

*Feb. 1. 20*

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THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN,

Proposed to FREE and CANDID  
EXAMINATION:

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IN THREE PARTS.

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By JOHN TAYLOR, D. D.

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The FOURTH EDITION, with Additions.

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TOGETHER WITH  
A SUPPLEMENT, &c.

CONTAINING

Some REMARKS upon two BOOKS, viz. *The Vindication of the Scripture-Doctrine of Original Sin,* and, *The Ruin and Recovery of Mankind,* &c.

And now added,

A REPLY to the Reverend Mr. JOHN WESLEY; and an Inquiry into the Meaning of the Word GRACE.

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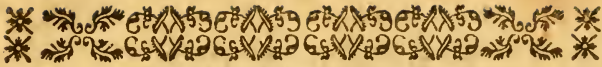
L O N D O N.

Printed and Sold by M. WAUGH, at N<sup>o</sup> 8. in Lombard-Street. M.DCC.LXVII.

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Handwritten text in the upper middle section, appearing to be a list or a set of instructions.

Main body of handwritten text, consisting of several paragraphs or entries, separated by horizontal lines. The text is extremely faded and difficult to decipher.



THE  
P R E F A C E.

R E A D E R,

*I* **WARRANT** nothing  
of my own in the following  
Inquiries. I undertake to  
make nothing good. At  
present, I see nothing in them that is  
false; but that is no Proof that every  
thing is true. I have made the Re-  
velation of God alone, the Rule of my  
Judgment, not any Schemes or Opi-  
nions of Men; but that I have every  
where fully and infallibly delivered the  
Sense of Revelation I maintain not. I  
have honestly endeavoured to set things  
in a just Light; but under the Weak-  
ness and Imperfections of a Man.  
This I advertise you of, that in read-  
ing you may freely use your own Judg-  
ment,

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

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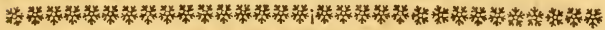




THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN  
PROPOSED TO  
Free and Candid EXAMINATION.



PART I.



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

ACTS xvii. II. *These were more noble than those in Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily,*  
WHETHER THOSE THINGS WERE SO.







T H E

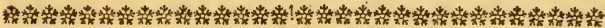
# Scripture-Doctrine

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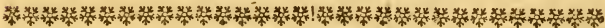
# ORIGINAL SIN



PROPOSED TO

Free and Cándid EXAMINATION.



P A R T I.




**Y**

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

**B**
**TRUTH,**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE first of the forementioned Places is

### GENESIS, Chap. II.

Ver. 17. *But of the Tree of the Knowledge of good and evil, thou shalt not eat of it; for*



*in the Day that thou eatest thereof, thou shalt surely die.*

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

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

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

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

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

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

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

8. *And they heard the Voice of the LORD God walking in the Garden in the cool of the day. And Adam and his Wife hid themselves from the Presence of the LORD God amongst the Trees of the Garden.*

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

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

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

12. *And the Man said, The Woman, whom thou gavest to be with me, she gave me of the Tree, and I did eat.*

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

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

*field; upon thy Belly shalt thou go, and Dust shalt thou eat all the days of thy life.*

15. *And I will put Enmity between thee and the Woman, and between thy seed, and her seed; it shall bruise thy Head, and thou shalt bruise his Heel.*

16. *Unto the Woman he said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou shalt bring forth Children; and thy desire shall be to thy Husband, and he shall rule over thee.*

17. *And unto Adam he said, Because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the Ground for thy sake; in Sorrow shalt thou eat of it all the days of thy life.*

18. *Thorns also and Thistles shall it bring forth to thee; and thou shalt eat the Herb of the field.*

19. *In the sweat of thy face shalt thou eat Bread, till thou return unto the Ground; for out of it wast thou taken; for Dust thou art, and to Dust shalt thou return.*

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

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

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

*take also of the Tree of life, and eat, and live for ever.*

23. *Therefore the LORD God sent him forth from the Garden of Eden, to till the Ground, from whence he was taken.*

24. *So he drove out the Man; and he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of life.*

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

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

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

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

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

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

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

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

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

“ any thing can be true, or just, or equi-  
 “ table.

