, of their becoming excessive and irregular in a World so corrupt and full of Temptation as ours is, is also true. But all this doth not amount to a *natural Propensity* to Sin. For, I presume, by a natural Propensity, is meant, a necessary Inclination to Sin, or that we are necessarily sinful from the original Bent and Biass of our natural Powers; which must be false. For then we should not be sinful at all: because that which is necessary, or which we cannot help, is not Sin. That we are weak and liable to Temptation is the Will of God, holy and good, and for glorious Purposes to ourselves: but if we are wicked, it must be our own Fault, and cannot proceed from  
any

any Constraint, or Necessity in our Constitution.

FOR as to any moral *Taint* or *Infection* derived from *Adam*, give me leave honestly to confess, I do not understand what can be meant by it. I do not know that we derive any thing at all from *Adam*, but by the *Will and Operation of God*, no more than the *Acorn* deriveth from the *Oak*. It is, I judge, a great, though common Fallacy, to suppose that something is infused into the human Nature, some Quality or other, not from the Choice of our own Minds, but like a Taint, Tincture, or Infection, altering the natural Constitution, Faculties and Dispositions of our Souls, absolutely independent of ourselves, and not from the Will of God. That this Taint runs like a Stream from Generation to Generation, and is transmitted among ourselves from one to another, while God looks on, seeth the Thing done, and hateth and curseth us for it. Which supposeth that HE hath no hand in it, (for how could he hate us for it, if it were of *his own* doing?) and yet, on the other hand, all Sides allow that it is what we can neither help nor hinder, and consequently cannot be *our* Fault: And then how can it be a moral Taint or Corruption? Can there be any moral Corruption in us, which we neither can, nor ever could help or hinder? which is not our Fault? Surely it is quite  
impos-



impossible, and directly repugnant to the Nature of Things. For Nature cannot be morally corrupted, but by the Will, the depraved Choice of a moral Agent: Neither can any corrupt my Nature, or make me wicked, *but I myself.*

BUT some have attempted to explain this intricate Affair. God, say they, createth every Man's Soul, separate from his Body, in a State of spotless Purity, and then infuseth it into the Body, and uniteth them together, by virtue of which Union the Soul becometh polluted. But whence had these Men this Knowledge? Who seeth not that here they talk of Things beyond the Reach of all human Understanding?

THIS Scheme was contrived to save the Absurdity of God's being the Author of the Pollution of our Nature. But it will not do. For granting that God createth the Soul spotless, as no doubt he must; who infuseth it into the Body? God. And if it is polluted by being infused into the Body, who is the Author and Cause of its Pollution? God. For he infuseth it into the Body. — And if God createth the Soul, who createth the Body? Is it not the same God, and Father of us all, for ever to be loved, honoured and adored, who in much Goodness and Wisdom createth both our Souls and Bodies? most cer-

certainly. But he createth our Souls spotless; how comes it then to pass that he createth our Bodies polluted? (for upon this Scheme it must be supposed that the Body is antecedently polluted; otherwise how could it pollute the Soul as soon as it enters into it?) Must not every Thing God createth be pure and spotless as it comes out of his Hands? Whence then is it that our Bodies are polluted? That, say they, is from *Adam*. Some defiling Quality or other is derived from *Adam*, which operates at the same time God is creating, mingleth with his Work by his Permission, and polluteth the Thing he is forming. As if some Power or other stood by while he was planting the Vine, and sprinkled it with an infectious Liquor to poison and corrupt its Juice, God being either not willing, or not able to hinder it. But this, I am persuaded, is quite too gross to be admitted. --- Once more. How can the Body, especially in a State separate from the Soul, be at all polluted in a moral Sense? The Body, it is evident, is unactive Matter, which in itself neither is nor can be the Subject of moral Good and Evil, any more than a Log of Wood, or a Mass of Clay.

IN short, it is absurd to say, the Body is polluted separate from the Soul. It is absurd to say an infectious Quality, or any thing else, is derived from *Adam* to every human Body,

Body, independent of the Will and Operation of God : And to say, it is by his Will and Operation, is plainly to make him the Author of the Pollution.

OBJECT. IV. *But it hath been often observed, that the Vices of Parents do infect the Blood of their Children, and communicate to them bodily Distempers, yea, and the Vices themselves ; what Absurdity then is it to admit, we derive a vicious Taint from Adam ?*

ANSW. Even vicious Parents do not *always*, in any Sense, communicate Vice to their Children. For the Children of vicious Parents often prove virtuous, and of virtuous Parents vicious. *Ezek. xviii. 5. If a man be just, and do that which is lawful and right,--- Ver. 10. If this just Man beget a son that is a robber, and shedder of blood.--- Ver. 14. Now lo, if this Robber and Shedder of Blood, beget a son that seeth all his father's sins, which he hath done, and considereth, and doth not such like, &c.*

BUT by *Propagation* it is not *possible* Parents should communicate Vice ; which is always the faulty Choice of a Person's own Will, otherwise it is not Vice. Indeed, the Blood and Spirits of the Child may be of the same Temperature with those of the Parent : And so a Man may possibly have Passions and Appetites

petites of the same Degree or Quality with those of his Progenitors. But this can truly be assigned to no other Cause besides the Will of God, who wisely appoints to every Man his Constitution, and all his other Trials, as he thinks fit.

BODILY Distempers too may be occasioned by the Vices of Parents. But this also is from the Will of God, favourably, as I take it, constituting our Circumstances so, as to lessen the Quantity of Sin, or however of Mischief, in the World. No Changes can happen in our Constitution without either the Appointment, or immediate Operation of God. And this Change, I think, is manifestly for the better. For when vicious Parents ruin their Constitutions and Estates by Luxury and Debauchery, a Stop is not only put to the Outrage of their own Iniquity, but also their diseased and less wealthy Posterity, who may be inclined to follow their bad Examples, are disabled from running into the same Degree of Excess and Violence. Whereas if Wickedness should continue from Generation to Generation in the same prosperous, healthy State as among the long-liv'd, vigorous *Antediluvians*, the same universal Corruption might prevail and quite ruin the World. Therefore, so far as I can see, this is to be regarded as a gracious Expedient to disable the Wicked, and to retrench the Exorbitancy of Vice.

OBJECT.

OBJECT. V. *Children begin very soon to sin; and how can this be accounted for but upon the Scheme of Original Sin, namely, that it is infused into their Nature?*

BUT who shall tell us how soon Children begin to sin? 'Tis plain, for some time after their Entrance upon Life they are no moral Agents, having no Use, that we can perceive, of their rational Powers, and therefore, for that time, are quite incapable of Sin. And 'tis by slow Degrees they come to the Use of Understanding, the animal Passions being for some Years the governing Part of their Constitution; and therefore, tho' they may be froward, and apt to displease us, yet how far this is Sin in them, we are not capable of judging. But it may suffice to say, that it is the Will of God, that Children should have Appetites and Passions to regulate and restrain; that he hath given Parents Instructions and Commands to discipline and inform their Minds; that if Parents first learned true Wisdom for themselves, and then endeavoured to bring up their Children in the Way of Virtue, there would be less Wickedness in the World, and the Untractableness of Children less visible. The wise Creator puts nothing into our Hands finished, as to its Use and Application. He plentifully supplieth all Materials for this and a better Life; but they are

are not improved without our own Thought and Industry. He createth Trees and Wool ; but human Wisdom and Sedulity work *this* into Garments, and *those* into Ships and Houses. So the Inspiration of the Almighty hath given us the Faculties of Understanding : but like Timber in the Tree, or Wool in the Fleece. And if our Faculties are neglected and run wild, we have no more reason to blame our NATURE, than the careless, slothful *Indians*, inhabiting a fruitful Country, have to quarrel with Providence for not furnishing them with the Conveniencies which the ingenious and industrious *European* enjoyeth. The best Soil uncultivated is lost ; and Children undisciplin'd and indulg'd contract bad Habits. But this, while they are Children, is the Fault of careless, ungodly Parents, not of that Nature which God in much Goodness hath given.

READ and attend to the Sense of the Spirit of Wisdom upon this Head. *Train up a child in the way he should go, and when he is old he will not depart from it ;* Prov. xxii. 6. *And ver. 15. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him ;* q. d. How strong soever Appetite may be in Children, proper Discipline will correct and regulate it. *He that spareth the rod, hateth his son ; but he that loveth him, chasteneth him betimes. With-hold not correction from*

*from the child : for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell. The rod and reproof give wisdom, but a child left to himself brings his mother to shame. Fathers provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord. Happy would it be for Parents, Children, and all the World, were these Instructions faithfully observed.*

SAY not ; good Men have had bad Children. For good Men, like *David*, 1 *Kings* i. 6. may fail in this Part of their Character ; or one Parent may secretly indulge what the other correcteth. Tho' after all, Children are moral Agents, and may, as they grow up, and meet with Temptations, be drawn away, and enticed into Wickedness, when Parents have done the best they can.

OBJECT. VI. *But there is a Law in our Members, in our fleshly Appetites, which warreth against the Law in our Minds, bringing us into Captivity to the Law of Sin and Death ; and the holy Apostle with sorrow acknowledgeth this was his own case, Rom. vii. 23, 24. And doth not this prove, that it is the Case of all Men, even good and holy Men, while they are in this World ? and consequently that we come into the World infected and depraved with these sinful Dispositions ?*

ANSW.

ANSW. 1. If we come into the World *infected* and *depraved* with sinful Dispositions \*, then Sin must be *natural* to us; and if *natural*, then *necessary*; and if *necessary*, then no *Sin*.

2. THE Apostle, (*Rom.* Chap. vii.) doth not speak of himself, or of any other Man, as he cometh into the World, but as he is afterwards depraved and corrupted by his own wicked Choice.

3. HE doth not there speak of himself, or of any Man in a regenerate State: but describeth the unhappy Condition of a *Jew*, *in the Flesh*, under the Power of Sin, and under a Law which condemneth him to Death for it. And this, to demonstrate the Need the *Jew* had of the gracious Provision in *CHRIST* for his Salvation.

THAT he speaks to the *Jews* in this Chapter, appears from *ver.* 1. *Know ye not, brethren, for I speak to them that know the law, i. e. to the Jews.* That he speaks of a *Jew* under the Power of Sin appears from *ver.* 5. *For when we were in the flesh, the motions of sin, which were by the law wrought in our members to bring forth fruit unto death.* To

\* Distinguish between sinful Dispositions, or Dispositions that *are* sinful, and Dispositions that *may be* sinful, or that may lead us to Sin.

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the *Jews*, certainly, he directeth himself;  
for the *Gentiles* never were under the Law.

