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A
S U P P L E M E N T
T O T H E
S c r i p t u r e - D O C T R I N E
O F
O R I G I N A L S I N, &c.

C O N T A I N I N G
S o m e R E M A R K S u p o n t w o B o o k s,

V I Z.

*The Vindication of the Scripture Doctrine of
Original Sin,*

A N D

The Ruin and Recovery of Mankind.

In which R E M A R K S a r e e x a m i n e d s o m e S e n t i m e n t s
r e l a t i n g t o i m p u t e d G u i l t, t h e C a l a m i t i e s a n d S i n f u l -
n e s s o f M a n k i n d, A d a m ' s b e i n g a f e d e r a l H e a d, t h e
F o r m a t i o n o f o u r N a t u r e, a n d t h e D o c t r i n e o f O r i g i n a l
R i g h t e o u s n e s s : W h e n c e r e s u l t s e v e r a l u s e f u l P a r t i c u -
l a r s b e l o n g i n g t o e a c h.

By J O H N T A Y L O R.

ΑΛΗΘΕΥΟΝΤΕΣ ΔΕ ΕΝ ΑΓΑΠΗ.

Speaking the TRUTH in LOVE. Ephes. iv. 15.

L O N D O N,

Printed and Sold by MARY FENNER, at the
Turk's-Head in Gracechurch-street. M D C C X L I.



THE
P R E F A C E.

READER,



UPON the *Vindicator's* recommending the Book, entitled, *The Ruin and Recovery of Mankind*, as giving the most *easy, rational and scriptural Account of the Doctrine of Original Sin*, I procured it, and upon a Perusal, found it contained the *Vindicator's* Principles, and chief Arguments, and was much better than his adapted to the Design I had formed before I saw it, which was to consider more fully than I had done in my *Scripture-Doctrine* some Principles relating to the common Scheme of Original Sin. For as *my own* Representation of those Principles might have been disputed, I could not do without a *Voucher*; and he seemed to me the best I could have: for he opens those Principles fully and without Reserve, and gives me all the Advantage I could wish to examine their Truth and Solidity, and to shew how difficult it is for the ablest Pen to write consistently upon them. This is the Use I have made of this Book; but with no Design to disparage, or malign the Author,

A 2

who-

whoever he be. For the Candour and good Spirit diffused through the whole Book, and his generous Efforts to enlarge our Thoughts upon some Particulars, which I have no Occasion to take notice of, induce me to believe he is no Slave to a Scheme, and that he wrote his Book with as much Integrity as I am conscious I have written mine, and with the same good Intention to explain the Truth.

As for the *Vindicator*, I wish I had no Reason to say, he has done me much Wrong in several Respects. He bears too hard (*pag.* 42, &c.) upon my short Account of the glorious Work of Redemption. It is not the Subject of my Book; I only touched upon it by the bye: tho' I believe what I have said of it will be found to be *strictly scriptural*. God forbid I should misrepresent or lessen the Redeemer, or any Part of the Grace of God in him. I truly desire to understand all that is revealed concerning the Redemption in *Christ Jesus*, which is the Joy of my Life, and the daily Subject of my Thanksgiving to God. However he should not have insinuated, *pag.* 43. as if I excluded *Atonement* out of the Scheme of Redemption, when in that Part of my Book, which he is censuring, (*pag.* 80.) I say expressly, *Christ's Worthiness makes ATONEMENT for Sin*. And I am persuaded that it has made Atonement for Sin
in

The P R E F A C E.

▼

in the highest and fullest, in the most proper, perfect and extensive Sense of Atonement.

HE frequently represents me as *attached to a favourite darling Scheme*; as *studying to evade the Evidence of Scripture*; as *put to wretched Shifts to keep the Scriptures from testifying against my Scheme, a Scheme which I am resolved at all Adventures to support, &c.* This is a heavy Charge: But how true or false must be referred to a future Decision. *The Judge stands at the Door.*

IN all his Book he very seldom faces my Argument, but plays at a Distance with some Criticism or other, upon which, (whether just or not,) it doth not depend. To give one Instance. Upon 1 Cor. xv. 21, 22. my Argument is, That we can't from this Place conclude, that any thing came upon us by *Adam's* Offence besides temporal Death. This he doth not in the least contradict; but amuses the Reader with an Attempt to prove, that the Apostle in those Verses is speaking not of the Resurrection of *all Men*, but of *the Saints only*, pag. 15—18. which were it true, as it is false, is nothing to the purpose; and yet he triumphs as if he had gained some great Victory, when he leaves me in full Possession of the Argument.

HE

HE names not so much as one Text besides the five I mention'd, where the one Offence is *certainly* and *plainly* refer'd to. Nor doth he pretend to find in those Texts any other Consequences of that Offence besides those which I have found, namely, temporal *Sorrow, Labour and Death*. He endeavours to shew from those Texts that *Adam's Sin* is *imputed* to us, and that we are *punished* for it: but carries that Imputation and Punishment no further than temporal Sorrow, Labour and Death. He don't so much as *affirm* that we can from *them* collect, that the Nature of all Mankind is morally corrupted by *Adam's Transgression*, or that all Men thereby are *justly made liable to the Torments of Hell for ever*. Indeed, (*pag. 27.*) he feebly points at a farther Judgment to Condemnation, *which*, as he saith, *came upon all the World*, besides that mention'd, *Gen. iii. 19.* namely in *Rom. iii. 19.*—*that all the World may become guilty before God*, or, subject to the Judgment of God. But we all know, that *Guiltiness*, or being *subject*, or obnoxious to *Judgment*, never did, nor will *come upon all Men to Condemnation*.—He deserts both the Persons and Cause he has undertaken to defend. He quite alters the *Assembly's Proposition*, *pag. 62—64.* a certain Proof he thought it not defensible; and *wholly* declines meddling with any other Text they have brought to prove, that for *Adam's Sin* we are justly liable to eternal

nal Torments in Hell. He allows the supposed Corruption of Nature derived from *Adam* may be overcome by our natural Power, and that it is our own Fault, if we do not resist and overcome it, pag. 63. He don't pretend to assert an utter Incapacity in Man to do his Duty for want of natural Powers; but owns it is their Duty, and that they have natural Powers to do good; and that their actual Sins are chargeable on their own Choice, pag. 64. That it is the Sinner's own Fault, that he suffers himself to be drawn away into the Commission of actual Sins, pag. 70. That the Cause of our Sin is the Choice of our own Will; or, our Sin proceeds immediately from our own Choice. And if all this be true, what becomes of the common Doctrine of *Original Sin*? which yet he strenuously endeavours to support: or wherein, as to the main Point, doth he differ from me whom yet he warmly opposes?

I SHOULD be glad to see all Debates relating to the Sense of Scripture managed on all Sides in a Christian-like Manner; and wish, while we are endeavouring to discover, or vindicate the Truth of Religious Principles, we may none of us lose the kind and amicable Spirit of the Gospel; or, resting in Speculative Knowledge, neglect Piety, or the Practice of the solid and obvious Duties of Religion.

E R-

ERRATA and ADDENDA:

*A great Part of which the Author owns are not the
PRINTER'S but his own Mistakes; and desires the
Reader either to correct 'em, or at least to mark the
Places to which they belong, before he begins to read
the Book, that he may not in reading overlook them.*

PAg. 3. l. 21. *after* when it is forgiven, *add*, or not taxed with a Penalty. P. 8. l. 23. *a* Period *after* City. P. 9. l. 4. Grievance? P. 16. l. 28. *alledge*. P. 18. l. 20, 21. 2 *Sam.* xii. 14. --- P. 20. l. 29. 2 *Cbron.* xxix. 5--10. --- P. 25. l. 5. *for use read improve*. *In the Note* l. 2. *Psal.* lxxviii. 33, 34, 35. --- l. 5. *Jer.* ii. 20. P. 29. l. 24, 25. Kindred. --- P. 33. l. 8. Innocents. P. 34. l. 11. *for important read importunate*. P. 46. l. 18. *because we all know*. P. 51. l. 13. *for* that either more or less than a Quarter of the World shall but be saved, *read* that scarce a Quarter of the World will be saved. P. 53. l. 2. Time. P. 54. l. 10. *after* amounts to nothing, *add*, Which will appear more abundantly if we take in the Case of the Angels, who in Numbers *sinned, and kept not their first estate* (2 *Pet.* ii. 4. *Jude vi*) tho' created with a Nature superior to Adam's. For this makes it undeniably evident, that sinning in the Degree of Adam's Guilt, or in that of the Angels, who are reserved in everlasting chains under darkness unto the judgment of the last day, would not prove, that the Nature of Mankind is originally corrupt or destitute of the Image and Favour of God. --- l. 14. and 18. *for*, Adam was created, *read*, Adam and the Angels were created. P. 62. l. 21. Nor of this. P. 63. l. 3. *a* Period *after* Duty. --- l. 18, 19. Perfection. P. 65. l. 9. *a* Period *after* Powers. P. 67. l. 25. Insufficiency of our Power to do our Duty. P. 69. l. 22. or would make itself do more than it is able. --- l. 25. would make itself do more than it can. P. 73. l. 1. *a* Comma *after* thankful. P. 76. *in the running Title* Original. P. 85. l. 7. *after* corrupt and sinful, *add*, These three Particulars include all the Blessings, Privileges, Endowments, and Pre-eminence of Nature according to which Adam, in his Station, was among the rest of God's Works pronounced *very good*, *Gen.* i. 31. And from these three Particulars Divines deduce the Superiority of his Nature above ours. P. 87. l. 15. *for* and came *read* had come. P. 88. l. 6. *for* were *read* are. P. 94. *in the Note* l. 7. *a* Comma *after* Constitutions. P. 96. l. 18. *for* strikes *read* sticks. P. 99. l. 6. Plenipotentiaries. P. 100. l. 23. this last Part. P. 104. l. 16. Paragraph. P. 112. l. 16. *for* or any other Person's, *read* or in Adam's. P. 114. l. 21. was. P. 131. l. 22. *for into this Body read into Being*. P. 136. l. 20. *a* Period *after* sinful. P. 137. l. 14. *a* Comma *after* Adam. P. 144. l. 10. *irresistible*. --- l. 20. from a Nature corrupt in its Formation. P. 149. l. 25. *read* p. 174--184. [*in the Second Edition*, p. 176--186.] P. 150. l. 16, 17. *Ephes.* iv. 22. --- l. 19. *after* which he is considered, *add*, To explain this Point it may *after* suffice to remark. P. 156. l. 24. 2 *Cbron.* xxvii. 20. --- l. *1st.* *Jud.* xiv. 3. P. 159. l. 2. *dele* --- iv. 1. --- l. 3. *a* Comma *after* 6. --- l. 4. *a* Comma *after* the latter 5. --- l. 5. *for* vi. 6. *read* 6, 6. --- l. 29. *after* Z. ch. viii. 10. *add* --- xi. 6. P. 161. l. 1. *for* Rigbteousness *read* Rightness. --- l. 20, 21. *for* or *read* nor. P. 163. l. 8. *a* Comma *after* Exercise.



A
SUPPLEMENT
TO THE
SCRIPTURE-DOCTRINE
OF
ORIGINAL SIN, &c.

INTRODUCTION.



BELIEVING the Scriptures to be a Revelation from God, and that they alone contain the true and genuine Principles of the Christian Religion, it is my Resolution to make them the Study of my Life. What Doctrine they teach, I embrace, and will, to the best of my Ability, teach and communicate to others. What in them I find not, I will neither profess, nor teach, to gain any the greatest temporal Advantages. And from this my upright Purpose, through God's Assistance, no Man shall me persuade or deter; being convinced my *eternal Well-being* depends upon this Conduct. *If I CORRUPT the Temple or Church of God by false Doctrine, I*
B know

2 *INTRODUCTION.*

know *God* will *CORRUPT* or *destroy* me, *1 Cor.* iii. 17. If I am faithful to my Trust as a Minister of the Gospel, whatever my present Lot may be, I am sure of receiving in a little Time the Crown of everlasting Life: Therefore it is my earnest Desire and highest Ambition to understand, live and preach *the Truth as it is in Jesus*. I bear Good-will to all Mankind, and shall ever study to cultivate Peace and Friendship with all my Fellow-Christians. I would not willingly disturb or displease any Person in the World; and why should any be displeased at me, while I sincerely follow God, and peaceably do my Duty? But if any one is disgusted, or reproaches, censures, or maligns me, I matter it not. May I but approve myself to God, be happy in the Testimony of a good Conscience, and in *any* Degree serviceable to the Cause of true Religion, I can disregard the Censures of Men, who shortly shall return to their Dust, and as well as myself, stand before the Judgment-Seat of *CHRIST*; where, I am sure, they shall not judge *me*, but be judged themselves.

In this Mind; in Love and Peace with all Men, in a full Persuasion I am to answer in the great Day for what I now write, and in Dependence upon the *Father of Lights* to lead me into the Truth, I address myself to the Work I have undertaken.

SECT.

S E C T. I.

Of imputed Guilt.

THE first Thing which offers is the *Vindicator's* Reflection, p. 6. I say, *Scrip. Doc.* p. 13. that the *real Guilt* of our first Parents Transgression *must be personal, and belong only to themselves.* Here he tells me, That I *should have known before I wrote on this Subject, that actual, personal Sin, and imputed Guilt, are quite two Things, which yet I perpetually confound, or make them to be the same, throughout my Book.* — But he will have no Reason to blame me, if he considers I was writing, not the *Calvinist-Scholastic* -, but the *Scripture-Doctrine* of *Original Sin.* Now in Scripture, after the strictest Examination, I could not find that *actual, personal Sin, and imputed Guilt* are two different Things, but one and the same Thing; saving only that *actual, personal Sin* is then *imputed*, when it is laid to the Charge of the Person who has committed it; and on the contrary, is *not imputed* when it is forgiven. For though in Scripture an Action is frequently said to be *imputed, reckoned, accounted* to a Person, it is no other than his own Act and Deed, which is *accounted, reckoned, or imputed* to him, either for Righteousness or

4 *No Sin imputed but Personal.*

Condemnation. I have with a good deal of Care search'd the Sacred Writings on this Head, and can find no more Places in all the Bible where *imputing*, *accounting* or *reckoning* an ACTION to any Person is spoken of, but those that follow.

GEN. xv. 6. *And he believed in the Lord, and he, [the Lord,] counted it, [his believing in the Lord,] unto him for Righteousness.* So Gal. iii. 6. *Jam. ii. 23. Lev. xvii. 3, 4. What Man soever killeth an Ox, &c. and bringeth it not unto the Door of the Tabernacle, &c. Blood [the Blood he hath unlawfully spilt] shall be imputed unto that Man.* Num. xviii. 26, 27. *Ye [Levites] shall offer up an Heave-offering of it, the Tithe unto the Lord, even a tenth Part of the Tithe, and this your Heave-offering shall be reckoned unto you as tho' it were the Corn of the Threshing-floor, and as the Fulness of the Wine-press: That is, it should be as acceptable to God as the Tithes, which all the Tribes of Israel paid out of the Threshing-floor and Wine-press.* 1 Sam. xxii. 15. *Let not the King impute any thing [any disloyal Action] to his Servant, for thy Servant knew nothing of all this more or less; and therefore nothing can justly be imputed to me.* 2 Sam. xix. 19. *Shimei said unto the King, Let not my Lord impute Iniquity to me, neither remember that which thy Servant did perversely.* Psal. xxxii. 2. *Blessed is the Man*
to

to whom the Lord imputeth not iniquity, i. e. his Transgression and Sin spoken of ver. 1. Psal. cvi. 31. And that, [his executing Judgment] was counted unto him [Phinehas] for righteousness. Prov. xxvii. 14. He that blesteth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him. Rom. ii. 26. If the Uncircumcision keep the Righteousness of the Law, shall not his [obedient] Uncircumcision be accounted to him for Circumcision. Rom. iv. 3. Abraham believed God, and it was counted to him for righteousness—Ver. 4. Now to him that worketh is the * Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness—Ver. 6. Even as David also describeth the Blessedness of the Man unto whom God imputeth * Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, whose Sins are covered. Blessed is the Man to whom the Lord will not impute Sin. Ver. 9.—We say, That Faith was reckoned to Abraham for Righteousness—Ver. 11.—That he might be the Father of all them that believe, tho' they be not circumcised; that * Righteousness might be imputed

B 3

* Reward and Righteousness here have nearly the same Signification; Reward is oppos'd to Punishment, and Righteousness to Condemnation, 2 Cor. iii. 9. Therefore Reward and Righteousness are THINGS not ACTIONS. So Phil. 18. If he has wronged thee, or
oweth

6 *No Sin imputed but Personal.*

puted to them also. Ver. 20 — 25. *He stagger'd not at the Promise, — but was strong in Faith, giving glory to God. Being fully persuaded that what he had promised he was able also to perform; and therefore it [his Faith] was imputed to him for Righteousness. Now it was not written for his sake alone, that it [Faith] was imputed to him; but for us also to whom it [our Faith] shall be imputed, if we believe on him that raised up Jesus from the dead. Rom. v. 13. For until the Law Sin was in the World; [Men committed various Sorts of Sin] but Sin is not imputed, [the Sins of Men were not taxed with Death,] when there is no Law; $\mu\eta\ \sigma\upsilon\lambda\lambda\omicron\upsilon\sigma\iota\varsigma\ \nu\omicron\mu\omicron\upsilon\varsigma$, when the Law was not in being, neither that given to Adam, which was annull'd; nor that given to Moses at Mount Sinai, which was not yet promulg'd. 1 Cor. xiii. 5. Love is not easily provoked, thinketh no evil; Greek, imputeth not evil; i. e. doth not set it to account in order to revenge it. 2 Cor. v. 19. God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them. 2 Tim. iv. 16. At my first Answer no Man stood with me, but all Men forsook me: I pray God that it [their forsaking of me] may not be laid to their charge. [$\lambda\omicron\gamma\iota\sigma\theta\epsilon\iota\mu$]*

THESE

oweth thee ought, put that on my Account — I will repay it. This relates to a pecuniary Matter. For the Apostle doth not take Onesimus's Wickedness or Villany upon himself; only he promises to make good any Damages he might have done his Master.

THESE are all the Places I can find in Scripture where the Imputation of Sin or Righteousness is spoken of. And no ACTION is said to be *imputed, reckoned* or *accounted* to any Person for *Righteousness* or *Condemnation*, but the proper ACT and Deed of that Person. We may add,

1 SAM. xi. 2. *Nabash answered* [the Men of *Jabesh-Gilead*] *on this Condition will I make a Covenant with you, that I may thrust out all your right Eyes, and lay it for a reproach on all Israel.* But they, and he too, judg'd it was right *all Israel* should first make this Reproach justly chargeable upon them by their own Cowardice, or Neglect of their Countrymen, the Men of *Jabesh*, Ver. 3.

INIQUITY and *Sin* are in Scripture said to be *laid upon*, and born by such as are not guilty of 'em, in various Senses, *Lev. xvi. 21, 22.* *Aaron put all the Iniquities and Sins of the Children of Israel upon the Scape goat, and the Goat did bear upon him all their Iniquities into a Land of Separation,* being let go in the Wilderness. The Goat was to suffer nothing. Here was no Imputation of Sin, no transferring to the Goat the Guilt or Condemnation, or Liableness to Punishment, Misery or Death, which the Sins of the *Israelites* deserved. The Goat was let

loose to go where he pleased, in a Land the properest for his Subsistence, in a Wilderness where he was to wander and range all his Days. Which was a figurative Way of signifying the total removal of Guilt, or Obligation to Punishment, from the penitent *Israelites*. It should not return, nor be remember'd any more. They were as free from it as the leprous Person from his Confinement, or Pollution; signify'd by letting a Bird fly into the Fields, *Lew. xiv. 7. As far as the East is from the West: so far hath he removed our Transgressions from us*, *Psal. ciii. 12.* — Again; *Isa. liii. 6. The Lord laid on our Blessed Redeemer the Iniquities of us all. And ver. 11. He shall bear their Iniquity*, *ver. 12. He bare the Sin of many.* So *Heb. ix. 28. 1 Pet. ii. 24.* But *Iniquity*, and *Sin* do also signify *Suffering*, *Affliction*, &c. and, where *Sin* is suppos'd in the Subject, *suffering for Sin* in a proper Sense, or *Punishment*, *Gen. xix. 15. — lest thou [Lot] be consumed in the Iniquity*, *suffering of the City*, *Gen. xx. 9. Thou hast brought — on my kingdom a great Sin*, *Calamity*, *Suffering*. *Ver. 4. Wilt thou slay also a righteous nation?* *Gen. xxxi. 39. I bare the Loss of it*, *Heb. I was the Sinner or Sufferer for it. 2 Kings vii. 9. — if we tarry till the Morning, some Mischief, [Heb. Iniquity] Suffering,* *will come upon us. Job v. 6. Affliction [Heb. Iniquity] cometh not forth of the Dust. Jer. li. 6. Flee out of the midst of Babylon,*
and

and deliver every Man his Soul: be not cut off in her Iniquity, Sufferings, Destruction. Hab. i. 3. Why dost thou shew me Iniquity, Affliction, and cause me to behold Grievance. Therefore as Iniquity and Sin signify Suffering or Affliction, it is evident a Person may have Iniquity laid upon him, or may bear Sin, to whom Iniquity and Sin cannot be imputed, or upon whom they cannot be charged. And that this was the Case with respect to our Lord is evident: For when, *Isa. liii. 6.* the Lord is said to have laid on him the Iniquities of us all, that he bare our Iniquities, and Sin, the Spirit of Prophecy sufficiently explains itself by telling us in other Words, ver. 5. He was wounded for our Transgressions, he was bruised for our Iniquities. He suffered for Sin, the just, to whom no Sin could be imputed, for the unjust. He who knew no Sin, and therefore to whom no Sin could be imputed, was made Sin, was placed in a State of Suffering and Affliction, and became obedient to Death, for us. Thus *Ezekiel* (*Chap. iv. 4, 5, 6.*) lying first on his left Side three hundred and ninety Days, and then on his right Side forty Days, bore the Iniquity of the Houses of *Israel* and *Judah* which God is there said to lay upon him: Not that the Iniquity of *Israel* was imputed to, or charged upon him; but he bore their Iniquity by continuing, either really or in Vision, so many Days as they were to continue Years, in a State of Suffering, in order the more effectually

10 *Sins of Parents not imputed to Posterity.*

tually to predict their future Calamities. And our Lord was in a State of Suffering, it pleased the Lord to bruise him, and put him to Grief, in order to a much nobler End, the Expiation or Atonement of our Sins. But our Sins are never said to be imputed to *Christ*; nor could Sin be imputed to him who was holy, harmless, undefiled and separate from Sinners. For in Scripture no Sin is said to be imputed, or not imputed to any Person, but his own actual Sin.

ON the contrary, with regard to Parents and their Posterity, it is an express Rule in the Law given by God himself, *Deut. xxiv. 16. The Fathers shall not be put to death for the Children, neither shall the Children be put to death for their Fathers: every Man shall be put to death for his own Sin.* And the Spirit of Truth teaches, and fully and clearly assures us, throughout the whole eighteenth Chapter of *Ezekiel*, that God, however he may bring the Son under disciplinary Visitations, doth not impute the Guilt of the Father to the Son. And this in Confutation of the *Jews*, who had entertained a hard Opinion concerning the Divine Proceedings; which they express'd by this Proverb, *ver. 2. The Fathers have eaten four Grapes, and the Childrens Teeth are set an Edge.* To which the Lord God answers, *ver. 4. Behold, all Souls are mine; as the Soul of the Father, so*
also

Sins of Parents not imputed to Posterity. 11

also the Soul of the Son is mine : the Soul that sinneth it shall die. Ver. 5. If a Man be just and do that which is lawful and right, &c. ver. 9. — he shall surely live, saith the Lord GOD. Ver. 10. If he beget a Son that is a Robber, a Shedder of Blood, &c. ver. 13. he [the Robber, &c.] shall surely die, his Blood shall be upon him. Ver. 14. Now lo, if he [the Robber and Shedder of Blood] begetteth a Son that seeth all his Father's Sin that he hath done, and considers and doth not such like, &c. ver. 17. — he shall not die for the Iniquity of his Father, he shall surely live. Ver. 19. And yet say ye, why? doth not the Son [in fact] bear the Iniquity of the Father? To this the Lord GOD replies, When the Son hath done that which is lawful and right, and hath kept all my Statutes, and hath done them, he shall surely live. Ver. 20. The Soul that sinneth it shall die: the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him. Thus God proves that his Way, his Dealings with Men, was equal and just, (ver. 25, 29.) not by affirming he might justly impute the Sin of the Parent to the Child, and punish him for it; but by declaring that he would not do so, but would judge them, (ver. 30.) every one ACCORDING TO HIS WAYS.

AND

12 *Sins of Parents not imputed to Posterity.*

AND with this the Nature of the Thing concurs. For *imputed Guilt*, as used by Divines with respect to *Original Sin*, is the Guilt of a Sin charged upon a Person who is not *actually* or *personally* guilty of it. Of the Sin he, the *Person*, is clear and innocent; he neither committed it, nor had any hand in encouraging, advising or approving it, but it might be committed some thousands of Years before he was born; and yet it is suppos'd to be imputed to him by the Judge, and charged upon him so far that he is on account thereof treated as a Sinner, involv'd in Sin and Guilt as soon as he is born, and obliged to suffer severe *Punishment* in this Life, according to *R. R.* * and according to the *Assembly of Divines, the most grievous Torments in Soul and Body in Hell-fire for ever*; not because he has done any thing worthy of Punishment, but because the Judge or Governour is pleas'd to appoint it to be so.

Con-

* By these two Letters I signify *The Ruin and Recovery of Mankind*, both Author and Book. And in Justice to this Author, it must be observ'd, that although he endeavours to maintain the common Doctrine of *Original Sin*, so far as relates to the Imputation of *Adam's Guilt*, the Miseries of this Life, and the moral Corruption of our Nature, yet he doth not espouse that Assertion, that *Adam's Sin and Fall* render'd either *Adam* himself or his Posterity *justly liable to the most grievous Torments in Soul and Body without Intermission in Hell-fire for ever*; but very judiciously, in my Mind, suggests, that the Death threatened to *Adam* was a Forfeiture of Existence, &c. p. 197.

Adam's Sin never said to be imputed. 13

Consequently, the Obligation to Punishment doth not result from TRUTH, EQUITY or JUSTICE; but from the mere WILL of the Governour, who by this Rule is at Liberty to suppose Men to be what *actually* and *really* they *are not*; and has a Right to bring them under Obligation to the most dreadful Punishment by mere arbitrary Will, when he knows they are *actually* and *personally* undeserving of any Punishment. And therefore I do not wonder, that the Scripture not only never affirms, but on the contrary expressly removes from the Divine Proceedings, the Imputation of Guilt in a Sense so remote from all Reason, Truth and Equity.

FURTHER, *Adam's Sin* is never in Scripture said to be *imputed* to his Posterity. This R. R. acknowledges, p. 403. l. 10. *The Scripture*, saith he, *does not, as I remember, any where in express Words assert, that the Sin of Adam is imputed to his Children, &c.* Indeed he tells us in the same Place, that he thinks the *Sense and true Meaning* of this Expression, *that Adam's Sin is imputed to his Children*, is sufficiently found in Scripture. But how can any Meaning of this Expression be found in Scripture, by any just and authentic Rule of Interpretation, when the Scripture always uses *imputing Sin* in a Sense directly inconsistent with it? For the Scripture never speaks of *imputing* any Act of Righteousness or Sin
to

14 *Adam's Sin never said to be imputed.*

to any Person, but what is the Act of that Person to whom it is imputed either for *Righteousness* or *Condemnation*; therefore we can fix *no Meaning* to this Expression, *Adam's Sin is imputed to his Children*, which the Scripture will justify. For which Reason, I don't think he has explain'd any Doctrine of Scripture in the *Essay* he has wrote to explain the *Doctrine of imputed Sin and Righteousness*; because he has not confin'd himself to the Scripture Account, but has suppos'd both Sin and Righteousness to be imputed, not only where the Scripture never saith they are imputed, but also in a Sense which the Scripture discountenances. But I shall pursue this Point no further; because I am in doubt whether it be *R. R's* Meaning, that he is fully satisfy'd his Sense of this Expression, *That Adam's Sin is imputed to his Children*, is sufficiently found in any Part of Scripture: Otherwise surely he would not have said, (p. 88. l. 1.) *I must confess I am not fond of such a Scheme or Hypothesis of deriving some Sort of Guilt, (by Imputation, see p. 85. l. 6.) from a Surety or Representative, tho' I know it has been embrac'd by a considerable Party of Christians ancient and modern.* No; I would gladly renounce it, *because of some great Difficulties attending it, if I could find any other Way to relieve the much greater Difficulties, and harder Imputations upon the Conduct of Providence, which will attend this Enquiry, if we follow*

follow any other Track of Sentiment. — This doth not seem to be the Language of one persuaded that the Imputation of *Adam's Sin* to his Posterity is a Doctrine of Scripture, or *sufficiently* found there. But to proceed,

To support the common Notion of *imputed Guilt*, the *Vindicator* brings several *Cases* or *Facts* wherein, he says, *God has actually PUNISHED the Crimes of Parents upon their Children and Posterity*, p. 7. — 13. and he adds a Confirmation from human Transactions. To which I answer, 'tis true, many Instances may be brought out of all Parts of Life where Children do, and must of Course SUFFER for the Misconduct of their Parents or Ancestors. When the Father by his Virtue gets an Estate or Honour, he leaves it to his Posterity, and they enjoy or perhaps abuse it, till one or other of them forfeits or squanders it away; he cannot convey what he has not, and therefore the following Posterity of course are reduc'd, not to a State of PUNISHMENT, but to the same naked Condition in which the Family was before the Estate or Honour was got. Temporal Estates and Honours are Things alienable from Posterity by Law, and the former even by the Will and Deed of the present Possessor: But Innocence can be *alienated* by no Law, Power, Authority or Person whatsoever, except the Person to whom it belongs. He may change his
Inno-

Innocence into Guilt. But no other Being whatsoever can do it. Nor Man, nor God, by any Constitution whatever, can possibly make a Thing to be, what it is not; can make Innocence to be No-Innocence, or justly account an innocent Person, continuing such, not innocent. Consequently no just Constitution can PUNISH the Innocent, because PUNISHING implies that the Subject is *not innocent*. PUNISHING the Innocent is acting directly against the eternal and immutable Nature of Things. Nor doth this Author, or R. R. in his *Essay*, give us one Instance of innocent Posterity PUNISHED for the Faults of Ancestors by the Laws or Constitutions of any Nations upon Earth. Or, if any such Law were found, it must be judged false and unjust. Both these Gentlemen slip in the Word PUNISH, without attending to its true Force, and confound it with SUFFERING; as if to *suffer* and to be *punish'd* were the same Thing.