“ AGAIN, the Sense of Guilt, the Shame  
 “ and Fear, with which their Consciences  
 “ were touched, must also be personal ; must  
 “ belong to them only, and could not, in the  
 “ Nature of things, belong to any other Per-  
 “ sons whatever. Because as no other but  
 “ they Two only were guilty of the first Sin,  
 “ so no other but they Two could have a  
 “ Consciousness of it as their Sin ; no other  
 “ could be sorry, or ashamed, or dread the  
 “ Wrath of God for a Crime as chargeable  
 “ upon themselves, in which they had no  
 “ Hand, which was done before they had a  
 “ Being, and which therefore they could no  
 “ way possibly help. This also must be true,  
 “ otherwise one Man’s Consciousness, and  
 “ Conscience of Guilt, must be transfered to  
 “ another Man, and be made his Conscious-  
 “ ness and Guilt. That is to say, one Man  
 “ must be supposed to think and believe him-  
 “ self to be another Man. Which, if ever it  
 “ be done, must be the Act and Deed of God,  
 “ changing his Mind, and making him con-  
 “ ceit, that he is not himself, but another Per-  
 “ son. But to charge such Illusion and Deceit  
 “ upon God is highly prophane and impious ;  
 “ and supposes that he torments his Crea-  
 “ tures with Guilt, Shame and Fear, which  
 “ do



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

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

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

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

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

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

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

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

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

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

by *Sin* into the World, and Man became mortal by transgressing God's Law.

III. AFTER Sentence pronounced, these things happened.

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

2. THE

\* ADAM having transgressed the Law, not only lost a claim to Life, but became obnoxious to Death, which was Death in Law, or eternal Death. And had the Law been immediately executed, his Posterity, then included in his Loins, must have been extinct, or could have had no Existence at all. For, the Covenant of Innocence being broken, there was no Covenant, or Constitution, subsisting upon which *Adam* could have the least Hope of the Continuance of his own Life; and consequently, could have no Prospect of any Posterity. Thus, *in Adam all die*; while things were in this state, under broken Law, and before a Promise of Favour or Grace, in this Interval, for any thing *Adam* could know, He, and the whole World in him, were utterly lost and undone for ever. But our merciful God, and Father, had quite different Views. He graciously intended to make *Adam's Sin*, and his being exposed to eternal Death, an Occasion of erecting a new Dispensation, a Dispensation of Grace in the Hands of a Mediator. According to which, *Adam* was assured, that he should not immediately die, but should live to have a Posterity by his Wife. So *Adam* understood what the Lord God said, *ver. 15*. And upon this he gave his Wife a new Name.

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

3. THE LORD God sent the Man out of the Garden to till the common and less fruitful Ground, out of which he was taken. And being doomed to Mortality, it was also proper he should be excluded from the Tree of Life. For that Tree can be considered, with any Shew of Truth, only as either a Pledge and Sign of Immortality; or, as an appointed Means of preventing the Decay of the human Frame, supposing Adam had continued obedient. Consequently the Tree had relation only to the Duration of his Being; and his Exclusion from it had relation to nothing but his being subjected to Death. Accordingly we find, when Immortality shall be restored, the Benefit of this Tree shall, in some Sense or other, be restored, *Rev. xxii. 2.*

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

“ THIS is all that I can see, relating to  
 “ the Affair before us, in this Place. Now  
 “ observe, 1. A Curse is pronounced upon  
 “ the Serpent, and upon the Ground; but

“ no Curse upon the *Woman* and the *Man*.  
 “ For although they are here manifestly sub-  
 “ jected to Sorrow, Labour, and Death, yet  
 “ these are not inflicted under the Notion  
 “ of a Curse. The Spirit of God, it is ob-  
 “ servable, wholly abstains from the Use of  
 “ that Word, even with Regard to their out-  
 “ ward Condition; and much more with re-  
 “ gard to their Souls. Not one Word of a  
 “ Curse upon their Souls, upon the Powers  
 “ of their Minds, their Understanding, and  
 “ Reason. Not one Word of darkening or  
 “ weakening their rational Powers; not one  
 “ Word of clogging those with any additional  
 “ Difficulties. This is undeniable. 2. Ob-  
 “ serve well, Here is not one Word, or the  
 “ least Intimation, of any other Death, but  
 “ that Dissolution, which all Mankind un-  
 “ dergo when they cease to live in this  
 “ World, whatever that Dissolution be. For  
 “ to this Dissolution alone, the Words of the  
 “ great Judge evidently restrain this Death.  
 “ *Ver. 19. Till thou return unto the Ground,*  
 “ *for out of it wast thou taken; for Dust thou*  
 “ *art, and to Dust thou shalt return.* This  
 “ refers clearly to the Account of Man’s  
 “ Creation. *Gen. ii. 7. And the LORD God*  
 “ *formed Man out of the Dust of the Ground,*  
 “ *and breathed into his Nostrils the Breath of*  
 “ *Life; and Man became a living Soul.* Thus  
 “ Man was made. And the judicial Act of  
 “ Condemnation clearly implieth a taking  
 “ him