THAT he is not speaking of himself, I think, is manifest enough. For the Person or Persons, of whom he speaks, were, *before the Commandment came, i. e.* before they were under the Law, *once without the Law, ver. 9.* But the Apostle was born, and continued under the Law till he was a Christian; and therefore it cannot be true, that he was ever *without the Law*, before he came under it. --- Besides, if he speaks of himself, he must contradict what he saith of himself in other Places. *1 Thef. ii. 10. You are witnesses, and God also, how holily, and rightcoustly, and unblameably we behaved ourselves among you.* Now could one that *is carnal and sold under sin, ver. 14.* who is brought *into Captivity to the Law of Sin, by sensual Appetite, ver. 23.* could such a Man call God and the Church to witness to his holy and unblameable Life? Or could such a one truly say, *he kept his Body under, and brought it into subjection?* *1 Cor. ix. 27.* Or could he honestly declare, *he knew nothing by himself?* *1 Cor. iv. 4. Or that he conversed in the world in simplicity and godly sincerity, not in fleshly wisdom,* if he were a Man fleshly and sold under Sin; if he lived in the Practice of what his own Conscience condemned as evil and hateful? If he was brought into Captivity to the Law in  
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his Members, how could he propose himself a Pattern of Holiness to Christians? *1 Cor.* xi. 1. *Be ye followers of me, even as I also am of Christ.* *Phil.* iv. 9. *Those things which ye have --- heard and seen in me, do.* Or, if this were his Character, how could he answer the Accusation of his Enemies, *2 Cor.* x. 2, 3. *that he walked according to the flesh?* which yet he denieth with the greatest Assurance.

BESIDES, doth he not plainly suppose the Person, of whom he speaks, is not delivered from the Slavery of Sin, and from Death, the Condemnation of the Law, when he maketh him cry out, *ver.* 24. *O wretched man that I am, who shall deliver me from the body of this death?* And how can this agree with the Apostle's Case, who was *in Christ*, exempt from Condemnation, and *freed from the Law of Sin and Death*, by *the Law of the Spirit of Life in Christ Jesus?* Chap. viii. 2.

IT is no Objection, that he here speaks in the first Person [ *I* ], for so he doth in other Places, where it is manifest he doth not mean Himself. See *Rom.* iii. 7. *1 Cor.* vi. 12. --- x. 22, 30. --- xiii. 1, 2, 3.

THAT he speaks not of any regenerate Person whatsoever is also, I think, very clear. Because it is the constant Instruction of the

Gospel, that we *mortify the Deeds of the Flesh*; and the certain Rule of the Gospel, that all who are born of God, and are in *Christ*, have really *mortified* the Flesh with the Lusts, *Gal. v. 24.* But for a Proof of this we need go no further than the Chapter which is before this seventh Chapter, and that which followeth after it. *Chap. vi. ver. 1. What shall we [Gentiles] say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Ver. 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Ver. 13. Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God. Ver. 19. As ye have yielded your members servants to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.*

THIS certainly and infallibly is the true Christian Character: And if so, judge you, whether he speaks of a Person in such a happy State, when he saith, *Chap. vii. 14. I am carnal, sold under sin. Ver. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. Ver. 18. For*

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*to will is present with me, but how to perform that which is good I find not. Ver. 19. For the good that I would, I do not; but the evil that I would not, that I do. Ver. 23. I see another law in my members warring against the law in my mind, and bringing me into captivity to the law of sin and death.*

AND if a Person in these deplorable Circumstances of Bondage and Subjection to Sin, can be in a regenerate State, can be in **CHRIST JESUS**, how is this consistent with *Chap. viii. 1.* *There is therefore now no condemnation to them that are in CHRIST JESUS, who walk not after the flesh, but after the Spirit?* *Ver. 2. For the law of the Spirit of life, in CHRIST JESUS hath made me free from the law of sin, and of death. Ver. 5. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Ver. 7. The carnal mind is enmity to God. --- Ver. 8. So then they that are in the flesh cannot please God. Ver. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Ver. 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Ver. 13. For if ye live after the flesh, ye shall die: but if ye through the*

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*Spirit do mortify the deeds of the body, ye shall live. Ver. 14. For as many as are led by the Spirit of God, they [alone] are the sons of God.*

THIS again is undeniably the true Christian Character. But is not this Character directly opposite to that in the foregoing *Chapter*? Is it not easy for any pious Mind, that is willing to understand the Scriptures, to see, that the Apostle's Language in *Chap. viii.* as well as in *Chap. vi.* where he certainly doth describe the Life and Temper of a true Christian, is in a quite different Strain from that in *Chap. vii*?

BUT the Truth will appear still more evident if we look into the whole Argument: which I fear you will not take in, unless you open your Bible, and keep a strict Eye upon the Place as we go along. Observe then; the Apostle having in the five first Chapters established the Doctrine of Justification by Faith, proceeds to shew the Christian Obligations to Sanctity of Life. And first addresseth himself in *Chap. vi.* to the *Gentiles*, and in *Chap. vii.* turns to the *Jews*; where he affirms, that they were disengaged from the *Law*, as a Ministration of Death, *ver. 1 -- 4.* Next he demonstrateth, this was a great Benefit and Privilege, by comparing the State of Sinners under the *Law* (as

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distinguished from the *Gospel*) with their State when favoured with the Grace of the *Gospel*. In order to this he lays down two general Propositions; the first affirming the State of the *Jews in the flesh*, and having no Relief but from the Law, *ver. 5. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.* And upon this Proposition he discourseth to the end of the Chapter. The other Proposition he layeth down, *ver. 6. But now, under the Gospel, we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.* And upon this Proposition he discourseth in *Chap. viii.* He then that would understand this seventh Chapter, must, while he is reading from the seventh Verse, all along keep the fifth Verse in his Mind: for the Apostle is explaining and commenting upon that fifth Verse quite to the end of the Chapter. He is arguing with the *Jew* concerning the Insufficiency of the Law of *Moses* (as distinguished from the *Gospel*) for Sanctification. Now this was a tender Point; for the *Jew* was greatly prejudiced in Favour of his Law; he boasted, and rested in his Law. And therefore the Apostle useth every honest Artifice to handle this ungrateful Subject in the most inoffensive Manner. Through the whole Chapter he nameth, as we say, no

Names. Evidently he addresseth the *Jew*, but he suppresseth his Name. He don't say, *we Jews*, or *ye Jews*; that would have been too blunt and open. But to the seventh Verse 'tis *we*; *we are dead to the Law*; *when we were in the Flesh*; *we are delivered from the Law*, joining himself with them. And when the Subject grows more harsh, he taketh it wholly to himself, and 'tis *I* to the end of the Chapter. *I had not known Sin*; *I was alive without the Law once*, meaning not himself, but the *Jew*, or *Jews* in the *Flesh*, and under the *Law*. Again, he introduces *SIN* as a Person, and represents that as the Cause of the *Jews* being slain or condemned to Death by the *Law*. But the most masterly Stroke of honest Skill is laying the Structure of his Discourse in such a manner as to demonstrate the Insufficiency of the *Law* under colour of vindicating it. He had no Design to vilify the *Law*. No; *the Law is holy, and the Commandment holy, and just, and good*. And yet in this covert Way he clearly shews three Things. 1. That the *Law* requireth the most extensive Obedience, *ver. 7.* discovering *Sin* in all its Branches. 2. That it gives *Sin* a deadly Force, subjecting every Transgression to the Penalty of Death, *ver. 8 to 14.* And yet, 3. Supplieth neither Help nor Hope to the Sinner, but leaveth him under the Power of *Sin*, and the Sentence of Death, *ver. 14. to the end of the Chapter.* He suppresseth

poseth the *Jew* would allege; "But the  
 " Law is holy, and spiritual; and I assent to  
 " it as good, as a right Rule of Action that  
 " ought to be observed; yea, I esteem it  
 " highly, I glory and rest in it, convinced of  
 " its Truth and Excellency. And is not  
 " this enough to constitute the Law a suf-  
 " ficient Principle of Sanctification?" No,  
 Wickedness doth not extinguish a Sense of  
 Truth. A Man may assent to the best Rule  
 of Action, and yet still be under the Domi-  
 nion of Lust and Sin, from which nothing  
 can deliver him effectually but a Principle and  
 Power communicated from the *Fountain of  
 Life*. Here the Apostle subdivideth the Man  
 in the *Flesh* into two figurative Persons, or  
 Principles, two *I*'s. The one *I*, or Principle  
 assents to the Law as good, &c. *ver.* 16.  
 This Principle he expressly tells us, *ver.* 22.  
 is the *inward Man*; or the rational Faculty.  
 The other *I*, or Principle transgressed the  
 Law, *ver.* 23. And this Principle he ex-  
 pressly tells us is the *Flesh*, *ver.* 18. *the Law  
 in the Members*, or sensual Appetite, *ver.* 23.  
 And he concludes in the last Verse, That these  
 two Principles were consistent in one and the  
 same Man. *So then with the MIND I my-  
 self*, ΑΥΤΟΣ ΕΤΩ, I the same real, proper Per-  
 son, *serve the Law of God: but with the  
 FLESH the Law of Sin*. Which clearly dis-  
 covers his true Drift and Argument, namely,  
 to convince the *Jew* he might approve the  
 Law,



Law, and yet not be sanctified by it. For a wicked Man hath in him two *P*'s, or Principles, namely, REASON, which may shew him his Duty and Obligations; and APPETITE, which may enslave his better Powers, and keep him in a vicious Course, notwithstanding he sees and knows better Things.

'TIS of great Moment to understand the Apostle rightly. Therefore I crave you would carefully attend to the following Paraphrase of the whole Chapter.

ROMANS, Chap. vii.

NOTE, where the Star \* is prefix'd in the Text, I have varied a little from our Translation, but with a strict Regard to the Force and Order of the original *Greek*.

*Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as \* it liveth.*

long as it subsists, or is in Force.

2. *For the woman which hath an husband, is bound by the law to her husband*

KNOW ye not, Brethren, (for I am now speaking to the *Jews* who understand the Law of *Moses*) that the Law hath Dominion over a Person, and obligeth him to be subject to it, only so

2. To explain my Meaning by a familiar Instance; a married Woman is bound by

by the Law to her Husband while he liveth : But when her Husband is dead, she is discharged from the Law which obligeth her to matrimonial Fidelity.

*so long as he liveth : but if the husband be dead, she is loosed from the law of her husband.*

3. So then, if, while her Husband liveth, she becometh another Man's Wife, she incurs the Character of an Adulteress : But when her Husband is dead, she is free from the Law which confineth her Affection and Duty to him alone ; and is no Adulteress, if she marrieth another Man.