NOR in the Scripture-Instances they have produced, is it said, that the Crimes of Parents were PUNISHED upon Children, as they have unwarily affirmed; R. R. p. 121. *Vind.* p. 7, &c. The Facts they alledged in Regard to *Ham's* and *Gebazi's* Posterity, and the Children of *Dathan* and *Abiram* * suffering through

° * R. R. and the *Vindicator* add the Children of *Korah* and *Achan*. But the Children of *Korah* died not, *Numb.*

through the Sins of their Parents are allowed. But the *Fact* is one Thing, and the *Reason* of the *Fact* is another. The *Fact* may be true, but the *Reason* assigned for it false. It is *Fact* that the Children *suffered*, but it is false that the Guilt of Parents was *imputed* to them, or that they were PUNISHED for their Crimes. Because this is contrary to express Scripture, and the Truth and Reason of Things. On the other hand, Children in such Instances are evidently regarded as the *Property* and *Possessions*, the most dear and valuable ENJOYMENTS of Parents, and come under the same general Consideration with *Cattle, Land, Fruits of the Earth, &c.* consequently in the Instances alledged, the Parents only were *punished* by the Sufferings of the Children; which Sufferings had not respect to the Sin of Posterity, unless to prevent it, but only to the Sin of the Parents, how much or how long soever Posterity might suffer. This appears from several Passages in Scripture. *Lev. xxvi. 18, 21, 22, 28, 29.—I will punish YOU seven times more for YOUR Sins.—Your Land shall not yield her Increase,— and if ye walk contrary unto me, I will bring seven times more Plagues upon YOU, according to YOUR Sins. I will also send wild Beasts among*

Numb. xxvi. 11. And it is a Question whether the Children of *Achan* were stoned with him: But if they were, they might be privy to the Father's Crime; for the accursed Thing was hid in his Tent, where his Family lived, *Josh. vii. 22.* Vid. *Patrick's Comment.*

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you,

you, which shall ROB you of your Children, and destroy your Cattle. Here both Children and Cattle are considered, not as Criminals, not as involved in Sin and Guilt, but as Possessions and Enjoyments. And tho' the Children and Cattle would suffer, yet only the Parents and Owners would be punished. Ver. 28, 29.— I will chastise YOU seven times for YOUR Sins; and ye shall eat the Flesh of your Sons, and the Flesh of your Daughters shall ye eat. Numb. xiv. 32, 33. As for you, who have murmured against me, your Carcases they shall fall in this Wilderness; and your Children shall wander in the Wilderness forty Years, and bear YOUR Whoredoms. Deut. xxviii. 15, 18, 41. If thou wilt not hearken unto the Voice of the Lord thy God, — cursed shall be the Fruit of thy Body, and the Fruit of thy Land — Thou shalt beget Sons and Daughters, but thou shalt not ENJOY them: for they shall go into Captivity. 2 Sam. xvi. 14. The Child also which is born unto thee, David, who hast done wickedly, shall die. Isai. xliii. 11, 16. And I will PUNISH the World for their Evil, and the Wicked for THEIR Iniquity, &c. Their Children also shall be dashed to pieces before their Eyes. Jer. xi. 22. — I will PUNISH THEM, the Men of Anathoth; the young Men shall die by the Sword, their Sons and their Daughters shall die by Famine. — It is thus that God visits the Iniquities of the Fathers upon the Children. Jer. xxiii. 34. — xxix. 32. — I will punish Shemaiah — and his Seed.

Seed. In the Hebrew it is, *I will visit upon Shemaiah,—and upon his Seed.* To visit doth not in itself signify to *punish*, but is of a general Signification, and apply'd to Good as well as Evil, *Exod.* iii. 16. *Psal.* cvi. 4. *Joh xxxv.* 15. *Prov.* xix. 23. A Person may indeed be *punished* who is *visited*, because he is the proper Criminal; but those who are *visited* may not be *punished*, because they do not suffer on Account of their own Sin, but only by way of Dispensation and wise Appointment. Therefore the Visitation of *Shemaiah*, the Parent, was of one Kind, and the Visitation of *his Seed* of another. For the Scripture directs us to conceive, not that the Child is *punished*, but that the Sin of the Parent is *punished* in the Sufferings of the Child. In short, it is evident in all those Cases Children are considered not as *Criminals*, involved in Guilt, but as *Enjoyments*. And as God has a Right to punish us in any of our Enjoyments, so no Doubt this particular Instance of punishing Parents in their Children, their dearest Comforts and Enjoyments, is wisely appointed for good Purposes. The sovereign Lord, who daily takes away the Lives of Infants, or of others, in what Way and whensoever he sees best, and who often suffers the Righteous to fall with the Wicked in publick Judgments, may cut off Children with rebellious Parents, to strike a deeper Terror into those that survive, and to caution them more effectually

against the like Offences. The Governour of the World, who has a Right to settle every Man's outward Condition as he pleases, may in much Goodness threaten and inflict worse TEMPORAL Circumstances, Poverty, Disease, or a less honourable Situation upon the Posterity of vicious Parents, as the most powerful Motive to deter such Parents from Impiety and Wickedness; which by such a Dispensation they are bound to abhor, as they value not only their own, but also the Prosperity of those who are dearest to them, and for whose Welfare they are above all Things solicitous. And this Constitution may likewise turn out very much to the moral Advantage of Posterity themselves; especially if God foresees such Sins are likely to continue and spread in the Family. For as thus the Memory of the Sin will be most effectually preserved among them, so it must be a much more powerful Motive against Sin, and give them a deeper Hatred of it, when they know any TEMPORAL Evils are come upon them by the ill Conduct of a Progenitor. And therefore the *Israelites* are frequently directed to recollect, and in their Captivity and Affliction do recollect and confess the Sins of their Fathers. See 2 *Kings* xxii. 11, 13. 2 *Chron.* xxiv. 5—10. *Neb.* ix. 2, 34 to the End. *Psal.* xcv. 8, 9. *Jer.* xiv. 20.—xliv. 9. *Lam.* v. 7, 8, &c. 20, 21. *Zech.* i. 2, 3.—I say, when they know any TEMPORAL Evils are

are come upon them; for all the alledged Instances relate only to such Evils, and consequently do not prove that the Natures of Children are *corrupted* by the Sins of Parents, which is the grand Point asserted by R. R. and the *Vindicator*; or that Children thereby are made *liable* in the World to come to any Punishment, much less to the most grievous Torments in Soul and Body in Hell-fire for ever; as the *Assembly of Divines* teach.

ON the other Hand; the Virtue of an Ancestor may convey great Advantages to Posterity. *Gen. xxii. 16, &c.* Because *Abraham believed in God*, and obeyed his Voice, therefore some of his Seed were singled out to be the peculiar People of God. *Numb. xxv. 11.* Because *Phinebas was zealous for his God*, God gave him and his Seed after him the Covenant of an everlasting Priesthood. In both these Cases, R. R. pag. 394, 395. slips in the Word REWARD, as if *Abraham's* Obedience and *Phinebas's* Zeal were imputed to their Posterity, and they received the Reward of their Ancestor's Virtue as well as their Ancestors themselves. But the Imputation was to *Abraham* and *Phinebas* alone; see *Gen. xv. 6. Psal. cvi. 31.* nor could their Posterity be rewarded for Obedience which was not their own. The Promise in both Cases was not the Reward of their Posterity's Virtue, but only of the Virtue of the worthy Patriarch and Priest, how

much, or how long soever their Posterity shared in the Advantages of the Promise. And this also is a kind and wise Scheme for preserving Virtue and Obedience in the World. For future Generations tasting the happy Fruits produced by the right Behaviour of Ancestors, must have the most excellent Examples before their Eyes, enforced by very ingaging Motives, Gratitude for Benefits already received, and the Assurance of the Divine Blessing upon the Faithful and Upright. Thus the Kindness of God our FATHER every way consults our best Interests, and all his Dispensations are calculated to make us good and happy. For this End our Lord's Obedience was rewarded with the most eminent Blessings bestow'd upon the Church, *Phil.* ii. 8, 9. *Ephes.* i. 22. *Heb.* v. 8, 9. And thus, upon the whole, it appears, the Distinction between *actual, personal Sin*, and *imputed Guilt*, is without any Ground in Scripture or the Reason of Things.

S E C T. II.

Of the Nature and Design of our Afflictions and Mortality.

BUT we must dwell a little longer upon the Case of Suffering. As we are now in a State of Probation, where we are to be tried

tried and purified in order to future and everlasting Happiness, and where we are liable to be seduced by bodily Appetite and the Things of Sense and Time, to disregard the Laws of Reason and Truth, and to neglect our spiritual and eternal Concernment; I say, as we are in such a State, God our FATHER, may in much Wisdom and Goodness mix any Degree of natural Evil with our Condition, and appoint a Variety of *Sufferings*, and upon various Occasions, to correct our inordinate Passions, our undue Attachment to Things of Time and Sense, and to curb or imberber Vice, to dispose our Minds to sober Reflections, and to give Opportunity of exercising Kindness and Compassion in relieving each other's Distresses. Who can doubt but this is a Scheme true and rational, and altogether worthy of the *Father of our Spirits*? But the *Vindicator*, (pag. 13. lin. 8.) calls it a *quaint Conceit*, viz. *that the Sufferings, Afflictions, and Mortality which came upon Adam, and which come upon us, for his Sins, are not inflicted under the Notion of a Curse, but are given as Benefits to Mankind. So that* (pag. 15. lin. 5.) *instead of being punished for the Sin of our first Parents, we are graciously rewarded and blessed for it. This is turning the Tables to purpose.* And yet he himself, in the very next Sentence, turns them just as I have done: For he owns *the original Curse is turned into a Blessing to God's peculiar People*; only he

thinks I shall find it hard to shew how they are Benefits to Men in general. But it is but supposing, with Scripture, that God is good to ALL, and his tender Mercies over all his Works, which I hope with this Writer is no such hard Supposition, and the Difficulty vanishes. — Again, pag. 37. lin. 8. suffering of Benefits is not very common Language: [it is his own Language, not mine] But this Writer deals much in peculiar Acceptations of common Words and Phrases. All Words were coin'd by somebody; and why may not he have the Liberty of coining? &c. Well then, by suffering we are now to understand receiving Benefits; and by our suffering on Account of Adam's Sin, our being graciously rewarded for it, even with the Benefit of Death. — I wish this Gentleman, for his own Sake, would soberly consider, that while he is making himself merry, and endeavouring to render me ridiculous, he may possibly be exercising his Railery upon a Divine Constitution, and bantering the Scriptures of Truth, which do expressly represent Afflictions, Calamities, and Death itself, as a Means of improving in Virtue, not only to God's peculiar People, but to others who are no better for them, and even to all Mankind †. And as we are sure they come from God, they must

† This is so obvious, that Quotations are needless. However if any demand Proofs, let them peruse the following; Lev. xxvi. 14, &c. 1 Kings viii. 35. 2 Chron.

must be his Appointment ; and as there never was a *Time* or *Place* since they were inflicted upon Mankind, wherein they were not proper to obtain this End, and Men were not obliged to use them for this Purpose, we may conclude, they were from the Time when the Dispensation of Grace was first erected, appointed for this Purpose by God, who is our FATHER, the Fountain of all Good, and who *doth not afflict willingly, nor grieve the Children of Men*: That is, who doth not take Pleasure in the Miseries of his Creatures, but designs all the Grievs he inflicts for their Benefit. *Lam. iii. 33.*

I ADD further, as a Proof that *natural Evil* has a Tendency to promote the *moral good*, that when the clearest Discovery of Divine GRACE and LOVE was first published, an extraordinary Power was exercised either immediately by our LORD himself, or by his Apostles from him, of inflicting bodily Distempers, and in some Cases Death itself, to reclaim Offenders, to deter from Wickedness, and to promote the eternal Salvation of Men. Thus the Apostle *Paul* threatens to *deliver the incestuous Person to Satan, for the Destruction*

2 *Chron.* xxviii. 22. — xxxiii. 12. *Job* v. 17. *Psal.* xxxix. 4, 5, 6, 7, 11. — xlix. 6—15. — lxxxviii. 33, 34, 35. — xc. 10, 11, 12. — xciv. 10. — cvii. 17, 19, 21. — cxix. 67, 71. *Prov.* iii. 11, 12. *Eccles.* vii. 2, 3, 4. *Isa.* i. 5. — xxvi. 9, 16. *Jer.* ii. 20. — v. 3. *Hos.* v. 15. *Rev.* xvi. 10, 11.

struction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus, 1 Cor. v. 5. And many of the Corinthians, for their disorderly Behaviour, were weak and sickly, and many slept, or were dead; and the Apostle tells them they were so judged, and chastened of the Lord, that they might not be condemned with the World, 1 Cor. xi. 30, 32. Hymeneus and Alexander he delivered to Satan, that they might learn not to blaspheme.

LASTLY, the signal Judgments of God upon notorious Offenders in the earlier Ages of the World were intended as Warnings to deter all succeeding Generations from the like Iniquity. 1 Cor. x. 8. *Let us not commit Fornication as some of them committed, and fell in one Day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted and were destroy'd of Serpents. Neither murmur ye as some of them also murmured and were destroyed of the Destroyer. Now all these Things happened unto them for Ensamples: and they are written for our Admonition, upon whom the Ends of the World are come. 2 Pet. ii. 5, 6. — bringing in the Flood upon the World of the ungodly; and turning the Cities of Sodom and Gomorrah into Ashes, condemning them with an Overthrow, making them an Ensample unto those that after should live ungodly. Jude 7. Even as Sodom and Gomorrah, in like Manner giving themselves over to Fornication,*
— are

— are set forth for an Example, suffering the Vengeance of eternal Fire. So that even those most dreadful Instances of Divine Vengeance, which might in effect be the eternal Perdition of the Sufferers, were design'd to be lasting Benefits to Mankind.

THESE Things being duly attended to, and remembering withal that we do not here consider Death or Suffering in *themselves*, as they bereave us of Life or Enjoyment, for so they are natural *Evils*; nor as they stand in the Threatening of the *Law*, but as alter'd and rectify'd by *Grace*; nor with respect to those on whom they are inflicted as final and everlasting Punishments; nor as the Superstitious and Enthusiastic sometimes unwarrantably bring 'em upon themselves; but as they are *now* appointed and inflicted by God: I say, duly attending to those Things, it appears from Scripture, that Sufferings, Afflictions and Death may be considered as Tokens of God's Goodness, and as Benefits of the highest Nature to Mankind, if they are wise to make a right Improvement of them. And though brought upon us by the Sins of others, we should nevertheless consider them as coming from God; and though they are expressive of God's Wrath and Displeasure against Sin, yet being designed to correct and reform it, they are the Effect of his fatherly Care. And we should be thankful to the

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FATHER of Mercies, and extol and honour the *King of Heaven*, all whose Ways are TRUTH, who brings *Good* out of *Evil*, whose Grace has wonderfully abounded in all Wisdom towards a sinful World, and who kindly provides for our spiritual and eternal Advantage in all his Dispensations, however they might be occasioned.

S E C T. III.

R. R's *Argument taken from the Calamities and Sinfulness of Mankind considered.*

NEITHER yet have we done with the Calamities of Life. R. R. hath made a great Argument of them, very well worth our Attention; and invites us to descend to Particulars, in a very large and moving Description of "*the rude and borrid Form of our Earth, the dreadful Magazines of Ruin and Destruction lodged in it, the horrible Accidents and mortal Devastations to which we are exposed; the poisonous Plants which endanger Life, and the cumbersome Weeds which create Vexation and Toil. The fierce and venomous Creatures whereby we are exposed to miserable Wounds, Anguish and Death. The Insects, Hornets, Muscatoes and Flies which infest and vex the Nations on all Sides of the Globe.*" The Sor-

Calamities and Sinfulness of Mankind. 29

*Sorrows of Child-birth. The slavish and painful Toils which Millions of human Creatures sustain to support a wretched Life. The Ignorance, Lewdness, Wickedness, Impiety, Profaneness, Superstition and Idolatry, the Fraud, Oppression, Cruelty, Pride, Wrath, Tyranny, Malice and Revenge, the Lust and Intemperance which abound in the World. The young Ferments of Spite and Envy, of native Malice and Rage, found in the little Hearts of Infants. The Hindrances to Virtue from the Vanity of the Mind, sensual Appetites and Passions. Our Want of a ready and practical Power to perform the Law of our Maker; our Miseries and Mortality from torturing Distempers, Wars, stormy Winds and Seas, Pestilence, Famine, Earthquakes, Eruptions of Vulcanos, Cannibals; the Accidents which injure the Health, Ease or Limbs of Mankind, or bereave them of Life; the Plots which Men contrive to defraud, circumvent and hurt their Neighbours; the Loss of our dearest Comforts; the teizing Vexation, and cutting Disappointments which arise from the Falshood of Friends, and Cruelty of Kindred; the inward Anguish which springs from our unruly Passions; the Anguish, Pain and calamitous Accidents to which Infants are exposed; the Scenes of Iniquity, Folly and Wretchedness among the better Sort of Men, as well as the worst; the poor, low, sorry Pleasures the Bulk of Mankind pursue; and their Thoughtlessness with Regard to a future World. From the whole Survey, R. R. is lead to look upon
this*

this World no otherwise than as a huge and magnificent Structure in Ruins, turned into a Prison and a Lazar-House or Hospital, wherein lie Millions of Criminals and Rebels against their Creator under Condemnation to Misery and Death." — This Description of human Misery reaches from p. 10. to p. 79. and he has in Effect repeated it in his Essay, p. 325—385.

FROM the Calamities and Sinfulness of the World, R. R. argues, That *Mankind is now not an innocent but a degenerate Creature, out of Favour with God, under his heavy Displeasure, wretchedly forsaken of him, antecedently to any Sin they have committed in their own Persons; and that the human Nature is corrupt and sinful, even from the Beginning of Life, and as soon as born.* P. 56. l. 32.-57. 5. &c. 329. -16. -338. 16. -374. 4, &c. Here I desire it may be observed, that the Degeneracy of Mankind is granted, as a Point never deny'd or doubted by any that I know of; and it is also granted, that several of Mankind have been under God's Displeasure for their own personal Wickedness, and that upon this Account he has inflicted various Judgments upon them: These Things are not the Points in Debate. But the Subject of our present Enquiry is threefold. 1. Whether Mankind be out of Favour with God, under his Curse and Displeasure, and wretchedly forsaken of him, *antecedently* to any Sin committed

mitted in their own Persons. 2. Whether the Human Nature be corrupt and sinful from the Beginning of Life, and as soon as born. 3. And whether these Propositions can be prov'd from the *Calamities* and *Sinfulness* which now appear, or have at any Time appeared in the World. — These are the Points R. R. has endeavoured to establish. Let us see what Evidence he has produc'd to support them.

IN his Descriptions I think he has strained Facts quite too far ; and in his Inferences from them has laid rather too great a Stress upon Supposition and Imagination. P. 14. l. 24. *Can we suppose that the blessed God would place his innocent Creatures in such a dangerous Habitation? &c.* P. 17. l. 21. *Can we suppose that amongst the Roots, the Herbs and the Trees which are good for Food, the great God would have suffered Mischiefs, Malady and deadly Poison to spring up here and there? &c.* P. 19. l. 13. *Would there have been any such Creatures in our World as Bears and Tygers? &c.* P. 24. 4. *Can we ever imagine the great and good God would have appointed intellectual Animals to be propagated in such a Way as would necessarily give such exquisite Pain and Anguish to the Mothers who produce them, if they had been all accounted in his Eyes a Race of holy and sinless Beings? And so he goes on quite through the Argument. But I doubt not a closer*
Thought

Thought will convince this Author that our *Suppositions* and *Imaginations* are not a just Standard by which to measure the Divine Dispensations? We see Things of this Nature best at a Distance, or as advanc'd by another Hand. And I wish R. R. would be pleas'd to observe what Effect my Discourse would have upon him, should I attempt to persuade him that Man is now a degenerate, discarded Creature, by the following Argument. " Would innocent Creatures have
 " been thrust into the World in such con-
 " temptible Circumstances, dumb and help-
 " less? Would young Angels have enter'd
 " upon Life in such a low and groveling
 " Degree of Existence, doom'd to grow up
 " to Maturity and the Use of Reason so
 " slowly, and to gain Knowledge and Learn-
 " ing with so great Fatigue of Study and
 " Application? Rather would they not,
 " like Man in Innocence, under the Smiles
 " of his Creator's Blessing, have made their
 " first Appearance in the Vigour of Reason,
 " and all the Glories of an intellectual Na-
 " ture? Can we imagine a World of rational
 " Creatures in full Favour with their Maker
 " would have been subjected to the wretched
 " Toil of walking upon the rough and miry
 " Surface of the Earth, or of relieving their
 " feeble and exhausted Limbs with the sorry
 " Aid of brutal Strength and Speed, and not
 " have been supply'd, like their celestial
 " Kindred

“ Kindred, with a swift and painless loco-
“ motive Power, that with Ease and Plea-
“ sure they might have visited not only any
“ the remotest Parts of our Globe, but have
“ glided thro’ the yielding Ether, and have
“ enjoy’d Converse with their Fellow-minds
“ in the neighbouring Spheres? Can we
“ suppose Innocence would have been
“ doom’d to the wretched Drudgery of
“ building Bridges to pass Rivers, or Ships to
“ plough the dangerous Ocean, or Houses
“ for their Habitation? At least, would not
“ all Materials, Stones, Trees, Iron, &c.
“ have grown into their proper Forms, with-
“ out obliging the Favourites of Heaven to
“ the vile Servitude of hewing, sawing
“ and working them into a Fitness for their
“ several Uses? View the Millions of Mort-
“ tals who spend all their Days from the
“ early Morn till the Shades of Night, in
“ heaving, rubbing, or beating a Piece of
“ dull Matter, the Fragment of a Rock, the
“ rough Limb of an Oak, or a massy Bar of
“ Iron, and say, is this fit Employ for In-
“ telligences? Are the Nerves of holy Inno-
“ cents to be strain’d in such abject Slavery?
“ Is not Man evidently under some universal
“ Degeneracy, and wretchedly abandoned by
“ his Maker? Survey the Globe, see one
“ half of it always covered with the cold
“ and dismal Veil of Night, and all the In-
“ habitants under a Suspence of Thought
D “ and

“ and Action, having their Powers lock'd
 “ up by sleep, the nearest Image of Death;
 “ and can we think near half the Duration
 “ of Creatures, innocent and holy, would
 “ thus have been wasted in slothful, unactive
 “ Slumbers? Would a Race of Beings, in
 “ Favour with their Maker, have been tied
 “ to the mean Way of Subsistence by gorg-
 “ ing themselves with Lumps of gross Mat-
 “ ter, mingled Earth and Water, and con-
 “ strain'd to answer the perpetual, important
 “ Demands of an absurd Appetite, in the dai-
 “ ly, nauseous Rounds of Ingestion, and E-
 “ gestion? Let Brutes claim the sensual Life
 “ for their Peculiar, and glut their Bodies
 “ with Earth, to which they belong; but let
 “ Man subsist in a Manner suitable to his
 “ Distinction, and near Relation to the an-
 “ gelic World? And surely so he would,
 “ were he not in a degraded State, and under
 “ the Marks of his Creator's Displeasure.”

— I dare say, such an Argument urg'd upon
 R. R. though set off with all the Decorations
 it is capable of receiving, would hardly gain
 his Assent. For thus any Imperfection or
 Disadvantage, in Comparison with Beings of
 a superior Rank, how congruous soever to our
 present State, might be work'd into a Mark
 of God's Displeasure.

AGAIN; he doth not consider this World
 as a State of Trial, but as if it ought to have
 been

been in its proper State a Seat of Happiness and Enjoyment, an Habitation made for the Residence of holy sinless Creatures, like angelic Beings. P. 47. 1. *Are these such Scenes of Innocence and Peace as Mankind were made for?* P. 51. 20. *Can this be a State of Happiness, where we meet with, &c?* P. 344. 1. *Can this be a desirable State for any wise or angelic Being, who knows what Happiness is, to be join'd to such a Body as ours?* and in several other Places. — But this World was built for an Habitation of Creatures upon *Trial*. For *Adam* was immediately put upon Trial, and expos'd to Temptation. Now a State of Trial in its own Nature implies, that Creatures may lose their Innocence; that it is not a settled State of Enjoyment, but preparatory to such a State; and that several Kinds and Degrees of natural Evil may very properly be mix'd with such a State for exercising and proving our Virtue. Consequently, this World could not be built absolutely for a Seat of Innocence and Happiness. R. R. in answering an Objection taken from our being in a State of Trial, distinguishes *between innocent Creatures in a State of Probation, and sinful degenerate Creatures in the same State,* p. 22. 13. Well, be it allow'd that we are of the latter Sort; our Trial then must be, whether we will return unto God and Duty, or whether we will continue degenerate. And surely this View of our Circumstances will

give great Light to the present Constitution of Things. He therefore that only considers our being upon Trial as an Objection against his Scheme, but doth not take it into his Representation of the State of the World, must give us a very imperfect Account of it.

NEITHER doth he take a future State into his Representation. He sometimes mentions a future State; but never takes it into his Account of Things, to vindicate the Justice, Wisdom and Goodness of God in the present Constitution of Affairs, but only to aggravate the Wickedness of Man in having no Regard to the future World. P. 69. l. 22, &c. And yet he was sensible a future World would set our present Circumstances in a quite different Light. P. 342. 6. *If a Man were placed in some upper Region, and had the Wisdom of an Angel, — and could take a Survey of human Life in its best Circumstances, — without the Hopes of a better Life afterwards, he would be very loth to accept of it; nor indeed would it be worth his Acceptance.* And p. 346. 10. *Upon a compleat Survey of all these Hardships, Labour, Sickness and Death, I hardly think there is one Spirit in Heaven — that would accept of this Life in its common Circumstances — if his Existence is to terminate at Death, and he had no Respect or Reference to a Life to come.* P. 368. 10. *Nor can I see how a Creature can rationally bless God for this*

Remarks on R. R's Argument. 37

this Life consider'd in itself, and abstracted from a future State. R. R. is aware a future State would make such an Alteration in this present Life, as that even an Angel might accept of it in its *common Circumstances*. He therefore that pretends to adjust the Constitution of the present World without taking in its Relation to the future, cannot give us a fair Account of Things.

NOR doth he take into his Argument the GOODNESS and MERCY of God, celebrated in Scripture as exercised in the most eminent, surprizing and extensive Degree towards the Children of Men. *Exod. xxxiv. 6, 7. The Lord, the Lord God merciful and gracious, long-suffering, abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity, Transgression and Sin. Psal. xxxiii. 5. The Earth is full of the Goodness of the Lord. He is good and doth Good. Psal. cxvii. 1, 2. O praise the Lord, all ye Nations; praise him, all ye People; for his merciful Kindness is great towards us. The Lord is long-suffering to us ward, not willing that any should perish. Psal. cxlv. 8, 9. The Lord is gracious and full of Compassion; slow to Anger and of great Mercy. The Lord is good to all, and his tender Mercies over all his Works. He is the Saviour of all Men. God is Love. He is the FATHER of us all. O that Men would praise the Lord for his Goodness, &c. &c.* But R. R. represents

God as having forsaken *Adam* upon his first Transgression, *p.* 105. 26. as having withdrawn his Love and Favour from all Mankind; as scattering his Curfes round the Globe, *p.* 27. 18. as having spread a wide Curse even over our Birth, *p.* 25. 2. as frowning upon us with great Displeasure. — But that Representation of any of God's general Constitutions and Dispensations among Men, which excludes his Mercy and Goodness, can neither be just nor true.

HE supposes our Sufferings, Calamities and Mortality to be mere *Punishments*, mere *Tokens of God's Wrath, Vengeance and Displeasure*, and doth not consider them in any Respect as disciplinary Inflictions for our Profit. Once indeed he glances upon them in this View, *p.* 14. 20. *God's Ways are — conducted towards us as becomes a wise and righteous Governour, sometimes for our Trial and Warning, and sometimes for our Correction and Punishment.* And *p.* 23. 13. he speaks of a *painful Death* being *Part of the Trial* of some, and of *pious Sufferers who behave well in dying.* But these are only transient Thoughts, and overlook'd in the main Body of his Argument, which indeed would have fallen to the Ground had they been inserted. Now seeing the Scriptures, as I have shewn above, do expressly represent Sufferings, Sorrows and our common Mortality, as consistent with the
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the Favour and Blessing of God, and as a Means of Reformation and Improvement in Virtue and Piety; yea, even the most dreadful Visitations as intended for a kind Warning to all Posterity, to caution them against Wickedness; it is very evident R. R. in his Argument has not given us a Notion of the Calamities of Life agreeable to the Mind and Word of God. — Besides, do we not find in Fact that the *best of Men*, and the chief Favourites of Heaven, have been, and may still be, made very unhappy by many Calamities and Oppressions, and not unfrequently on account of Virtue itself, which will not suffer them to practise Iniquity to procure their Pleasure and Peace; and that, on the other Hand, the *worst of Men* abound in the Comforts and Pleasures of Life? *p.* 173. And how will R. R. reconcile this with his Scheme? — Further; if Afflictions are mere Punishments, mere Tokens of God's Wrath, Vengeance and Displeasure against us, for the Sin of another Man, of which we know nothing but by History, then how can we make a due Improvement of them? The Scriptures tell us they ought to be considered as the Chastisement of our FATHER and best Friend, and to have a good Effect upon our Hearts, and teach us Patience, Faith, Humility, Repentance, and bring forth the peaceable Fruit of Righteousness: But upon his Scheme, they can bring forth no Fruit but a stupid

Horror and Despair, under the Influence of this gloomy Sentiment, that we are at the arbitrary Disposal of an irresistible Power, who subjects us to his Wrath, Curse and Vengeance for a Sin of which we neither have, nor can possibly have the least *Consciousness or Remembrance*, p. 82.