“ him to pieces, or turning him again into  
“ the Ground from whence he was taken, de-  
“ prived of that Life which God had breath-  
“ ed into him. This also seems to me unde-  
“ niable; and surely must be admitted, if the  
“ Scriptures are really any Means of true  
“ Knowledge, or a Rule of Faith. 3. Ob-  
“ serve, That we, their Posterity, are, in fact,  
“ subjected to the same Afflictions and Mor-  
“ tality here by Sentence inflicted upon our  
“ first Parents. Concerning which Afflictions  
“ and Mortality we may truly affirm; that  
“ though they are occasioned by the Sin of  
“ our first Parents; though they were not in-  
“ flicted till they transgressed, and so descend  
“ to us in Consequence of their Transgressi-  
“ on; yet they are not inflicted upon us as  
“ *Punishments* for their Sin; because *Punish-*  
“ *ment*, in its true Nature, always connotes,  
“ or includes *Guilt*; but *guilty* of their Sin, we  
“ neither are, nor, in the Nature of things,  
“ any ways possibly could be. We may  
“ *suffer* by their Sin, and actually do *suffer*  
“ by it; but we are not *punished* for their  
“ Sin, because we are not *guilty* of it. Fur-  
“ ther, it is true, from the whole Current of  
“ Scripture, which represents Sufferings and  
“ Afflictions, as Means of our spiritual Bene-  
“ fit, that though Afflictions and Death are  
“ the Consequences of *Adam's* Sin, yet they  
“ really are a *Benefit* to us, as they are a  
“ great Advantage to our Virtue, by mortifi-

“ fying our Lufts, and leading us to the Fear  
 “ and Obedience of God, and the Defires of  
 “ a better World. This standeth upon a  
 “ folid Bottom. For it appeareth evident in  
 “ our World, *That the Increase of natural*  
 “ *Evil (at least in fome Degrees) is the les-*  
 “ *fening of moral Evil.”*

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

WHAT we have hitherto found is this; God threatened *Adam* with Death in case he sined. *Adam* sined and fell under *Guilt*, *Shame*, and *Fear*. God graciously purposed to continue his Race, to appoint his Son, the *Messiah*, to oppose the Kingdom of the Devil, now begun by the Sin of *Adam*; but withal subjected the Man to Sorrow, Labour, and Death.

IN the Old Testament there is nothing more to be found *certainly* relating to the Consequences of *Adam's* first Transgression. The Places in the New Testament, which remain to be examined, are Two; the one not without Difficulties, the other easy and obvious. Which then do you think we should begin with? Certainly that which is easy and obvious.



obvious. Ever carry all the Light you can before you in such Inquiries, and you will see your Way more clearly through that which is dark and intricate.

THE easy and obvious Place is,

I CORINTH. Chap. XV.

Ver. 21. *For since by Man came Death, by Man came also the Resurrection of the Dead.* [of all the Dead.]

22. *For as in Adam all die †, even so in Christ shall all be made alive.* [or restored to Life.]

Now it is plain beyond all Dispute,

I. THAT the Apostle in this Chapter is speaking of, proving and explaining the Resurrection, or *our being raised after we are dead*, and restored to Life again; that Resurrection, and Restoration to Life, without which they who are *fallen asleep in Christ are perished*, ver. 18. Without the Hope of which, Christians, suffering Christians, *have hope in this Life only*, and so *are of all Men most miserable*, ver. 19. And without which the Apostle expected no Advantage from all his severe Conflicts and Sufferings in the Bo-  
C 4 dy,

† A like Expression see in *Ecclus. xxv. 24. Of the Woman came the beginning of Sin, and through her we all die.*

dy, *ver.* 32. He speaks manifestly of that Resurrection of Christians, which is opposed to *sleeping in Christ*, or being dead in a State of Relation to Christ, *ver.* 18, 20. Of that Resurrection, of which *Christ's* rising from the Dead on the Third Day, *ver.* 4. was the *First-fruits*, the Pledge and Pattern, *ver.* 20. Of that Fact and Event of the Resurrection which will happen at the *coming of Christ*, *ver.* 23. And which Fact or Event some in the *Corinthian Church* questioned or denied, *ver.* 12. It is this very Fact or Event, and *no other*, which the Apostle here affirms and domonstrateth \*.

2. IT

\* Some imagine, that the Apostle, in this Chapter, speaks only of the Resurrection of the *Just*, or of the Saints. But he evidently speaks of the general Resurrection of *all Men*. For the erroneous Principle, which some of the new Christian Converts at *Corinth* advanced, was this, (*ver.* 12.) *that there is no Resurrection* [at all] *of the Dead*. And it is plainly against this general Proposition, that the Apostle immediately argues, (*ver.* 13) *But if there is no Resurrection* [at all] *of the Dead, then is not Christ risen*. *Ver.* 14. *And if Christ be not risen, &c.* *Ver.* 18. *Then they also, which are fallen asleep in Christ, are perished*; ἀπωλόω, are totally lost, because upon this supposition, they will not be raised from the Dead. *Ver.* 29 *Else what shall they do, who are baptized for the Dead, if the Dead rise not at all, εἰ ὅπως νεκροὶ οὐκ ἐγερθήσονται*, if none of the Dead are to be raised. It is plain that his Argument relates, not only to the Resurrection of the *Just*, or to the Glory which the Saints would enjoy above other Men; but to the Resurrection of all Men IN GENERAL; even that Resurrection, without which, Believers in Christ would not