*3. So then if while her husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law, so that she is no Adulteress, tho' she be married to another man.*

4. In the same manner, my Brethren, the Law, which was once your Husband, is dead, and you are quite disengaged from it by *Christ's* assuming a Body, and thro' his Death abolishing the Law ; that you might be married to another Husband, even to him who is risen again from the Dead, and thereby hath given Assurance to all Men, that Death, the Curse of the Law, is abolished, that under this encouraging Hope we may all of us,  
*Jews*

*4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

*Jews* and *Gentiles*, bring forth the Fruit of such holy Actions as will secure to us the highest Glory and Happiness in the Favour of God \*.

5. *For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.*

5. [AND this to you *Jews* in particular is a most desirable and happy Change of State:] For under the LAW when we were sunk into vicious Habits, sinful Passions, which subsisted in us notwithstanding the Law, working in our sensual Part, did bring forth those Transgressions, which by the Sentence of the Law subjected us to Death, without any Hopes of being restored to Life †.

\* *Ye are become dead to the Law.*] A *Metathesis*, for *the Law is become dead to you*. This is one Instance of *St. Paul's* Address. To have said, *the Law is dead*, would have shock'd a *Jew*; therefore he wisely chooseth to say, *you are dead to the Law*. Which is, in effect, the same thing: for the Relation is dissolv'd, which soever of the Parties dieth.

† *The Motions of Sins which were by, or under, or notwithstanding, the Law.* Τα δια τῆ νόμου. See *Locke*. So *Chap. iv. 11.* *That he might be the father of all them that believe, δι' ἀπελευθέριας*, under *Uncircumcision*, or, though, notwithstanding they be not circumcised. And *1 Tim. ii. 15.* Σωθῆσθαι δεῖ δια τῆς τεχνουργίας, But she shall be saved under, in the State of, or notwithstanding the Procreation of Children; or although she be engag'd in the Procreation of Children, in Opposition to a State of *Virginity*. See *Mr. Pyle* upon the Place, who, I doubt not, hath given the true Sense of that Text.

6. BUT

6. BUT now under the GOSPEL we have done with the Rigour of the Law, the condemning Power thereof, which bound us in everlasting Chains, being abolished; that we might serve God with a new Spirit, a Heart animated by the Grace and Hopes of the new Life-giving Dispensation, and not in the old Letter, not as under the weak, lifeless Dispensation of the Law, which is but a mere naked Letter, only commanding Duty, and condemning the Breach of it, but supplying neither Hope nor Strength for our Recovery when once we have broke it.

*6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter.*

7. [IN those two Propositions you have a summary Description of the different Natures of the Law and Gospel. I shall more fully explain both in order. And as to the first you may reply,] JEW. What do you mean by saying, *sinful Passions which subsisted in us notwithstanding the Law*? Do you vilify our Law, by charging it with favouring Sin? APOS. By no means. I am so far from suggesting that the Law favours any Sin, that I am

*7, What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.*

I am persuaded we should not have known Sin so certainly and precisely in all its latent Principles and minutest Branches but by the Law. For we should hardly have known that Lust, or irregular Desire, is Sin, had not the Law said, *Thou shalt not covet*, or indulge irregular Desire in thy Heart. The Law extends to every Branch and Principle of Sin.

8. *Now sin \* having received advantage by the commandment, wrought in ME all manner of concupiscence. For without the law sin was dead.*

8. AND [to explain the rest of the Proposition, *ver. 5.*] whereas SIN produces all manner of irregular Desires in all Mankind, where it hath Power, in ME, the *Jew*, it produced them under this

further Circumstance of having received a destructive Force from the Commandment, or the Law threatening Death to the Transgressors of it. For without the Law threatening Sin with Death, SIN had no such destructive Force, or Advantage against us \*.

9. FOR

\* *Sin having received Force*] ἀφορμὴν λαβύσα, having received Force, Advantage, impetum resiliendi, subsidium, a Recruit. We translate it, as here, *Occasion*, 2 Cor. xi. 12. Gal. v. 13. 1 Tim. v. 14. where manifestly it signifies, *Advantage* to do hurt. You gain the true Sense of this Verse, and the 11th by laying the Stress upon ME, and reading it thus; *Sin wrought in ME*, as distinguished from other Men, *all manner of Concupiscence, having received Force by the Commandment.* It wrought in ME under that Circumstance.

9. FOR before the Law of *Moses* was given, we *Jews* were alive: we were not under the Condemnation of Death for our Sins; for there was then no Law positively threatening Sin with Death: But when the Commandment, with the Threatening annexed, was given to us, then SIN revived, then it acquired a destructive Force, and became deadly to us †.

9. *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

10. AND thus the Law, which in its own Nature is a Rule for obtaining Life, in the Issue subjected us unto Death.

10. *And the commandment which was ordained to life, I found to be unto death.*

11. FOR, observe well, SIN being armed with a deadly Force from the Law threatening Death to the Transgressors of it, drew us *Jews* aside into Disobedience; and so, by Virtue of the Law, subjected us to Death, without giving us any Hopes of being again restored to Life.

11. *For sin \*having received advantage by the commandment, deceived ME, and by it slew me.*

12. THERE-

† *I was alive without the Law.*] This is parallel to *Rom. v. 13.* — *Sin is not imputed where there is no Law.*

12. *Wherefore the law is holy; and the commandment holy, and just, and good.*

commandment is holy, just and good.

13. *Was then that which is good made death unto me? God forbid. But SIN: \* that SIN might appear, working death in me by that which is good; that SIN might become exceeding sinful by the commandment.*

which subjected us to Death by the Law, justly threatening Sin with Death. Which Law was given us, that SIN might appear, might be set forth in its proper Colours, when we saw it subjected us to Death by a Law perfectly holy, just, and good, that SIN by the Commandment, by the Law, might be represented, what it really is, an exceeding great and deadly evil.

14. *For we know that the law is spiritual: but I am*

14. FOR we are all agreed, that the Law is spiritual, requiring Actions pure and rational, and quite opposite to those our carnal Affections do dictate: But I, the

the Sinner, am carnal, under the Dominion of sensual Appetite, and the Habits of Sin; and for that Reason condemned by the Law. The Fault is not in the Law, but in me the Sinner; as appears from hence;

15. THAT the Sin which the Sinner commits, is what he doth not allow with his Understanding and Reason: for what his Reason approves and dictates, that he doth not; but what he hateth, what is abhorrent from his Reason, that he doth, wickedly choosing what his own Conscience tells him is false and odious.

*15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.*

16. Now, if a carnal Man doth those Things which are not the Choice of his own Reason, but the Dictates of his irregular Passions, then his Reason gives its Voice for the Law, and declareth it a true Rule of Life that ought to be observed.

*16. If then I do that which I would not, I consent unto the law, that it is good.*

*c Sold under Sin.]* He means a willing Slavery; as *Abab* had sold himself to work Evil, *1 Kings* *xxi.* 20. And the *Jews*, *Isai.* *l.* 1. *Ye have sold yourselves to your iniquities.* He don't mean the Sinner is forced to sin.

P 17. AND



17. *Now then it is no mere I that do it, but SIN that dwelleth in me.*

17. AND further I conclude, It is not I in the best Sense, it is not a Man's Reason, separately considered, that produceth the wicked Action; but it is his sinful Propensities, his indulged Passions and Appetites, which have got the Possession and Government of him \*.

18. *For I know that in me (that is, in my FLESH) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.*

18. For we find by Experience, that in us, I mean our fleshly Appetites, dwelleth no good Thing. Those, undirected by the Mind, will never prompt us to any thing right, true, or holy. For notwithstanding to *will* is present, is adjoined to a Man; notwithstanding God hath endowed him with Faculties to distinguish between good and evil, and to approve what is good; yet being under the Government of fleshly Appetites, he is embarrassed and sadly defective in practising what he knows is good and right.

19. FOR

\* Parallel to this is *Jam. i. 14. Every man is tempted when he is drawn aside of his own lust, and enticed.* For the Apostle cannot mean, that there is something in a Man which maketh him sin necessarily, whether he will or no; for then he would not sin at all.

†

19. FOR what good Actions, his Reason chooses, those he, the Man in the Flesh, doth not: But on the contrary, he doth that Wickedness which his Reason disapproveth.

19. *For the good that I would, I do not: but the evil which I would not, that I do.*

20. Now if he do what his Reason disapproveth, it is not (as I said before) I, the Man, in the best Sense, it is not his Reason separately considered, that produces the wicked Action; but the Prevalency of sensual Affections settled and ruling in his Heart.

20. *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

21. So that certainly true it is, a Man may be in such a State, that while his Reason approveth Obedience to the Law, the doing of Evil will attend him, and his indulged Appetites draw him into Disobedience.

21. *I find then a law, that when I would do good evil is present with me.*

22. FOR as to that I, which is the *inward Man*, the Mind or Reason, it is

22. *For I delight in the law of God after the INWARD MAN:*

\* *Ifai. lviii. 2.* It is said of a Nation, that did not do Righteousness; *They seek me daily, and DELIGHT to know my ways.*

P 2

granted,

granted, *the Jew in the Flesh* may esteem the Law of God :

23. *But I see another law in my MEMBERS warring against the Law in my MIND, and bringing me into captivity to the law of sin which is in my members.*

23. BUT it is evident there is in his fleshly Appetites another *I*, another Principle of Action, which fighteth against, and conquers the Principle of Reason, captivating and enslaving him to the Principles of Wickedness, seated in the Lusts of the Flesh.

24. *O wretched man that I am, who shall deliver me from the body of this Death !*

24. AND now what shall a Sinner do in this miserable Situation ? He is under the Power of such Passions and Habits as the Law declareth to be sinful, and which even his own Reason disapproveth; but is too weak to conquer ; and at the same Time being a *Jew*, under the Law, he stands condemned to eternal Death by the Law for his wicked Compliances with them. How shall such a wretched, enslaved, condemned *Jew* be delivered from the Dominion of sinful Lusts, and the Curse of the Law, which subjecteth him to eternal Death \* ?

25. HE

\* *The Body*, I conceive, is the whole that concurs to subject me to Death.

25. HE is delivered and obtains Salvation, not by any Strength or Favour the Law supplieth, but by the Grace of God in our Lord *Jesus Christ*; for which we are bound to be for ever thankful. To conclude, the Sum of what I have advanced concerning the Power of Sin in the sensual Man is this, namely, that the same Person in his *inward Man*, his Mind and Reason assenteth to and approveth the Law of God; and yet notwithstanding by his fleshly Appetites is brought under Servitude to Sin, and, being a *Jew*, subjected to the Curse of the Law †.