FROM Judgments inflicted upon particular Nations and Persons he infers that *we*, i. e. all Mankind, are not *the Favourites of Heaven*, but under the Wrath of God, p. 17. — 21. l. 6. — 47. 5. But to infer the State of the *whole* from the Case of *some*, can't be a fair Way of arguing.

I cannot see that he has made good several of the Facts from whence he draws his Conclusions. To begin with the first; surely he is not quite just in pronouncing *the Form of our Earth in its present Divisions. — of Seas and Shores, — irregular, abrupt and horrid. Doth it look*, (saith he, p. 11.) *like the regular and beautiful Product of a God of Wisdom and Order? Survey a Map of the World, and say, does the Form of it strike our Eyes with any natural Beauty or Harmony? Hath it the Appearance of a lovely well-adjusted Piece of Workmanship? or rather, doth it not bear strongly on our Sight the Ideas of Ruin and Confusion? And he instances in vast broken Mountains, stupendous Cliffs and Promontories,*
dread-

dreadful Precipices, immense Extents of waste and barren Grounds, &c. p. 11—17. — Several able Pens have given a very different Representation of the Earth, by showing the Beauty, Connection and Use of all its Parts. P. 10. l. 13. We collect the Perfections of God from the Appearances of the World. Rom. i. 20. the Apostle tells us, *That the invisible Things of God, the Perfections of his Nature, are, ever since the Creation of the World, clearly seen, being understood, or attended to, by the Things that are made.* Now, if the Earth doth not look like the Product of a God of Wisdom and Order, but bears strongly on our Sight the Idea of Ruin and Confusion, from what Appearances in it can we deduce the Wisdom and Goodness of God? Might not an Atheist, who denies the World to be the Product of Wisdom and Goodness, use the very Argument R. R. here advances? Can it serve any Purpose of Piety or true Religion to degrade the Workmanship of God, or to represent it as *irregular, abrupt and horrid*? 'Tis a Rule of Scripture, Job xxvi. 24. *Remember that thou magnify his Work which Men behold.* According to the Spirit of Truth, all God's Works bless and praise the Lord in all Places of his Dominion, Psal. ciii. Even those R. R. thinks irregular and horrid, cxlviii. 7, 8, 9. The Psalmist describing and admiring the Constitution and Furniture of the Earth and Sea, Psal. civ. in the

24th Verse cries out, *O Lord, how manifold are thy Works! in Wisdom hast thou made them all: the Earth is full of thy Riches. So is this great and wide Sea, &c.* In short, whatever Philosophers may imagine; however God might foresee all or any Part of Mankind would rebel against him, *p. 14. 14.* or what Magazines of Wind, Flood and Fire soever are lodged in this Earth, or however they may have been already, or shall hereafter be applied in Judgment or Destruction, (as God may turn even the most useful and illustrious of his Creatures into the Instruments and Executioners of his Vengeance;) yet we have no Authority from Scripture to say, that the Earth looks like a *Ruin*, or that its *present Constitution*, so far as *R. R.* here considers it, is at all different from what it was, when upon a Review God pronounced it and all its Furniture **VERY GOOD**, *Gen. i. 31.* Consequently, we have no Authority from Scripture to say, that the present Form and Furniture of the Earth carry in them evident Tokens of God's Displeasure against the Inhabitants of it, much less of his Displeasure antecedently to any Sin they have committed in their own Persons. On the contrary, the Scripture doth frequently assure us, that the present Form and Furniture of the Earth is full of God's Riches, Mercy and Goodness, and of the most evident Tokens of his Love and Bounty to the Inhabitants.

AMONGST

AMONGST the various Plants and Animals, which the bountiful Lord of all has provided for our Pleasure, as well as Use, there are some noxious, fierce and venomous. But I cannot agree with R. R. when he tells us, *Disease, Anguish and Death have entered into the Bowels and Veins of MULTITUDES by an innocent and fatal Mistake of pernicious Plants and Fruits for proper Food*, p. 17. 28. Some may have suffered by such a Mistake; but the Reason and Experience of Mankind have generally been not only a sufficient Guard against such Plants and Fruits, but also have turned them into Medicines for their Pains and Diseases. Much less can I join him in representing the *Children of Men*, in their present State, as *formed to be the living Prey of Bears and Tygers, Wolves and Lions*, and our *Life and Limbs as made to become Heaps of agonizing Carnage; and our Flesh and Bones as given up to be crushed and churned between the Jaws of Panthers and Leopards, Sharks and Crocodiles*, p. 19. 22. As he states our Condition, there is no living on any Side of the Globe for poisonous Plants and Beasts of Prey, venomous Insects, Vipers, Hornets, Muscato's and vexatious Flies. He adds, p. 20. 3. *Let Brutes be contented to prey upon their Fellow-Brutes, but let Man be their Lord and Ruler, and free from their Assaults; and so be was, (saith the Jewish Lawgiver) in his*
first

44 *A more extensive Dominion over the first and innocent State.* But now R. R. tells us, weak Man is no more their Lord and Ruler, for he can neither govern nor resist those fierce Creatures. P. 19. 8.—The Jewish Lawgiver mentions the brutal World in Man's first and innocent State only in Gen. i. 28. *God said unto them, Have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living Thing that moves upon the Earth.* And Chap. ii. 19, 20. where God brought every Beast of the Field, and every Fowl of the Air unto Adam to see what he would call them. And the same Jewish Lawgiver, about 1600 Years after Adam lost his Innocence, informs us, that God ordered all the Beasts, Cattle, creeping Things and Fowls in unto Noah in the Ark, Gen. vii. 14, 15. and moreover renewed to him and his Posterity, namely all Mankind, the Grant of Dominion and Lordship over all the Creatures in as full and ample a Manner as to Man in his first innocent State. Gen. ix. 2. *And God said unto Noah and his Sons, the Fear of you, and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your Hand are they delivered.* And adds an Instance of Dominion not granted to Man in his first and innocent State; ver. 3. *Every moving Thing that liveth shall be Meat for you.* Hence it appears that we have not only the same, but even even

even a more extensive Dominion over Fowls, Fishes, Beasts, and all that moves upon the Earth than Man had in *his first and innocent State*. And it is well known Men live generally in Safety in all habitable Parts of the World, and in different Countries are daily exercising Dominion not only over the tamer Tribes, but over Lions, Panthers, Sharks, Whales, Vipers, &c. however a Man now and then may happen to be slain by them, which is very seldom, or however God may at any Time by them execute Judgment upon wicked Nations or Persons; a Work in which he employs the Angels themselves. Our Reason renders us more than a Match for the Brutes, were they more numerous than they are. See *Psal. viii. 5—9. Jam. iii. 7.* Therefore R. R. cannot infer upon this Head, that we are not *in the full Favour and Love of the God that made us, and that he has quartered his Armies, his Legions among us, as Princes do in a rebellious Country,* P. 21. 25.

THORNS and Thistles are the Effect of a *Curse* upon the Ground for the Sin of Man; but for all that, we have no Authority to say Man himself was cursed either in Body, Mind or Posterity. For whatever a Curse be, whatever Relation *Adam* had to the Ground, or however the Curse pronounced upon the Ground might affect him, or his
Posterity,

46 *Man not under God's Curse.*

Posterity, the Scripture doth not say, cursed be thou, *Adam*, or thou, *Eve*; but *cursed be the Ground*. Man's Labour was increased, but the Ground only was cursed. So *Lamech*, *Gen. v. 29.* called his Son's Name *Noah*, saying, *this same shall comfort us concerning our Work, and Toil of our Hands, because of the Ground which the Lord has cursed.* Which Curse consists in the diminished Fertility of the Earth; notwithstanding which, so far as it is fruitful, it is under God's Blessing. *Psal. lxxv. 9, &c.—Thou visitest the Earth,—thou greatly enrichest it with the River of God, thou blessest the springing thereof. Thou crownest the Year with thy Goodness.* In the Sentence no Curse is pronounced upon either *Adam's* Body, Soul, or Posterity. And good Reason why; because all know Grace was provided and intimated even before the Sentence was pronounced, (*Gen. iii. 15.*) consequently, however the outward Condition of *Adam* or his Posterity might for wise Reasons be altered, they were still the Objects of God's Love and Blessing. But had a Curse been pronounced upon *Adam's* Posterity for his Sin, it would not have implied the Imputation of his Sin to his Posterity, or their being on account thereof consider'd as Criminals. Because the Curse upon the Ground for *Adam's* Sin implies no such Imputation. So *Deut. xxviii. 18. Cursed be the Fruit of thy Body, and the Fruit of thy Land.* The
Curse

The Propagat. of Mankind not under a Curse. 47

Curse upon the *Fruit of the Body* no more implies the Imputation of the Parent's Sin to the Child, than the Curse upon the *Fruit of the Land* implies the Imputation of the Owner's Sin to the Ground.

WE have no Authority, and surely should have no Inclination, to make Curses where God has pronounced none. And I dare say R. R. upon Reflection will be as little pleased as I am with one he has made for the female Part of our Species under the next Head, the Sorrow of Child-bearing. P. 24. *Are not, (as he, the multiplied Sorrows, with which the Daughters of Eve continually bring forth their Young, a pretty evident Token that they are not in their original State of Favour with that God who created them, and pronounced a Blessing upon them in their Propagation? The Jewish Lawgiver in the Beginning of his History tells us, that God blessed the first Man and Woman that he made, and bid them be fruitful and multiply, and replenish the Earth and subdue it: And the same ancient Writer within a Page or two tells us, that these multiplied Sorrows in the Bearing and Birth of Children are pronounced as a CURSE from an offended God. Surely the Curse is not as old as the Blessing? But Sin and Sorrow came in together, and spread a wide CURSE on the Birth of Man, which before stood under a Divine Benediction.* I wonder R. R. could write this without dropping

ping a Tear, or some kind Word of Consolence. It gives the female Sex, of whom Nature teaches us to be particularly tender, the most frightful Notions of a State of Pregnancy, and the Hour of Travail, and when they need the greatest Supports robs them of their best Consolation, the FAVOUR of God, and fills their Minds with the most dreadful of all Terrours, his CURSE. But let them not be discouraged: I will venture to say, this Author himself upon second Thoughts will be convinced he has quite misrepresented the Case. For the Sorrow of Child-bearing is not inflicted as a CURSE. *Gen. iii. 16.* The LORD God doth not say, the Woman was CURSED with this Sorrow; and therefore R. R. has no Right to say so. Again; whereas he saith, *There is a wide Curse spread over the Birth of Man, which before stood under a Divine Benediction*; for God blessed the first Man and Woman, and bid them be fruitful and multiply and replenish the Earth. This stands in direct, tho' I am persuaded, not designed Contradiction to the Truth and Evidence of Scripture. For the *Jewish* Law-giver tells us, *Gen. ix. 1.* that God, sixteen hundred and fifty six Years after he had pronounced a Blessing upon the first Man and Woman, repeated, at the Restauration of the World after the *Deluge*, the *very same Blessing* to *Noah* and his Sons, from whom all Mankind were again to be propagated. *And God*

BLESSED

not under a Curse, but under a Blessing. 49

BLESSED *Noah and his Sons; and said unto them, be fruitful and multiply and replenish the Earth.* Hence it is undeniably evident, that as Sorrow in Child-bearing was not pronounced as a Curse, so it was not inconsistent with, nor intended to exclude the original BLESSING pronounced upon Propagation. And further it is evident, that the Propagation of the Species, in every Part of the World, has been and still is under the *very same Blessing* that was pronounced upon the first Man and Woman. Marriage, designed for the Propagation of Mankind, is a Divine Ordinance; and God's Ordinances are not under his CURSE, but under his BLESSING. Therefore every married Woman is in that State which the Wisdom and Goodness of God has ordained, and while she is with Child, and when she is in Labour, she ought not to be *afraid with any Amazement*, 1 Pet. iii. 6. but to put her Trust in God, considering herself as under his Blessing and Protection, notwithstanding the Sorrow of Child-bearing. Which, no doubt, is wisely appointed in our present State to promote the moral Good, and may have its Use in taking off that Levity and Thoughtlessness which otherwise might have attended Propagation, and to suggest a thousand serious Reflections to every Mother.—

UNDER the following Head he brings in another imaginary CURSE, namely, *Man's eating*

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eating Bread in the Sweat of his Face; which he tells us *Moses acknowledges to be another of the Curses of God for the Sin of Man*, p. 27. l. 16. *Moses acknowledges no such Thing.* Through the first Offence the Labours of Life were increased, not as a *Curse*, but, with regard to our moral and eternal State, as a *Blessing*. Labour is a Duty, and wholesome Discipline. Bad as the World is, it would be very much worse, if we were not to work or starve. Idleness is the Source of all manner of Wickedness. Every Man in the Use of his Limbs and Senses may get a Subsistence; and the labouring Part of Mankind are even more chearful than those that have nothing to do, enjoy more Health and Vigour of Body, and are blest with more Innocence and Peace. Poor and coarse Fare may sustain a happy Life. Having Food and Raiment we ought, and *may*, therewith be content. Cottages are stored with more Comfort than Palaces. Slaves and Drudges may be virtuous and pious. Every Condition has its Advantages as well as Temptations, and every Man may be happy if he chooses. Therefore Labour and low Life are no Mark that Man is not the Object of God's Favour, nor a Proof that he is not innocent.

THE next Topic of *R. R.*'s Argument is the Character, Temper and Quality of Mankind in general with Regard to Religion and
Virtue.

Virtue. I do not think that we, who are not capable of precisely deciding in what Degree any Person, even of our intimate Acquaintance, is either virtuous or vicious, are qualified to pass a true Judgment upon the moral State of the whole World. There are so many Things to be taken into the Account, as Capacities, Means, invincible Prejudices, Degrees of Temptation, which are known only to God, that it is impossible we should make a just Estimate of the Wickedness of Mankind. However I dare not venture to conjecture, that either more or less than a Quarter of the World shall but be saved; much less can I ground an Argument upon a Bottom so doubtful. *P.* 53. Nor dare I say, *there is no Man lives one Day without breaking the Law of God in Thought, Word or Deed*, p. 41. 7. Nor, that *among the Heathens there are whole Nations wicked without an Exception*, p. 38. 1. I sometimes think we carry our Censures of the *Heathens* too far. There may be more Truth, Honesty, Goodness and Sobriety among them than we are aware. And possibly, every thing considered, they may be less vicious than the Christian World in general. Our Lord tells us, *Matt.* viii. 11, 12. That in the last Day *many shall come from the East and the West*, from all Parts of the World, *and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven; but the Children of the Kingdom*, who
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52 *Sinfulness of the World no Proof that*

have been favoured with the Privileges of God's visible Church, *shall be cast out into outer Darknes.*

BUT if we allow Mankind to be as wicked as *R. R.* has represented them to be, suppose there is not one upon Earth that is *truly* righteous and without Sin, and that some are very enormous Sinners; yet will it not from thence follow, *that they are naturally corrupt, or that every Man brings a sinful Nature into the World, destitute of the Image and Favour of God, and without Sufficiency of Power to do his Duty;* which is the grand Point *R. R.* is labouring to establish. For if sinful Action infers a Nature originally corrupt, then whereas *Adam*, according to *R. R.* and those in his Way of thinking, committed the most heinous and aggravated Sin that ever was committed in the World; for, according to them, he had greater Light than any other Man in the World to know his Duty, and greater Power than any other Man to fulfil it, and was under greater Obligations than any other Man to Obedience; he sinned when, according to *R. R.* he knew he was the *Representative* of Millions and Millions, and that the happy or miserable State of all Mankind depended upon his Conduct, which never was nor can be the Case of any other Man in the World; he sinned when he knew his Sin might not only pave a
Road

Road for a few Miles, but, in Process of Time, the whole Globe with Skulls, *R. R.* p. 48. 8. therefore I say, if sinful Action infers a Nature originally corrupt, then (whereas *Adam*, by the Confession of *R. R.* committed the most heinous Sin that ever was committed in the World) it will follow, that his Nature was originally corrupt, that he was made with evil Inclinations, brought a sinful, corrupt Nature into the World, destitute of the Image and Favour of God, and without a Sufficiency of Power to do his Duty. But if we cannot infer from *Adam's* Transgression, that his Nature was originally corrupt; if, notwithstanding his sinning beyond any Offences Mankind have since committed, it be true, that he was made in Innocence, with a pure, uncorrupt Nature, in the Divine Image and Favour, and with a Sufficiency of Power to do his Duty; neither can we infer from the Transgressions of all, or of any Part of Mankind, that their Nature is originally corrupt, but, notwithstanding their Wickedness, however aggravated, it may be true, that every Man brings into the World an innocent, pure and incorrupt Nature, in the Divine Image and Favour, and with a sufficient Power to do his Duty. Therefore if *R. R.* can either prove that *Adam* never sinned, or will admit that his Nature was corrupt and sinful as it came out of God's Hands, then his Argument may stand good. But if he allows

54 *Sin no Proof of original Corruption.*

Adam sinned even in the aggravated Manner he has described or suggested, and yet notwithstanding that he was made in the Image and Favour of God, his Argument, for any thing I see, must inevitably and irrecoverably fall to the Ground. And thus all he has said, and argued from the culpable Ignorance, the Lewdness, Wickedness, &c. of Mankind from p. 27 to 35, or in any other Part of his Book, fairly amounts to nothing. And thus also the Argument, That if we were born innocent we should continue sinless, appears to be equally fallacious; for it is granted that *Adam* was created innocent, and yet did not continue sinless. So that from our *Sinfulness* nothing can be concluded with reference to the State in which we are born, any further than that as *Adam* was created, so we are born in a Capacity of being sinful.

AGAIN; if our first Parents had animal Passions which they indulged in eating the forbidden Fruit, if they gave Way to the Allurements of Sense, or Appetite, or Passion, (p. 105.) and thereby introduced into their Breasts the uneasy Perturbations of Fear and Shame, and yet their Nature was not originally corrupt, but made in the Image and Favour God; then it will follow, notwithstanding the inward Anguish that springs from all our uneasy and unruly Passions of every Kind, that our Nature, as well as that of our first
Parents,

Sufferings no Proof of original Corruption. 55

Parents, is not corrupt from the Birth, but made in the Image and Favour of God. This takes off what he has advanc'd with regard to our Passions, p. 51, 52.

AGAIN, *Adam* by his Sin brought himself under the righteous Judgment of God, and subjected himself and Posterity to various Sufferings, and yet his Nature was not originally corrupt, nor destitute of the Divine Image and Favour: Therefore, if it does not follow, that *Adam's* Nature was originally corrupt, &c. notwithstanding he subjected himself and Posterity to various Sufferings and to Death itself; neither will it follow, that the Nature of any Man, or Body of Men, is originally corrupt and destitute of the Image and Favour of God, altho' they by their Sin bring upon themselves and Posterity any kind of Sufferings, or Death itself. — This Argument strikes out all that *R. R.* has said in Reference to all those Calamities, Afflictions, Desolations and Destructions, which God may inflict upon Nations, or particular Persons for their own Sins: And those Calamities may take in all the Instances of Suffering and Misery which *R. R.* takes into his List, except the Sorrow of Child-Birth, the Sorrow of Labour and Toil in earning our Bread, and the common Mortality to which we are all subjected. Those we suffer in Consequence of the one Offence,

and may come upon us whether we do or do not sin, whether we are virtuous or vicious. But as for *all other* Calamities, they may be inflicted, and *R. R.* cannot prove that they are not inflicted, for particular, personal Sins. Even the Sufferings of Children may be for the Correction and Punishment of the Sins of Parents.

AGAIN, if our first Parents by their Sin brought Suffering not only upon themselves, but also upon others, even upon all their Posterity, and yet the Nature of our first Parents was not originally corrupt, nor destitute of the Image and Favour of God; then will it follow very clearly, that the Nature of those who suffer purely in Consequence of their Sin, or the Sin of any other Person, is not corrupt originally, nor destitute of the Image and Favour of God. For if their Nature was not originally corrupt, who committed the Sin and occasioned the Suffering, with what Reason, Truth or Argument can it be suppos'd, that my Nature is originally corrupt, who am no ways concern'd in the Commission of that Sin either as Principal or Accessary, but only am thereby subjected to Suffering? If the Nature of the real Criminal was not originally corrupt, but made in the Image of God, it will even more strongly follow, that my Nature, who as a Sufferer am merely passive, and no Criminal
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with regard to the Transgression which introduced the Suffering; it will, I say, follow more strongly, that my Nature is not corrupt or destitute of the Image and Favour of God. This Argument takes off all that *R. R.* has said with regard to the Sufferings which are brought upon us in Consequence of *Adam's* Sin. For if his Nature was made innocent who was the *Sinner*, we may more strongly conclude that our Nature is made innocent who are only the *Sufferers*. For if *Sin* and *Transgression* will not infer a Nature originally corrupt, much less will mere *Suffering*, which may happen where there is no Sin, as in the Case of Brutes and Infants; or where there is the most perfect Obedience, as in the Case of our blessed LORD.

THUS *R. R.'s* Argument, whereby he attempts to prove from the *Sinfulness and Misery of Mankind*, that our Nature is sinful and corrupt from the Birth, and without the Image and Favour of God, is proved to be altogether insufficient in every Part.

I may add, that from the present State of Things, an Argument may be taken directly opposite to his. He has given us a labour'd Account of the Sufferings and Calamities of human Life: But what are these in Comparison of our Enjoyments? Is there nothing in human Life but Wickedness and Calamity?

ty? How much larger a Catalogue might he have presented of the rich Furniture of the Earth for our Use and Pleasure, and the daily and most extensive Blessings of God to all the World? He has given to all a rational Nature, a noble Gift, capable of the Knowledge, Obedience and Imitation of God, and of being improv'd to such a Degree of Excellency as shall in his Esteem qualify us for immortal Honour and Glory. In him all live and move and have their Being. He causes his Sun to shine even on the Evil and Ungrateful. He doth good to all Mankind, giving them Rain from Heaven and fruitful Seasons, filling their Hearts with Food and Gladness. His watchful Providence guards our Health and Peace, is mindful of us, and visits us every Morning. What Variety of Materials has he provided for our safe, commodious and pleasant living? How well has he furnished us with Medicines to ease our Pains, cure our Wounds, and heal our Diseases; and at the same Time given Skill to the Physician and Surgeon to apply them? Were I to enumerate all the Instances of God's Goodness that fall under our Observation, the Discoveries of his Favour to those who do his Will, the Dispensations he has appointed to instruct and reform Mankind, and lead them in the Way of Truth and Happiness; or were I to reckon up all the Instances of Virtue, Justice and Goodness that

that are to be found in the World ; (for the World is not *all* Wickedness ; R. R. himself, not very consistently indeed with his Scheme, tells us, there are some Men who *have several NATURAL Virtues, as Temperance, Good-humour, Compassion, Moderation, &c.* p. 126, in the Notes, and p. 171.) the wholesom Laws and Constitutions for maintaining Justice, defending Innocence, and punishing the Wicked ; the noble Benefactions for promoting Literature, relieving the Poor and Distressed ; the several not only curious but most useful Arts, Sciences, and Inventions which Men have discovered ; (and consider whose Goodness it is which supports and aids the rational Faculty in these and other useful Discoveries) in a Word, were I to insist upon the Particulars of God's Goodness, and what is praise-worthy among Men, I should write a Book much larger than R. R's ; and might at every Article, with much more Truth, ask, Are these Creatures, so well in in every respect provided for, under God's Wrath and Displeasure ? Is their Nature the Object of his Hatred and Curse ? Are they not evidently the Care of his Goodness ? Is he not manifestly their FATHER ? Would he have opened his Hand so liberally had he not loved them, and delighted to do them good ? Is he not working continually among them by his Power and Providence ? How could they live if he did not every Moment uphold

uphold and guard their Being? Doth he not feed and clothe them every Day? Do they not taste his Mercy in every Sup and Morfel? Doth not his Mercy digest their Food? Doth not his Mercy beat in every Pulse, reciprocate in every Breath, found in every Ear? And are not the glorious Works of his Hands and the Perfections of his Nature evidently expos'd to every Eye? And from the Works and Virtues that are found among them, doth it not appear Men are Creatures capable of the noblest Actions and Attainments? Who then can be so inconsiderate as to vilify the human Nature, or pronounce Man a contemptible Being, and neglected or forsaken of his Maker? — He visits them with sore Judgments.—True; but such Judgments happen but seldom; and are intended to awaken, correct and reform. — He inflicts frequently lesser Calamities.—True; but he doth not always chide; his Blessings and Mercies are new every Morning, and generally far exceed in Proportion any Sufferings he brings upon us: And even those Afflictions are intended to discipline and exercise our Virtue, and so to promote the moral Good, and our truest and everlasting Happiness. — He is born under a Hazard of living in Sin, and perishing for ever.—True; but this results from the very Nature of a State of Probation, which places Man under a Possibility of sinning and of being destroy'd. But this is no
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Fault of his Nature, nor any Defect in the Favour of his Maker. If he lives in Sin, 'tis his own foolish and wicked Choice; if he is destroy'd, he destroys himself. His Maker has no Pleasure in the Death of the Sinner, but has furnish'd him with all Powers and Means, consistent with his being in a State of Trial, to teach, and reclaim him. *He is the Saviour of all Men*, 1 Tim. iv. 10. *He would have all Men to be saved, and to come unto the Knowledge of the Truth*, 1 Tim. ii. 4. And so greatly doth he delight in the Salvation of Men, sinful as they are, that he sent his only-begotten Son for their Redemption, to be *the Propitiation for the Sins of the whole World*, 1 John ii. 2. But some Parts of the Earth are not by far so much enlightened with the Knowledge of God, of his Will and Grace as others.—True; but is not the Work of the Law written in all their Hearts, and will not the Father of all deal in Mercy and Equity with all his Creatures, and make all favourable Allowances for the unavoidable Defect of Means and Advantages? — Thus 'tis evident, that in forming a true Judgment of the Relation in which the present World stands to God, Things not only may, but in Justice to the Nature of Man and him who form'd it, ought to be set in a View quite different from that which R. R. has exhibited.

S E C T.

S E C T. IV.

*Some Consequences of the Doctrine
of Original Sin.*

BESIDES, R. R. would do well to consider, whither his Argument and Representation of Things have led him, and whither they may possibly lead such as draw proper Conclusions from them.

I can't digest that Sentiment, p. 48. l. 14. *Add to this all the former Miseries, and then say, Whether this World doth not look like a Province half forsaken of its gracious Governor, or almost given up to Mischief and Misery?* But as this may be an Inadvertency, I shall only observe, That the *Mischief* which is in the World is from the Wickedness of Men; and the *Misery* is from a wise and good Governor, to correct and reform that Wickedness; therefore, notwithstanding both, what the Scriptures constantly assert is true, that *God is the King of all the Earth*, Psal. xlvii. 7. *his Kingdom ruleth over all*, — ciii. 19. *Nor of his has he left himself without Witness, in that he doth good to all, giving Rain from Heaven and fruitful Seasons, &c. Acts xiv. 17.*

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BUT by his Principles R. R. is lead *professedly* to maintain, That Men have not a sufficient Power to perform their Duty; and what then will become of all Obligation to Duty? For if I have no Power, or, which is all one, no sufficient Power to do my Duty, then is it evident, with all equitable and honest Judges, that I have no Duty to do. For no Man can be obliged to do, nor can any reasonable Being expect he should do what he has not sufficient Power to do. Yet R. R. affirms, P. 41, 42. *That in our present State the Propensities of the Will and Affections to that which is evil are so much superior, and prevalent to the weak Influences of Understanding, Reason and Conscience; and that the outward Temptations to which Mankind are exposed all around them — especially in the Vigour and Perfections of animal Life, are so abundantly too strong to be resisted by the infeeble Faculties of Reason and Conscience, that we must be forced to acknowledge, that the moral and practical Powers of Mankind, in the present State, are by no means proportionate to the Law of God, and to his Duties, but vastly inferior to them.* — What the Powers, Appetites and Temptations of particular Persons are, and the precise Proportion they bear to God's Law and every Man's Duty, is known to God alone. Here we are no Judges. Only in general we may very safely conclude, considering that the Scripture no where teaches that

that we have not a Sufficiency of Power to perform our present Duty; considering that the Scripture, on the other Hand, every where exhorts us to the Discharge of our Duty, and that we shall in the last Day be condemned not for any Propensities to Evil we brought into the World with us, but for the *wicked* and *slothful* Neglect of our Duty, *Matt. xxv. 26.* considering these Things, and also that the *Judge of the whole Earth* will certainly *do right*, requiring much only where he has given much, and accepting little where he has given but little, and will condemn no Man for not doing what he had not sufficient Powers to do; we may very safely and assuredly conclude, that Mankind in all Parts of the World have sufficient Powers to do that Duty which God requires of them, and that he requires of them no more than what they have sufficient Powers to do. — But here *R. R.* replies, *P. 43. l. 1.* *That the Demands of a Law must not exceed the Powers of an innocent and new-made CREATURE, just as HE comes from the Hand of God; but when HE has some Way or other ruined and enfeebled, perverted or broken HIS original Powers, or brought an evil Bias into them, may not the LAW of God continue to demand such Obedience which HE has not at present Sufficiency of Power to yield or perform?* — Here *R. R.* considers all Mankind in all Ages as one CREATURE, who, when HE came out of the Hand
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of God, had Powers to answer the Demands of the Law; but, having broken HIS original Powers, the LAW still justly demands the same Obedience of HIM*. And his Meaning is, that altho' thro' *Adam's* Sin the Powers of every Man in the World are ruined and broken, yet we are all as much obliged to Duty as he was in the supposed far superior Strength of his original Powers: But tho' we are all of one Species or Kind, yet are not each of us separate and distinct Creatures? Do we not *every one* of us come from the Hands of God as well as *Adam*? And where have we any Intimation in Scripture, that when his original Powers were broken (if they were at all broken) that the Powers of every Man were broken at the same Time? Doth God ever now, or will he hereafter in Judgment deal with Men *collectively* in their moral or religious Affairs, as if they were all but one *Being*, or *Creature*? Our Relation to the Law of God, and the Rule of Duty may with Certainty be gathered from the Process of Judgment in the last Day, which is frequently and clearly described in Scripture. And we always find that God will deal with Men in Judgment *singly* and *separately*, rendering to EVERY MAN according to *his* Deeds.