2. IT is quite undeniable, That ALL, all Mankind *die*, ALL are mortal, ALL lose their Life in *Adam*. From him our Mortality commenceth; *Death* was by him, *ver. 21.* that is, I suppose, by, or in Consequence of his Conduct.

3. IT is equally clear and indisputable, That *by Christ came the Resurrection of the Dead.*

not only have a less Degree of Life than they expected, but would perish, or be totally lost; and without which the Apostle himself expected no manner of Advantage from all his Labors and Sufferings; on the contrary, [*ver. 32.*] *if the Dead rise not; let us eat and drink, for to-morrow we die,* and there is an End of us.

THUS the Apostle *argues*. But when he explains the Resurrection, and what would follow upon it, he confines his Reflections, as he naturally would, to the Case of those *who are Christ's at his Coming*, (*ver. 23,* and *ver. 35,* &c.) in order to shew the Christians, to whom he wrote, what a glorious Prospect was set before them, and to animate them in the *Work of the Lord*. *ver. 58.*

Now the two Verses, namely, *ver. 21, 22.* belong to the *argumentative* Part of his Discourse, and are therefore, as the Expressions plainly declare, to be understood of the Resurrection of all Mankind. Consequently, the Death, from which all Mankind shall be released at the Resurrection, is the only Death that came upon all Men, in Consequence of *Adam's Sin*.

BUT supposing he doth speak, in those two Verses, only of the Resurrection of the *Just*, he manifestly speaks only of the Resurrection of their *Bodies*, or the Restoration of that Life, which was extinguished by Death in this World, as appears plainly from the whole Chapter; and therefore, he can mean no other Death but that, when he saith, *for since by Man came Death; for as in Adam all die.*

*Dead.* That *in Christ* ALL that die in *Adam*, (that is to say, all Mankind) *are made alive*. All those who cease to live in this World are *in* and *by Christ* restored to Life, who otherwise *might* never have lived again, and, in fact, *would* never have lived again, had not God provided for their Revival or Return to Life at the Resurrection. This is very certain from the Apostle's express Affirmation, twice repeated in the clearest Language, to prevent Obscurity and Mistake. *As by Man [Adam] came Death, by Man [Christ] came also the Resurrection of the Dead.* For as in *Adam* ALL die, even so in *Christ* shall ALL be made alive. Which Words *directly* affirm, that a *Resurrection*, or being *made alive* again, is granted, assured, and executed by and *in CHRIST* alone; and *evidently* suppose, 1. That the Dead are not *made alive* till the *Resurrection*; for the *Resurrection of the Dead*, and being *made alive*, are here Expressions of the same Signification. 2. That, had not a *Resurrection* been provided, we should *never* after Death have been *made alive*. John vi. 39. *And this is the Father's Will who hath sent me, that of all which he hath given me, I should lose [απολεσω] nothing, but should raise it up again at the last Day.* This plainly implies, that if any of *Christ's* sincere Disciples should not be raised from the Dead, they would be lost, or perish; according to 1 Cor. xv. 16, 17, 18, 22.

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

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

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

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

## R O M A N S, Chap. V.

Ver. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sined.*

11. *For until the Law, Sin was in the World; but Sin is not imputed when there is no Law.*

14. *Ne-*

14. Nevertheless, Death reigned from Adam to Moses, even over them that had not sined after the Similitude of Adam's Transgression, who is the Figure of him that was to come.

15. But not as the Offence so also is the free Gift. For if through the Offence of one † many be dead; MUCH MORE the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto † many.

16. And not as it was by one that sined, so is the Gift; for the Judgment was by ONE unto Condemnation; but the free Gift is of MANY Offences unto Justification.

17. For if by one Man's Offence, Death reigned by one, MUCH MORE they who receive the ABUNDANCE of Grace, and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ.

18. Therefore as by the Offence of one, [Judgment came] upon all Men to Condemnation; even so by the Righteousness of one [the free Gift came] upon all Men unto Justification of Life.

19. For as by one Man's Disobedience † many were made Sinners; so by the Obedience of one, shall † many be made righteous.

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

I. No

† The Many; *ει πολλοι*, all Mankind.

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

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

\* The Many; *οι πολλοι*, all Mankind.

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

## III. IN

\* So some *Greek* Copies read it.