25. *I thank God, through Jesus Christ our Lord. So then with the MIND \* the same I serve the law of God; but with the FLESH the law of sin.*

CHAP. viii. I. Thus under the weak and lifeless Dispensation of the LAW, the Sinner remains in a deplorable State, without Help or Hope, inflaved to Sin, and sentenced to Death. But

CHAP. viii. I. *\*But now there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

† The ΕΩ, the *I*, of whom the Apostle here saith, ΑΥΤΟΖ ΕΩ, the *same I*, is manifestly the ΕΩ, the *I*, the Person spoken of in his preceding Argumentation. And here, after a very lively Touch upon the Grace of Redemption, he sums up what he had proved.

NOW under the GOSPEL the most encouraging Hopes smile upon us, and we have the highest Assurance, that all those who embrace the Christian Faith, notwithstanding by-past Transgressions, are quite exempt from ALL Condemnation ; if so be they make that Faith a Principle of Obedience, and do not choose to live in Wickedness according to the Instigation of fleshly Appetite ; but in Truth and Holiness, according to the Dictates of the *inward Man*, or the rational Faculty, &c †.

SHOULD we be mistaken in the Sense of any single Period in this Chapter, yet surely the Subject and Drift of the Apostle's Argument is evident beyond all Doubt. *Certainly* he runs a Comparison between the Law and Gospel with Regard to the *Jew in the Flesh*. In *Chap. vii.* he speaks infallibly of the LAW, and of the State of a Sinner under the LAW, which leaveth him enslaved to Sin without Help, and subjected to Death without Pardon. Then in *Chap. viii.* he undeniably turns to the GOSPEL, and shews what Provision is there made for Recovery from the Bondage of Sin to Sanctity and Happiness. Consequently

† ΟΥΔΕΝ ΑΡΑ ΝΤΝ. *Αρα* here is not *illative*, but strongly *affirmative*. *Nempe, utique*. See *Mat. xii. 28. Luke xi. 48. — xviii. 8. Acts vii. 1. I Cor. v. 10. — vii. 14. — xv. 14, 15, 18, &c.*

quently he cannot be supposed by the wretched Character, in *Chap. vii.* to describe the State of a Christian, unless he can be supposed to represent the *Gospel* as weak and defective as the *Law* itself. For if after Faith in *Christ*, and such Obedience to him as we can now perform, the Christian still remains under the Dominion of Sin, and the Condemnation of the *Law*, which is the true State described in *Chap. vii.*, then the Grace of God is of no use to us, nor are we any nearer to Life, by being in *Christ*, and walking after the Spirit, according to our present Abilities: But still we want a new Redemption, and ought to cry out, *O wretched men, who shall deliver us, &c.*

BUT here it may be objected, *Are not even good and holy Men attended with sensual Appetites and Affections, and therefore may we not very justly apply to them the Apostle's Description of a Jew in the Flesh?* — To this I answer: It is undoubtedly true, that even good and holy Men are attended with various Appetites and Affections, and such as will exercise Vigilance, Self-denial, Faith and Patience, while they are in the Body. For this Cause *St. Paul* kept his Body under, and brought it into Subjection, lest that by any means, when he had preached to others, he himself should be a Cast-away. And the Apostolic Writings abound with Exhortations to Christians to possess  
P 4 their

their Vessels in Sanctification and Honour, to watch and be sober, to abstain from fleshly Lusts, which war against the Soul. But still this will not justify us in applying what the Apostle saith here of the *Jew in the Flesh* to true Christians, to good and holy Men: Because though such have, and while in this World, will have, sensual Lusts and Affections to struggle with, yet they are not such Lusts as prevail and bring them into Captivity to Sin; for then they would lose their Character, and cease to be good and holy Men. They are not such Lusts as conquer them; but such as they oppose, conquer and mortify. And therefore it is false and injurious to true Religion to set them upon a Level with the *Jew here in the Flesh*, who is supposed to be conquered and brought *into Captivity to the Law of Sin and Death*.

BUT, you may say, *we find in Scripture that sometimes good Men have fallen foully into Sin.* — And what then? Doth it follow from thence all good Men are *in the Flesh, carnal and sold under Sin*; that they are brought *into Captivity to the Law of Sin and Death*? Surely no. Good Men have fallen into Sin; but their falling into Sin doth not denominate them good Men, but their recovering themselves again to Repentance. For had they remained under the Power of Sin, *carnal and sold under Sin*, they would for ever have

have lost the Character of good Men, and really have been in the wretched Condition the Apostle describeth in this Chapter. All that we can learn from the Faults of good Men in Scripture is, that they are obnoxious to Temptation, and may be overcome if they are negligent and secure: And further, that, through the Mercy of God, it is possible he who hath sinned may see the Error of his Way, and return to the Obedience of the Just. But we cannot from the Faults of good Men infer, that there is no Difference between them and wicked Men who live habitually in Sin; or that *David*, when in Abhorrence of his Crimes, he humbled himself before God, renounced and forsook them, was not a whit better, as to the Principle in his Heart, but the same Man, as when he committed Adultery and Murder.

BUT the Prophet saith, *The heart is deceitful above all things, and desperately wicked, who can know it?* Jer. xvii. 9. *Answ.* Christians, too generally neglecting the Study of Scripture, content themselves with a few Scraps, which, though wrong understood, they make the Test of Truth, and the Ground of their Principles, in Contradiction to the whole Tenor of Revelation. Thus this Text hath been misapplied to prove that every Man's Heart is so desperately wicked, that no Man can know how wicked his Heart is.  
But



But the Spirit is shewing the wretched Error of trusting in Man. *Ver. 5. Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Ver. 6. For he shall be like the heath in the desert, and shall not see when good cometh, &c. Ver. 7. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Ver. 8. For he shall be as a tree planted by the waters, &c. And then (Ver. 9.) he subjoins a Reason which demonstrateth the Error of trusting in Man; The heart is deceitful above all things, and desperately wicked, who can know it? We cannot look into the Hearts of those we trust: under great Pretences of Kindness they may cover the blackest Designs. But God, the universal Judge, he knows what is in every Man, and can preserve those who trust in him from the latent mischievous Counsels of the wicked and treacherous. Ver. 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* This Text therefore doth not relate to the Difficulty which any Man hath to know his own Heart, but the Heart of those in whom he may confide.

It may be further urged, *Do we not experience, that we have corrupt and wicked Hearts? and that the Apostle's Description* (Rom.

(Rom. vii.) *but too well suits what we find in ourselves?*-- I answer, every Man can best judge what he finds in himself: But if any Man really finds his Heart is corrupt and wicked, it is the Duty of a Minister of the Gospel to exhort him earnestly to use those Means which the Grace of God hath provided for purifying ourselves from all Filthiness of Flesh and Spirit, and for perfecting Holiness, 2 Cor. vii. 1. Let such a corrupt Person, as he valueth the Salvation of his Soul, hear and learn the Truth as it is in *Jesus* (Ephes. iv. 22.) whereby he will be taught to *put off the old man, which is corrupt according to the deceitful lusts, and to be renewed in the spirit of his mind; and to put on the new man, which after God is created in righteousness and true holiness.* To hear some Christians talk, one would imagine they thought it their Duty, and a Mark of Sincerity and Goodness to be always complaining of corrupt and desperately wicked Hearts, and consequently that they ought to have, or in Fact should always have, such Hearts to complain of. But let no Man deceive himself. A wicked and corrupt Heart is too dangerous a Thing to be trifled with. I would not here be thought to discourage the humble Sentiments every Man should have of himself, under our present Infirmities: But we may greatly wrong ourselves by a *false Humility*; and whoever carefully peruseth the New Testament will find, that, however we  
are

are obliged to repent of Sin, a Spirit of complaining and bewailing is not the Spirit of the Gospel; neither is it any Rule of true Religion, nor any Mark of Sincerity, to have a corrupt Heart, or to be always complaining of such a Heart. No: The Gospel is intended to deliver us from all Iniquity, and to purify us into a peculiar People zealous of good Works, *Tit. ii. 14.* to sanctify us throughout in Body, Soul and Spirit, that we may now be Saints, may now have Peace and Joy in the Holy Ghost, and at length be presented without Spot or Blemish before the Presence of God. *Ephes. v. 25, 26, 27.* *Christ loved the Church, and gave himself for it, not that it might continue groaning in a State of Corruption and Wickedness, but that he might, even in this World, sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* And this is the invariable Sense of Revelation. Nevertheless it is manifestly true, that while we are in the Body we shall be exercised with the Infirmities and Passions thereof. But this is not our Corruption or Wickedness, but the Trial of our Virtue and Holiness in resisting and subduing every irregular Appetite. And it is the real Character of every true Christian, not that he feels he hath a corrupt and wicked Heart, but that he *crucifieth the flesh*

*flesh with the affections and lusts, (Gal. v. 24.) and perfects holiness in the fear of the Lord.*

A real Christian may say, my Heart is weak, and my Passions strong: but he is no real Christian, or the Gospel hath not had its proper Effects upon him, if he cannot at the same time truly say, I resist and restrain my Passions, and bring them into Captivity to the Laws of Reason and true Holiness. Whatever is evil and corrupt in us we ought to condemn; not *so* as that it shall STILL remain in us; that we may ALWAYS be condemning it; but, that we may SPEEDILY reform, and be EFFECTUALLY delivered from it; otherwise certainly we do not come up to the Character of the Disciples of *Jesus Christ*.

THEREFORE to give a direct and final Answer to the Objection taken from *Rom. vii.* we may from thence gather, that we are very apt, in a World full of Temptation, to be deceived and drawn into Sin by bodily Appetites; that when once we are under the Government of those Appetites, it is at least exceeding difficult, if not impracticable, to recover ourselves by the mere Force of Reason; and consequently that we stand in need of that Life-giving Spirit, which the Apostle mentions, *Chap. viii. 2.* and lastly, that the Case of those who are under a Law threatening Death to every Sin, must be quite deplorable, if they have no Relief from the Mercy  
of

of the Law-giver. Which sad Case, the *Jews*; who adhered to the Law, and rejected the Gospel, chose for themselves. But we cannot, from any thing in that *Chapter*, infer, that we come into the World infected and depraved with sinful Dispositions conveyed down to us from *Adam*, as the Effect of his Sin; (for the Apostle giveth not the least Intimation of any thing relating to *Adam*, or the Corruption of our Nature in and by him) nor that any Man sinneth necessarily, or is unavoidably made a Sinner, through the malignant Influence of some Principle, which it was never in his Power to command; for then he would be no Sinner at all. Much less can we infer, that the Apostle is describing his own Case, or the Case of any upright Christian; though it be true that *he* had, and that all upright Christians, while in the Body, have sensual Passions to resist and mortify. But then, as they are *in Christ*, it is their real Character, that they do resist and mortify those Passions, not that they are overcome, and brought into Captivity by them; which is the sad Case and Character described in the *Chapter* we have been examining. Which Character, if it is finally our own, we shall undoubtedly perish.