* In this perplex'd Way of talking he slides into this Insinuation, that we are a Race of Beings, who by our own Folly—*have perverted our Faculties*, l. 16. contrary to his own Principle, that our Nature is corrupted from the Birth, before we have done either Good or Evil.

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He will call EACH of his Servants to an account, him that has received *one* Talent, and him that has received *two*, and him that has received *five*. The individual Soul that sins shall die, and shall die for his own Sins alone. EVERY ONE of us shall give Account of HIMSELF, and of no other, to God, Rom. xiv. 12. Every one shall be judged according to the particular Powers and Talents God has given *him*, and not according to the Powers and Talents which God originally gave to *Adam*; for what have we to do, or where doth the Scripture say we have any thing to do with *Adam's* original Powers? Consequently *R. R's* Argument is built on the most absolute Confusion of Things and Persons, when in moral Affairs, and in Relation to the Rule of Duty, he considers Mankind as *one Being* or *Creature*; and when he tells us, that the Law or Rule of Duty has respect, not to our *present particular* Powers, but to the original Powers of *Adam*, which he supposes were superior to ours. But the Rule of Duty will also be the Rule of Judgment; therefore the Rule of Duty and the Rule of Judgment are the same, and bear the same Relation to our Powers. But the Rule of Judgment every where in Scripture bears Relation, not to any superior Powers with which *Adam* was endow'd, but only to the Powers, Capacities, Talents and Advantages God has given to EACH ONE of us severally and distinctly: Therefore the Rule of Duty must

must have Relation to the very same Powers and no other. In Judgment God will not expect Duty beyond the Powers he has given, and therefore he must have given Powers equal to the Duty he expects.— But R. R. says, *may not the LAW of God continue to demand Obedience?* A LAW indeed may in the Letter of it continue to demand or command even when the Subject is quite disabled. But GOD himself commands our Obedience in Scripture, not only as a *Governour*, but as a *FATHER* desirous of our Welfare and Salvation, intreating and encouraging us to Obedience. Now to say that God, while he beseeches, persuades, and by all Motives of LOVE excites us to the Discharge of our Duty, at the same Time knows that we have not a Sufficiency of Power to do it, or that *our Powers are by no Means proportionable to our Duties, but vastly inferior to them*, is in Effect to say, he is a Being that deserves no Manner of Regard, Which I am sure R. R. would be very loth to say or think.

BUT he thinks the Insufficiency of our Duty appears from the *constant and daily Sins of Mankind*, p. 42. l. 7. How far Mankind sin daily and constantly, neither he nor any Man living can certainly judge. But suppose Mankind do sin daily and constantly, yet doth it not follow, that they sin for want of sufficient Power to do their Duty; for then

they would not sin at all ; but because they neglect and abuse the Powers which God has given them. And if sinning infers a Defect of moral Power, then we must conclude *Adam* had not a Sufficiency of Power to obey God's Law : For he transgressed in a more heinous Manner than any of his Posterity.

AND whereas by this Error, which I cannot but think is a very great one, *R. R.* is led to assert, that *our Propensities to Evil and Temptations are too strong to be effectually and constantly resisted*, p. 41. that we are *almost under a Necessity of breaking God's Law*, p. 44. l. 18. that we are *unavoidably sinful in a Degree*, p. 86. 24. that our *Appetites and Passions will be breaking out notwithstanding our everlasting Watchfulness*, p. 343. l. 17. I wish he would seriously consider, how much this Doctrine is likely to favour Wickedness, and discourage Mankind from Duty and Obedience.

To finish this Head ; let it be well observed, that we have no Powers but what are *wholly* from God, who gives to different Men different Capacities, Powers and Talents ; and who has appointed that the Powers of every single Person should from his Infancy grow up slowly to a Maturity of Strength. Consequently, as in the eternal and unalterable Nature of Things, our Duty must be measured

fured by our *Powers*, to a lower but just beginning Degree of *Power*, a lower or less Degree of *Duty* must be incumbent. A Child, which can but just distinguish between good and evil, is not under Obligations to the same Duty as one in full Manhood; nor is the Person at Manhood, who has but *one* Talent, obliged to the same Degree of Duty and Service with him that has *five* Talents; tho' both are obliged to be sincere and faithful, and both have Powers sufficient for the Duty required of them. Further, as our *Powers* are *originally* from God, so the *Exercise* and *Improvement* of them must depend continually upon his Goodness and Blessing: *For in him we live, and move, and have our Being.* No Power can act beyond itself, or be a greater Power than it is, or do more than it is able; consequently no Power can make itself to be a greater Power in any Respect than now it is, because then it would act beyond itself, or do more than it is able. A Power to raise but just fifty Pound Weight cannot make itself a Power to raise threescore; for then it would do more than it can; consequently, if our moral Powers are increased, improved, or attain to any higher Degree of Ability, that Increase or Improvement cannot be from the Power which was at first given, because it could never have acted beyond itself; but the *increased* Power, as well as the *original* Power must be from God, who moreover hath

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wisely settled this Constitution, that he who honestly uses the Power he already has shall receive still more, according to what our blessed Lord has declared, *Matth. xiii. 12. Whosoever bath*, i. e. improves what God already hath given him, *to him shall be given, and he shall have more abundance.* Thus for the *Being, Exercise and Improvement* of our Powers, we depend entirely and constantly upon the *Grace of God.* And, as we are surrounded with Temptations, it is our Duty and Interest too, as we value the Salvation of our Souls, to call on the Father of our Spirits, by Faith in *Christ Jesus*, being assured he will never leave the upright Mind destitute of any needful Strength or Succour. The Sufficiency of our Power to do our Duty is wholly from the *Grace or Favour* of God: but we must not therefore say, that we have no Sufficiency of Power to do our Duty; and to say this under Pretence of exalting the Grace of God, is to exalt the Grace of God by denying it, or by denying his Grace has done any thing for us. Just as if to exalt the Goodness of God in preserving our Being, we should deny that we have any Being at all.

THAT we have no Reason to thank our Creator for our Being is a Point not only deducible from the common Doctrine of Original Sin, but professedly avow'd by *R. R. P. 368—373. I add*, saith he, *yet further,*
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if any Creature who comes into this World has a greater Probability of being foolish and sinful here, and miserable hereafter, than he hath of being wise and holy here, and happy in the other World; neither then can he with Reason bless God, or give Thanks to the Author of his Being merely for his Existence, or coming into Life. Now since this is the Case, that the Bulk of Mankind are born to Trouble and Misery here, as Job v. 7. and as we have sufficiently shewn before; and if they are also most likely to run into Sin and Folly in this World, and Misery in another (for almost the whole World lies in Wickedness, and there are few who shall be saved;) this Prospect certainly forbids our mere Existence or Entrance into Life to be called a Blessing; and consequently we cannot reasonably give Thanks on that Account to the Almighty Being that made us.—Methinks this is enough to open any Man's Eyes, and to shew the Nature and Tendency of the Doctrine we are examining. Unthankfulness was the Sin of the Heathen World, Rom. i. 21. When they knew God, they glorified him not as God, neither were thankful. And here Unthankfulness is professedly established upon a supposed Principle of the Christian Religion. Divines maintain, that as soon as we receive our Existence we are under the Wrath, Curse, and heavy Displeasure of God; and then the softest Inference (which in itself is a very high Degree of Ungodliness) is, that we cannot thank him

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for our Existence. But if we cannot reasonably thank God for our Entrance into Life, or Existence, which is the fundamental Blessing, without which we can receive no other, then we cannot reasonably thank him for any Thing besides.—And why can't we reasonably thank God for our Existence? Partly *because the Bulk of Mankind are born to Trouble and Misery here.*—But the Scriptures say that our present Troubles are for our spiritual Benefit, and to teach us true Wisdom, in order to our eternal Happiness.—And partly *because when we come into the World we have a greater Probability of being sinful here and miserable hereafter.* Surely R. R. doth not think himself a proper Judge of such Probability. But whence doth this Probability arise? Doth it arise merely from our being upon Trial, which necessarily includes a Possibility of falling into Sin and Folly?—But *Adam* in his innocent State was upon Trial as well as we, and I suppose we allow he had Reason to thank God for his Existence. Or is it because our Trial is not equally adjusted, but our Temptations are superior to our Powers? But this will impeach the Goodness and Justice of God, who appoints every Man's Trial. Or is it because we are worsted by Temptations, and run into Sin and Folly? This was *Adam's* Case, and yet his Existence was the Gift of God's Goodness. What if *the whole World lies in Wickedness*, and few therefore shall be saved? Have Men no Reason

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son to be thankful because they are wicked, and ungrateful, and abuse their Being and God's Bounty? R. R. thinks we have Reason to bless God *under the Light of the Gospel for placing us within the nearer and easier Reach of Happiness, if our own evil Inclinations and Obstinacy do not with-hold us from seeking after it.* But suppose our own evil Inclinations do with-hold us; suppose under the Light of the Gospel the whole Christian World should lie in Wickedness, and but few Christians should be saved; is it therefore certainly true, that we cannot reasonably thank God for the Gospel? But R. R. thinks he can *alleviate and moderate this dismal Aspect and Situation of Things,* by telling us, *we are justly required to adore and worship, to admire and praise God, whose Wisdom and Goodness, as well as his Power shine bright in the Creation of this World, and in the Formation of Mankind, as well as all other Animals, tho' no reasonable Creature can possibly give Thanks but for some real Benefit,* p. 371.—We must *admire and praise* God for his Goodness in our *Formation,* but not give *Thanks* for the Gift of *Existence.* How is that? When God *form'd* us he gave us our *Existence;* and if that *Existence* is not worth *Thanks,* as being no *Benefit,* what can we *admire* or *praise* in our *Formation?* We must praise the great and glorious Being for the Creation of the World; and should we not praise him for *that which praises?* for an
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intelligent, rational Nature, which is more excellent and valuable in itself than any Part of the material World we behold with our Eyes?—*Unthankfulness* is a natural Consequence of the common Doctrine of *Original Sin*. And I should think it equally infers, that we cannot reasonably **L O V E** the Author of our Existence. Indeed it greatly diminishes, if not totally excludes the Goodness and Mercy of God, and consequently forbids our Gratitude and discourages our Hope and Trust.

I do not in the least doubt but *R. R.* is a true Friend and hearty Well-wisher to Mankind: and yet following his Principles too closely, he vilifies and pours great Contempt upon the human Nature. Throughout the Book he saith little or nothing in its Favour; while he plies every Argument, and insists upon every Topic to degrade it, as if adapted only to Folly and Wickedness, and sometimes treats it with too much Scorn. *Are there any of the brutal Kind that do not more regularly answer the Design of their Creation — than this illustrious Thing Man?* Pag. 327. 23. *Let us survey this sorry Creature MAN,* p. 332. l. 14.—*this sorry Life,* p. 337. l. 7. But we shall not despise **MAN**, if we consider that God has most illustriously manifested his *Kindness and Love to MAN*, (Tit. iii. 4.) sinful as he is, by sending his Son into the World, that through him we might have
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eternal Life. Brutes act by Instinct, and therefore their Regularity is no more Virtue than the regular Motions of a Clock; whereas Men are moral Agents, and act upon Choice, and therefore are far the more excellent Creatures in themselves, tho' they may misapply their nobler Powers in a Manner the Brutes are not capable of; which is their own Fault, not the Fault of their Nature. Our Lord tells us, *a Man*, even in his present State, *is much better than a Sheep*, Matth. xii. 12. But he has established the Dignity and Excellence of our Nature in the most evident and surprizing Manner by being *made Flesh and dwelling among us*, taking upon him all the sinless Infirmities and submitting to the bitterest Sufferings of this *sorry Life*. Therefore our Nature is the Object of the Divine Love, and the Redeemer thought it deserving of his highest Regards.—Men are wicked.—The more the Pity. But we should not therefore treat them with Contempt, but rather labour to reform them by putting them in Mind of the Worth of their Nature, that they may live up to the Value God has set upon it.—And as the common Doctrine of *Original Sin* prompts us to vilify the human Nature; so, if we act upon its Principles, we shall rather HATE than LOVE one another.

I MAY here take Notice of another Instance wherein R. R. has not done Justice to
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our Nature. P. 333. L. 27. *The same Desires and Inclinations which belong to the animal Kind, attack the human Race also, but with greater Rage and Violence, and seem to demand their present Gratification: and that not at one Season of the Year only, but at all Seasons, with more Constancy than in other Creatures, and give the younger Crouds of Mankind many more Disturbances.*—The natural Propensity R. R. here speaks of is in itself an innocent Passion, implanted in *Adam's* Nature as well as ours, by the Wisdom of God, for valuable Purposes. But R. R. considers it here not in its proper Nature, but as a mere sensual, and even much worse than brutal Appetite; or rather, as abused in the highest Degree by the wicked and unclean. Whereas it has no Existence in our Constitution till Years of Puberty, and then it advances gradually; and besides the Divine Light of *Reason*, which by this Time ought to have made great Improvements, is attended with *Modesty*, unknown to Brutes, to check the Exorbitance of it, and to secure against the bold Approaches of Vice. And at full Age it is the Will of God, providing for our Comfort, that this Passion should incline us to Marriage. But as for the more than brutal RAGE and VIOLENCE with which it DEMANDS a PRESENT Gratification, this has no Place in the proper State and Course of Nature. The World supplies many Instances of Chastity preserved even
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under strong Temptations. Great Numbers of both Sexes live many Years, several their whole Lives without gratifying this Passion at all. Courtship takes up Months, and sometimes Years; and Marriage in all Nations of the World is generally solemnized with Deliberation, Decency and Order.—And if this Passion is in us the same all the Seasons of the Year, so is Reason also, its Governess. Further, it is *never* excited to a violent Degree but by previous Excesses and Follies; (how far such religious Representations as R. R. has given of our Nature may tend to encourage a vicious Flame, he would do well seriously to consider) and by those, by Intemperance and lewd Conversation, it is true it may be excited to a monstrous Irregularity, and the Contagion may spread far. But this is UNNATURAL; and we must not take the Measure of our Health and Enjoyments from a *Lazar-House*, nor of our Understanding from *Bedlam*, nor of our Morals from a *Goal*, nor of this Passion from *Harlots* and *Debauchees*.

AND NOW we are here, let us descend to the Case of Infants. P. 35. he says, *Mankind in its younger Years, before it is capable of proper moral Actions, discovers the Principles of Iniquity, and the Seeds of Sin. What young Ferments of Spite and Envy, what native Malice and Rage are found in the little Hearts of Infants,*

Infants, and sufficiently discovered by their little Hands, and their Eyes, and their wrathful Countenances, even before they have learned to speak, or to know good or evil. Surely R. R. has here laid on his Colours too strong. Ferments of Spite, Envy, native Malice and Rage in the little Hearts of Infants! Our Lord, who knew their Hearts better than we, and his Apostle give us different Ideas of them. Matt. xviii. 3. Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself, and become as this little Child, the same is greatest in the Kingdom of Heaven. Here little Children are made Patterns of Humility, Meekness and Innocence. 1 Cor. xiv. 20. Brethren, be not Children in Understanding: bowbeit in Malice be ye Children, i. e. have no Malice at all. Psal. cxxxix. 2. Surely I have behaved and quieted myself as a Child that is weaned of his Mother; my Soul is even as a weaned Child. We are upon Trial; and it is the Will of our FATHER, that our Constitution should be attended with various Passions and Appetites, as well as our outward Condition with various Temptations. But if we judge impartially we shall discover in our younger Years something better than the Principles of Iniquity, and the Seeds of Sin. Modesty, Curiosity, Fear, Emulation, natural Affection to Parents, and the Appetites necessary to preserve the animal Life, are most prevalent,

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or alone have Existence in the State of Childhood. By *Moderesty* and *Fear* they become entirely subject to Authority, are disposed to reverence their Superiors, and are rendered susceptible of good Impressions from the Instructions of those who are wiser than themselves, before whom Nature inclines them to submit their Spirits. And as all their Faculties are tender and supple, and as they are endowed with the noblest of all Principles, that of Reason and Understanding, as they have an early Sense of Truth, of Right and Wrong, of Duty to Parents and Governours, of the Being, Goodness, Power, and Omnipresence of God their Maker, I mean when duly instructed; as their Hearts are strongly knit to their Parents, as they are fond of Commendation, observant of Examples, excited by Rivalship, and have sufficient Strength of Memory to retain what they can be taught, as they grow up under our Tuition very gradually, and their intellectual Capacities are opening and enlarging through the long Space from Infancy to Manhood; all these are no small Advantages, under the Blessing of God, to their being happily trained up in the Way wherein they should go, and of receiving such a deep Tincture of Virtue and Religion as will give them a strong Bias and Disposition to both all their Days. Add to these natural Advantages the Grace of the Gospel, under which the Children of *Christians* are born, and Parents

sents have the greatest Encouragement, even the Hopes of eternal Life, to *bring up* their Children in the Nurture and Admonition of the Lord. (See *Scrip. Doc.* p. 190, 191, 192.) And Numbers in all Ages of the World have risen by due Culture to very considerable Degrees of Excellence. Tho' after the best Education, Children in a State of Trial will have Appetites and Temptations to struggle with, as well as *Adam* in Paradise; and as he, so they may be seduced into Sin and Disobedience. But thereby they will not, any more than he, *publish the Iniquity and Shame of their Nature*, (*R. R.* p. 37. l. 19.) but of their own foolish Choice and Conduct. As to what our Author calls *young Ferments of Spite and Envy*, &c. they will be further considered in a more proper Place.

THE Miseries of Infants, which *R. R.* has described in a Manner that will have great Effect upon the Imagination, is another Topic from which he concludes *them to be a Race of Beings out of Favour with their Maker and under his Displeasure from their Birth*, p. 54. l. 17.—*Little miserable Beings, not treated as the innocent, harmless Creatures of a God of Love and Compassion,—but a little Sort of Criminals under some general Curse and Punishment*, p. 57. *and this before they know any thing of moral Good and Evil*, p. 54.—Strange Sort of Criminals! What a gloomy, unnatural,

tal, discouraging Notion must this give Parents of those tender Parts of themselves! He adds, p. 57. *If Mankind had stood in their original Innocence, surely their Infant-Offspring would have entered into the World under some general Word of Blessing. The God who made the first Parents of Mankind must certainly have blessed them, and said, Be fruitful, and multiply, and replenish the Earth: and their Infants would have been born like little young Angels, ever easy and smiling in a Perfection of Innocence, and in Circumstances of Pleasure; and they would have grown up by many little Efforts of Goodness to the fuller Knowledge and Love of their Maker, and the Practice of every Virtue, surrounded with the Comforts and Satisfaction of an Infant-State, and guarded from every Mischief by a kind and watchful Providence. But, alas! the Case of Children is quite the Reverse of this Purity and Peace. Survey the Dangers and Miseries just mentioned, and say, Are these provided to receive young Angels just entering into Being? Were these Maladies and Grievs and Groans prepared to seize a Race of little Angels coming into our World? If Seraphs and Cherubs had been made to propagate in our Manner, would the great and good God have provided such Scenes of Pain and Peril, Disease and Death, to have met their young blooming Offspring at the very Gates of Life, and to have attended them all their Way; or would he have sent them so*

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soon, and in such vast Multitudes to Death and Darknefs? Would God have ever appointed a Race of Infant-Angels to have entered into a Being in the midst of such Infelicities, &c? — Here surely R. R. indulges too much to Fancy and Conjecture. However I am satisfy'd the Scriptures will not justify some of those Sentiments. For whereas he tells us, that the Infant-Offspring of Mankind would in a State of Innocence have entered into the World under some general Word of Blessing, and in Proof of this quotes the original Blessing pronounc'd upon Adam and Eve, Gen. i. 28. God blessed them, and said, Be fruitful and multiply and replenish the Earth; but that now the Infant-Offspring of Mankind are a Race of Beings out of Favour with their Maker, under his Displeasure even from the Birth, and under some general Curse and Punishment. This stands in direct, though I am satisfy'd not designed Contradiction to the Scriptures of Truth. For at the Restoration of the World, after the Deluge, being 1656 Years after the original Blessing was pronounced upon the Propagation and Birth of Mankind, the very same Blessing, in the very same Words, is expressly repeated, and pronounc'd upon Noah and his Sons, from whom all Mankind were again to be propagated; Gen. ix. 1. And God blessed Noah and his Sons, and said unto them, Be fruitful and multiply, and replenish the Earth. Hence it appears, that

that the Infant-Offspring of Mankind, however expos'd to suffering, come into the World under the same general Word of Blessing, under which they would have enter'd into it in a State of Innocence. And this likewise demonstrates, that the Sufferings of Infants are not the Effects of God's *Curse* and *Displeasure* against them, but consistent with his Blessing; nor to be considered as *Punishments* inflicted upon *Criminals*, but as appointed for other wise and good Purposes, if not to themselves, yet to others. And the Lord of all Being can never want Time, Place or Power to compensate abundantly any Sufferings they now undergo in Subserviency to his good Providence.

S E C T. V.

A general Argument taken from what God has declared concerning the State of Mankind at the RESTAURATION of the World after the Deluge.

HAVING again mentioned the RESTAURATION of the World after the Deluge, I shall here take occasion to form a general Argument upon it; thus. The Race of Man had two *Beginnings*, and two *natural*

84 *The same Blessing upon Man at the*
ral Heads. The first *Beginning* was at the
 CREATION of the World; and the first *natural*
Head was ADAM. The other *Begin-*
ning of the human Race was at the RESTAU-
 RATION of the World after the Deluge; and
 the second *natural Head* was NOAH, includ-
 ing his Sons. With respect to the first *Be-*
ginning and *natural Head*, there are but
 three Passages in the History of the CREA-
 TION * from whence Divines infer or can
 infer the superior Excellency of *Adam's* State
 and Nature above ours: Namely, I.—*Gen. i.*
28. And God blessed them, and said unto them, Be
fruitful and multiply and replenish the Earth.—
 Hence 'tis concluded, that the Propagation
 and Birth of Mankind originally stood under
 the Divine *Blessing*, which now is under his
Curse. II.—*and have Dominion over the*
Fish of the Sea, and over the Fowl of the Air,
and over every living thing that moveth upon
the Earth. Hence it is infer'd, Man originally
 had

* The Passages I speak of relate immediately to the
 CREATION of *Adam.* As for his being put into the
 Garden, allow'd Access to the Tree of Life, and for-
 bidden to eat of the Tree of Knowledge, these do not
 relate to his *Creation*, but to the original *Dispensation*
 under which God placed him; and therefore have nothing
 to do with my Argument. Only I may observe, that
 both the *Garden* and the *Tree of Life* had immediate
 Relation only to the Duration of Man's *Life*, and his
 outward Condition in the World. See *Scrip. Doct.*
p. 149. However, under the Dispensation of Grace we
 have a Grant of an heavenly *Paradise* and *Tree of Life*,
 far excelling those *Adam* enjoy'd.

had Dominion over the Brutes, which now we are depriv'd of. III. — *Gen. i. 27. God created Man in his Image, in the Image of God created he him.* Hence it is argued, that Man was originally made with a Nature pure and uncorrupt, which now in *us* is from the Womb corrupt and sinful. — But on the other Hand, with respect to the second *Beginning* and *natural Head*, the very *same* Blessings and Marks of Excellency are by God declared and pronounced upon the human Nature more expressly and emphatically at the RESTAURATION of the World, when the Race of Mankind was to be propagated anew from *Noah and his Sons*. I. — *Gen. ix. 1. And God blessed Noah and his Sons, and said unto them, Be fruitful and multiply and replenish the Earth.* Which is repeated ver. 7. *And you, be ye fruitful and multiply, bring forth abundantly in the Earth, and multiply therein.* — Hence I conclude, with the clearest Evidence, that the Propagation and Birth of the human Race, in all Parts of the World, both with regard to Parents and the Fruit of their Bodies, is under the very *same* Blessing of God, which was pronounced originally upon our first Parents. II. — Ver. 2. *and the Fear of you, and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your Hands are they delivered. Every moving thing that liveth*

86 *The same Blessing upon Man at the*
shall be Meat for you ; even as the green Herb
have I given you all things.—Hence I infer,
 that we have a *more* extensive Dominion
 granted to us over the brutal World, than
 was originally given to *Adam*. III.—Ver. 6.
Whoso sheddeth Man's Blood, by Man shall his
Blood be shed: for in the Image of God made
he, or hath he made, Man.—No Evidence
 can be produc'd that the *Image of God* is here
 to be understood differently from *Gen. i. 17*.
 On the other Hand, that it is *not* to be un-
 derstood differently, but of the same Image
 in which *Adam* was made, is not only imply'd
 in the Use of the *same Word*, but is strongly
 confirm'd by God's repeating here the origi-
 nal Blessing, and pronouncing it upon the fu-
 ture Formation of the human Nature ; and
 is fully established by the Apostle *James*, who
 tells us expressly, *Chap. iii. 9.* that *Men*, in-
 definitely, *are made after the Similitude*, or
Likeness of God. Hence therefore I conclude,
 that whatever the Image of God be, in which
Adam was made, in the *same Image of God*
Men in Noah's Time were, and to the End
 of the World were to be made. For no Man
 is to be murder'd, nor according to *St. James*
 to be *curs'd*, because *Man*, or *Men*, *are made*
in the Image of God. See *Scrip. Doc. p. 175*.

Now, as these three Particulars do sum-
 marily and distinctly contain all the Blessings,
 Endowments, Privileges and Preheminence
 confer'd

confer'd upon Man at the first *Beginning* of the human Race at the CREATION, before he was put into the *Garden*, and consequently before he had transgress'd the Law of his Trial, and before the *Judgment to Condemnation*, (mentioned *Rom. v. 16, 18.*) passed upon him; and before *all Men were made Sinners by his Disobedience*, ver. 19. And as every one of those three Particulars is expressly, clearly and severally repeated, and more emphatically and extensively pronounced upon Man at the other Beginning of the human Race, at the RESTAURATION, after the *Judgment* passed upon *Adam to Condemnation*, and came upon his Posterity; after *the many*, i. e. all Mankind, *were made Sinners by his Disobedience*; and after he was driven out of the *Garden* from the *Tree of Life*: This to me is a clear and undoubted Demonstration,

I. THAT *the Judgment which came upon all Men to Condemnation*, and the Expulsion from the *Garden* and *Tree of Life*, did no Ways alter the primary Relation in which God stood to Man, and Man to God: But, notwithstanding that Judgment and Expulsion, God was the God and Father of Mankind, as much as he was to the first made Man; and still Mankind were his Children and Offspring, for he gives them the very same *Blessing* he gave to the first made Man, and

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88 *The same Blessing upon Man at the*
declares they, as well as he, were *made in his*
Image. Consequently, for the same Reason,

II. THAT the Love, Regards and Providence of God towards Mankind in general were still the very same as to Man at his first Formation.

III. THAT our Nature, as derived from *Noah*, our *second natural Head*, is attended with just the same Blessings, Endowments, and Pre-eminence natural and moral, which were pronounc'd or confer'd upon our *first natural Head* immediately as soon as he was created. Therefore we no more derive a corrupt Nature from our *second natural Head*, than we should have done from the *first* had he never sinned.

IV. THAT whatever came upon us in Consequence of the *Judgment to Condemnation*, viz. *Death, Labour and Sorrow*, came upon us no further, nor in any Sense, Kind or Degree but what was perfectly consistent with the original Blessing pronounc'd upon *Adam* at his CREATION; for the very same Blessing is pronounc'd upon *Noah* and his Posterity at the RESTAURATION of the human Race. So that certainly that *Condemnation* which *came upon all Men* cannot be understood as inferring the *Wrath and Curse* of God upon Mankind, but only as subjecting us to such

such Evils as were perfectly consistent with his Blessing, Love and Goodness declared to *Adam* as soon as he came out of his Maker's Hands; and consequently to such Evils as God in Righteousness might have subjected Mankind to *originally*, and from the Creation of *Adam*, had not the established Method of his Dispensations requir'd that those Evils should not be introduc'd into the World before *Adam* had sinned. And if those Evils which come upon us in Consequence of the *Judgment to Condemnation* do not prove that we are under God's *Wrath* and *Curse*, much less do any particular Calamities which particular Nations or Persons suffer for their *own* Sins prove that Mankind in general are under God's *Wrath* and *Curse*.

V. IT is no less evident, that when St. *Paul* says, *By the Disobedience of one many*, i. e. all Mankind, *were made Sinners*, he cannot mean they were *made Sinners* in any Sense whatsoever inconsistent with the original Blessing and Declaration of God pronounc'd upon Man in his innocent and sinless State: Because that very same Blessing and Declaration is repeated and pronounc'd upon Mankind, long after they were *made Sinners* by *Adam's* Disobedience. Consequently, being *made Sinners* must necessarily be understood in consistency with the original Blessing, Favour and Love of God to *sinless innocent Man*. The same thing may be concluded concerning that other Clause,

90 *Our Situation much happier than Adam's.*
Clause, and so Death came upon all Men, as far as which all have sinned, or are in a State of Suffering.