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



III. IN the 19th Verse, where he concludeth the whole Argument, I think any Man, who duly attends, may see, that these Words, *As by one Man's Disobedience many were made Siners*, are of the same Signification with those Words in the foregoing Verse; *As by the Offence of one, Judgment came upon all Men to Condemnation*. For so the two Sentences run. *Therefore as, by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life. For as by one Man's Disobedience many were made Siners; so by the Obedience of one shall many be made righteous*. He speaks of the same thing apparently in both Sentences, † after the

nation which *came upon all Men*; and that is, *Gen. iii. 17, 18, 19. In Sorrow shalt thou eat of it all the Days of thy Life, — till thou return unto the Ground; for out of it wast thou taken; for Dust thou art, and unto Dust shalt thou return*. Besides this, we find no other Judgment to Condemnation, which came upon all Men, in the whole Bible. And if certainly there be in Scripture no other Judgment to Condemnation which came upon all Men but that; then certainly the Apostle, as he is arguing upon the Scripture Account, can mean no other but that.

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

the same Manner as in 1 Cor. xv. 21, 22. *For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, even so in Christ shall all be made alive.*

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

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

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

\* N. B. The Noun *רשע* is translated by *μαρτωλος*, *Siner*, the Word the Apostle here useth, no less than Sixty-Two times in the *Greek* of the Septuagint, 2 *Chron.* xix. 2. *Psal.* iii. 7. vii. 9. ix. 16, 17, x. 3, 4. xi. 2, 6. xxviii. 3. xxxi. 10, &c. *Vid. Trom. Concord.*

xxxiv. 17. *And תרשיע wilt thou condemn him that is most just? Make him a Siner by a judicial Act, by judging him such? Job xl. 8. Wilt thou also disanul my Judgment? תרשיעני Wilt thou condemn me (saith the Lord to Job) that thou mayest be righteous? Wilt thou fit as Judge upon me, and condemn me, i. e. make me a Siner by thy Sentence, that thou mayest justify thyself? Psal xxxvii. 33. The Lord will not leave him in his Hand, nor רשיענו condemn him (suffer him to be made a Siner by an Act of Judgment) when he is judged. Psal. xciv. 21. Shall the Throne, the Judgment-Seat, of Iniquity have Fellowship with thee, which frameth Mischief by a Law? They gather themselves together against the Soul of the righteous, and רשיעו condemn (make wicked by an Act of Judgment) the innocent Blood. Prov. xvii. 15. He that justifieth the wicked, ומרשיע and he that condemneth, (maketh a Siner judicially) the just, even they both are an Abomination to the Lord. Isa. l. 9. Behold, the Lord God will help me; who is he that shall condemn me? make me a Siner? Isa. liv. 17. And every Tongue that shall rise up against thee in Judgment, תרשיעי thou shalt condemn, make wicked or a Siner.*

THESE Quotations evidence this to be a familiar Form of Speech in the *Hebrew* Scriptures. And you see, according to this way

way of speaking, how these two Expressions do exactly agree in Signification, and that they might have been expressed by the very same Word in *Hebrew*. *By the Offence of one Judgment came upon all Men to Condemnation*; and, *by one Man's Disobedience many were made Siners*. For *Condemnation in Judgment, and making one a Siner*, by a judicial Act, by an Act of Judgment, are the very same thing in the *Hebrew Language* \*.

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

D 2

made

\* NOTE, It is not in the *Greek Text* ἐγενοντο became Siners; but κατεσθηνσαν were constituted Siners, viz. by the Will and Appointment of the Judge. Indeed the *Septuagint* render the *Hebrew Word* חַיִּינִי variously. Sometimes by καταγινωσκω, καταδικαζω, κακοω, ηττωω, αποβω, τιμημι εναι αποβω, &c. which last cometh nearest to the Apostle's Phrase. You have it in *Job xxxii 3*. εθεντο αυτου εναι αποβω. But let it be remembered, the Apostle is not here quoting any Text out of the Old Testament; and therefore may well be supposed to express himself in his own Way. Which whether it doth not as fully and truly convey the Idea of the *Hebrew Word*, as any Word or Words the *Septuagint* have chosen, the Learned will easily judge. To me, I confess, it seems beyond all Dispute.

made a Siner, by the wicked Act of *another*, of which he is altogether guiltless. They who are *made Siners* by the Disobedience of *another*, without their own Knowledge or Consent, surely *can be Siners* in no other Sense, but as they are *Sufferers* †. They are *Siners* by sharing in the Calamities of those that have sined; which may be, without any Wrong to them, by the just Appointment of God, not as a Punishment, but for other good Reasons. So *Lot* would have been *made a Siner* with the *Sodomites*, Gen. xix. 15. had he not escaped out of the City; he would have been *consumed in the Iniquity of the City*. So *Abimeleck's* Subjects would have been *made Siners*, had he been guilty of Adultery, Gen. xx. 9. *What have I offended thee, that thou hast brought on me and on my Kingdom a great Sin?* How Sin was in Danger of being brought upon them, he explains, ver. 4. *He said, Lord, wilt thou slay*