I HAVE been the longer upon this Passage of Scripture, not only for the sake of the present Argument, but to free Christians from

from a dangerous Snare into which, I fear, many have fallen, while from this *Chapter* they have concluded, that they might, by their Lusts, be hindered from doing the good they are convinced is their Duty, and by the Law in their Members be brought into Servitude to the Law of Sin, and yet, as to their spiritual State, be in as good a Condition as the Apostle *Paul* himself. A Persuasion which hath a manifest Tendency to give us too favourable an Opinion of the Workings of criminal Affections, to make us remiss in mortifying them, to encourage us to venture too far in sensual Indulgences, and to lull Conscience asleep when we are fallen under the Dominion of them. Or, if a better Mind preserveth a Man from these worst Consequences of this Mistake, yet, so long as it remains, he must rob himself of due Encouragement to pious Industry, and a chearful Progress in the Christian Course. For after all his upright Endeavours, he will imagine he maketh very small or no Advances in a religious Life. Still he is but where he was; still carnal and sold under Sin, *i. e.* still under the worst of Habits, and in the most wretched Condition. To make this good, common Infirmities are magnified into the blackest Crimes; and even imaginary Corruption and Guilt, inbred Corruption, and the Guilt of *Adam's* Sin, are admitted to disquiet the Conscience. And such untoward Sentiments cannot

not fail of infeebling Hope, Love, and Joy. The Gospel is glad Tidings of great Joy, which introduceth a blessed, glorious, and lively Hope, giveth us the most pleasing Sentiments of the divine Love, inspireth a Comfort and Peace far superior to all temporal Enjoyments, and expressly requireth us to *rejoice in the Lord, to hold fast the confidence of hope, to rejoice in hope*: But what Room can there be in our Breasts for Joy and Hope if we still conceive ourselves to be in a State the Scripture every where condemns? If we are still carnal and sold under Sin, how can we lift up a chearful Face towards Heaven? We must be destitute of the Comfort which results from a Heart purified by the Faith of *Jesus*, and remain under gloomy Doubts and Fears, which no Marks or Evidences can dissipate.

If you are satisfied with the Answers to those Objections, yet perhaps you may be inclined to query,

QUEST. I. *Is not the Doctrine of Original Sin necessary to account for the being of Sin in the World? How comes it to pass there is so much Wickedness in the World if our Nature be not sinful?*

ANSW. *Adam's Nature, it is allowed, was very far from being sinful, and yet he sinned.*

I

And

And therefore the common Doctrine of *Original Sin* is no more necessary to account for the Sin that hath been, or is in the World, than it is to account for *Adam's Sin*. His Sin was not from a depraved Nature, but from his own disobedient Will: And so *must* every Man's Sin, and all the Sin in the World, how much soever, be, as well as his. And to this Cause alone the Scriptures constantly assign the Wickedness of all Men.

QUEST. II. *How then are we born into the World? And what Ideas ought we to have of our Being?*

ANSW. We are born into the World quite ignorant, *Job xi. 12. Vain man would be wise, though man be born like a wild asses colt.* We are born as void of actual Knowledge as the Brutes themselves. We are born with many sensual Appetites, and consequently liable to Temptation and Sin. But this is not the Fault of our Nature, but the Will of God, wise and good. For every one of our natural Passions and Appetites are *in themselves* good; of great Use and Advantage in our present Circumstances: And our Nature would be defective, sluggish or unarm'd, without them. Nor is there any one of them we can at present spare. Our Passions and Appetites are *in themselves*, wisely, and kindly too, implanted in our Nature, and become evil  
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only



only by unnatural Excess, or wicked Abuse. The Possibility of which Excess and Abuse is also well and wisely permitted for our Trial. For without some such Appetites, our Reason would have nothing to struggle with, and consequently our Virtue could not be duly exercised and proved in order to its being rewarded. And the Appetites we have God hath judged most proper, both for our Use and Trial.

ON the other hand, we are born with rational Powers, which gradually, and as God hath been pleased to appoint, do grow up into a Capacity of the most useful Knowledge, tho' of different Degrees. Even the Heathen (*Rom. i. 20, 21.*) knew God, and might have glorified him as God. But under the glorious Light of the Gospel, we have very clear Ideas of the divine Perfections, and particularly of the Love of God, as our Father, and as the God and Father of our Lord and Saviour *Jesus Christ*; we see our Duty in the utmost Extent, and the most cogent Reasons to perform it; we have Eternity opened us, even an endless State of Honour and Felicity, the Reward of virtuous Actions, and the Spirit of God promised for our Direction and Assistance. And all this may and ought to be applied to the purifying of our Minds, and the perfecting of Holiness. To this Light, and to these happy Advantages we are born; for which we are bound for ever to praise and magnify the rich Grace of God in the Redeemer.

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the World are born to *some Light*, and *some Advantages*, for which they are accountable ; tho' only according to the several Degrees of their Light and Advantages.

THIS Idea then we ought to have of our Being : *That* every thing in it is formed and appointed just as it should be : *That* it is a noble and invaluable Gift bestowed upon us by the Bounty of God, with which we should be greatly pleased, and for which we should be continually and heartily thankful : *That* it is a perishable thing, which needeth to be diligently guarded, and cultivated : *That* our sensual Inclinations are to be duly restrained and disciplined, and our rational Powers faithfully applied to their proper Uses : *That* God hath given us those rational Powers attended with those sensual Inclinations, as for other good Purposes, so in particular, to try us, whether we will carefully guard and look after this most invaluable Gift of his Goodness : And *that* if we do not, he will in Justice punish our wicked Contempt of his Love ; but if we do, he will graciously reward our Wisdom and Virtue. And all, and every one of these Considerations should be a Spur to our Diligence, and animate our Endeavours to answer these most high and most excellent Purposes of his Wisdom and Goodness.

QUEST. III. *How far is our present State the same with that of Adam in Paradise ?*

Q 2

ANSW.

ANSW. As to our mental Capacities, for any thing I can find in Scripture, they are the same as *Adam's*, saving so far as God sees fit to set any Man above or below *his* Standard. Possibly the Force and Acuteness of Understanding was much greater in our Sir *Isaac Newton* than in *Adam*. And there are many in the World probably much below *Adam*, in rational Endowments. And between the highest and lowest Degree of Reason amongst Men there are various Gradations, as our wise Creator seeth fit to give unto every one. We consist of Soul and Body : so did *Adam*. We have sensual Appetites: so had he ; for he lived by eating and drinking as we do. And in the single Instance of *Eve's* Sin we see *all that is now in the World* diffused thro' the various Branches of Iniquity, namely, *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life*. He was upon Trial ; so are we. Many Men are overcome by Temptation ; and so was *Adam*. We are to leave this World, and enter upon another, an eternal State ; so probably was *Adam*.

BUT in these Things we differ. *Adam* was created in the Maturity of bodily Stature and mental Capacity ; we in the Ignorance and Weakness of Infancy. His Temptations were not many ; ours are various and multiplied ; not so much by the Appointment of God,

God, or the Difference of Circumstances, as by the increased Corruption of Mankind, and the many wicked Inventions they have found out to abuse God's Mercies, and pervert their own Minds. He had lesser, we greater Degrees of divine Assistance and Grace. He had no evil Examples before his Eyes, we have many. But then he had no good Examples; as he was free from the Disadvantage of the one, he wanted the Advantage of the other. Whereas had we come into the World with our *present Nature*, in an Age or Nation where Vice had been banished, Virtue of every kind universally practised, and the Grace of God as at present revealed, and had grown up under all the Advantages thence arising, I reckon we should have come into Being under Circumstances much more advantageous for Virtue and Piety, and for persevering in it, than *Adam*. Further, his Body was sound and hale; ours liable to Diseases. He exempt from Toil and Sorrow; we subject to both. He to pass out of the World, not by Death: it is appointed to us to die. And these last, Toil, Sorrow, Sicknes and Death, we suffer in consequence of his one Act of Disobedience.

QUEST. IV. *But how is it consistent with the Justice of God, that we suffer at all upon account of Adam's Sin?*

Q 3

ANSW.

ANSW. Had God executed the Threatening upon *Adam*, and he, and his Posterity in him, had been cut off in the very Day he sinned, never to live, or have a Possibility of living any more for ever, it would have been no more Injustice to us, than if God had never created this World, or *Adam* in it. But now that we are, through the Grace of God, brought into Being, though we are obnoxious to Sorrow and Death, and in Consequence of *Adam's* Sin too ; yet this is not by way of PUNISHMENT to us, because we were not guilty of his Sin ; but by way of wise and gracious DISPENSATION, as I have endeavoured to shew in the *Appendix* to the First Part.

LET thus much suffice for answering Objections and Questions. Judge freely for your self ; for I am not infallible : but judge candidly ; for I have delivered my Sentiments honestly and impartially.

WE are next to enquire upon what true Grounds those Parts of our holy Religion stand, which the Schoolmen have founded upon the common Doctrines of *Original Sin*. This Doctrines they have one way or other connected with almost every Part of Religion ; but it will be sufficient to examine its supposed

posed Relation to the two principal Articles of  
REDEMPTION and REGENERATION.