FROM all which I conclude, taking in the Hope of eternal Life which is set before us, that our State with Regard to the Blessing of God, and the Dignity and Faculties of our Nature, *in themselves considered*, is not inferior to that in which *Adam* was created. But, mistake me not; I say *in themselves considered*, not considered as any of us may have polluted and perverted our Nature, or displeased our God, by Sin: for that indeed will make a great Difference between the State of *Adam* before he sinned, and the State of those who are defiled and enslaved by Sin. And further, as to the Channel through which God's Blessing is now convey'd, and as to the Foot upon which Mankind now stand with regard to their present Advantages and their future Happiness, our Case is much alter'd from that of *Adam* before he transgressed. For when *Adam* transgressed, not only was his Life and Being forfeited, but also the Existence of his Posterity, which was included in his; insomuch that had the Threatening been immediately executed upon *Adam* and *Eve*, they would have had no Posterity. Thus by the *DISOBEDIENCE* of one, the whole World of Mankind, with regard to their possible Existence, were lost; not by the
Imputa-

Imputation of *Adam's Sin*, but by the necessary and natural State of Things. Thus the Existence of the whole Race came under the Condemnation of the Law, as the whole Race would have been intercepted and cut off by it, had the Sentence been immediately inflicted upon our First Parents. But GOD our FATHER had the noblest Designs of Wisdom and Love in View for a lost World; and his Grace *immediately* counter-acted the Effects and Consequences of *Adam's Transgression* by advancing a new and happy Dispensation, founded upon the *OBEDIENCE* and *Righteousness* of his Son, our Lord *Jesus Christ*. In which Dispensation the World is not only restored to Life, but gracious Provision is made for the Infirmities of Mankind; Pardon provided not only for *Adam's* one Transgression, but also for all future Transgressions upon Repentance; and all proper Means and Dispensations furnished for enlightening and reclaiming sinful Men, when they should forsake God, and be alienated from him thro' wicked Works. And whereas it was the Will of God that all Mankind should be subject to *Death*, in the same Dispensation a *Resurrection* is provided, and likewise an Inheritance in eternal Life to all who are fitly qualified for it. Thus the State of Things now stands; very different indeed from that in which *Adam* was before he sinned. Yet this State not only secures to us the original

92 *Our Situation much happier than Adam's.*

ginal Blessings conferred upon him, but likewise makes us happy in the Riches of the Divine GRACE far beyond what he was favour'd with when created. For *then Adam* was placed under the Rigour of the *LAW*, *transgress and die*, without any Hope of Pardon. For the *Law works Wrath*, Rom. iv. 15. *is the Ministration of Death and Condemnation*, 2 Cor. iii. 7, 9. *by the Works of which no Flesh living shall be justified*, and under which *Adam* lost all, the Law subjecting him to *Death* upon the first Transgression. He therefore was under a very dreadful Dispensation, which, had it not been relaxed, the World could never have stood. But his Posterity have been, and still are, under the mild Dispensation of GRACE, which makes Allowance for our Infirmities, provides Succour under Temptations, vouchsafes the Benefit of Repentance, and promises the Remission of Sin. The *LAW* indeed was brought in among the *Jews*, a small Part of Mankind, not as the principal and final Dispensation, (for they were also under *Grace*, as appears from the many Calls to Repentance and Promises of Pardon made to them,) but only as subservient to *Grace*, to lead them to *CHRIST*. But all the rest of the World, from the Time God promised the Seed of the Woman should bruise the Serpent's Head, to this Day have been, and to the End of the World shall be under *Grace*; and consequently

Our Situation much happier than Adam's 93
quently are, as to the Favour of God, and
eternal Salvation, in a much more favourable
Situation than *Adam* was, while under the
Rigour of *Law* *.

SECT.

* *Observe*, God, who had in his Counsels before the World was created, laid the whole Scheme of the several Dispensations he intended therein to erect, (*Acts* xv. 18. *Eph.* i. 4. *1 Pet.* i. 20.) thought fit to introduce those Dispensations by placing the first Man under mere *LAW*, obey and live, transgress and die; not as designing it for the final Dispensation by which all Mankind were to stand or fall in reference to their spiritual and eternal State; the Event proves the contrary: But only as an Introduction to the general Dispensation of *GRACE*, and all its Subdivisions, which in his Foreknowledge and Wisdom he had before purposed should follow in due Order and Time. And the Dispensation of *Law*, I humbly conceive, was judged the most proper Introduction to all the rest, (which were to fall under the general Dispensation of *Grace*;) not only as it is the most simple and natural, but also with respect to Discipline and Instruction, (as the like Dispensation of *LAW* was on the same Account afterwards brought in among the *Jews*) namely, to shew following Generations the true Demerit of Sin, the Value and Necessity of Divine *Grace*, and to lay a proper Ground for the future Displays of it.

I may here add, that, for the same Reason, the Threatening of Death in the Law given to *Adam* did not put the Existence of Mankind either in this, or in another World, in a doubtful State. For in Case of Transgression, God no more intended to put the Threatening in Execution according to the rigorous Sense of the Law, than he intended to execute the Curse of the Law upon all the *Jews*. No; in both Cases *GRACE* was fore-ordained and prepared. Nor is the subjecting Mankind to Death in Consequence of the *first Man's DISOBEDIENCE*, and the restoring them again

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S E C T. VI.

The Notion of Adam's being a federal Head and Representative of Mankind considered.

THE Argument taken from what God has expressly signified concerning the State of Mankind at the *Restoration* of the World, may seem to make it needless to proceed any further upon this Subject: But the Notion

to Life at the Resurrection on Account of the *OBE- DIENCE* of the *second Man, the Lord from Heaven*, at all inconsistent with any Evidence in Natural Religion relating to a future World, or the Immortality of the Soul; but explains and confirms that Evidence. For those Articles in Revealed Religion are to be considered as *Dispensations* or *Constitutions*. According to which God executes his original Purpose, with regard to our Existence in a future World, in such a Manner as to manifest the Glory of his Wisdom and Goodness, and to promote the Virtue and Happiness of his Creatures. Which seems to me the noblest Exercise of the Divine Perfections, with regard to the Work of his Hands. The Principles of Natural Religion point out a future State, but Revelation shews the noble Schemes and Methods by which infinite Wisdom has thought fit to open that State to Mankind. As I may say, Natural Religion shews that the King intends to take me to Court; Revelation discovers, that for wise Reasons, and in a Way proper to form my Temper and Behaviour agreeably to the Dignity I am to enjoy, he has appointed and impowered his Son, the Prince, to take care that I be brought thither, and settled there.

Notion of *Adam's* being a *federal Head, Surety* and *Representative* of all Mankind having so long prevailed, and being not only by R. R. but also by many other Divines made the Ground of *Original Sin*, it demands our Attention ; and the Examination of it may afford us a clearer View of some Particulars relating to the Divine Dispensations, especially as R. R. has given us a large Account of it. His Sentiment is this, That *some original Person* [Adam] *stood before God as a common federal Head and Representative of Mankind, upon Condition of bringing Happiness or Misery on all the Race according as he behaved well or ill, and through his Disobedience, Sin and Misery came upon all whose Head he was, and whom he represented ; i. e. upon all Mankind. P. 81.* Hence he infers, *Sin is some way imputed to us by our Interest in and Communion with this federal Head, Surety and Representative, who has actually sinned. P. 85.* But he confesses ingenuously, and like a Man of Probity, that he is *not fond of such a Scheme or Hypothesis of deriving some Sort of Guilt from a Surety or Representative, tho' it has been embraced by a considerable Party of Christians both ancient and modern. No ; he would gladly renounce it, because of some great Difficulties attending it, if he could find any other Way to relieve the much greater Difficulties and harder Imputations upon the Conduct of Divine Providence, if we follow any other Track of Sentiments. P. 88.* To this Principle

Principle he joins another, namely, *that one original Parent [Adam] sinned against his Maker, and sustained the Miseries consequent upon it in his own Person first; and when he became a Father he spread a sinful and miserable Nature through all his Race and Offspring by mere natural Propagation.* Pag. 81. This Scheme he dislikes even more than the other, and thinks, indeed very justly, that *the Justice and Goodness of God cannot be vindicated in making and maintaining such a dreadful Law or Order of Propagation through 6000 Years,* p. 87. in the Note. And he confesseth (p. 115.) that *it is his present Opinion, that the mere Doctrine of the animal Propagation of Man, according to the natural Law of Creation, is not a sufficient Relief to the Difficulty which strikes upon his Thoughts, without supposing the first Father of Mankind to be a common federal Head and Representative of his Posterity, as well as the natural Spring and Fountain of them. But these two Suppositions put together (I think, says he) absolve and clear the Conduct of Providence and the Divine Government from all Imputations of Injustice.* See also p. 163. l. 30.

HENCE it appears that the Scheme of a *federal Head* or *Representative*, by our Relation to whom his Sin is imputed to us, is the grand Pillar upon which R. R. rests the whole of the Doctrine of *Original Sin*, and consequently

quently of *Redemption*. And he explains it in this Manner : That Adam not only had a Law given him with a Penalty threatened for the Breach of it, but also a Covenant made with him, and a Promise given to him, not only of continuing in his present Happiness, but of his being immutably confirmed and established in Immortality, p. 98. That this Covenant is justly supposed to reach to his Posterity, and include his Offspring as well as himself in this Manner, (viz.) If Man continued in his State of Obedience, and thereby confirmed or advanced himself in the Image and Favour of his Maker, and secured immortal Life to himself by his Obedience during the appointed Time of his Trial, he should also propagate his Offspring, perhaps in that established or advanced Degree of the Divine Image and Favour, or at least in the Security of immortal Life and Happiness to them : But if Man should bring a sinful Taint and vicious Disorder upon his Nature, and Diseases and Death upon his animal Body, by tasting some forbidden Pleasure, and sinning against God, that he should not only lose this Image and Favour of God himself, with all his Privileges, but that he should beget his Offspring in his own sinful Likeness, and in his own unhappy Circumstances, despoiled of the Image and Favour of God, and of the Privileges which their Father enjoyed during his Innocency, pag. 102.

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THIS Scheme thus formed and explained R. R. endeavours to shew, is not only not unjust, but an *Instance of Goodness to Mankind*, considering the strong Obligations *Adam* must be under to be obedient, *in order to secure and preserve the Happiness of those Multitudes, which should spring from him, as well as his own, and which would be involved in his Misery, in Case he disobeyed.* No single Person standing the Test of Obedience to obtain his own single Happiness can be supposed to have an equal Motive to Diligence, and Watchfulness, and Duty, with that Man who was intrusted both with his own Welfare, and with the Welfare of Millions, dear to him as his Children, and whose Peace or Pain, Life or Death would naturally awaken all his Watchfulness beyond the mere Care of his single Self. P. 103, 116, 117. Which he backs with several Considerations; as, 1. That Happiness might have been secured to Mankind by this Constitution as well as forfeited and lost. If there was on one Side so great a Risk as the Innocence, Welfare and Happiness of Mankind entrusted with one Person, so that Sin and Misery would be brought upon Millions if he sinned and lost the Image of God and his Favour, there was as great an Advantage allowed on the other Side to all Mankind, even the everlasting Security of their Innocence, Welfare and Happiness, if this one Person continued in his Obedience, &c. P. 115.

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2. He alledges several Instances taken from among Men, and from Scripture, p. 116—124. in which, he says, Children have been *punished* for the Faults, or *rewarded* for the Virtue of Parents; and *Representatives* and *Plenepotentaries*, appointed by civil Societies, have, by their good or ill Conduct, very much hurt or benefited the whole Community.

3. *Tho' all Mankind were not actually present to consent that their Father should be their Representative, yet the Appointment is so just and equitable in the Governour of the World, and also there is so much Goodness in it, considering that they were to have enjoyed Immortality and Happiness if he had kept his Innocence, that none of the Race of Adam could reasonably have refused this Proposal.—And if we suppose all his Posterity to have been endowed with the clear Reason and Wisdom, the Sagacity and solid Judgment, of innocent Man, and to have had this Question proposed to them, whether they would each act for themselves in a dangerous State of Trial, or have their common Father appointed as a Representative to act for them; surely they must have chosen their common Father to have been their Representative: for their Reason and Wisdom would have assured them that their Innocence and Happiness were safer in his Hands than in their own, inasmuch as the Obligations that lay on him to secure it both for himself and for them were much stronger*

100 R. R.'s Scheme not founded on Scripture.
than could lie on every single Person acting only
for himself. P. 123, 124.

HAVING thus settled his Scheme, and considered some Difficulties relating to the Propagation of the Soul, which he supposes lie in the Way of it, (but which are nothing to our or any other Purpose) he then, lastly, turns to the Scripture, and *thinks that in a FEW Pages he has made it appear, that the holy Scripture both in the Old and New Testament, and the Jewish Church in the intermediate Time, SEEM to give us the same Sentiments of the Conveyance of Sin, Misery and Death from the first Man Adam to all his Offspring, and ENCOURAGE us to receive, as Divine Truth, that same Doctrine of Original Sin, which Human Reason approves as most probable.* P. 161.

THUS R. R. explains and endeavours to establish this Scheme. But would he be so good as to review this Part of his Work, I flatter myself he would see that he has handled the Scriptures too superficially, and not with that Care and Attention which is due to their Dignity and Authority; and upon a more close Inspection, I am satisfied, the greatest Part, if not all of the Texts would stand before his Thoughts in a quite different Light. However, I am pretty sure his taking the Sense of the *Jewish Church*, in the Times between the
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the Old and New Testament, from a Book so futile and fabulous as the Second of *Esdras* in the *Apocrypha*, will not have his final Approbation. Much less that bare-faced Insult upon the Wisdom of God, 2 *Esdras* vii. 46. *It had been better not to have given the Earth to Adam, or else when it was given him to have restrained him from sinning, &c.* Nor can I think that Paragraph, p. 80. where he settles the Method of forming his Scheme, will stand the Test of a severer Thought. *To find an Answer to this Question [How came Sin and Misery to overspread Mankind?] we shall not immediately run into Revelation and Scripture; tho' doubtless we have the most certain and satisfactory Account of it given us there: Yet since what the Scripture says of this Matter is so short, and is to be derived chiefly from the third Chapter of Genesis, and the fifth Chapter to the Romans, and from some few other general Hints that are scattered up and down in the Bible, let us try whether we cannot by a Train of REASONINGS, with a little Help from Scripture, find out some Clew that will lead us into the Spring and Original of this sinful and miserable State: And afterward we will inquire whether or no this very Clew of Reasoning, this Track of Guilt and Misery, be not the same which Scripture more directly points out to us, and strongly confirms by all its sacred and divine Discoveries on this Subject.—But are we sure we have the right Clew,*

and follow a *Track* which leads to Truth? In the preceding Paragraph R. R. tells us, 'tis not a very easy Thing to find a satisfactory Answer to the proposed Enquiry; that it was a vexing Question among the Schools of the Philosophers, [Men who professed the Art of Reasoning] whence Evil came amongst Mankind? And none of them, tho' they had many Guesses and loose Conjectures, could give an Account of this Matter to satisfy the Minds of studious Men.—And may not our Guesses and Conjectures fail as well as theirs? If the Difficulties and Darknesses which attend this—Question—are so many and great; (P. 136.) and if doubtless we have the most certain and satisfactory Account of this Affair given in Scripture; if the Scripture points it out more directly than Reasoning, and strongly confirms it, why should we not immediately take the Account from Scripture? Why rather disparage the Scripture-Account, as so short, and to be derived from a Place or two, and some few other scattered general Hints, when at the same time we say it is certain and satisfactory? And having Certainty already, why must we first try and puzzle ourselves and the Subject with what is doubtful? Why a Candle before the Noon-day Sun? Is it the surest Way of coming at the Truth to set aside a certain and direct Rule, in order to try first what we can do with one which is known to be not adequate to the Case, and which is confessed to have failed the
ablest

ablest Masters? Or, is not this the most probable Way of obscuring and weakning the Evidence of the *certain* and *direct* Rule, by first drawing over it the Darknes of one *doubtful* and *fallacious*? Do we not all know that learned Men first introduced corrupt Notions, Strife, and all Confusion into the Christian World, by beginning at their own Heads and Imaginations, every Man striking out his own Scheme, and then pressing the Scripture into its Service? Thus the Scriptures have been rendered unintelligible and in effect exploded; and thus Men from one Step to another have been *encouraged* to advance Sentiments relating to Revelation, which they know are not supported by it. And I am concerned to find R. R. advance so near to this very dangerous Step in that Paragraph which introduces his *short* Examination of Scripture, p. 136. *Quest.*—Doth the Word of God, which is our truest and safest Guide,—support this Scheme? *Ans.* 1. *The Difficulties and Darkneses which attend this important Question, How came Sin and Misery into the World? are so many and great, that if, by reasoning on these Subjects, we can but find any Hypothesis, or supposed Scheme of Transactions between God and Man, which will give us a tolerable Solution of those Difficulties, and lead us through this dark Scene of Providence, without any just Imputation or Reflection upon the Wisdom, Justice and Goodness of our Creator;*

104 R. R.'s Scheme not founded on Scripture.

tor ; it ought to have considerable Weight with every reasoning and enquiring Mind, if it be not contrary to Scripture, tho' it should not be asserted and expressly maintained in Scripture.— This Paragraph relates to the establishing a Fundamental Point of *Revealed Religion* : And I can hardly think R. R. will be willing it should stand to future Ages as a Rule, or as *his* Rule for settling Christian Doctrine and Faith ; since it resolves both into *human Reasoning*, opens a wide Door to Fiction and Imagination, and will serve to justify the wildest Notions a weak and fallible Man may conceit not inconsistent with Scripture and the Perfections of God. Nor can I conclude from this Paragrah, or the two following Pages, that R. R. was thoroughly persuaded his Scheme is well-grounded in Scripture, seeing he again lays so much Stress upon our own *Conjectures, Suppositions and Reasonings*, immediately before he approaches the sacred Oracles. P. 138. 9. *It ought to be reckoned a great Happiness, if we can but by way of Conjecture and bumble Reasoning, find a probable Method whereby those Difficulties may be relieved, &c.* And he concludes—*that the holy Scriptures—SEEM to give us the same Sentiments, &c.*

INDEED he has Reason to be diffident of his Scheme. For such Objections both from Reason and Scripture lie against it, that I am persuaded

Objections against R. R's Scheme of, &c. 105
persuaded he has deviated not only from
Scripture, but from the right Track of Rea-
soning too. For,

I. WHEREAS he grounds *Original Sin*,
and consequently the *Redemption* of the World,
upon the Imputation of *Adam's Sin*, and that
Imputation upon his being constituted the *fede-
ral Head, Surety* and *Representative* of all Man-
kind, I cannot find in all the Scripture, that
one Man's Sin is ever said to be imputed to
another, or, in particular, that *Adam's Sin* is
ever said to be *imputed* to his Posterity. But,
were this a fundamental Principle of our Re-
ligion, I cannot think the Scripture, which
frequently speaks of *reckoning, imputing,* and
accounting of Sin in other and much inferior
Cases, would have been *wholly* silent in this.
Nor can I find in Scripture any Assertion,
Principle or Position, which will justify us
in saying, *Adam* was, in *any* Sense, the *fe-
deral Head, Surety* or *Representative* of Man-
kind. But surely had this too been a *funda-
mental Doctrine*, or even a *Doctrine* of Christ-
ianity, it would have been affirmed directly,
clearly, and positively, and we should not
have been left to grope for it in the Darkness
of Conjecture and Supposition, which any
Man may make at Pleasure, and every Man
is at liberty to reject. *R. R.* thinks *Adam's*
being a *federal Head*, and our *deriving a sin-
ful Nature* from him, may be collected from
Rom.

Rom. v. 12—20. But I am satisfied he has carried the Apostle's Words quite beyond their proper Force, and his true Design. See *Scrip. Doc.* p. 25—63. To what I have there said, I here add, that throughout the whole Paragraph the Apostle saith nothing of any federal Relations or Transactions, either on the Part of *Adam* or *Christ*, nor of our deriving a sinful Nature from *Adam*. He affirms, that the Judgment came upon all Men to Condemnation: but he gives no Reason why, besides what is necessarily implied, *viz.* the *Will of the Judge*; and he refers it to nothing but the *Offence, Transgression, or entering of Sin into the World*. But of the preceding Covenant, Law or Constitution he says not a Word: Nor is a Reference to it necessarily imply'd in the *Judgment, or Sentence, Gen. iii. 16—19.* For that Judgment contains four Particulars; three of which have no Relation at all to the Law or Constitution, *Gen. ii. 17.* For the Law was not, *If thou eatest, thy Wife shall bring forth in Sorrow; or, the Ground shall be cursed; or, thou shalt get a Livelibood by Toil: but, thou shalt die.* Three of those Particulars, tho' they were, as well as Death, inflicted through, or in Consequence of the one *Offence*, can have respect only to the Will and Wisdom of the Judge, and to the Transgression or entering of Sin into the World, by way of Dispensation. Consequently, *Death*, in the *Judgment* or Sentence may possibly stand

stand under some Circumstances different from what it is in the Threatening of the Law. But if not, it would denounce only the Loss of Life, but not the Conveyance of a sinful Nature. Nor doth the Apostle in *Rom. v. 12 — 20.* mention or intimate the Conveyance of a sinful Nature, or any Consequence of *Adam's* Offence, in which all Mankind are concern'd, besides that Death which all Men die when they leave this World; as I have prov'd, *Scrip. Doc. P. 27.—30.*

II. THE Instances he brings fall very short of the Case: For in none of them is there any Mention or the least Intimation of a *federal Head*; nor do they prove, however Posterity might suffer by the Offences of Ancestors, that a corrupt and sinful Nature was thereby convey'd to them; which is the grand Point to be prov'd. *Diseases, Poverty, Disgrace* may be entail'd upon Families; but these are not *Sin*. He tells us indeed, p. 112. that *we find a proud, a passionate, a false, a malicious Temper, a lewd or sottish Inclination transmitted from Parents to Children; so that the Features of their Faces are not so much copy'd out in their Offspring as the Vices of their Nature. And in some Houses from Age to Age there is a Race of Drunkards and Adulterers, of Cheats or Thieves, of cruel, proud and malicious Wretches continued in the World.*
—This,

— This, were it prov'd, is home to the Point: But here, as in several other Places, *R. R.* may observe, he begs the Question, and takes the Conveyance of a sinful Nature from *Adam* to his Posterity, and from Parents to Children for granted, when 'tis neither allow'd, nor prov'd. Further; according to his *Covenant and Constitution*, and *Law of Creation*, *Adam* was to produce all his Race in the same degenerate and sinful State whereinto he had plunged himself. P. 109. Consequently, all Children should have the same Tempers, and all Houses should be just such Sinners as *Adam* was. For according to the Covenant, the Vices of his Nature were to be convey'd to us, and not the Vices of our immediate Parents. But, seeing different Children have different Tempers, and different Houses live in different Vices, I conclude this proceeds not from the Cause which *R. R.* has assigned. A plain and obvious Reason may be given, why this or the other Vice may be continued from Age to Age in Families, without having Recourse to the Propagation of a sinful Nature. For in some Families Piety and Virtue are continued from one Age to another; and is that from the Conveyance of a holy Nature by Propagation, or by good Instructions, Discipline and Examples?

III. A *Representative* of moral Action is what I can by no means digest. A Representative

representative the Guilt of whose Conduct shall be imputed to us, and whose Sins shall corrupt and debauch our Nature, is one of the greatest Absurdities in all the System of *corrupt Religion*. That the Conduct of Ancestors should affect the *external* Circumstances of Posterity, is a Constitution just and wise, and may answer good Purposes; and that *Representatives* of civil Societies, or any other Persons intrusted with the Management of Affairs, may injure those who employ 'em, is agreeable to a State of Trial and Imperfection: But that any Man, without my Knowledge or Consent, should so represent me, that when he is guilty I am to be reputed guilty, and when he transgresses I shall be accountable and punishable for his Transgression, and thereby subjected to the Wrath and Curse of God; nay further, that his Wickedness shall give me a *sinful Nature*, and all this before I am born, and consequently while I am in no Capacity of knowing, helping or hindering what he doth; surely any one, who *dares* use his Understanding, must clearly see this is unreasonable, and altogether inconsistent with the Truth and Goodness of God. We may call it a *righteous Constitution*, (P. 89. l. 18.) but in the Nature of Things 'tis absolutely *impossible* we should *prove* it to be so. Further,

IV. HE supposes the *Innocence, Welfare and Happiness*

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Happiness of all Mankind was so intrusted with Adam, that we do not each of us act for our selves in a — State of Trial, but that our common Father was appointed a Representative to act for us. P. 124. And that if he had fulfilled the required Obedience, it would have appear'd as a Hardship upon us to have each of us a single State of Trial imposed upon us too, which might have exposed us to Temptation, Guilt and Misery. P. 116. — He supposes we are none of us upon Trial, but that *Adam* alone was upon Trial for us all; and that the State of his Posterity would have been confirm'd and establish'd in Holiness, and they would have been born and have lived like Angels in Innocence and Happiness, had he been obedient, *p.* 57, 102. but whereas he prov'd disobedient, his Posterity are in Fact stript of all, the Favour and Image of God, of Holiness and Happiness, and are under the Curse of God and all Wretchedness. One Man was to stand or fall for *all* the rest, and all the rest of Mankind were to be holy or sinful, happy or miserable according as he behav'd. But then what Place will there be for a future Judgment, wherein the Actions of all Men will be examin'd, and either rewarded or punish'd, if the Sinfulness and Misery of all Mankind be already determined by the Conduct of the first Man? We must enlarge our View, and take in the whole Plan and Compass of Revelation. The future Judgment

ment will give us a true Idea of the present State of Things. For as the State of Things now is, so will the awful Process of the great Day be. But the Scriptures frequently and clearly assure us that God will judge not *Adam* only, but *all the World* in Righteousness. *All Nations shall be gathered before Christ*, Mat. xxv. 32. and he will render to EVERY MAN according to HIS Works, the Deeds done in the Body; to them who have continued patient in well-doing, eternal Life; to them that have not obey'd the Truth, Tribulation and Wrath; Rom. ii. 6, &c. So then EVERY ONE OF US shall give an account of HIMSELF to God, Rom. xiv. 12. The Servant who has received one Talent must give an account of his improvement or abuse of it, and the Servant who has received two, and he who has received five, Matt. xxv. 20—31. This is Demonstration, that *Adam* was no *Representative* of moral Action to us; that we are all upon Trial as well as he; and that our Happiness or Misery is determined not by *his* Conduct but *our own*. This also shews the Judgment which came upon all Men in Consequence of *Adam's* Transgression, doth not stand in Relation to the final or everlasting State of Mankind; (for then a future Judgment, in which every Person's everlasting Condition will be determined according to his present Behaviour, would be excluded) but to the State and Dispensation of Religion in *this* World.

V. THAT

V. THAT the State of *Adam's* Trial was equally favourable and advantageous to the Happiness and Holiness of his Posterity, as *R. R.* has represented it, doth not seem clear to me: Because *Adam* was under the Rigour of the *LAW*, *transgress and die*. Now in this State, only a Course, and perhaps a long Course of Obedience would, upon *R. R's* Supposition, secure the Holiness and Felicity of his Posterity; whereas one *single* Act of Disobedience would ruin and lose all. And for my own Part I may say, (upon Supposition *R. R's* Question had been propos'd to me) I should not have chose, that my Virtue and Happiness should have been intrusted either in my own Hands, or any other Person's upon a Foot so extremely dangerous. And the Event makes it undeniably evident, that a gracious God did not originally intend our *all* should ultimately be set upon this dangerous Foot. No; as he had afore determined in his own Breast, so he immediately established his Covenant upon a quite different Bottom, *viz.* upon *GRACE*. And certainly the Constitution of *Grace*, where there is room for Pardon and Repentance, and the Promise of Succour under Temptation, has a more favourable Aspect upon Virtue and Happiness than the Rigour of *Law*, which is a Stranger to all the Encouragements of Mercy; and under which *Adam*, for

I ought

ought that appears, was no more able to stand than any of his Posterity. — The Chance would indeed have been more equal, if, as one single Act of Disobedience was to lose all, so one single Act of Obedience should have secur'd all: Or, if what was lost by the *Disobedience of one* Person might afterwards be recovered by the *Obedience of another*, then Things would have stood upon an equal footing; which latter Supposition, if R. R. is pleas'd to peruse carefully what I have offer'd in my Book upon *Rom. v. 12—19*. I am apt to think he will find is the Truth. For all that was lost to us by *Adam's DISOBEDIENCE*, viz. natural Life, is there said to be freely and fully recover'd to all Mankind by *Christ's OBEDIENCE*, however we state or denominate the Relation in which the one or the other stands to us.