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

*slay also a righteous Nation?* In the same Sense, *Jer. li. 6. Flee out of the midst of Babylon, and deliver every Man his Soul; be not cut off in her Iniquity.* — So CHRIST was made Sin for us, who knew no Sin, 2 Cor. v. 21. *He was numbered amongst Transgressors.* Take Sin in what Sense you please, it is all one to our present Purpose. He, who was perfectly free from all Sin, was, without any Injustice to him; made Sin for us in some sense or other. And therefore a Person may be made Sin, or may be numbered among Transgressors, who is no ways guilty of that Sin, for which he is made a Siner. For CHRIST was made Sin, who never was guilty of any Sin at all. The plain Truth is, CHRIST suffered on account of the Sins of Men, and so HE was made Sin. And Men suffer on account of Adam's first Sin, and so THEY are made Siners.

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

IN this Paragraph there is but a Word or two more relating to the Point in hand, namely, *So Death passed upon all Men, for that all*

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

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

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



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

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

\* OBSERVE, the Comparison consists of three Parts ;  
two

in the Apostle's Mind. This was to be explained to prevent Mistakes. The Extent of the *Free-Gift* in *Christ* answereth to the Extent of the Consequences of the *Offence* of *Adam*. Thus *Adam* is the Pattern of *Christ*. But have a care, saith the Apostle, you do not imagine that they are, in all Respects, parallel, and that the *Free-gift* is just of the same Extent with the *Offence* and its Consequences. Though now I intend to draw a Comparison betwixt them, it is but in one Respect; and you ought to know, that in other Respects the Grace and Benefits in the Redeemer overflow and abound far beyond the Consequences, or the ill Effects of the first Offence. This he handleth in the 15th, 16th, and 17th Verses, and then having dispatched these incidental Reflections, which fell in his Way from what he had said, he takes up again his main Design, *ver.* 18, 19, half of which

two affirmative Propositions, and the Connection or Relation betwixt them; thus,

Prop. I. 1. By *Adam's* DISOBEDIENCE *Death* came upon all Men.

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

Prop. II. 3. By *Christ's* OBEDIENCE *Life* is restored to all Men.

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

which he had but executed in the 12th Verse, and which he had but hinted at in the Close of the 14th Verse. *Therefore or wherefore, these things being thus explained, As by the Offence of one (Adam) Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the Free-gift came upon all Men to Justification of Life. For as by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made righteous.*

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

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

not by their own personal Righteousness. The *later* is the grand Principle of the Gospel, affirmed by THE SON OF GOD himself, and confirmed by Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost, Heb. ii. 3, 4. The former he proves in ver 13, 14.

VER. 12. *By one Man Sin entered into the World, and Death by Sin; and so, that is, in Consequence of his Sin, Death passed, or came upon all Men.* This must be true; for

VER. 13. If we turn our Thoughts to the long Period of Time, before the Law was given by *Moses*, it must indeed be allowed 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 οὐκ ἔλογισται ὁ ἥμαρταν ὅταν οὐκ ἔσται νόμος*, 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 taxed with the Forfeiture of Life, or charged 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 suspended upon *Adam's* Transgression, and was not again in force till revived by *Moses* at Mount *Sinai*.

VER. 14. *But for all that Death reigned all the long Space from Adam to Moses, even over,*

over them who had not sined after the Similitude of Adam's Transgression. That is, had not sined 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, though 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.

\* 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, it is LAW which slays the Siner, *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 plunged into the Siner's Vitals. For (Rom. vii. 8.) *without LAW Sin is dead*, and unable to slay the Siner. See this more fully explained, *Supplem. SECT. VI. §. VI.* This therefore, upon further Thoughts, I take to be the Force of the Apostle's Argument, *viz.* Though Men were Siners 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

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

VER.

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 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 dyed. Every Man is mortal from the Moment he receives Life and Being; and Death passes 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 restored to all Men in *CHRIST*. See *Locke* upon *Rom. v. 15*.

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

VER. 16. *And not as it was by one that sined, so is the Gift; for the Judgment was by ONE [Offence] to Condemnation; but the Free-gift is of MANY Offences unto Justification.* That is, the Grace of God in *Christ*, not only discharges Mankind from the Consequences of *Adam's* ONE Offence, but also hath Relation to their OWN MANY personal Offences, in order to accomplish the most perfect Justification, by setting them quite to rights with God, both as to a Conformity to the Law, and as to the Blessing, eternal Life.