## I. REDEMPTION.

OUR Fall, Corruption, and Apostacy in *Adam* hath been currently made the Reason why the Son of God came into the World, and gave himself a Ransom for us. And,

1. THE Apostle affirmeth, *Rom. v. 18, 19.* That by the Righteousness and Obedience of Christ, all Men are delivered from the Condemnation, or Sentence of Mortality they came under, through *Adam's* one Offence and Disobedience. Thus far therefore the Redemption which is in *Christ* stands in Connection with *Adam's* first Transgression, as I have endeavour'd to shew in the *Appendix* to the First Part. But,

2. THE Redemption, or the Grace of God, in *Christ*, extends far beyond the Consequences of *Adam's* Transgression. For so the Apostle (*Rom. v. 15, 16, 17.*) expressly affirms, and by way of Caution too, that we might not mistake him, when he was discoursing upon this very Point. *But not as the offence [of Adam] so is the free gift, or grace of God in Christ. 15. For if through the offence of one many be dead; MUCH MORE the grace of God, and the gift by grace, which is by one man, Jesus Christ,*

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hath

*hath* **ABOUNDED** unto many. 16. *And not as it was by one that sinned, so is the gift : for the judgment was by ONE [Offence] to condemnation ; but the free gift is of MANY offences unto justification.* 17. *For if by man's offence* **DEATH REIGNED** by one ; **MUCH MORE** they which receive, well improve, the **ABUNDANCE** of grace, and of the gift of righteousness, shall **REIGN** in **LIFE** by one, *Jesus Christ.* Here you see plainly the Apostle asserts a Grace of God in *Christ* which already hath **ABOUNDED**, overflowed beyond the Effects and Consequences of *Adam's Sin* upon us ; and which hath respect, not to his *one Offence*, but to the many Offences, which Men have personally committed : not to the **DEATH** which **REIGNED** by him, but to the **LIFE** in which they who receive *Christ*, or the fore-mentioned *abounding of Grace in Christ*, shall hereafter **REIGN** for ever. The Death inflicted in Consequence of *Adam's Sin* is reversed in the Redemption in *Christ*. But that is not the whole Reason and End of Redemption by far, if we may trust an inspired Apostle. The grand Reason and End of Redemption is, *the Grace of God, and the Gift by Grace* ; the erecting and furnishing a Dispensation of Grace, for the more certain and effectual Sanctification of Mankind into the Image of God, the delivering them from the Sin and Wickedness, into which they might fall, or were already fallen : To redeem them  
from

from Iniquity, and bring them to the Knowledge and Obedience of God. And therefore,

3. THE Scriptures of the New Testament (excepting *Rom. v. 12, &c.* and *I Cor. xv. 21, 22.* before explained) do always assign the actual Wickedness and Corruption of Mankind wherewith they have corrupted themselves, as the Reason and Ground (next to the Grace of God) of *Christ's* coming into the World. To produce all the Scriptures would be to transcribe a good Part of the New Testament. Let it suffice therefore to put you in Mind, that when the Apostle, *Rom. i. 16, 17.* is professedly demonstrating the Excellency and Necessity of Gospel Grace, (which is the same thing as the Redemption in *Christ*) for the Salvation of the World, he proveth it, not from the Estate of Sin and Misery into which they were brought by *Adam's* Fall, but from the Sin and Misery which they had brought upon themselves, by their own wicked departing from God. *Ver. 21. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened.* And so on to the end of the Chapter. And as the *Gentiles*, so likewise the *Jews*, had corrupted themselves, and stood in need of Gospel Grace, and Redemption, as well as other Men, *Chap. ii, iii. to ver. 19.* Where he concludeth,



cludeth, he had from notorious Facts, and Scripture-Proofs, stopped every Mouth both of Jew and Gentile, and brought in the whole World guilty before God, insufficient for their own Justification upon the Foot of the Deeds of mere Law. And then goeth on; *but now the righteousness of God, or that Method of Salvation, which the gracious Lawgiver hath provided, is manifested to the World, &c.* for the Benefit of all Sorts of Men, (*Ver. 23. For all stand in Need of it, all having sinned and come short of the glory of God, i. e. the Obedience of God*) that they may be *justified freely by his grace, thro' the redemption which is in Christ, &c.* You see the Apostle groundeth the Grace of Redemption upon the actual Wickedness of Mankind, and upon no other Cause or Reason. So *Tit. iii. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. Ver. 4. But after that the kindness and love of God our Saviour towards man appeared, Ver. 5. — According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, ver. 6. which he hath shed on us abundantly through Jesus Christ our Saviour. Ver. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. Gal. i. 4. He gave himself for us, that he might redeem us from this present evil world, i. e. from the lusts of the flesh, 1 Pet. i. 18. We are redeemed from*

from a vain conversation. 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. In short, (excepting the two Places above-mentioned, which relate only to reverting the Sentence of common Mortality) I know not of any Place in Scripture, where Redemption is not assigned, on God's Part, to his own free Grace; and, on Man's Part, to the Depravation and Corruption of the World wherewith they have depraved themselves. And I verily believe, it is not in the Power of any Man to bring any Text to the contrary.

4. THE Redeemer himself frequently speaks of the various Parts of his own great Work; such as enlightening the World, converting Sinners, raising the Dead, &c. But of redeeming us from the Sinfulness and Corruption of Nature derived from *Adam*, he saith not one Word in all the four Gospels. This, methinks, should appear very surprising to those who believe *Original Sin*, as commonly taught, is the principal Object of Redemption. For if that be true, why did not *Christ* tell us so? Can we suppose, upon any just Ground, it was not fit he should tell us? Rather should we not have found it distinguished emphatically in every Page of the Gospels, as a Matter relating to the true Knowledge of our spiritual State, as the Subject of the deepest

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Humiliation, and the only pernicious Principle against which all our Endeavours are to be levelled? But seeing he hath not said one Word about it, and seeing he spake exactly according to the Commission which the Father gave him, *John* xii. 49, 50. may we not safely conclude, it was no Part of his Commission to preach the common Doctrine of *Original Sin*?

It hath been delivered as a fundamental Truth, *That no Man will come to Christ, the second Adam, who is not first thoroughly convinced of the several things he lost in the first Adam.* — If so, then surely our Saviour, in his Ministry, would have laboured above all things to explain and inculcate the Pravity and Defilement of Nature we derive from *Adam*, and the eternal Damnation due to all Men upon that Account; as being, if our common Schemes are right, the only just and effectual Method to convince Sinners. But whereas he is so far from using this Method of drawing Men unto him, that he never, in any of his Discourses, so much as mentions *Adam* or the Corruption of our Nature in him; and whereas the Apostles also in their Sermons recorded in the *Acts*, and preached to all Sorts of Persons, are *wholly* silent upon this Head, and in their *Epistles* too, excepting the two Places which relate to the reversing the Sentence of common Mortality; we have  
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just Reason to suspect this is, not only no proper Method of converting the World, but a Doctrine false, and superadded to the *Truth as it is in Jesus.* But,

5. ORIGINAL SIN, as it is *Guilt imputed*, is no Object of Redemption. Imputed Guilt is imaginary Guilt, which the Judge will think, and will have to be mine, though he knows it is not mine. Now in this Case there is nothing to be EFFECTED by a Redeemer. Upon Occasion of *Adam's DISOBEDIENCE* God might for wise and even beneficent Reasons subject all Mankind to the same Sentence of Mortality, which passed upon him: and for Reasons no less wise and beneficent he might appoint, that the Resurrection of the Dead should stand in relation to the OBEEDIENCE of *Christ.* 'Tis highly becoming the universal Father, to bestow Benefits in a Way which shall promote moral Good. And here the Redeemer hath the noblest Work to do, in exhibiting before the World the most illustrious Virtue, as above all Things pleasing to God, and the Ground of all Happiness. But the only way, that I can see, of being redeemed from *imputed*, imaginary Guilt is, for the Judge to think (as he is in Justice bound) that the supposed Guilt is not mine, or that I am not guilty of a Sin I never committed.

II. RE-

## II. REGENERATION.

WHY *must we be born again?* Answ. Because we are born in Sin. Our *Nature in Adam is corrupted, and utterly indisposed, disabled and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually*: Therefore we must be born again, before we can do any thing that is good and pleasing to God.

BUT upon these Principles it cannot be *our Duty* to be born again, and consequently not *our Fault* if we are not, because we are utterly disabled to all spiritual Good, and wholly inclined to all Evil. Accordingly it is common to find Divines asserting, that we are born again by some uncertain, arbitrary and irresistible Workings of the Spirit of God, which operate upon some few, and not upon others. Though the same Divines tell us, That if any are not born again, they should be condemned to everlasting Torments. Which is to embarrass Religion with inextricable Difficulties, and to fill the Minds of Christians with endless Perplexity and Confusion.

BUT *Regeneration, or being born again, born from above, or of the Spirit*, is a Gospel Doctrine; and it is as much every Man's  
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Duty to be born again, as it is to be a good and virtuous Man, or a true Christian. For, as I take it, to be born again, or of God, is no other than to attain those Habits of Virtue and Religion, which give us the real Character of the Children of God \*. And what those Habits are, is every where in the Gospel explained, especially *Tit. ii. That we deny ungodliness and worldly lusts, and live soberly, righteously and godly.* And why ought we to attain the Habits of Sanctity? *Because* without Holiness no Man shall see the Lord; and *because*, in the very Nature of Things, we cannot be holy without our own Choice and Endeavour; and lastly, *because* God hath endowed us with Understanding, and furnished us with all proper Means to enable us to gain a Character of Worth and Excellency.

THE LORD from Heaven informs us, *John iii. 3. Except a man be born again, or from above, he cannot see, possess or enjoy, the Kingdom of God.* This he delivers as a Truth of the greatest Importance, and thereby teacheth us,

I. THAT GOD, who delighteth in communicating his Goodness, hath been pleased

\* I stand not here upon the Scripture Sense of Terms. It is enough to my Purpose if the Doctrine, I am explaining, is Scripture Doctrine, however the Terms may sometimes happen to be applied.

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to erect a Kingdom or Family, *Ephes.* iii. 14, 15. a Society of rational Beings, united in and under him, for his Glory and their mutual Happiness. This is every where spoken of in the New Testament, and is a Scheme highly worthy of the *Father of Lights*, the only Fountain of Being and Enjoyment.

II. WHEREAS earthly Kings cannot choose their Subjects, but must take them as they find them, it is not so with the supreme Lord : He chooseth his Subjects, and will finally admit no Members into his Kingdom, that are not rightly disposed to relish and promote the Happiness and Welfare thereof.