VI. THE Covenant or Constitution in Relation to which alone *Adam* can be suppos'd to be a *federal Head* or *Representative* to us, is abrogated. That Covenant was the Covenant of Works, the same in Nature with the *Sinai-Covenant*, call'd by the Apostle *LAW*, or *the Law*; the Language of which is, *Do, and live: Transgress, and die*. Under this Covenant *Adam* was when he finned: But it was disannul'd immediately after that. For even before God pass'd Sentence upon

I *Adam*

114 *The Covenant, under which Adam*

Adam and Eve, GRACE was introduced by that Promise, Gen. iii. 15. 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. From Adam to Moses the Law was not in Being, Rom. v. 13, 14. — Sin is not imputed when there is no Law. Those Words ΜΗ ΟΝΤΟΣ ΝΟΜΟΥ, when there is no Law, should have been translated, when Law is not in being. R. R. turns this another way. For he says p. 155, 156. the Apostle's meaning is, That Sin is never imputed where there is no Law or Constitution of Duty and Penalty at all. Yet, Death reigned from Adam to Moses, i. e. Sin was imputed and punished by Death, even upon all Mankind, both great and small, before Moses's Law: And the Inference is, therefore there was some Law or Constitution from Adam to Moses, by and according to which Sin as imputed to Mankind; and Death was executed upon them according to that Law. Now what Law could that be, besides the Law— which said to Adam as a Representative and Surety for all his Posterity, in the Day thou sinnest thou shalt die.—This, I think, is a great Mistake. For, observe, by LAW the Apostle here, as in several other Places, doth not mean only a Rule of Duty, but such a Rule with the Penalty of Death threatned to every Transgression of it. Such was the Covenant at Sinai, or the Law given by Moses:
Curſed

was originally, is abrogated. 115

Cursed is every one that continues not in all Things written in the Law to do them. And such was the Covenant under which *Adam* originally was, *In the Day thou eatest thou shalt surely die.* Further ; when the Apostle says, *For until the Law Sin was in the World,* he means the *Sin*, which actually had a Being in the World, *viz.* the Sins which those Persons committed who lived in the Times before the Law given by *Moses*; the Sins of those Persons, who when they sinned, did not sin after the Similitude, or Likeness of *Adam's* Transgression. [The Sin of Infants never was in the World, neither did they ever sin after the Similitude of any Man's Transgression who never sinned at all.] And when he says, *but Sin is not imputed when there is no Law,* or, *when LAW is not in being,* he means, the Sins which those Persons committed were not imputed to them so as to subject them to Death, because LAW, which subjects the Transgressor to Death, was not then in Being. Take good Notice ; according to the Apostle, and the true Nature of Things, 'tis only LAW which slays the Sinner : for, did not the Law or Constitution of the Lawgiver condemn him unto Death, he might, notwithstanding his Sin, live for ever ; for he might from time to time be pardoned. 'Tis LAW which slays the Sinner : 1 Cor. xv. 56. *The Sting, or Spear, of Death is Sin, and the Strength, or Force, of Sin*

136 *The Covenant, under which Adam*

Sin is the Law. DEATH is here represented as armed with a terrible Sting. That Sting is SIN, which *Death* would have no *Power* to thrust into the Sinner's Heart were it not for the LAW. The *Law* is the Force by which the Sting is plunged into the Sinner's Vitals. For, Rom. vii. 8. *without the Law Sin, the Sting of Death, is itself dead, and quite unable to slay the Sinner.* Hence that *Jew* (ver. 9.) *was alive without the Law once, namely, before the giving of the Law at Mount Sinai.* The *Jew* was then *alive*; that is, because he was not then under LAW, he was not slain by his Sin. His Sin was not so imputed to him as to subject him to Death; but he was, with the rest of Mankind, in a State of GRACE and Pardon: *But when the Commandment came, with the Penalty of DEATH annexed to it, then Sin, the Sting of Death, revived, then it acquired full Life and Vigour, and the Jew died; i. e. was a dead Man in Law upon the first Transgression he committed: Tho' he had the Relief of the Gospel as well as the rest of Mankind to heal the deadly Wound.* But to return: *Sin is not imputed when the LAW is not in being.* He means, That the Sins which were committed before the Law of *Moses*, were not imputed to the Sinners, so as to subject them to *Death*, because the *Law*, which subjects the Transgressor to Death, was not then in Being. *Nevertheless*

I

Death

was originally, is abrogated. 117

Death reigned, or they all died, from Adam, [i. e. from the Time of the Legal Dispensation under which Adam originally was,] unto Moses, [or the legal Dispensation revived by his Ministry] even over them that had not sinned after the Similitude of Adam's Transgression. They had not sinned after the Similitude of Adam's Transgression, because they were not under the Law, or Covenant of Works, as he was: For the Law all that Space of Time was not in Being; and therefore they could not sin after the Similitude of Adam's Transgression. This is the Apostle's Argument, very strong and clear, to prove that Mankind are made subject to Death, not through their own Offences, but through the Offence of one Man, viz. Adam; consequently, 'tis very evident he doth not mean, that Sin, the Sin that then actually was in the World, (for he manifestly speaks of the Sin that was in the World from Adam to Moses) was imputed and punished with Death upon all Mankind, before Moses's Law. Nor can he mean, that there was some Law or Constitution from Adam to Moses, by and according to which Sin was imputed to Mankind; and Death was executed upon them according to that Law. Because were this his meaning, then the Sin that was in the World before the Law of Moses would have been imputed to Death, according to the LAW, which R. R. supposes did exist during that Time;

and so it would have been true, that Mankind died for their *own* Transgressions, being under a Law or Constitution which imputed their Transgressions to them in the same Manner as the Law under which *Adam* was; and thus they would have sinned after the Similitude of *Adam's* Transgression; and thus the Apostle's Argument, that Death passed upon all Men thro' *one* Man's Offence, would fall to the Ground. His Argument plainly stands upon this Foot, that the Law, or Covenant of Works, in all the Space of Time from *Adam* to *Moses* was not in Being. During that Period *there was no Law or Constitution by and according to which Sin was imputed to Mankind, and Death executed upon them.* From *Moses* to *Christ* the *Jews* indeed were under the Law. But the rest of Mankind, tho' they always had a Rule of Action, yet *never* were under the Law in the peculiar Sense above explained. And certain it is that *now* we are not under the Law but under *Grace*, Rom. vi. 14. Nor will the Law be in Force, to give Sin its deadly, destructive Power till the *great and terrible Day of the Lord*, when those who have impenitently lived after the Flesh *shall Die.* Rom. viii. 13. Now if the Covenant of Works, under which *Adam* was, is not *now* in Being, he cannot be a federal, or Covenant-Head to us by virtue of a *Fædus*, or Covenant which has no Existence. Suppose he was a federal
Head

Head (which yet the Scripture no where affirms) before his Transgression, while LAW, or the Covenant of Works subsisted, and suppose that God did inflict Death upon us in Consequence of his transgressing that Covenant; yet cannot he *now* be a federal, or Covenant-Head to us by virtue of a Covenant which *now* has no Existence, and in the Place whereof another Covenant of a quite different Nature is substituted, whereby we are placed under a different and opposite federal Head.

HENCE I further conclude; that altho' Death in the Sentence had respect to the Transgression of the original Law or Covenant, yet now it stands under the *Covenant of Grace*, and partakes of a quite different Nature from what it is with Relation to the *Covenant of Works*. In Relation to that, it is Death without Hopes of a Resurrection, Death arm'd with a powerful Sting: but *now* 'tis *Death abolished*, Death spoil'd of its Sting, † *Cor.* xv. 55. and Faith triumphs over it, *O Death, where is thy Sting?* for a Resurrection and Immortality to follow are brought to Light by the Gospel. And now all Things are ours, *whether the World, or Life, or DEATH, or things present, or things to come, all are ours*, † *Cor.* iii. 22. Blessed be God for all the Schemes of his Wisdom, and the unspeakable Riches of his Grace! And in the

Council and Appointment of God Death stood in this very Light even before Sentence was pronounc'd upon *Adam*. Consequently *Death now is no proper and legal Punishment of Sin*, as *R. R.* affirms, p. 157. For *Death* abolish'd, or to be follow'd with a Restorati- on to Life, is no more a proper, *legal* Pu- nishment, than *Life* abolish'd, or to be fol- low'd with eternal Death, is a proper *Gospel* Promise, or Reward. *Rom. vi. 23, The Wages of Sin is Death*, is urg'd as a Proof that the Death we *now* die is a Punishment of Sin, consequently that there must be some Sin in Infants, who die as well as others. But Death in *Rom. vi. 23.* is of a Nature widely different from the Death we now die. For as it stands there oppos'd to *eternal Life*, which is the Gift of God thro' *Jesus Christ*, it manifestly signifies *eternal Death*, the *Se- cond Death*, or that Death which they shall hereafter die who live after the Flesh, *Rom. viii. 13.*—Death, ever since it was inflict- ed, has stood under the Dispensation of Grace; (which Dispensation was advanc'd, and the Law abolish'd, even before the Sentence of Death was pronounc'd upon *Adam*) and therefore cannot be, in any Respect, incon- sistent with that Dispensation, or the Blessing and highest Favour of God.

VII. THIS Scheme of a federal Head re- flects so much Dishonour upon our Blessed
LORD,

LORD, that on that Account also, as a *Christian*, I can by no means come into it. For 'tis suppos'd, that if *Adam* had perform'd the Obedience required of him, then by that his Obedience all Mankind without Exception, and without more to do, would have had Holiness and immortal Life and Happiness *absolutely* secured to them. But this is a *far greater* Effect than is allow'd or assign'd to the Obedience of our Blessed LORD himself. For through his Righteousness and Obedience not all Mankind *by far* shall be *finally* and *for ever* saved. And those that are saved by it must generally go thro' a State of Trial as long as God pleases, and overcome various Temptations, before they can obtain the immortal Life and Happiness which is founded upon it. Consequently the Virtue, Value and Merit of our LORD's Obedience must, upon this Scheme, be *vastly* inferior to that of *Adam*; and the *Second Man*, the LORD *from Heaven*, must be a very weak and imperfect Saviour in comparison of the *First Man*, *who was of the Earth earthy*. Upon this Supposition, *Adam* must be the much greater and more important Man of the two; must have vastly more Grace lodged in his Hands under the LAW, and be of greater Consequence to Mankind, than the ever-blessed SON OF GOD under the GOSPEL.

VIII.

VIII. WHEREAS R. R. tells us, p. 105. that God, who had made himself and his Goodness known to his innocent Creature, and conversed with him in a friendly Manner, forsook his disobedient Creature, and departed from him, and gave him none of those kind Visits or Comforts, which he might enjoy before, nor had he Encouragement to hope for any Assurances in Case of any future Dangers or Temptations. That (p. 109.) Mankind after Adam's Sin were born — without the Divine Favour, — cast out of his Covenant of Love, expos'd to Temptations — without any Claim or just Pretence to Divine Aid or Protection. That (p. 147, 148.) after he had broken the Law of his Maker, he lost his Image and Favour — was forsaken of God, and had not any peculiar Aids from Heaven to resist Temptation. — That he produc'd his Offspring like himself — destitute of the Favour of God, or in a State of disfavour with their Maker. — One may answer this by only holding up the Bible, and asking, If it be true that God forsook Adam and his Posterity, departed from them, and cast them out of his Covenant of Love, how come we to have a Book among us, which contains the Revelation and History of God's Good-will towards Men from the Beginning of the World to the Coming of his Son our LORD *Jesus Christ* to be the Propitiation for the Sins of the whole World? Or one may ask, If all Mankind are born without the Divine Favour,

Favour, and cast out of his Covenant of Love, what is the Condition of those, who are suppos'd from all Eternity to be absolutely elected to everlasting Life when they come into the World? Can they be without God's Favour, and cast out of his Covenant of Love, and yet at the same Time be the Objects of his highest Love and Favour? or one may appeal to R. R. himself, who tells us, p. 202. Adam having sinned—God, who is rich in Mercy, gave him a Promise of a Redeemer or Saviour, Gen. iii. 15. who should be the Seed of the Woman, and should break the Head of the Serpent; i. e. destroy the Works of the Devil, and deliver Men from that Mischief and Misery into which Sin had plunged them.— I ask, Is this God's forsaking his disobedient Creature? Is this withdrawing his kind Visits, Comforts and Encouragements? Is promising a Redeemer and Saviour, even before he pronounc'd the Sentence, casting him and his Posterity out of the Covenant of his Love? is this leaving him expos'd to Dangers and Temptations, without Hope of any peculiar Aids from Heaven? No surely, but the very reverse. Thanks be to God, who is rich in Mercy, it is evident beyond Dispute, that he immediately caught his sinning fallen Creature in the Arms of his Grace. However he was pleas'd to alter the outward Condition of *Adam* and his Posterity, he did not in the least suspend his Love to them, or with-

withdraw his Blessing. For do we not find him like a tender FATHER careful to guard and cherish even his Body by providing him Clothes? *Gen. iii. 21.* Did he not by some Token manifest his kind Acceptance of the rightly qualify'd Worship of *Abel*? and did he not converse even with a *Cain* for his Reformation? And if we read on in the History we shall find him appearing and manifesting his richest Grace to Men of Virtue and Piety, and from Time to Time providing a Variety of Means to reform the wicked and ungodly? See *Script. Doc.* p. 147, 148. And as for his and his Posterity's being *exposed to Dangers and Temptations without any Encouragement to hope for any peculiar Aids from Heaven*; what peculiar Aids had *Adam*, who, for ought that appears, wanted them as much as we, to resist that Temptation, which if it prov'd too strong, would, according to *R. R.* be the Ruin of the Holiness and Happiness of all his Posterity? Surely *then* was the Time for *peculiar Aids*, when our ALL depended upon one single Action. But the Truth is, *Adam* in his innocent State was under the Rigour of LAW, which promised neither Aid against Temptation, nor Pardon when he was overcome by it; but afterwards he and his Posterity were under a much happier Dispensation which promised the one to the Upright, and the other to the Penitent. —But to what Purpose to talk of *Dangers*
and

Mankind propagated in the Image of God. 125
and Temptations to Creatures who are sup-
pos'd to have neither the Favour of God,
nor their own Innocence to lose? who are
under God's Wrath and Curse, and forsaken
of him before they are born? who are in a
much worse Case than the Brutes, corrupt
and sinful by *Nature*? What are Dangers
and Temptations to such Creatures?

IX. WHEREAS he also tells us, (p. 140.)
*That God originally appointed, that Adam when
innocent should produce an Offspring in his own
boly Image, or in the same Circumstances of
Holiness and Happiness in which he himself was
created: And appointed also on the other Hand,
that if he sinned—he should propagate his Kind in
his own sinful Image—*This is an Assertion of
a very high Nature, and demands the most
solid and substantial Proof. The Proof he
offers, is this: He thinks his Assertion *may
PROBABLY be imply'd in these Words, Gen. i.
26. And God said, Let us make Man in our
Image, and let them have Dominion over Fish
and Fowl, &c. And God created Man, &c.
and blessed them, and said, Be fruitful and
multiply, and have Dominion over the Fish
and the Fowl, &c. i. e. when you are multi-
plied, let your Seed maintain this Sovereignty,
this Dominion, which is a PART of my Image,
in your several succeeding Generations. —* But
we find that *Adam* propagated his Offspring
in this *Part* of God's Image, even after he
sinned

126 *Mankind propagated in the Image of God.*

fined, *Gen. ix. 2, 3.* and therefore *R. R.* may be very sure his Assertion is not only not *probably imply'd* in the Text he quotes, but he may be very sure, from the clearest Evidence of Scripture, that it is so far false and groundless.—Another Proof is taken from *Gen. v. 1, 2, 3.*—*In the Day that God created Man, in the Likeness of God he made him. And Adam lived a hundred and thirty Years, and begat a Son in his own Likeness, after his Image.*—The Stress of this Proof lies on the Word *OWN*; which *R. R.* may know is put in by our Translators. They put in the Word *OWN*, and he takes the Liberty to put in the Word *SINFUL*; and then it stands thus: *Adam begat a Son in his own sinful Image, in opposition to the Likeness of God, ver. 1.* Thus the wildest Reveries may be proved from Scripture. But the Words in the Original are; *Adam lived a hundred and thirty Years, and begat in his Likeness, in his Image, i. e. he begat a Man like himself.* And what was his Likeness? *ver. 1. God made him in the Likeness of God. Adam's Likeness was the Likeness of God; and in his Image and Likeness he begat his Children.*—But *Adam* had lost that Image.—*R. R.* may be fully satisfy'd the Scripture *never affirms any such thing.* On the contrary, we find that *Adam's* Posterity were, and should to the End of the World be propagated *in the Image of God* (*Gen. ix. 6. confirm'd Jam. iii. 9.*) without the least
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Intimation that it is there to be understood in any partial, limited Sense.

THUS I have proved, that the whole of R. R's Scheme from p. 79. to 161. relating to a *federal Head or Representative* of Mankind, whose Guilt is imputed to us, and the Propagation of a holy or sinful Nature from him, is without any Ground in Scripture, or the Reason of Things. And I would hope R. R. will be convinc'd of this, seeing he has declar'd he is *not fond* of the principal Part of his Scheme, but *would gladly renounce it, because of some great Difficulties attending it, if he could find any other way to relieve the much greater Difficulties and harder Imputations upon the Conduct of Divine Providence, &c.* I think 'tis evident he *must necessarily* take some other way of relieving those *greater Difficulties and harder Imputations upon Providence.* But what are those *Difficulties and Imputations?* Why those that arise from the Case of Infants. For this seems to be the chief Point that sticks with R. R. as appears from p. 84, 86, 88, 89, 110—113. He thinks it a hard Imputation upon Providence, that Infants should be sent into the World with a sinful Nature, and liable to Sufferings and Death before they have any personal Guilt or Sin to deserve such Treatment; and therefore he thinks it absolutely necessary to find out some Guilt or Sin to be imputed to them from a federal Head and
Repre-

Representative. — But as to Infants coming into the World with a sinful Nature, 'tis only *imagined* and *supposed*; but neither is, nor *can possibly* be prov'd: And therefore on this Account we have nothing to impute to Providence. And as to their Sufferings, that they may be appointed for very wise and good Purposes, without any respect to *Sin*, our Lord himself has absolutely determined in the Case of the Man born blind, *John ix. 3.* where he tells us, that he was born blind neither on account of his own Sin, nor the Sin of his Parents, nor on account of *any* Sin charged upon him, but only *that the Works of God might be made manifest in him.* The Sufferings of Infants no doubt are appointed for wise and good Purposes, if not to themselves, yet to Parents, or others: And the Lord of all Being, Time and Place can never want Power or Opportunity to compensate ten thousand fold any Sufferings, or Loss of Life they sustain here in subserviency to his wise and gracious Providence. Therefore neither in this Respect is there any Imputation at all upon Providence; much less such as may force us to invent and advance Schemes quite absurd, and contradictory to the whole of Revelation.

S E C T.

S E C T. VII.

Of the Formation of our Nature in the Womb.

THE Formation of our Nature in the Womb, is another Point relating to *Original Sin*, upon which R. R. has given us his Sentiments.—He considers all Mankind as *one Being or Creature*. P. 9. l. 29. *Whether Mankind is at present such a Creature as—God made HIM at first.* —17. 4. *Man is by no means such a Creature—as HE must needs be when HE came first out of HIS Maker's Hands.* —44. 22. *Mankind is now a degenerate BEING, and not such as IT was first created by that God who made IT.* And in other Places. From this Notion, that Mankind is *one Being*, the *Sin of the first Man* is considered as *an universal Degeneracy*, p. 23. l. 9. And hence other Arguments are taken, as p. 43. l. —163. 18. Hence also we are all supposed to be made by God at *first*, and all at once. P. 36. 27. *Would this have been the Case if Mankind had been just such Creatures as they came from their Maker's Hands?* —51. 9. *Can all this be continu'd to punish Creatures who continue such as God made them at first?* —62. 1. *If Mankind were such Creatures as God at first made them.* —74. 28. *The Inhabitants of*
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this World are not a Race of happy Beings, such as they were when they came first out of the Hands of their Maker. —377. 29. Mankind in their present Generations, even from their Birth, are not such Creatures as God first made them. —And in several other Places. —But now our Nature doth not come out of God's Hands. P. 27. l. 27. We are not his original and native Offspring. —28. 13, 28. Would a blessed God make a World of intelligent Creatures so ignorant, &c. can we believe he would put such wretched and polluted Workmanship out of his Hands? —42. 15. Would a wise, just, and merciful God — have formed such sensible and intellectual Creatures originally by his own Hand in such a wretched Estate? —61. 3. His infinite Goodness would not allow him to produce a whole Rank and Order of Creatures in such Circumstances of Pain, &c. —71. 24. Could he ever believe the holy — God ever put such Workmanship out of his Hands for new-made Creatures? —170. 1. Man, a rational Creature, must come out of the Hands of a God perfectly holy and good, in a State of Innocence, Virtue, Health, and Peace. —369. 1. But then whence comes this dreadful Scene, —that an intelligent Creature cannot thank God for creating him? Not from God the Creator, whose Justice and Goodness would never have suffered him to have created original Beings, as they came from his Hands, in such a Situation as this. —The Meaning of all this,

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one would think, is, that when we come into the World we are not *new-made Creatures*, nor *come out of God's Hands*. For according to *R. R.* we are formed and born with innate Principles of Iniquity in us: But *God's Holiness*, he tells us, *would never permit him to create Beings with such innate and powerful Principles of Iniquity*, p. 61. 1. Unholiness, upon his Scheme, is infused into our Nature: But he saith, *God cannot infuse any Degree of Unholiness into the Nature of his Creatures*, p. 163. 12.

INDEED *R. R.* OWNS, p. 369. 17. That it is the blessed God that creates or forms fallen Mankind from Day to Day, — yet it is all according to such an original Law of Nature, a Divine Constitution, made for INNOCENT Man, which was holy, just, and good in itself. — 130. 5. Tho' the Soul of Man be created by God himself, without depraved or sinful Qualities in it, yet it never comes into this Body but as part of human Nature, and that not as a Piece of new Workmanship from God's Hand, but as a Part of Mankind, who are propagated from the first Parent, by the continued Power of God's first creating Word, Be fruitful and multiply. — 89. 6. The great God has appointed and continues such a Law of Propagation, whereby Millions of Infants, without any personal Sin or Fault of their own, are brought into Being under these wretched Cir-

K 2 cumstances,

132 R. R's *Sentiments concerning*
cumstances, &c. — 85. 1. *Infants come into*
this State by that original Law of Creation and
Propagation which a kind and wise Creator ap-
pointed to his INNOCENT Creatures.

Now, so far as I can gather, this Law of Propagation is thus to be understood : Man was to propagate his Offspring in the same moral State in which himself was. This Law was made for *innocent Man*, and upon Supposition of his continuing such ; and would have turn'd out to our Advantage, had he continu'd innocent : For then we should *all* have been propagated innocent, holy, and happy, like Angels, and have continued so to the End of the World. But when Man finned, tho' the Law was calculated for a State of Innocence, yet God did not think fit to alter his Scheme ; but as it was originally appointed that Man should propagate according to the State he was in, he keeps to this Law, and lets us go on to be born sinful and unhappy, and continues his Curse and Displeasure upon us. And for what Reason ? Because he had kindly and wisely settled this Constitution for innocent Man, and doth not think fit to alter it. Tho' R. R. thinks, (p. 87. in the Note) that the *Justice and Goodness of God cannot be vindicated in MAKING and maintaining such a dreadful Law or Order of Propagation*, without taking in a federal Head and Representative according to a *righteous Constitution.*

Constitution. And further 'tis his Sentiment, That the EXECUTION of this Law of Propagation is inconsistent with the *Holiness* of God; for he affirms positively, That *God's Holiness will not permit him to create Beings with such innate and powerful Principles of Iniquity* as are in our Nature, p. 61. 1. —163. 12. —195. What then is the *righteous Constitution* which brings this Law of Propagation to a Consistency with the Justice, Goodness, and Holiness of God? — It is this, (p. 102.) “ That *Adam* being made our federal Head and Representative, if he continued obedient, all his Posterity should be propagated holy and happy; if he were disobedient, they should be propagated sinful and miserable.” Therefore upon the Constitution of a federal Head, God has established or MADE the Law of Propagation we are examining. But how that Constitution which establishes a Law, the MAKING of which is inconsistent with the Justice and Goodness of God, and the EXECUTING of it inconsistent with his Holiness, can be a *righteous Constitution*, I confess, is quite beyond my Comprehension. I can't see how any Constitution can make that true which is false, or right which in itself is wrong. On the contrary, I should think, if *R. R's* Law or Order of Propagation be repugnant to the Goodness, Justice, and Holiness of God, as it certainly is, it must be *much more* so to

establish it by a solemn, publick, and universal Constitution.—But if this Law of Propagation, by which 'tis suppos'd Sin is infus'd into our Nature, be so false and odious that God could neither *make* nor *execute* it, how comes Sin to be infus'd into our Nature? This *R. R.* tells us (p. 195.) *must be esteemed as a natural Effect or Consequence of Adam's first Sin. Adam introduc'd vicious, sinful, [immoral] Ferments into his own Flesh and Blood, and communicated them to his Posterity. P. 163, 164. The great God, as an offended Governour [offended at us for a Sin we never committed] lets the Course of Nature take its Way, and communicate the natural Effects of one Man's Offence to his Offspring, &c.*—Here *R. R.* supposes the *Course of Nature* to be a proper, active Cause, which will work, and go on by itself *without God*, if he lets or permits it: whereas the *Course of Nature*, separate from the Agency of God, is no Cause, or *nothing*. If he shall say,—*But God first sets it to work, and then it goes on by itself*—I answer; That the *Course of Nature* should continue itself, or go on to operate by itself, any more than at first produce itself, is absolutely impossible.—But suppose it *goes on* by itself, can it *stop* itself? can it work any otherwise than it doth? Can the *Course of Nature* cease to generate? or can it produce a *holy* instead of a *sinful* Nature if it pleases? No Advocate for Original Sin will affirm this. Therefore, if it is a Cause,

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'tis a passive Cause, which cannot stop, or avoid producing its Effects. And if God sets it to work, and it cannot cease working, nor avoid producing its Effects till God stops it, then all its Effects, in a moral Account however, must be assigned to him who first set it to work. And so our Sinfulness will be chargeable upon God.

IT is very difficult, if not impossible, for the most learned, and ingenious Person to write clearly and consistently upon the Scheme *R. R.* has espoused. However I ask leave to say, That altho' he uses and applies these Principles as freely as if they were the most obvious Principles of Truth and Religion, yet neither in Scripture, nor in the Reason of things, can I find any Foot-steps of them; and therefore to me they seem wholly *imaginary and fictitious*.

BUT to come to the Point. Whoever maintains that a sinful Nature is really transferred or derived from *Adam* to us, cannot possibly avoid running foul upon this Rock, *That God doth not make or create the Nature of every Man that comes into the World*. For seeing this Doctrine represents our Nature as sinful and hateful to God as soon as ever it is made in the Womb, and seeing our Nature as soon as it is made in the Womb can be no otherwise than as the Maker has made it; it

follows necessarily, that God is not the Maker of our Nature in the Womb: For he cannot make a Thing which is *sinful*, because he is infinitely holy; nor would he make a Thing which is *bateful* to him, because by the very Terms he would hate to make such a Thing. Consequently upon those Principles God cannot be the Maker of our Nature.—To say he makes us according to his own *Original Decree*, or *Law of Propagation*, which obliges him to make us in a Manner which he abhors, is really making bad worse: For it is supposing him to be so defective in Wisdom, as, by his own Decree or Law, to lay such a Constraint upon his own Actions that he cannot do what he would, but is continually doing what he would not, what he hates to do, and what he condemns in us, *viz.* making us sinful, when he condemns us for making ourselves sinful: It can't here be said, *That God acting according to this Constitution (which was to take place whether Adam—was innocent or sinful) is not chargeable with particular Events*; because it is suppos'd God establish'd this Constitution, when he knew it *might*, at least, take a very wrong and odious Turn; and after it is suppos'd to have taken that Turn, if he makes us, 'tis he who puts it in Execution.—*But Adam gave it the wrong Turn.*—Ans.—That we should be made sinful is the wrongest Thing in the World. And if God, according to
his

his own Constitution, makes us sinful, because *Adam* sinn'd, then it will follow, that God oblig'd himself, in case *Adam* once did wrong, to do the wrongest Thing in the World in every Age, and in the Case of every Man that comes into the World. In case *Adam* made himself wicked, God stood oblig'd by his own Law and Constitution to make us all wicked. Which is infinitely absurd. Again; to say that God creates the Substance of our Nature, but the depraved and sinful Qualities, the *vicious Ferments*, which are in it are communicated to us from *Adam*. This also is absurd. For those Qualities must be communicated by some Power, or Virtue continued from *Adam* to this Day. And if so, then it must be a Power superior to God's Power; for while he is making his Work, this Power or Virtue communicates such Qualities to it as God hates, and doth not like should be in it: (for if God loves and likes our Sinfulness, then he can't be displeas'd at it, or it is all one as if he should himself immediately cause our Sinfulness.) Therefore this Power or Virtue is superior to the Power of God, for it produces Effects in his Work while he is making it, which he dislikes and abhors. The *Will* of an Agent may indeed be contrary to, and oppose the *Will* of God, commanding *Duty*: But in this case *Will* is not concern'd, neither the Will of the Parents, nor of the Child conceived, nor of
God:

God: But it is a mere *Power* or *Virtue* derived from *Adam* which, according to the Scheme we are examining, produces *Qualities* in our Nature which God would not have to be there; a *Power* which makes God make what he hates, and consequently 'tis a *Power* superior to God's; and then in our *Formation* God is but an *Under-workman*, or, which is here the same Thing, *no Workman at all*.

THUS in every Point of View, the Doctrine of *Original Sin* contradicts this Fundamental Article of *all Religion*, *That God is the Maker of every Man that comes into the World*, in Opposition to the strongest Evidence of *Scripture*, which expressly, clearly and fully affirms, not that God made *Mankind*, after an unintelligible Way of speaking, when *he* first came out of the Hands of *his* Maker; but that God makes in the Womb the Nature of *every single* Man that comes into the World, as really and immediately, as truly and properly as he made the first Man, *Adam*.

JOB x. 2. *I will say unto God, v. 8. Thine hands have MADE ME, and fashioned me, together round about; yet thou dost destroy me. Remember, I beseech thee, thou hast made me as the clay, and wilt thou bring me into dust again? Hast thou not poured me out as milk,*
and

and cruddled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, or, with me thou hast made life and mercy, and thy visitation has preserved my spirit.—xxx. 15. Did not he that made ME, [the Master] in the womb, make HIM, [the Servant?] and did not one fashion us in the womb? —xxxiii. 4. The spirit of God hath made me, and the BREATH of the Almighty hath given me life.—Psal. cxix. 73. Thy hands have made me and fashioned me.—cxxxix. 13—17. 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; marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. 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. Eccles. xii. 1. Remember thy CREATOR in the days of thy youth. Isai. lvii. 16. The spirit should fail before me, and the SOULS which I have made. Jer. xxxviii. 16. As the Lord liveth who made us this SOUL.

THUS it stands clear to the meanest Capacity, and beyond all Controversy, that God (not the COURSE OF NATURE, which, consider'd

sider'd apart from the Agency of God, is nothing, or no Cause at all; but GOD the Original of all Being, and the only Cause of all natural Effects) makes, forms, fashions, creates all Men, and every individual Man in the Womb, both *Soul* and *Body*, as certainly, really, truly, and immediately as he made *Adam*: For our Creation and Formation by God in the Womb is affirmed and described more *clearly*, *largely*, and *particularly* than the Creation of *Adam* is. As truly as God made *Adam* of the Dust of the Earth, and breathed Life into him, so truly and immediately he makes us of the earthly Substance of our Parents Bodies, and breathes Life into us; and every Man comes out of the Hands of God, as much and as properly as *Adam* did.

AND if God creates the Nature of every Man in the Womb, he must create it with all the Properties and Qualities which belong to that Nature as it is *then*, and *so* made. For 'tis impossible God should make our Nature, and yet not make the Qualities which it has when made; because this would be at the same time to make it what it *is* and what it *is not*. No Substance can be made without some Qualities and Properties belonging to it. And it must necessarily, so soon as it is made, have those Qualities which the Maker gives it, and no other: For should it, in the very Instant it is made, and as it comes out of his
Hands,

Our original Qualities cannot be sinful. 141

Hands, have any other, then it would at the same time both *be* and *not be* what he has made it.

AND if God creates the Nature of every individual Person in the Womb with all its Properties and Qualities, then whatever those Properties and Qualities are, whether bodily Infirmities, or any particular Passions, Appetites, Principles, Propensities, Dispositions, &c. such Qualities must necessarily be the *Will* and *Work* of God, and such as he in his infinite Wisdom judges fit and expedient to belong to the Nature of every Individual. For out of his Hands alone the Nature of every Man in the World doth, and must necessarily come attended with those Qualities which God gives it, and no other.