VER. 17. *For if by one Man's Offence, Death reigned by one; MUCH MORE they who receive*



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

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

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

“ HENCE it followeth,

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

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

“ *gression*, but to do something more, ABUN-  
 “ DANTLY more for us.

“ 2. IT followeth, That the Apostle’s  
 “ Comparison in *ver.* 18, 19. is to be under-  
 “ stood only so far as the Consequences of  
 “ *Christ’s* Obedience are of the same Extent  
 “ with the Consequences of *Adam’s* Disobe-  
 “ dience ; so far as the *one* hath Relation, or  
 “ is similar to the *other*, and no further. For  
 “ no further can the one be a Type or Pattern  
 “ of the other.

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

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

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

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

“ *FURTHER*; this *Sentiment* is confirmed  
 “ by the *Phrase Being made righteous*, which,  
 “ as well as that of *being made Siners*, is a  
 “ *Hebrew Way* of speaking. For as the  
 “ *Word עָשָׂה* in *Hiphil* signifieth *to be made a*  
 “ *Siner*, by a *judicial Act*, as I have shewn  
 “ before; so also the *Word עָדַק* *to be righte-*  
 “ *ous, to be justified* in the same *Conjuga-*  
 “ *tion Hiphil* signifieth *to be made righteous*  
 “ by a *judicial Act, i. e. to be acquitted, ab-*  
 “ *solved*. And thus, as it ought to do, it  
 “ standeth directly opposite to *being made a*  
 “ *Siner* by a *judicial Act*. *Exod. xxiii. 7.—*  
 “ *the innocent slay thou not — for לֹא אֲצַדִּיק I*  
 “ *will not justify* (make righteous) *the wicked.*  
 “ *Deut. xxv. 1. If there be a Controversy be-*  
 “ *tween Men, &c. וְהִצַּדִּיקוּ then they shall jus-*  
 “ *tify*, (make righteous by a *judicial Act*) *the*  
 “ *righteous, and condemn the wicked, make*  
 “ *him a Siner, as before. 1 Kings viii. 32.*  
 “ *Judge thy Servants condemning the wicked,*  
 “ *to bring his way upon his Head, וְלֹחֲצִדִּיק and*  
 “ *justifying the righteous, &c. Prov. xvii. 15.*  
 “ *מִצַּדִּיק He that justifieth* (maketh righteous  
 “ by

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

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

“ *Man’s Disobedience many were made Siners ;*  
 “ *so by the Obedience of one shall many be made*  
 “ *righteous.*

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

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

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

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

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

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

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be

\* Καὶ ὅτι εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Ἐφ’ ᾧ πάντες ἥμαρτον. Here the Particle *ω* [which] refers, according

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

cording to the Rules of Grammar, τὸ θανάτου, [Death] the next Substantive going before, that it can agree with; and the Preposition ἐπι, when construed with a Dative Case, as it is here, signifieth, among other things [to, unto.] As Gal. v. 13. Ephes. ii. 10. 1 Thes. iv. 7. 2 Tim. ii. 14. Ἐπ' εὐδοξία ὀδού, *the Way to Fame*, Lucian. Κακῆς ἐπι τῷ θανάτῳ, *a Criminal unto Death*, reus mortis. Demosth. Ἐπι θανάτῳ συλλαβεῖν, *ad necem raperere*. Isoc. Ἐπι θανάτῳ φερεμένοι, *ad necem custoditi*. Plut. Accordingly what we render FOR THAT *all have sined*, should rather have been, UNTO WHICH [Death] *all have sined*. I know ἐφ' ὧ sometimes seems to be used absolutely, without any Antecedent, and then it may be understood conditionally, as 2 Cor. v. 4. *For we that are in this Tabernacle do groan, being burdened; ἐφ' ὧ & θελομεν with this Restriction or Proviso, or so far, that we would not be UNCLOTHED*, [no, that is not the only, or ultimate Object of our Desire] *but CLOTHED upon*. But where there is an Antecedent expressed or understood, it agrees with it; as Mark ii. 4. *They set down the Bed ἐφ' ὧ wherein, i. e. on which Bed, the sick of the Palsy lay*. See Matt. xxvi. 50. Luke v. 25. So here; Death passed upon all Men, ἐφ' ὧ *unto which Death, or as far as which Death, all have sined in Adam*.