III. ALL Wickedness and Ungodliness is quite contrary to the Nature and Ends of this Kingdom. It is a Kingdom wherein the holy and righteous God reigneth and governeth, and it is erected purely for his Honour and Glory, and the Good of his Creation ; that all who are endowed with Understanding and Reason may dwell with him as the Objects of his Love ; be happy in him, and in the mutual Enjoyment of one another ; may be subservient to his Wisdom and Goodness, and employ their Powers and Capacities in any useful Way to which he shall call and direct them. This may well be allowed to be the Nature of God's

God's peculiar Kingdom. Now, it is most evident without an habitual Subjection of the Will to Reason and Truth, or to the Will of God, none can be fit to be Members of this Society or Kingdom. Unless there is a good Understanding and sound Judgment to distinguish between good and evil: Unless there is a full Persuasion, that all Reverence, Love and Obedience is due to God, our Creator, Lord and Father : Unless his Favour is preferred before all other Enjoyments whatsoever : Unless there be a Delight in the Worship of God, and in Converse with him : Unless every Appetite be brought into Subjection to Reason and Truth : And lastly, unless there is a kind and benevolent Disposition towards our Fellow-creatures, how can any Mind be fit to dwell with God, in his House and Family, to do him Service in his Kingdom, or to promote the Happiness of any Part of his Creation ? The Original of Wickedness is Error, and the Fruits and Effects of it Alienation from God, and Mischief to all that are about us. He therefore that seeth and maketh no Difference between good and evil, right and wrong ; who discerneth no Glory and Excellency in Holiness, and Righteousness ; nothing false, odious and pernicious in Sin ; who thinks irreverently of God, and habitually transgresseth his holy Laws ; who fondly embraceth any thing in the Creature in Contempt of God's Favour and Bless-

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ing ; who preferreth the Gratification of his own Lufts to the Love and Obedience of supreme Perfection, and will rather do what he knoweth is evil, than crosſ his own abſurd Appetites : He that is of a wrathful, cruel, proud, envious, malicious, bitter, unforgiving, uncharitable Spirit ; ſuch a one, I ſay, is of a Character plainly inconſiſtent with the Honour of God, and the Proſperity of his Kingdom. Such a one cannot be *a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work.* On the contrary, ſuch a one is unclean, and unmeet for any Uſe, Office or Employment under the great Maſter of the ſpiritual and heavenly Family, and prepared and diſpoſed only to every evil Work ; to do Wrong and Hurt to his fellow Subjects. And for God to take ſuch a one into his Kingdom, would be to take Error, Rebellion and Miſchief into his Kingdom. Hence we read, *Mat. xiii. 41.* That the *Son of man*, who, under the Father, is ſet at the Head of this Kingdom, will, at his ſecond Coming, *gather out of it, all things that offend, and them which do iniquity.* Whatever is contrary to Reaſon and Truth, whatever is oppoſite to the Will, Purity and Perfections of God, whatever is offenſive and miſchievous to his Creation, he will gather out of this Kingdom, and caſt into Perdition ; which is perfectly right, and agreeable  
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not only to JUSTICE, but even to GOODNESS itself.

IV. IT is *one thing to be born into God's Creation, and another thing to be born into his peculiar Kingdom.* This should be carefully observed. All Creatures whatsoever come into Being, by no Virtue of their own, but by a sovereign Act of God's Power and Wisdom. In this Respect there is no Difference between the meanest Reptile under our Feet, and the highest Archangel in Heaven. Whatever the natural Endowments of any Creatures are, they are wholly and solely the Workmanship and Gift of God: and though much Praise and Honour is due to him on this Behalf, yet none is due to them; on this Account they are neither virtuous, nor praise-worthy, seeing their natural Excellencies are not their own Choice, not from themselves, but from God. And therefore it is most evident, that in the Case of those Creatures which are endowed with Reason, and can understand Truth and Falshood, Good and Evil, Right and Wrong, that their mere Existence, of how excellent a Degree soever that be, is not enough to recommend them to the Esteem and Approbation of their Creator. For every Creature must live according to the Powers and Capacities it hath received; otherwise it hath received them in vain, and doth not answer the Ends of its Creation. Though its

Powers are of the very noblest Kind, yet they are plainly useles, if not duly applied. For of what Use and Value is the largest Capacity of Understanding, which understandeth nothing; or that is drawn into Error by selfish Affections? Or how can God approve and esteem that Power of choosing and refusing, which is employed only in choosing what is Evil, and refusing what is Good? Nay, must he not dislike and condemn it as corrupt and perverse? It is therefore very clear, that in order to Acceptance with God, and an Admittance into his peculiar Kingdom, it is not enough for an intelligent Being to exist; but moreover it is absolutely necessary, *that* it learn to employ and exercise its Powers suitably to the Nature and Ends of them; *that* it be created anew; *that* it put on the new Nature of right Action, of true Holiness; *that* it be exercised in Obedience and Subjection to God, and attain to a Habit of discerning between good and evil, and of following steadfastly that which is good and holy, just and true. So that you see, it is one thing to be born into God's Creation, and another to be born into, or qualified for, his peculiar Kingdom. The former dependeth entirely upon God's sovereign Pleasure, in giving Life and Being when and as he pleaseth: The other depends upon a right Use and Application of that Life and Being, and is the Privilege only

only of those wise and happy Spirits which attain to a Habit of true Holiness.

Now this explains to us,

1. THE Dispensation our first Parents were under before the Fall. They were placed in a Condition proper to engage their Gratitude, Love and Obedience; yet so, that they were also under a particular Trial, by one Tree in the Garden, called, *the tree of the knowledge of good and evil*, because (probably) it was the appointed Means to teach, and exercise them in, the discerning between moral Good and Evil, Obedience and Disobedience; and to form their Minds to an habitual Subjection to the Law and Command of GOD, without which, whatever their natural Capacities were, they could not be received into his spiritual Kingdom. And this also gives us a true Idea of the Fall. Which was not surely, as it hath been commonly represented, a *falling from* a State of perfect Holiness, but indeed a *falling short* of such a State. For if *Adam* had been originally perfect in the Habits of Holiness, then what Occasion was there for any further Trial and Proof of his Holiness?

2. THIS explains to us the Dispensation we are under, and the Reason why we ought to be born again. Not because we are born

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wicked ; or are by *Nature corrupt, quite disabled, indisposed, and made opposite to all that is spiritually good, and wholly inclined to all Evil.* For in plain Truth this would be a good Reason why we should not be born again, because then we should be incapable of it, as being no moral Agents : But we must be born again, *because* we are endowed with rational Faculties, whereby we are capable of knowing, obeying, loving, and enjoying God ; *because* God hath graciously opened to us a Door into his Kingdom ; and *because* without a right Use and Application of our Powers, were they naturally ever so perfect, we could not be judged fit to enter into the Kingdom of God.

3. THIS giveth a good Reason why we are now in a State of Trial and Temptation ; namely, to prove and discipline our Minds, to season our Virtue, and to fit us for the Kingdom of God ; for which, in the Judgment of infinite Wisdom, we cannot be qualified, but by overcoming our present Temptations. And we know not, but that the best and most glorious, that now are in that happy State, have gone through some such Course of Trial as we now are under.

4. LASTLY, This Account may serve to give a right and generous Opinion of this Doctrine. It should not be regarded as a  
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narrow Truth, that belongs only to us in this Earth, and fit only for the Meditation of the Superstitious and Melancholy, but to be disdained by great and free Spirits. *Regeneration* is a noble Truth, and fit for the Study of the most refined and elevated Minds. It is the Foundation, the grand Law and Rule of God's peculiar Kingdom; without the Observance of which, no Beings whatever shall be admitted to the Offices and Honours of it.

AND upon the whole you may see, that REGENERATION, or our gaining the Habits of Virtue and Holiness, stands upon a firm and rational Bottom, without taking in any one Part or Particle of the common Doctrine of *Original Sin*: in which, so far as I can discern, no Branch of true Religion is any ways concerned, but standeth perfect and entire without it.

HOWEVER, that I may not seem to overlook the Doctrine of the SPIRIT'S ASSISTANCE, I shall briefly observe; that although when the *Holy Ghost*, or the Gifts of the Spirit, are mentioned in the epistolary Part of the New Testament, most commonly thereby the extraordinary Effusion, and miraculous Gifts peculiar to the Apostolic Age, are intended; yet I make no Doubt, the Communication and Influence of the Spirit of

God in all Ages, to assist our sincere Endeavours after Wisdom, and the Habits of Virtue, is a Blessing spoken of, and promised in the Gospel. But never as supposing any natural Corruption or innate Pravity of our Minds. The Influence of the Divine Power is necessary to the Production of the Fruits of the Earth, without which our Industry, or any other Cause, can have no Effect. Yet all the World knows the Influence of the Divine Power is no ways inconsistent with, but ever supposeth human Application, and the natural Aptitude of the Soil to receive and impregnate the Seed cast into it. In like manner, the Aids of the Spirit of God (who can work upon our Minds in Ways and Degrees beyond our Knowledge) are perfectly consistent with our Diligence, and are so far from supposing the *previous* Inaptitude of our Minds, or that our Powers are *utterly indisposed, disabled and made opposite unto all that is spiritually good, and wholly inclined to all evil*, that our *previous* Desire of the Spirit's Assistance is expressly made the Condition of our receiving that best of *spiritual Goods*. Luke xi. 9. *And I say unto you, ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you.* 10. *For every one that ASKETH receiveth; and he that SEEKETH findeth; and to him that KNOCKETH it shall be opened.* 11. *If a son shall ask bread of any of you that is a father, will he give him a stone,*

*stone, &c.* 13. *If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the holy Spirit TO THEM THAT ASK HIM.* And this is agreeable to the whole Tenour of Revelation, not excepting even the miraculous Gifts of the Spirit, which were not conferred but upon a previous embracing the Faith of the Gospel: and also to the Reason of Things; for it is highly fitting we should make a due use of the Powers we already have, before we receive, and in order to our receiving, further Help.

FOR a Conclusion, give me leave to suggest a few Things worthy of serious Consideration.

Is it not highly injurious to the God of our Nature, whose Hands have fashioned and formed us, to believe our Nature is originally corrupted, and in the worst Sense of Corruption too? And are not such Doctrines, (which represent the Divine Dispensations as unjust, cruel and tyrannical) the Source of those gloomy and blasphemous Thoughts that infest and distract many good and honest Souls? For I am apt to think common Experience will make it good, that the more any study, and persuade themselves of the Truth of such Points, the more they are liable to dreadful, terrifying Apprehensions  
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of the Deity, and the most ugly Thoughts  
and Injections.

I AM ready to make all proper Allowance for the Prejudices of Education: But is it fair and fitting, can it be pleasing to God, to look only at the Imperfections of our Being? Is it not impious *falsely* and *unreasonably* to magnify them, while we overlook, or but little regard, our Blessings and Advantages? Is this the Way to give Glory to God, our good and wise Maker? to increase our Thankfulness, or to excite to proper Diligence in improving the noble Gifts he hath bestowed upon us? Rather, is it not to pick Quarrels with his Work, and to disparage his Gifts? Hath it not a Tendency to chill and benumb our Spirits, to cool our Love, to damp holy Joy and Praise, which should be the Life of a Christian, and to cut the Sinews of chearful Endeavours? No Wonder we creep on in our Christian Course half desponding when our Hearts are clogged with such Weights as these? Is this our Kindness and Love to him that made us? Do we thus requite our Father by running down and lessening his Beneficence? To disparage our Nature, is to disparage the Work and Gifts of God.