CONSEQUENTLY those Passions, Appetites, Propensities, &c. cannot be *sinful* in us; because they are, and can be no other than the *Will* and *Work* of God in us. If there are *Ferments* in our *Flesh* and *Blood*, or any Principles and Seeds in any Part of our Constitution, as soon as formed in the Womb, those *Ferments* cannot be *vicious*, nor the *Ferments of Spite and Envy* as they are *then* and *there* in our Nature; nor can those Principles be *Principles of Iniquity*, nor those Seeds the *Seeds of Sin*, as *then* planted in our Constitution, because they are all *then* and *there* formed,

ed, infus'd, and planted by the Hand of our good and holy Creator. They are indeed such Passions, Propensities, Appetites, Ferments, &c. as *may* be viciously and sinfully apply'd; but they cannot be vicious and sinful *in themselves*, nor as originally belonging to our Constitution. Because as they are originally in our Constitution, they *can* be no other than the Workmanship of God; and moreover there is not one of 'em that can be nam'd, but may be apply'd to virtuous as well as vicious Purposes.

BUT if Divines will say, that such Passions, Appetites, Propensities are *sinful*, and render us the Objects of God's Wrath and Displeasure; they should consider, 'tis infinitely absurd, and highly dishonourable to God to suppose he is displeas'd at us, and regards us as the Objects of his Wrath for what he himself has infus'd into our Nature. For it is evident beyond all Contradiction, That, if those Passions and Propensities are sinful, the Sinfulness of them is not in any Equity or Justice to be charged upon me, or upon my Nature; nor in any fair or upright dealing can I be under the Wrath or Displeasure of God for them, unless that can be sinful or deserving of Wrath in me, which is neither caus'd, advis'd, nor consented to by me, or unless I can deserve God's Wrath and Displeasure, because I was
over-

over-powered when I could not possibly resist: or unless it be displeasing to God for NO POWER to be overcome by his own ALMIGHTY POWER. This Argument will also hold good with regard to any other Power, or Virtue which may, tho' absurdly, be supposed to give us our natural Qualities, &c. For in this case they would not be *sinful* in us; because infus'd into us by a Power under which we were altogether *passive*, and to which we had *no* Power to oppose. In both Cases Sinfulness will be NATURAL, that is to say, NECESSARY and unavoidable to us; and if so, then no Sinfulness with regard to us; for nothing can be sinful in me which I can no ways avoid, help or hinder.

NOR will the Distinction of *natural* and *moral* Impotency in the least weaken the Force of this Argument. For 'tis plain what Divines here call a *moral*, is a *natural* Impotency; for the supposed sinful Propensities are, according to them, implanted *originally* in our *Nature*, and they tell us expressly our *Nature* is *originally* sinful. The Impotency therefore is *natural*; and consequently with respect to us *necessary*: or if you please, 'tis a *natural moral* Impotency, which is a Contradiction. For if it be *natural* it can't be *moral*; and if it be *moral* it can't be *natural*.

FURTHER;

FURTHER ; if Divines will say, That our Nature is so corrupted that we are UTTERLY *indisposed, disabled, and made opposite to all spiritual good, and WHOLLY and continually inclined to all evil*; and that from this natural Cause all our actual Transgressions proceed, (which is the true Doctrine of *Original Sin*, otherwise what means the Doctrine of the *New Nature*, and of *special, efficacious, irresistible Grace* to produce it?) or if our actual Transgressions are the *natural Effects* of *Adam's Sin*, as *R. R.* has describ'd them to be, p. 83, 109. then our actual Transgressions are the natural Effects of a natural Cause, and if *natural*, (or so far as *natural*) they must be *necessary* and *unavoidable*, and so far no Transgressions at all. This Conclusion is absolutely unavoidable, *so far* as any Man affirms the Sins of Men proceed from a corrupt Nature. For from a Nature in its Formation, and from the Womb, as it is so corrupt, no Sin can possibly proceed.

FROM all this I would gladly persuade myself *R. R.* will see there is no solid Ground for affirming that a *sinful* Nature may be propagated, that our Nature is *sinful* from the Birth, or that the Propensities which belong to it are *sinful*. They cannot be *sinful*, because they are the Work of God ; or whose Work soever they are, with regard to us they are

of our Nature cannot be sinful. 145

are *necessary* and *unavoidable*, and upon that Account too cannot be *sinful*. Indeed it is manifest to the common Sense of all Mankind, that nothing in our Constitution is sinful till it is sinfully apply'd, either in the Thought and Intent of the Heart, or in some outward Acts. Hunger and Thirst are Appetites belonging to our Nature, but are not sinful till we suffer them to become irregular, and misapply them to Gluttony and Drunkenness. Tho' even then the Fault is not in the Appetite, but in the Person who suffers it to become excessive. Here the *Vindicator* will ask, (p. 110.) But *how comes it to pass that our Appetites and Passions are now so irregular and strong, as that not one Person has resisted them, so as to keep himself pure and innocent?* Answ. How far any Man resists, or has resisted his Appetites, so as to keep or not keep himself pure and innocent, is a Case in which I am no Judge. However if the *Vindicator* will tell the World, *How it came to pass that Adam's Appetites and Passions were so irregular and strong that he did not resist them so as to keep himself pure and innocent,* when upon the *Vindicator's* own Principles he was far more able than we to have resisted them; I also will tell him, How it comes to pass, that his Posterity do not resist them. Sin doth not alter its Nature by being general; and therefore how far soever it spreads, must come upon all and every Man just as it

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came upon *Adam*, not necessarily and unavoidably, but by their own Choice and Compliance with Temptation. See *Jam. i. 13 — 16.* with *Mr. Benson's Comment*, especially on the 14th Verse.

IN short, the great, the wise and good God gives every Man what particular Passions and Appetites, and in what degree he thinks fit, and adjusts every Man's Trial as to Kind and Circumstances no doubt in perfect Equity and Goodness. He, with his own Hand measures to every Man his Capacities, Talents, Means, and Opportunities. We are born neither righteous nor sinful; but capable of being either, as we improve or neglect the Goodness of God, who sends every Man into the World under his Blessing; endows every Man with that Sense of Truth and Falshood, Right and Wrong, which we call *Conscience*, to be an intimate Monitor and Guide at all times: He affords every Man sufficient Light to know *his Duty*, and has set before him many Motives to perform it; he allows every Man the Benefit of Repentance and Pardon if he transgresses; and at the last Day will in perfect Equity judge every Man according to his particular Case and Situation in Life. Thus God has made every one of us a Present of a Rational Being, the noblest and most invaluable Gift, upon the most reasonable and beneficent Terms, and for the highest

highest and most glorious End, *viz.* that being cultivated and seasoned with the Habits of Virtue in our present State of Probation, it may be exalted to immortal Honour and Glory in the future World. And this Gift we should highly prize, thankfully accept from the kind and bountiful Donor, and instead of finding Fault with it, and his Dispensations, should magnify his Goodness, and apply ourselves vigourously to improve our Being, and to comply with the Discipline he has prescribed, in hopes of the Glory he has promised; being persuaded, that *the Lord is righteous in all his ways, and holy in all his works*; and that if we fail of attaining the Perfections and Happiness of the future World, it will one Day be made to appear before Angels and Men to be *our own very great Fault*, and not the Fault of our Nature, or the munificent Donor of it, the FATHER of our Spirits, to whom be Glory and Honour for ever. *Amen.*

S E C T. VIII.

Of Original Righteousness.

ORIGINAL *Righteousness* is reckon'd one great Pillar of *Original Sin*, and is described to be, That moral Rectitude in which *Adam* was created. *His Reason was*
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clear, and Sense, Appetite, and Passion, were subject to it, his Judgment uncorrupted, his Will had an inward, constant, superior Bias, Bent and Propensity to Holiness and Virtue: He had an inward Inclination to please and honour God, supreme Love to his Creator, a Zeal and Desire to serve him, a holy Fear of offending him, with a Readiness to do his Will. R. R. p. 4, 5, 6, 106. These Principles or Image of God were created with Adam. The Meaning is not, that Man was created with such Powers as rendered him capable of acquiring Righteousness and Holiness; but he was made in this Image of God; an Inclination or Propensity to Holiness was concreated with him, was wrought into his Nature when it was produc'd, and belong'd to it, I suppose, like a natural Faculty or Instinct. Now this Original Righteousness stands thus in the Scheme of Original Sin. When Adam sinned he lost this concreated moral Rectitude, I suppose, just as if he had lost some natural Power; for Instance, the Faculty of Sight, &c. consequently the Nature of all his Posterity comes into the World, like his, destitute of this Image of God, as if we had been born blind in Consequence of Adam's losing his Sight. And not only so, but we are also morally corrupt: For whereas he had a natural Propensity to Holiness, our Nature not only labours under a mere Privation of that Propensity, but, I know not how, has contracted

contracted a natural Propensity to Wickedness and Sin ; and we are not only not made in the Image of God, but we are made in Iniquity and Sin. This is the Use made of *Original Righteousness* by the Advocates of *Original Sin*. It is not to be consider'd as a mere adventitious Quality, which is acquired by the right Application of a Man's natural Powers ; but it must be suppos'd to be *natural* to *Adam*, wrought into his Nature. Otherwise, when he sinned, his Nature might lose nothing but his *own* Innocence, and, consequently, our Nature in him might lose nothing at all, and so the Doctrine of *Original Sin* would fall to the Ground. Thus the whole Scheme of *Original Sin* has a necessary Dependance upon *Original Righteousness*. The Proofs brought to support it are no more than the four following ; viz. *Gen. i. 27.* (which is sufficiently confronted by *Gen. ix. 6.*) *Rom. ii. 14, 15.* (which is spoken not of *Adam*, but of the Heathen, the most corrupt Part of his Posterity.) *Col. iii. 10. Ephes. iv. 24. Eccles. vii. 29.* These Texts I have endeavour'd to set in a true Light, *Scrip. Doc. p. 174—179.* But the three last may, perhaps, require a little further Explication.

COL. iii. 9, 10. Lie not one to another, seeing that you have, by your christian profession, put off the old man with his deeds. And have put on the new man, which is renew'd in

ledge after the image of him that created him. Ephes. iv. 22, 23, 24. That ye put off concerning, or with respect to, the former conversation the old man, which is corrupt according to the deceitful lusts. And be renew'd in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

UPON a closer Inspection, tho' here the old and new Man have respect to, yet I think they do not signify, a *Conversation*, or Course of Life. For the old Man, Col. iii. 9. is distinguish'd from his Deeds, which are considered, not as the old Man himself, but as something belonging to him. And Ephes. iv. 24. the former conversation is not the old man himself, but one particular Respect in which he is considered.

1. THAT the new Man included two Sorts of People, viz. believing Jews and Gentiles; and was created (Eph. ii. 15.) when Christ abolished in his flesh the enmity, or that which separated the Jews and Gentiles — for to make, or CREATE (ΚΤΙΣΗ) in himself of twain, (i. e. of believing Jews and Gentiles) one NEW MAN.

2. THAT the Apostle tells the Colossian Christians, (Chap. iii. 8.) that now, (i. e. after they had embraced Christianity) they were

Col. iii. 9, 10. Eph. iv. 22, &c. 151
 were oblig'd to *put off anger*, &c. and exhorts them *not to lie to one another*, ver. 9. and ver. 12. *to put on bowels of mercy*, &c. That is to say, he exhorts them to admit the Christian Spirit in their Hearts, and to practise Christian Duties in their Lives, as the *elect of God, holy, and beloved*, for this Reason, (ver. 9, 10.) seeing they had *put off the old man*, and had *put on the new*. Which shews the NEW MAN was something they might have put on, and yet be defective in the Christian Temper and Conversation. Otherwise, how could he exhort them to be good *Christians* after they had *put off the old*, and *put on the new Man*. Here he considers the putting *off the old and putting on the new Man*, as a CHRISTIAN PRIVILEGE, OR PROFESSION.

3. IN *Ephes.* iv. 22, 24. he considers the one and the other as a CHRISTIAN DUTY. *That ye put off*, &c. *That ye put on*, &c. The *Ephesians* as well as *Colossians* had, by *Profession*, put off the old, and put on the new Man; and therefore were obliged to do it *effectually*, by renouncing the Spirit, Deeds, and Conversation of the one, by being renewed in their Minds, and by practising the Virtues of the other. This different Way of considering the putting off the old, and putting on the new Man, will be easily apprehended by those who understand such Places as *1 Cor.* v. 7. —vi. 8, 9, 10, 11. *2 Cor.* vi. 1.

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4. THE *putting on* the *new Man* in either of the fore-mentioned Senses, is one Thing, and the *creating* of him is another. He must first be *created*, as the Apostle supposes he was, before he could be put on. The *creating* of him is *God's Work*; for God created him, *Col. iii. x.* The *putting* him on is our *Profession* or *Duty*, which we are exhorted to perform, or make good, and therefore must be the Choice of our Minds, and the Business of our Lives. God *created* the *new Man* when he erected the Gospel Dispensation, *Eph. ii. 15, 20, 21, 22.* we *put* him on in *Profession* when we embrace the Faith of the Gospel; we *put* him on in *Truth*, and *effectually*, when we put off *Anger, Lying, Stealing, &c.* and being renew'd in the Spirit of our Mind, put on *Bowels of Mercies, Kindness, Truth, honest Industry*, and every *Christian Virtue* and *Duty*. Read *Col. iii. 1,* to the End; and *Ephes. iv. 17,* to the End of the Epistle.

5. THE *old Man* and the *new,* and the *new Man's* being renew'd and created, and the renewing of the *Ephesians*, do all manifestly refer not to our Fall in *Adam*, nor to any Corruption of Nature derived from him, but to their *Gentile* State, and wicked Course of Life, from which they were lately converted to Christianity. *EPHES. ii. 11. Wherefore remember that ye being in time passed GENTILES*
in

Col. iii. 9, 10. Eph. iv. 22, &c. 153
in the flesh, &c. —12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, &c. —13. But NOW in Christ, ye—are made nigh, &c. —14. For he is our peace, who has made both, Jews and Gentiles, one. —15. Having abolished the enmity, for to create in himself of twain one new Man. EPHES. iv. 17. This I say—that ye henceforth, in your Christian State, walk not as other Gentiles walk, &c. —18. Having the understanding darkened, &c. —19. Who being past feeling, work all uncleanness, &c. —20. But ye have not so learned Christ. —21. If so be that ye have heard him, the Gospel, and have been taught by him, —22. That ye put off concerning the former conversation, the old Man, &c. —23. And be renew'd in the spirit of your mind; —24. And that ye put on the new Man, &c.—25. Wherefore put away lying, and speak the truth, &c. COL. iii. 7, 8, 9. In the which Instances of Wickedness ye also walked sometime, when ye lived in them. But NOW, when you have renounc'd Heathenism, and embrac'd the Faith of the Gospel, you also put off all these; anger, wrath, malice, &c. Lie not one to another, seeing that ye have put off the old Man with his deeds, and have put on the new, which is renew'd in knowledge. These three are all the Places in the New Testament where the new Man is mentioned.

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AND not only here, but in all other Places of Scripture, *Renewing* has Relation not to our Fall in *Adam*, but to a vicious Course of Life; except one Place, *viz.* 2 *Cor.* iv. 16. *Though our outward man perish, yet the inward is renew'd, [refresh'd, repair'd] day by day.* There are but two Places more in all the New Testament where this Word is us'd; namely, *Rom.* xii. 2. *And be not conform'd to [the Wickedness of] this world, but be ye transform'd by the renewing of your mind.—* *Tit.* iii. 3. *We ourselves also were sometime foolish, disobedient, &c. ver. 4. but after that the kindness of God appeared—ver. 5. he saved us by—the renewing of the Holy Ghost.*

FROM all this I apprehend we may gather, that the *Old Man* relates to the *Gentile State*, and that the *New Man* is either the *Christian State*, or the *Christian Church, Body, or Society*. And as *God spoke in his holiness*, *Psal.* lx. 6. *afflicted David in faithfulness,—cxix.* 75. *called our Lord in righteousness*, *Isai.* xlii. 6. so he created the *NEW MAN*, i. e. erected and established the *Gospel-State, or Church, in Righteousness and true Holiness*, after his own Image. In Conformity to his own holy and righteous Nature he constituted the *Gospel Church* with a View to promote *Righteousness and true Holiness* among Men. For *we*, the whole Body of Christians, are *God's work-*

workmanship, created in Christ Jesus unto good works, which God ordained, when he laid the Scheme of the Gospel, that we should walk in them, Ephes. ii. 10. He has called us with an holy calling, 2 Tim. i. 9. As he who has called us is holy, we are bound to be holy in all manner of conversation. The Gospel is a Scheme formed and fitted by a holy God to promote Virtue and Happiness.

WHOEVER pleases soberly to consider these things, I am persuaded will see no Ground in these Texts to conclude, That Righteousness or Holiness was *concreated* with *Adam*, or *wrought into his Nature*. For neither in them nor in the Context is there one Word about *Adam*; much less in this, or *any other Part of Scripture*, is it affirmed, or so much as intimated, that *Adam* was created in Righteousness or Holiness. Between *Adam* and the *new Man* there is in these Verses neither Comparison nor Opposition. The *new Man* is not *fallen Man* restor'd to his primitive Temper; for the *new Man* is not any Thing created in our Hearts, nor doth what is said of him relate to *personal, internal* Holiness, otherwise than as a *Means* or *Motive*. Evidently what relates to *personal, internal* Holiness (and consequently to the matter in Debate) is the **PUTTING ON** the *new Man*, which being consider'd by the Apostle as *our Duty*, which he exhorts *us* to perform, gives
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no manner of Countenance or support to the Doctrine of *Original Righteousness*.

HERE give me leave to say, I can't but think Divines have thrown the Scriptures, and the Doctrines of Christianity into no small Degree of Darknes and Perplexity, by understanding these Texts of a supposed Corruption of Nature derived from *Adam*, which speak of that Corruption wherewith Mankind, especially the *Gentiles*, had corrupted themselves.

ECCLES. vii. 29.—*God hath made man upright; but they have sought out many inventions.*—The Word *upright* in our Language, when apply'd to a Person, generally, if not always, connotes a character of Virtue. An *upright man* is a Man of Integrity or a *righteous man*. But the Hebrew word *jashbar*, which we render *upright*, doth not generally signify a moral Character. For 'tis apply'd to various Things not capable of moral Action. *A right Way*, or *Path*, 1 Sam. vi. 12. 2 Chron. xxxi. 20. Isai. xl. 3. —xlvi. 2. Ezra viii. 21. Psal. cvii. 7, &c. *Right judgments*, Neh. ix. 13. *Right words*, Job. vi. 25. *Wine moves itself right*, Prov. xxiii. 31. *Straight or right feet, wings*, Ezek. i. 7, 23. and to sundry other Things. And to Persons, or moral Agents, it is not apply'd in one uniform Sense. *Judg. iv. 3. Then his Father — said, Is there never a woman*

A further Explication of Ecclef. vii. 29. 157
a woman among the daughters of thy brethren,
—that thou goest to take a wife of the uncircum-
cised Philistines? And Sampson said, Get
her for me, for she pleases me well. Heb. She
is right in my eyes. Here right doth not refer
to her religious Character, but to the Agree-
ableness of her Person to Sampson. 2 Kings x.
3. Look out the best and meekest [Heb. right-
est] of your master's sons, and set him on the
throne, and fight for your Master's house. Here
right refers to regal Abilities. —Ver. 15. He
[Jehu] saluted Jehonadab, and said unto him,
Is thy heart right, as my heart is with thy
heart? Here it relates to Sincerity of Friend-
ship. —Hence it appears that jasbar, right,
doth not always imply Uprightness or Righ-
teousness. For it is frequently apply'd to Things
not at all capable of moral Righteousness. And
when apply'd to moral Agents, it may be un-
derstood, not absolutely, in the most exten-
sive Sense, but partially and relatively. For
as the way in which God led the Israelites in
the wilderness (Psal. cvii. 7.) was not the
right Way, or the shortest, and readiest Road
from Egypt to Canaan; but right only with
respect to the Counsel of the Divine Wif-
dom; so Sampson's young Woman was right
not with regard to her Religious Character,
but his Affections; and some one of Abab's
Sons might be right as to his regal Capa-
city, but in no other Respect; and Jehu's
Heart was right in his Friendship to Jeho-
nadab,

158 *A further Explication of Ecclef. vii. 29.*
nadab, but not wholly with regard to God:
 For 2 Kings x. 29, 31. *He departed not
 from the fins of Jeroboam, and took no heed
 to walk in the law of the Lord God of If-
 rael.* This makes it evident; That it may
 be said, *God hath made Man right*, (for it
 may, and I think ought to be so translated)
 and yet thereby may not be denoted his
 being *right* in the highest and most perfect
 Sense, or his being actually righteous: But
 only his being *right* with regard to his be-
 ing made with those Powers, and favoured
 with those Means and Encouragements by
 a proper Use of which he may become *right-
 teous*, or *right* in the best and most absolute
 Sense in which a moral Agent can be *right*.

AND that Man's being *made right* in the
 Text before us is to be understood only of
 his having those Powers and Advantages
 which are proper to enable and induce him
 to be *righteous* or *holy*, seems to me mani-
 fest from this further Consideration; That
 MAN here is to be understood *collectively*,
 not of *Adam* only, but of all Mankind. 'Tis
Haadam in the Original; and the following
 are all the Places in Scripture where it is used.
 Which Places whoever pleases to examine,
 will find it commonly signifies indefinitely a
Man, any *Man*, every *Man*, *Men*, and is but
 apply'd in two or three Cases to a single Per-
 son.

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A further Explication of Eccles. vii. 29. 159

MAN. *Gen.* i. 27. —ii. 7, 8, 15, 16, 18, 22, 22, 25. —iii. 12, 22, 24. —iv. 1. —vi. 5, 6. (*destroy*) 7. —vii. 21. —viii. 21, 21. —(*hand of*) (*life of*) ix. 5, 5. —(*man's blood, made be*) vi. 6. *Exod.* ix. 9, 19, 22. —xxxiii. 20. *Lev.* v. 4. —vi. 3. —xviii. 5. *Numb.* xviii. 15. —xix. 13. —xxxi. 47. *Deut.* v. 24. —viii. 3, 3. —xx. 19. *Josh.* xi. 14. —xiv. 15. *Jud.* xvi. 7, 11, 17. *1 Sam.* xvi. 7, 7. *2 Sam.* vii. 19. (*any*) *1 Kings* viii. 38. *1 Chron.* xvii. 17. *2 Chron.* vi. 29. —xxxii. 19. *Psal.* civ. 14. (*of*) *Prov.* xxvii. 19, 20. *Eccles.* ii. 12. —iii. 11, 13, 19, 21, 22. —v. 19. —vi. 7. —vii. 14, 29. —viii. 6, 9, 17, 17. —ix. 1, 12. —x. 14. —xi. 8. —xii. 5, 13. *Isai.* ii. 20, 22. *Jer.* iv. 25. —vii. 20. —xxi. 6. —xxx. 30. *Ezek.* iv. 12, 15. —xx. 11, 13, 21. *Jon.* iii. 7, 8. *Zeph.* i. 3. *Zech.* viii. 10. ADAM. *Gen.* ii. 19, 19, 20, 21, 23. —iii. 8, 9, 20. MEN. *Gen.* vi. 1, 2, (*of*) 4. —xi. 5. *Lev.* xxvii. 29. *Numb.* v. 6. —xii. 3. (*all*) —xvi. 29, 32. *1 Sam.* xxvi. 19. *1 Kings* viii. 39. *2 Chron.* vi. 18, 30. *Job* vii. 20. *Psal.* cxvi. 11. —cxlv. 12. *Eccles.* i. 13. —ii. 3, (*sons of*) 8. —iii. 10, 18, 19. —vi. 1. —vii. 2. —viii. 11. —ix. 3, 12. *Isai.* vi. 12. *Jer.* ix. 22. —xxxiii. 5. —xlvi. 2. *Ezek.* xxxviii. 20. *Hag.* i. 11. *Zech.* viii. 10. PERSONS. *Numb.* xxxi. 28, 30, 46.

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IT is observable the Word is used in the Book of *Ecclesiastes* thirty times, besides the Text under Consideration, and always in the general, indefinite Sense; which Sense is here further established by the Particle *they* in the latter Part of the Sentence. *God hath made MAN upright, but THEY have sought out many inventions.* This evidently shews he is speaking of Mankind in general. So Chap. ix. 1. *No MAN knows either love, or hatred, by all that is before THEM.* And *Job xxxii. 8. But there is a spirit in MAN: and the inspiration of the Almighty giveth THEM understanding.* No one can reasonably doubt but in such places *Man* signifies *all Men*. Therefore this Text will prove too much for the Advocates of *Original Righteousness*: For if by *jashar*, right, which we render *upright*, be meant *righteous* and *holy*, then will it follow, that God has made all Mankind righteous and holy as well as *Adam*: For the Text evidently speaks of all Mankind. But there's no necessity of straining the Sense of *jashar* so far, seeing it is sufficiently clear'd if we say, *God has made Man*, or Mankind, *right*; has given them rational Faculties, and Means sufficient to know their Duty, and Motives sufficient to induce them to perform it.

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AND indeed this *Righteousness* is all that the Nature of Things will bear. For to say, that God not only endow'd *Adam* with a Capacity of being righteous, but, moreover, that Righteousness and true Holiness were *created* with him, or *wrought* into his Nature at the same Time he was made, is to affirm a Contradiction, or what is inconsistent with the very Nature of Righteousness. Such a Righteousness would have been produced in him without his Knowledge and Consent, and so would have been no Righteousness at all. For 'tis obvious to the common Sense of all Mankind, that whatever is wrought in my Nature without my Knowledge and Consent, cannot possibly be either Sin or Righteousness in me; because it is not what I chuse, it is no Act or Deed of mine, but introduc'd into my Nature whether I will or not, and consequently I can neither be commended or condemn'd, rewarded or punished for it. It is a mere natural Instinct, of the same kind with the Industry of the Bee, or the Fierceness of the Lion. Righteousness is right Action. But *Adam* could not act, either in *willing* or *doing* right, before he was created. Therefore he must be created, he must exist, and use his intellectual Powers before he could be righteous. The *Vindicator* thinks otherwise, and tells us, (p. 95.) That *according to this way of Reasoning, Christ could not*

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be

162 Original Righteousness *inconsistent*

be holy at the Time of his Birth. Ans. But our Lord did exist before he *was made Flesh and dwelt among us.* — *Nay,* saith he, *God could not be righteous and holy from Eternity, because [according to my way of reasoning] he must exist before he was righteous and holy.* Ans. My Reasoning would hold good even with respect to God, were it true that he ever did begin to exist. But neither the Holiness nor the Existence of God could be prior to each other; because God *always existed* in the highest Degree of moral Perfection, and therefore always was holy.

RIGHTEOUSNESS must be our own Choice and Act, otherwise why doth the Scripture *every where* exhort us to be holy and righteous? 1 *John* iii. 7. *He that doth righteousness is righteous.* And where doth the Scripture speak one Word of a Righteousness *concreated* with us, *infus'd* or *wrought* into our Nature? or of *true* Holiness, which is neither the Subject of our Thought nor the Object of our Choice? Doth the Scripture ever say, a Person may gain the Habits of Righteousness without thinking of it, or concerning himself about it? We all know the Scripture gives a very different Account of Things. — But (*Vindic.* p. 122.) *cannot God, by his almighty Power, immediately infuse into us, or concreate with us, any good Habits which Men can be supposed to gain by their own*

own Industry or Exercise? Cannot God make us as good as we can make ourselves? I answer; That for which *we alone* are accountable, for which *we alone* are rewardable or punishable; that which in its own Nature *we* must chuse and act, and which *cannot be at all*, if it is not *our own* Choice, and the Effect of *our own* Industry and Exercise; no Being whatever can absolutely do for us. God may give Capacities for doing it, and may greatly assist and encourage in doing it; but the Thing is not done at all, unless *we* do it. The Thing cannot exist unless *we* chuse it, because *our chusing* to do what is right and good is the very Thing which is to exist: But *our chusing* what is good, can neither be the Act of any other, nor the Effect of Force; for Force destroys Choice. —But God infused various Gifts into the Apostles — therefore those Gifts, as such, were no Virtue or Righteousness in them, but a mere Faculty or Power. Their chusing to use them for the Glory of God was Virtue, but the infused Faculty was no Virtue.

BUT *Original Righteousness* was a *Propensity, Bent, Biass, Inclination to Righteousness, or a Principle and Habit of Righteousness.* And might not such a *Propensity, &c.* be wrought into *Adam's* Nature? —But where do the Scriptures say a Word of all this? A *Habit* is gained by repeated Acts. And

164 *Adam free to sin in the highest degree.*

therefore I do not see how it can properly be apply'd to *Original Righteousness*. A natural Inclination, Propensity, or Instinct, may, I conceive, be a Principle or Spring of Action; but in itself can neither be *righteous*, nor *Righteousness*. For such Propensity or Principle either is, or is not under the Government of my Will or Choice. If *not*; then it can no more be *Righteousness*, than the Palpitation of my Heart, or the Working of my Lungs. If this Propensity be under the Government and Controul of my Will, then it can be righteous only so far as apply'd to righteous Action in Heart or Life. For who will say, That any Propensity or Principle in *Adam* would have been holy, or Holiness, tho' never by him apply'd to any holy Purpose? Therefore 'tis not the Propensity which is *Righteousness*, but my right Application of it. And if the Application of the Propensity is subject to my Will, then 'tis so far from being Righteousness in itself, that it may become the Occasion of Sin and Guilt, if it is neglected and abus'd.

AND that this was *Adam's* Case, whatever his Propensities were, the Advocates of *Original Righteousness* are constrain'd to confess. For tho' they represent a Propensity to Holiness as *wrought into his Nature*, and consequently as a natural Quality of his Mind; and tho' this Propensity is suppos'd to be a natural

Adam free to sin in the highest degree. 165

ral Inclination or Desire to retain and preserve itself, (for he was naturally bent and bias'd to the supreme Love of God, and to obey all his Will with Readiness and Zeal:) yet it is not only allow'd that Adam had a full Liberty to retain or lose this Propensity, (for he was made with a perfect Freedom of Will, and with a Power to chuse Evil as well as Good; to abide in the Favour and Image of his Maker, or to fall from his Maker's Image and Favour, according as he should use his Liberty well or ill. R. R. p. 6, 96.) but 'tis also allow'd, that he actually did, by his own Choice, lose the Image of his Maker, or his Propensity to Holiness. For he transgress'd the Law of God, and (as these Gentlemen represent the Case) transgress'd in a Degree of Aggravation beyond any of the subsequent Iniquities of Mankind. Some say he transgress'd the same Day he was created, some a few Days after; but all agree he was at full Liberty to have transgress'd at any time, sooner or later, as he should chuse.

AND thus *Original Righteousness* in Adam turns out full as bad as *Original Sin* in his Posterity. For 'tis evident, that were all Adam's Posterity born in the same Image of God in which Adam is suppos'd to have been created, yet the World might be just as wicked as it is: For the Image and Righteousness in which Adam is suppos'd to have been created, were

so consistent with his falling into Sin, that none of his Posterity can be more at Liberty to sin than he was; nor can they, as these Gentlemen tell us, sin more heinously than he did.

I MIGHT add, that, upon the Scheme we are examining, *Adam's* Inclination to Sin (for he could not sin without a sinful Inclination) must be so strong in him, as to overcome a natural in-bred Propensity to Holiness; and of so malignant a Nature, as to expel, at once and totally, that Principle, corrupt his whole Constitution, and afterwards diffuse its dire Contagion to all his Posterity. Consequently, the supposed *Original Righteousness* in *Adam* must be consistent with, or capable of admitting a sinful Propensity or Principle *vastly stronger, and more malignant than ever was or can be in any of his Posterity*, who never did, nor can sin against such Resistance; and whose sinful Propensities produce no such dreadful and extensive Effects.

LASTLY; 'Tis observable, that among his Posterity we find several illustrious Instances of Virtue and Piety, even in Opposition to strong Temptations: But *Adam*, for any Thing we can learn from Scripture, yielded to the first Temptation; nor can I find so much as one Instance of his Virtue or Holiness expressly mentioned in all his History; and

and in other Parts of Scripture he is no where otherwise characterized than as a *Transgressor*, as *disobedient*, and a *Sinner*; *Job xxxi. 33. Hof. vi. 7. Rom. v. 12—19. 1 Cor. xv. 22. 1 Tim. ii. 14.* Not that I think we can hence conclude, that *Adam*, upon the whole, was not a Man of Piety and Virtue: But this we may conclude, That no Instance of his Virtue or Holiness is to be found in Revelation, from whence we can infer any extraordinary Principle of Righteousness and Holiness in him above his Posterity, even before he transgress'd.

FROM all this it appears to me, that the common Scheme of *Original Righteousness*, as well as that of *Original Sin*, is without any Foundation in Scripture, or the Reason and Nature of Things.

The CONCLUSION.

AND now I appeal to any one who carefully peruses this Piece, and my *Scripture Doctrine*, &c. if I have not some Ground to declare, 'Tis my Persuasion, that the Christian Religion, which was very early and grievously corrupted by dreaming, ignorant, superstitious Monks, too conceited to be satisfied with plain Gospel, has long remain'd in that deplorable State, and is still not a little mis-

understood, even in some main Articles, by those who profess themselves the truest Protestants, and most perfect Reformers: Nor can it be reduc'd to its original Purity any otherwise, than by a free, diligent, and impartial Study of the Scriptures. *There* we have its true and genuine Principles certainly defin'd and explain'd, if we chuse to be at the Pains to find them. And surely we should think no Pains too great to discover and purchase a Treasure so invaluable. Nor should it be forgotten, that, however we may be assisted, this is a Work no other Person can do for us, but we must every one of us do it for ourselves to the best of our Power.

AND that we may be rightly dispos'd for the Study of the Scriptures, we all know we should clear our Breasts of every Anti-Christian Principle. —In vain we sweat in mowing down the Stubble of gross *Popery*, while the Roots of it live and are cherished in our own Hearts. We should love the TRUTH: should be free to see the Truth, and upright and steady in professing it. —How many very different and contrary religious Sentiments are to be found in the World, and even in our own Country here, is obvious to every ones Observation. But contrary Opinions cannot all be true. For the TRUTH is but one; nor is it to be moulded or defined by our Prejudices, Passions, Fancies, or temporal Interests.

It

It can neither be establish'd, nor suppress'd as Nations, Synods, Assemblies, Congregations, or Parties can agree. It is not what this or the other Sect espouses; what this or the other Society approves; what the Wit of this or the other great Divine has invented; nor what best suits our secular Advantages. The TRUTH is one and the same absolutely, from Everlasting to Everlasting unchangeable. And 'tis the TRUTH (not human Decisions or Schemes, nor our own Gueffes, Conceits, or Suppositions, but 'tis the TRUTH) we must sincerely endeavour to *embrace*, and *stand by*, as ever we hope to be saved.

AND as the SCRIPTURES alone teach the pure and native Truth of the *Christian* Religion, we should make Conscience of keeping close to them. For 'tis only *so* we can see the Glory, and feel the Power of the Gospel. Only *so* can we be able Ministers of the New Testament, duly qualify'd to teach the solid Principles of true Religion. But if instead of Scripture we take a *human System* for our Guide, we may wander deplorably in the Mazes of Error, like a Man who has lost his Way in the Dark, and is led by a false Light he knows not whither. Neglecting the Scriptures, we can never have a clear, solid conviction of the Truth of the Gospel; and, consequently, can never be *strong in the Grace of our Lord Jesus Christ*,
 nor

nor happy in that noble Spirit and Life, that divine Temper, that Goodness, and Love, that Comfort, Joy, and Courage which only a just Knowledge of Gospel-Truth can inspire; shining in our Minds like the heavenly and extensive Light of the Sun, which smiles and diffuses a kind and genial Warmth over all the Globe, and gives a bright and pleasant View of all its various Objects.

DOUBTLESS it is our Duty, and highest Wisdom, to make the Scriptures our principal Study; and as we profess them the inflexible and precise Standard of *Christian Doctrine*, to use them *in fact* as such. Would Ministers come to this Resolution, and People encourage it; would both Ministers and People, according to their several Abilities, diligently read and search the Scriptures, with a Mind desirous to see neither more nor less than what God has revealed, the *Truth* would shine out, and *Love* flourish.

WE should not cheat ourselves by first supposing a Point is in Scripture, and then labouring to make it out as we are able; but should first see whether it be there or not. Let us not dare to forge an *Hypothesis*, or embrace a popular Opinion, and then endeavour to varnish it with Scripture-Colours. The unwarrantable Liberties others may have taken should not embolden us. How preposterous

posterous and inconsistent is it, to profess high Regards to the Scriptures, throw them behind our Backs, indulge our own Conjectures, rove beyond the Bounds of *all* Understanding into the Region of Fiction and Chimera, there form and settle our Schemes, and then turn to the Scriptures? *This* is one principal Foundation-Stone of P O P E R Y. Thus Revelation is obscured, and not human REASON, but human VANITY and IGNORANCE substituted in the Place of it. *Thus* the Christian Religion is made various and uncertain, and the Heads and Hearts of Professors are endlessly divided about it. *Thus* the spotless Doctrine of *Christ* (so full of Light and Love, good Hope and Joy, inspiring the most extensive Benevolence, and animating to the noblest Action,) is polluted, its Power weakened, the Attention of his Disciples drawn off from the plain and grand Articles of Faith, and their Thoughts busied, and their Consciences perplex'd with something, perhaps, much worse than mere Trifles. *Thus* many a fine Genius, able Head, and pious Turn of Mind, has been rendered not only useless, but greatly hurtful to Religion; which, had it been employ'd in the impartial Study of the Scripture, would have been a burning and shining Light. *Thus* the greatest Part of a Man's Life, and his closest Studies, may be unhappily spent in framing Suppositions, and inventing Colours, as he may imagine, to explain

plain religious Principles, but, *in truth*, to cover and support Error and odious Absurdity. And *thus* Divines will embarrass themselves endlessly with Difficulties and Darkenesses of their own creating. And justly will *they* suffer. But surely great Pity 'tis the Truth should be involv'd in Clouds, and so many honest Minds presented with wrong Views of the glorious Gospel of our Salvation.

THE religious Principles of the *Jewish* Priests, Scribes, and Interpreters of the Law, as describ'd and censur'd by our LORD, and yet the high Opinion they had of themselves for Knowledge and Sanctity, is a Picture which should be always before all our Eyes; and the following Texts should be deeply engraven upon all our Hearts: *Deut.* iv. 2. —xii. 32. *Prov.* xxx. 5, 6. *Isai.* v. 20, 21. —xxix. 13, 14. *Mat.* xv. 14, 15. *Luke* xi. 52. *John* xii. 49, 50. *1 Cor.* iii. 10 —18. *2 Cor.* ii. 17. —iv. 2. *Gal.* i. 8, 9, *Rev.* xxi. 8, 27. —xxii. 15.

To profess to preach in the Name of *Christ* the Doctrine of Life and Salvation, which he brought from Heaven and sealed with his own Blood, and yet to take what I preach upon Trust from fallible Hands, and never seriously to study Revelation to know what is that only true Doctrine which *Christ* taught, seems to me, in our Circumstances, a capital

capital Iniquity, and one of the greatest Crimes for which any of the Sons of *Adam* is accountable to the most high God, What! have the Word of God in our Hands, believe it the only Rule of Faith and Salvation, and pretend to preach what it contains, and yet never search or examine it, or refuse to submit to its Decisions? How dare I, diverted by other Studies or Affairs, trusting to my own Conceits, or the supposed Wisdom of other Men, bias'd by Prejudices, courting popular Favour, or consulting my secular Interests, teach that for saving Truth, which, were I careful to look into the Scriptures, I might see is dangerous Error; not only not the Truth as it is in Jesus, but inconsistent with it? When Numbers from time to time hear me preach, under a Notion that I am explaining the Oracles of God, how great is my Fault, if in Fact it be true, that in all my Life I never set myself seriously and impartially to read the Greek Testament *so much as ONCE* over, that in the clearest Light I might see what is the true and perfect Will of God therein revealed? How can I answer this to my own Conscience? Can I say I have faithfully used all the Means in my Power to gain the exact and compleat Knowledge of the Doctrine of Salvation, when the most perfect Account of it has lain by me Year after Year, unread, unstudied? Must I not consider myself as being possibly a *public Deceiver*

*in Matters of everlasting Consequence? how shall I answer it to the Lord Jesus Christ? how shall I be able to hold up my Face before him in the great and terrible Day? As to the grand and awful Decision of that Day, what does it signify how learned and ingenious I am in Philosophy, or any curious Arts and Sciences, if really I understand not the true Principles of the Christian Religion? What matters it how many other Volumes I have read, if I have not perhaps *so much as ONCE* in all my Life closely perused that one small Book, which above all others contains *by far the most excellent Knowledge*, and which above all others I, as a Minister, and a Christian, am under the strongest Obligations from God and Man to study *constantly*, to digest *thoroughly*, and to work *deeply* both into my Head and Heart?*

TRUE, in the faithful Study of the Scriptures a Man may expect Discouragement if he doth not find in them the peculiar Schemes and Notions of this or the other Party, which yet cannot possibly all of them be the Sense of Scripture: He may be despised, slander'd, maligned, represented as dangerous and odious, deserted by Friends, and cut short with regard to a temporal Subsistence. But did not our Lord himself, and the holy Prophets and Apostles suffer in the same manner? What avails the Friendship of Man, or any present

present Enjoyments, in comparison with the Favour of God? Better, infinitely better, to fare meanly, to be reproach'd and forsaken of all Men, than to be unfaithful, and at last condemn'd by the righteous Judgment of God. Let us do our Duty, and leave Happiness and Enjoyment to the Governour of the Universe, who certainly will take care of and reward all his Servants small and great. *Be thou faithful unto Death, and I will give thee a CROWN OF LIFE, Rev. ii. 10.* Any Sufferings in this transitory World will be abundantly compensated by that happy Sentence; *Well done, good and faithful Servant, —enter thou into the Joy of thy Lord.*

BUT, notwithstanding the Mistakes and Infirmities of my Fellow-Christians, I may never suspend the Exercise of Love to them, remembering how the most high God, and the ever-blessed Son of God have loved us all. Tho' it is my Purpose in God's Strength to profess and stand by the Truth so far as I know it, without regard to the Fear or Favour of Man; yet in fomenting Envy, Strife, and Divisions, among *Christ's* Disciples I will have no Hand. 'Tis detestable Work, hateful to God, and directly contrary to the Precepts and Spirit of the Gospel. The Gospel teaches me to be humble, patient, and peaceable; to pity and pray for the Weak and Misguided; to desire and in all Methods of true
Wisdom

Wisdom to labour for the Salvation of Men, looking daily for the Coming of our LORD, and by Faith and Prayer daily seeking for Directions and Assistance to God the only Fountain of Light, *who giveth Wisdom to the Wise, and Knowledge to them that have Understanding, —who knoweth what is in the Darknes, and the Light dwelleth with him.* To him be everlasting Glory and Honour, thro' *Jesus Christ* our Lord. *Amen.*


F I N I S.





A N
A P P E N D I X
W I T H
A D D E N D A

To complete
The FIRST EDITION
O F T H E
S C R I P T U R E - D O C T R I N E , & C .

 THE following Objection being sent by a Friend after my late Book was publish'd, I cannot at present find a more convenient Situation for it than this here. But its proper Place is *Scrip. Doc.* p. 192. before OBJECT. VI.

OBJECT. VI. " MIGHT not *Adam's* Posterity sin in him as their ROOT ; just as " *Levi* is said to pay Tithes in *Abraham* ? " *Heb.* vii. 9. The Branch, as such, must " so far partake of the Nature of the Root,
N " as

“ as that if the Root be morally corrupt the
 “ Branches must be so too. *Rom. xi. 16.*”

As this Objection is grounded upon the two quoted Texts, both must be distinctly considered.

HEB. vii. 9. *And as I may so say, Levi also, who receiveth tithes, paid tithes in, or by Abraham. For he was yet in the loins of his father when Melchizedeck met him.*

HERE observe, the Apostle puts in a Caveat against our understanding *Levi's* paying of Tithes in a strict and proper Sense. AS I MAY SO SAY, *Levi pay'd tithes in Abraham.* He owns it was a harsh, bold Figure, and designedly guards against its being understood in the literal Sense. And good Reason why: for all the Nation of the *Jews* were in the Loins of *Abraham* as well as the Tribe of *Levi*, Ver. 5. Now if *Levi* in the strict and literal Sense paid Tithes in *Abraham*, for this reason, because he was *in his Loins*; then it must be true, that all who were in *Abraham's* Loins did, for that Reason, whatever he did while they were in his Loins; and moreover, in the Sense of the Objector, must partake in all the Guilt and Righteousness of his Actions. But all, and every Man that ever was in the *Jewish* Nation was in the Loins of *Abraham* before
Isaac

Isaac was born, and therefore every Man in the *Jewish* Nation must act all the Faith and Obedience which *Abraham* acted in the Space of at least Twenty-five Years, from the Time he was called till *Isaac* was born, and must have just as great a Quantity of Faith and Obedience as he had. A Sentiment too absurd for any one to admit. And yet this must necessarily follow, if it be true in the strict and literal Sense, that *Levi* paid Tithes in *Abraham* because he was in his Loins; and if this be a Proof that all Mankind sinned in *Adam* because they were in his Loins.

BUT neither the Case of *Abraham* and *Levi*, nor the Apostle's Argument grounded upon it, have any manner of Relation to the partaking in the Guilt of Actions. For it is evident beyond all Controversy, that the Apostle is discoursing concerning HONOUR; or which was GREATER, *Melchizedeck* or *Abraham*. And he proves *Melchizedeck* was the greater Man, because *he received tithes of Abraham and blessed him*, Ver. 6, 7. And without all Controversy, saith he, the LESSER is blessed of the GREATER. The same Thing also may be concluded from the paying and receiving of Tithes. For the Apostle evidently supposes, that he who pays is the LESSER, and he who receives is the GREATER Person. Therefore *Levi*, or the

Jewish Priests, though they received Tithes of the *Jews*, yet were of an Order inferior to the Priesthood of *Melchizedeck*; for this Reason, because the *Jewish* Priests, to use a bold figurative Way of speaking, paid Tithes in *Abraham* to *Melchizedeck*; for they were in his Loins at that Time when he met *Melchizedeck*. This is the Apostle's Subject and Argument. He is arguing not concerning Guilt or Righteousness, the moral Pravity or Purity of Nature; but the Superiority and Inferiority of *Persons*. The paying of Tithes was a Badge of Inferiority. The whole *Jewish* Nation, and the Tribe of *Levi* in particular, was included in *Abraham's* Person, from whom by the Promise and Purpose of God they were to descend: consequently, as *Abraham* paid Tithes to *Melchizedeck* while *Levi* was in his Loins; and as the Tribe of *Levi* was never supposed, nor had any just Pretence, to be superior to the venerable Patriarch, the Father and Glory of the whole Nation; it follows, that *Levi*, or the Levitical Priests, were inferior to *Melchizedeck*. When therefore the Apostle says, *Levi* paid Tithes in *Abraham*, he means no more than that *Abraham's* paying of Tithes as a Badge of Inferiority affected *Levi*, then in his Loins, so far and no farther, than as it leaves us to infer, that he also was inferior to *Melchizedeck* as well as *Abraham*.

ROM.

ROM. xi. 16.—*If the root be holy so are the branches.* “Hence it may be infer’d, That “if the Root be morally corrupt, the Branches “must be so too.” And the Inference would be just, if the Apostle were in this Place speaking of moral Holiness, or of Holiness as it is a Quality or Principle in the Mind. But he is speaking of the external State of the *Jews*, considered not *personally*, but *collectively* in a Body. He is arguing, that notwithstanding their present Unbelief, God had such a Regard to them on account of the original Election of their Ancestors, *Abraham*, *Isaac* and *Jacob*, that he will certainly bring them again into the Church. And among other Things suggests this Thought, *Ver. 16. If the root be holy so are the branches.* As if he had said, If *Abraham*, *Isaac* and *Jacob*, the Root and Original of the *Jewish* Nation, stood in a peculiar Relation to God, the Branches which are sprung from them in the Line of the holy Seed are to be considered as still continuing in some special Relation to God.

The Holiness therefore here spoken of is no other than that external, relative Holiness which is frequently attributed to the whole Nation of the *Jews*, as they were God’s peculiar People. *Ezra ix. 2. The holy seed have mingled themselves with the people of other lands.*

6 A P P E N D I X.

Dan. viii. 24. *He shall prosper and destroy the holy people.*—xii. 7.—*Shall scatter the power of the holy people*; meaning the *Jews*. And so in several other Places. In the same external, relative Sense, I suppose, the Children of Christian Parents are said to be *holy*, 1 Cor. vii. 14.

AND that the Apostle means this kind of Holiness in the Text under Consideration is very evident. For whereas the *Root* in the Sense both of the Text and of the Objection, signifies the Ancestors of the *Jewish* Nation, *Abraham*, *Isaac* and *Jacob*, and the Branches their Posterity the *Jews*; if we understand the Term *holy*, of internal, moral Holiness, then it will follow, that all the *Jewish* Nation in all Ages, have derived a sanctify'd Nature from their pious Ancestors, and have all and every one of them always been, and shall always be as pious, virtuous, godly and righteous persons as *Abraham*, *Isaac* and *Jacob* were: Which every Body knows is far from being true.

Page 40. Line 24. For [standeth plainly upon this double Foot] read, [evidently stands upon these two Principles;]

Page 41. Line 12. VER. 13. From the Time that *Adam* sinned, &c.] This Paragraph and that which follows it, as far as to
[VI. The

[VI. The Consequences of *Adam's Sin* upon us, &c.] I would have alter'd as follows.

VER. 13. IF we turn our Thoughts to the long Period of Time before the Law was given by *Moses*, it must indeed be allow'd that *Sin* was then *in the World*; that is, Men were guilty of various Sorts of Sin: but it is also true, that *Sin* is not imputed when there is no Law, or *μη οντ το νομυ*, when LAW is not in being. LAW, threatening Sin with Death, is the only Constitution which subjects Men to Death for the Sins they commit. Therefore the Sins of Mankind were not imputed, were not tax'd with the Forfeiture of Life, or charg'd upon them as capital, as subjecting them to Death, because the LAW, which subjects the Transgressor to Death, was not then in Being. For it was abrogated upon *Adam's Transgression*, and was not again in force till reviv'd by *Moses* at Mount *Sinai*.

VER. 14. But for all that *Death* reigned all the long Space from *Adam* to *Moses*, even over them who had not sinned after the similitude of *Adam's transgression*. That is, had not sinned against Law, making *Death* the Penalty of their Sin, as *Adam* did. For during that Period Mankind were not under LAW, but under GRACE. And therefore, tho' Sin in its several Branches was, during that Space, committed by Mankind, yet they

were not subjected to Death for their Transgressions. It remains then that Death was universally inflicted upon Mankind in Consequence of *Adam's* one Transgression*.

VI. THE

* OBSERVE, the Apostle here uses LAW (as he frequently doth) in a peculiar, emphatical Sense, namely, as denoting a *Rule of Duty with the Penalty of Death annexed as due to the Transgressor from God.* And according to him 'tis LAW which slays the Sinner, *1 Cor. xv. 56. The Sting of Death is Sin, and the Strength of Sin is the Law.* The Law is the Force by which Sin, the *Sting of Death,* is plung'd into the Sinner's Vital: *For (Rom. vii. 8.) without LAW Sin is dead,* and unable to slay the Sinner. See this more fully explain'd *Supplem. SECT. VI. § VI.* This therefore, upon further Thoughts, I take to be the Force of the Apostle's Argument, *viz.* Tho' Men were Sinners, during the Period between *Adam* and *Moses,* yet they were not subjected to Death, or made mortal by their Transgressions; because LAW, the only Constitution which subjects the Transgressor to Death, was not then in Being. But yet Men through that long Tract were all subject to Death; therefore they must be included in the Sentence, *Gen. iii. 19.* and their Mortality must be the Consequence of *Adam's* one Offence. — *Enoch's* Exemption from Death, and the Case of the *Antediluvians* and *Sodomites,* who died for their own Sins, are no Objection against the Apostle's Argument. Because extraordinary Interpositions come under no Rule but the Will of God. The Law given to *Noah,* *Gen. ix. 6. Whoso sheds Man's Blood, by Man shall his Blood be shed,* makes Death the Penalty of Murder; but it is given as a Rule for Magistrates in executing Justice, and not as a Declaration of the Penalty of Sin to be inflicted by God himself. Nor was it enacted till the Year of the World 1657. 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

VI. THE Consequences of *Adam's Sin* upon us, and the Consequences of *Chriſt's Obedience*, &c.

Page 57. Line 13. THAT Men are Subject, &c.] The Paraphraſe of this Verſe I would have ſtruck out, and this here below ſet in the Place of it.

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 the Law, which threatens Tranſgreſſion with Death, was not in Being, Men, 'tis true, were guilty of various Sorts of Sin. But thoſe Sins of theirs were not the Reaſon of their common Mortality: Becauſe, whatever Sin may

13. For until the law ſin was in the world: But ſin is not imputed when * law is not in being.

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 would have dy'd. Every Man is mortal from the Moment he receives 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 Mankind in *ADAM*, and ſhall be reſtor'd to all Men in *CHRIST*. See *Locke* upon *Rom. v. 15*.

may deserve, it is not taxed with the Forfeiture of Life, when LAW, or the Constitution which alone subjects the Sinner to Death, is not in Being.

Page 57. Line 31. Instead of [against a Law which appointed Death the Punishment of Sin : Because, for the greatest Part of that Space, there was no such Law in Being.] read [against LAW, making Death the Penalty of their Sin : Because, during that Period Mankind were not under LAW.

Page 105 in the Note Line 15. After [Do ye judge uprightly, O ye Sons of Men?] add [See 1 Sam. xxvi. 19.]

Page 152. Line 29.—And Idolatry in which the Gentiles liv'd, [add] Adam himself was taken in the Snare of the Devil, not because he was a bond Slave to him by Nature, nor on account of the Transgression of any other Person, but thro' his own Fault. And in the very same Way his Posterity have fallen into the same deadly Snare, not thro' Adam's Sin, but their own.

BUT observe, the Clause, &c.

Page 153. Line 9. For [recover themselves] read [awake.]

Page

Page 153. Line 10. For [being caught to Life] read [being revived or brought to Life again.]

— Line 13. His [God's] Will,] add [i. e. turned from the Power of Satan unto God, Acts xxvi. 18.

— Line 15. This I think is the genuine, &c.] Strike out this Paragraph with the Note as far as, [And with the same Force and] and instead thereof insert what follows.

THIS, I think is the genuine Sense of the Text. For the Word *ζωογενω* signifies to *revive, bring to Life*; and is here elegantly oppos'd to the Devil's ensnaring Souls to Destruction, as the Act of God's Grace, and the Ministry of the Gospel, rescuing 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, &c.

Page 154. Line 11.—Where the Word is used in the New Testament*.

Page

* To confirm this Sense of the Text, let it be observed, That as ΑΥΤΟΣ, *he, him, his*, always relates to a Person *of, to, or by* whom something is said or done, it frequently belongs to a remote Antecedent, without any Confusion. Because the Action or Thing spoken or done plainly determine that HE or HIM do not belong to the Person last mentioned, but to one that stands before

Page 154. Line 13, 14. *Dele*, [This Observation, in a great Measure, destroyeth the Stress of the Proof.] *And begin the Paragraph with those Words* [BUT in no Sense, &c.]

PART

before it, and sometimes at a great Distance. Take a few Instances out of many. *Mark*. iii. 2. *Watched* him; not the *Man*, but the *Son of Man*, *Chap*. ii. 28. *Luke* ii. 22.—*brought* him to *Jerusalem*, not *Moses*, nor *the Angel*, but *the Child*, *Ver*. 21. *Luke* iv. 29.—*thrust* him out of the *City*, not *Naaman*, or *Eliseus*, *Ver*. 27. nor *Elias*, *Ver*. 26. but *Joseph's Son*, *Ver*. 22. or *Jesus*, *Ver*. 14. *Luke* xxiii. 15.—*is done* unto him; not *Herod*, but *this Man*, *Ver*. 14. Hence it is plain that when two or more Persons are mentioned in the same Paragraph, the Nature of the Action must determine to which of them the Particles *he* nor *him* do belong. Accordingly in *2 Tim*. ii. 26. The Nature of the Action express'd by ζωογονησθαι shews that *him* belongs not to the *Devil*, but to the *Servant of the Lord*. For ζωογεναι always has immediate Relation to *Life* in opposition to *Death*. It signifies to *resuscitate*, *revive* one that is fainting away, to *restore*, to *bring to Life*, (*Iliad*. E. 698.) in which Sense it answers well to *αυανλωσω*: And tho' it is here only applied to *Hunting*, (and therefore is not well rendered *taken captive* in our Translation) yet both with regard to *War* and *Hunting* it always signifies to *take alive*, or *save alive*, in opposition to *slaying* and *destroying* when taken, however Persons may happen afterwards to be used. But this will not suit the *Devil* and his *Snare*. For the *Devil* is a *Murderer*, *John* viii. 44. *The roaring lion* who *walks about seeking whom he may devour*, *1 Pet*. v. 8. He is *Abaddon*, *Apollyon*, a *Destroyer*, *Rev*. ix. 11. And they, who are in his *Snare*, are *dead in Trespasses and Sins*, *Eph*. ii. 1. *Col*. ii. 13. in a *lethargic Sleep*, *Eph*. v. 14. *Natural brute Beasts*,
made

PART. III. in the Title Page. *Dele* [*Mal.*
ii. 10. *Have we not ALL one Father? Hath
not one God created us?*]

Page 176. Line 28. *Dele* [signifieth] and
read [has reference to.]

Page 177. Line 3. *Dele* [signifieth] and
read [has reference to.]

— Line 4. *Dele* [signifieth] and *read*
[has reference to.]

— Line 13, 14. *Dele* [Character and
Course of Life] and *read* [state,]

— Line 16. — Thus createth him*.

Page

made by their Ignorance, Lust, Wickedness, *to be taken
and destroyed.* The Devil's Snare has no Relation to
LIFE, but to DEATH and DESTRUCTION. On
the other Hand, the Design of the Ministry is to preach
the Word of LIFE in order to *revive* those who are
dead in sin, and bring them to the Obedience of God.
Besides, *rev* and *exer* generally refer to two dif-
ferent Antecedents, as *hic* and *ille* in *Latin*. Therefore
the Sense of the Verse stands rightly thus: *That being
revived by the Servant of the Lord, they may awake out
of the Snare of the Devil, unto the Obedience of the
Will of God.*

But observe, should my Criticism fail, yet the Ar-
gument, that the Persons spoken of were not taken in
the *Snare of the Devil*, nor *lead captive* by him for
Adam's Sin, but by their own Wickedness, will, for all
that, stand good.

* See this further explain'd *Supplem.* § 8.

Page 177. Line 16. [God himself is righteous, &c.] *strike out this and the rest of the Paragraph, as far as to* [But doth this prove]

— *Line 25.* For [probably the Apostle alludes] *read* [-- possibly the Apostle may allude.]

Page 185. Line 7.—meant by it] *add*, in any Consistency with Sense or Truth.

Page 192. Line 20. Here take in the Appendix in the *Supplement*, as OBJEC. VI. and so that which is now the VIth will be the VIIth.

Page 194. Line 9. *Read*, But the Apostle never was without the Law; for he was born, &c.

Page 207. Line 6. *Instead of*, [for there was then no Law, &c.] *read* [For the Law, subjecting the Transgressors to Death, was not then in Being: But when the Commandment, &c.]

Page 207. In the Note—*where there is no Law*; [add] or, *when Law is not in Being*.

Page 214. Line 5. *Dele*, [by past] *read* [former.]

Page 239. Line 3, 4. *Dele* [or of God, is
no

no other than] *and read* [in the most perfect Sense, is]

Page 239. Strike out the Note at the Bottom of the Page.

Page 251. Line 15.—Humiliation and Repentance*.

Page 251. Line 16. *After* [Repentance? No.] *add* [cheerful Obedience? No.]

* We are told that serious Thoughts, on the Points relating to *Original Sin*, are necessary to our being truly humble and poor in Spirit.—But our Lord has taught us Humility and Poverty of Spirit upon the best and truest Principles, without taking any the least Notice of *Original Sin*, Mat. v. 3.—xi. 29.—xviii. 4. Nor do the Apostles, when inculcating Humility, ever say a Word about *natural Corruption*, or *Original Sin*. Hence I conclude, that this Humility, Humiliation, or Poverty of Spirit, resulting from serious Thoughts upon *Original Sin*, is of the false and superstitious Kind. Humility has no necessary connection with any Sin. For our Lord, *who knew no Sin*, was the most perfect example of Humility.

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