DO TH not the Doctrine of *Original Sin* teach you to transfer your Wickedness and Sin to a wrong Cause? Whereas in Truth  
you

you ought to blame or condemn *yourself alone* for any wicked Lusts, which prevail in your Heart, any evil Habits you have contracted, any sinful Actions you commit, you lay the whole upon *Adam*. *Adam*, you say, is the Cause of the Corruption of your Nature, and the Corruption of your Nature is the Cause of all your actual Transgressions in Thought, Word, and Deed. — The World is very corrupt, and you are more or less stained with the Pollution. True : But you refer it to a wrong Cause, and such a Cause as maketh it cease to be Corruption, or really charges God with it. And what good End do you promote by this? Humiliation and Repentance? No. The Love of God? No. No, but you embarrass, perplex and hinder all these Virtues, and all other religious Duties.

WHAT can be more destructive of Virtue than to have a Notion that you must, in some Degree or other, be necessarily vicious? And hath not the common Doctrine of *Original Sin* a manifest Tendency to propagate such a Notion? And is it not to be feared so many Children of good Parents have degenerated, because in the Forms of religious Instruction they have imbibed ill Principles, and such as really are contrary to Holiness? For to represent Sin as *natural*, as altogether *unavoidable*, is to embolden in Sin, and to give not only an Excuse, but a Reason for sinning.

IF

IF we believe we are in Nature worse than the BRUTES, and this Doctrine represents us as such, what Wonder if we act worse than BRUTES? The Generality of Christians have embraced this Persuasion. And what Wonder if the Generality of Christians have been the most wicked, lewd, bloody, and treacherous of all Mankind? Certainly nothing generous, great, good, pure can spring from Principles, to say the least, so low and groveling.

IT is Matter of great Admiration, that the Christian Religion, which is calculated and intended to raise our Hearts above the Riches and Splendour of the World, and to teach us Self-denial, Humility, Love, Goodness, Innocence, &c. should be perverted to the vile Purposes of temporal Wealth, Power, Pride, Malice, and Cruelty. And to me 'tis no less surprising, that whereas the Christian Religion is wonderfully adapted to inspire the most pleasing and joyful Sentiments of the Divine Goodness and Love; the Gospel hath been so far turned the wrong Way, that Christians have lost even a Sense of the Beneficence of God in giving them a rational Nature; and are so far from rendering the Praise of this his first and original Liberality, that it is the common Persuasion of every Christian, that he ought, all the Days of his Life, to look upon

upon his Nature with Abhorrence; and, instead of being thankful, to be humbled for it. Which is to abhor and be humbled for the Munificence of his Maker. For certainly the Nature of every Man that comes into the World, and as he comes into the World, can be no other than the WORK and GIFT of GOD. This, I confess, seems to me a Master-piece of the *old Serpent's* Subtilty, who hath been for a long time let loose to deceive the Nations. *Rev. xx. 3.*

MUST it not greatly sink the Credibility of the Gospel, to suppose it teacheth the common Doctrine of *Original Sin*? For if it is easily seen to be an Absurdity, who can believe that to be a Revelation from God which is chargeable with it? And I make no Doubt this, with other pretended Principles of the like Nature, have filled our Land with Infidels. Such Doctrines set Religion in direct Opposition to Reason and common Sense, and so render our rational Powers quite useless to us, and consequently Religion too. For a Religion which we cannot understand, or which is not the Object of a rational Belief, is no Religion for reasonable Beings.

Is not this Doctrine hurtful to the Power of Godliness, not only as it filleth Mens Heads with frightful Chimeras, and loads their Consciences with the heaviest Fetters of Error,

Error, but also as it diverts their Thoughts from the heavenly and substantial Truths of Religion? as it throws the Method and Means of our Salvation into Perplexity and Confusion, and renders all religious Principles uncertain? We are made Sinners we know not how, and therefore must be sorry for, and repent of, we know not what. We are made Sinners in an arbitrary Way, and we are made Saints in an arbitrary Way. But what is arbitrary can be brought under no Rules.

WHICH Notions are most likely to operate best upon Parents Minds, and most proper to be instilled into a Child? That it is born a Child of Wrath, that it cometh into the World under God's Curse, that its Being, as soon as given, is in the worst and most deplorable State of Corruption? Or, that it is born under the Smiles of Heaven, endowed with noble Capacities, and formed in Love, for the Glory of God and its own Happiness, if his Goodness is not despised and neglected?

MUST it not lessen the due Love of Parents to Children, to believe they are the vilest and most wretched Creatures in the World, the Objects of God's Wrath and Curse? And what Encouragement have they to bring them up in the Nurture and Admonition of the

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Lord,

Lord, if they think they are under the *certain* Curse of God to eternal Damnation, and but under a very *uncertain* Hope of his Blessing and Favour?

YOUNG People are exhorted to *remember their Creator*: But how can they remember him without the utmost Horror, who, it is supposed, hath given them Life under such deplorable Circumstances?

To dispose Youth to Conversion, is it not Motive enough, that, although they are not already in a State of Perdition, yet they will be so, they will destroy themselves, if they do not put on the Habits of Holiness?

LASTLY, consider seriously, are those that look into the Scriptures, and compare the Doctrines of Men with the pure Word of God, to be blamed or commended? Is it not our Duty to search the Scriptures? It was the Sin of the *Pharisees* and *Jewish Doctors*, that they made the Commandment of God of none Effect by their Traditions; and shall we incur the like Guilt by making the Love and Goodness of God of none Effect by our traditionary Doctrines? What other Way is there of contending for the Faith once delivered to the Saints, but by seeking for it in the Word of God? Do we not blame the *Papists* for their implicit Faith, for believing  
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as the Church believeth? And how are we better than they, if we take up our religious Principles upon Trust, and do not carefully adjust them by the Standard of Divine Revelation? Perhaps those who have gone before us, who yet may be allowed to have been pious and virtuous Men, did not see the Truth in this and some other Cases; and good Reasons may be given why they did not: But must not we therefore endeavour to understand it? Must their Knowledge be the precise Measure of ours? or must the Truth and Word of God be limited by any human Understanding whatsoever? What if they had known but one half of what they did know, must we never have known more? What if they were under strong Prejudices of Education, and would not examine? What if they so revered the Opinions of other good and learned Men, or imagined these Points to be of so sacred a Nature that they durst not examine? or what if they fancied them so much above all human Comprehension, that it was their Duty not to examine? or so clear and certain, that there was no need to examine? or of such Weight and Importance, that it was impious to examine? Whatever their Foibles, or whatever their Fetters were, what is that to us? are we not bound to follow *Christ*, and to call him alone Master?

CERTAIN-

CERTAINLY Religion lay for many Hundreds of Years in a very deplorable State of Corruption; and it cannot be supposed, that it was restored, nay it is certain that it was not restored, to its Purity all at once. And should we not be very much afraid of retaining any part of the old Error and Superstition, which sunk the Christian Religion below even Paganism itself? Why should we subject our Consciences to the Bugbears, the Tales and Fables invented by *Priests* and *Monks* to the great Disparagement of the Gospel, and the Goodness of God, and that holy Faith and Joy which we ought to have in him? Is it not enough that our Consciences are subject to the Law of God, but we must load them with heavy Burthens of human Fictions? Certainly nothing is more for the Honour of Religion, nothing is more for your own Comfort, and chearful walking before God, than right Notions of his Dispensations: and therefore you should at least take in good Part any honest Endeavours to enlighten your Mind with just Apprehensions of them.

THUS I have, as well as I am able, gone through this useful and important Inquiry. May the Father of Lights illuminate our Understandings! I do not know that I have put a wrong Gloss upon any one Scripture (I am  
S
sure



sure I never designed to do so :) nor am I in any Doubt or Uncertainty, at present, in my own Thoughts, about any thing I have advanced. But that is no Proof I am every where right. I make no Pretensions to Infallibility.

THE WORD OF GOD is infallible; and that, not any thing I say or judge, is the common Rule of Faith. And observe, while we love the Truth, and honestly endeavour, as we are able; all our Days to understand what God hath revealed, whether the Knowledge we gain be more or less, we discharge the Duty of good Christians; nor can we be defective in that Faith which is necessary to a righteous and holy Life, and the Acceptance of God. The Word of God is the Rule of Faith: and if I have pointed out the Light shining therein, it is well; you ought to turn your Eyes to THAT LIGHT. But as for me, I am a weak and imperfect Man, and may have said several weak and imperfect Things; and therefore declare, If upon further Examination, or the kind Information of any Person of more Skill and Knowledge, I find myself in any Mistake, I shall be very glad to see, and ready to own it. And if any one undertaketh to give you a better Account of Things, hear him willingly; but give him no Dominion over your Understanding or Conscience. Judge for yourself; weigh coolly  
and

and impartially what he advances. And if he convinceth you by Scripture Evidence, that I have taken any thing wrong, you are bound in Conscience and Duty to receive the Truth he discovers, and to reject my Error; but in the Spirit of Christian Love and Peace. And in so doing you will approve yourself to God, and please every honest Man; and among the rest,

*Your Friend and Servant,*

NORWICH,  
*Feb. 5. 1738.*

JOHN TAYLOR.



READER,

IF in perusing this Book you have discovered any Truth you did not before understand, 'tis my earnest Request, you would rather lay it up in your Heart for your own use, than make it the Subject of Contention and Strife, the Fewel of party Zeal, or the Occasion of despising or censuring those who do not yet see it. And if you should enter into Discourse about it, let it be with all Moderation and Coolness on your Part; in the Spirit of Peace and mutual Forbearance. And therefore never converse upon this or any other Point with an *angry* Man; Passion and Heat blind the Judgment: nor with a *Bigot*, who is deter-

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terminated

mined for a Scheme, and resolved to open his Eyes to no further Evidence. And whenever Anger and Bigotry appear in a Conversation already begun, break it off: For you cannot proceed to any good Purpose, and will be in Danger of catching a Spirit which is quite contrary to the Gospel. **HOLD THE TRUTH IN LOVE.** Fear God, and keep his Commandments; despise earthly Things; restrain and regulate your Passions; be constant in reading the Scriptures, fervent in Prayer to God, kind and compassionate to all Men, punctual and chearful in every Duty, humble in all your Deportment, upright and honest in all your Dealings, temperate and sober in all your Enjoyments, patient under all Afflictions, watchful against every Temptation, and zealous in every good Work: And then with Joy look for the Coming of our Lord **JESUS CHRIST**, for he will assuredly appear to your everlasting Salvation.

**F I N I S.**



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in the foregoing Treatise.*

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