THIS surely is right. And that [*all have sined*] should signify [*are made Sinners, or Sufferers*] will not seem so very strange, if we consider, that the Apostle, in other Parts of this Paragraph, evidently speaks in the Hebrew Dialect;



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

Dialect; and possibly here may have his Eye upon the Hebrew Word **אשם** which signifies both *to be guilty*, and *to be laid waste, destroyed, made desolate*, Prov. xxx. 10. — lest he curse thee **ואשמה** and thou be found guilty. The Septuagint render it ἀφανισθης, and thou perish, or be destroyed. Psal. v 10. **האשימם** destroy thou them, Marg. make them guilty. Psal. xxxiv. 21. They that hate the righteous **יאשמו** shall be desolate; Marg. shall be guilty. Ezek. vi. 6. The high Places **תישמנה** may be laid waste, demolished. These Instances, with several others, shew, that to *perish, to be destroyed, demolished*, are in Hebrew expressed by a Word, which originally and properly signifieth *to be guilty*. And what if the Apostle chose to express Mankind's being demolished or destroyed by Death, by a Greek Word which also denoteth *Sin of Guilt*; especially considering that the Septuagint Version (which the Writers of the New Testament generally follow) sometimes renders **אשם** by *μαρτανω*, the Word which the Apostle here useth. Lev. v. 4. **ואשם** וְ *μαρτανω*, then he shall be guilty. And twice in 2 Chron. xix. 10. — Isai. xxiv. 6. They that dwell therein **יאשמו** וְ *μαρτανω*, are desolate, are guilty. Gen. xlii. 21. **אשמי** *εν μαρτανω* εσομεν, we are guilty, are in Sin, are Sufferers, i. e. we are in this Distress, upon account of our Brother, &c. And possibly, by this last, the Apostolic Phrase may be resolved thus; *παντες μαρτανω*, h. e. *εν μαρτανω* εσω. Thus the Hebrew way of speaking seems to confirm what we may truly and certainly collect from the whole Scope of the Apostle's Argument, namely, That [*all have sined*] is the same, or nearly the same, in signification with [*all*

but the Words, *for that all have sined*, must be understood in a like Sense to those, *all are made Siners*, however the particular manner of Expression be accounted for? And should we render the Words thus, *And so Death passed upon all Men, unto which all have sined*; and explain them thus, *Death passed upon all Men, as far even as which † all Men are guilty, are under Sin, are in a State of Suffering, are laid waste in Consequence of Adam's one Offence*, I am inclined to believe we should not be far wide of the Apostle's true Intention.

THUS,

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

† ΕΦ Ω ΑΜΑΡΤΙΑΣ ΗΜΑΣΤΩ. I strongly suspect, εφ ω stands here under a particular Emphasis, as denoting the *terminus ad quem*, or the utmost Length of the Consequences of *Adam's* Sin. *Unto which, AS FAR EVEN AS WHICH* all [ημαστων, or εν αμαρτια εστω] are under Sin, or in a State of Suffering; as if he had said, *SO FAR* have the Consequences of *Adam's* Sin extended, and spread their Influence

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

12. IN relation to which Affair \* of our Reconcilia-  
 12. *Wherefore, as by one Man Sin enter-  
 tion,*

Influence amongst Mankind, introducing not only a Curse upon the Earth, and Sorrow and Toil upon its Inhabitants, but even DEATH, UNIVERSAL DEATH, in every Part, and in all Ages of the World. Thus the Particle  $\epsilon\pi\iota$  will here stand in nearly the same Sense as  $\lambda$  in that Clause, 2 Chron. xxviii. 13. יהוה לאשמת כי For  $\eta\lambda\lambda\epsilon\upsilon$  unto, or as far as the Guilt of the Lord is upon us. i. e. We are in a great Degree of Guilt.

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

\* So  $\delta\iota\alpha\tau\epsilon\tau\omicron$  frequently signifieth; as *Mat. vi. 25.*—

ed into the World\*, *tion*, or happy Change of State †, I have another Argument to advance, whereby the Grace of the Gospel

will appear to be free to all Mankind, and to be rightly founded upon the Death, or Obedience of the SON OF GOD. To this Purpose, let it be observed, that by one Man, *Adam*, Sin entered into the World. He began Transgression, and through his Sin Death also

xii. 31. — xiii. 13, 52. [in this 52d Verse it is taken thus, *with relation to this Affair*, namely, of the understanding, and *receiving Instruction*, which he had been speaking of just before] *Mat.* xxiii. 34. *Mark* xii. 24. *Luke* xi. 49.—xii. 22. *John* vi. 65 —vii. 22.—ix. 23. —xii. 18.—xiii. 11. *1 Cor.* iv. 17. —xi. 30. *Eph.* i. 15. —v. 17. *1 John* iii. 1. In all those Places it signifieth, I think, *in relation to which Affair*, viz. that is spoken of before; not by way of Inference from it, but to denote a further Inlargement upon it, or the saying of something which may enforce or explain it.

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

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

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

13. THAT Men are subject to Death, not from their own personal Sins, but from the Sin of *Adam*, I thus prove. Before the Law of *Moses* was given, and therefore while the Law, which threatens Transgression with Death, was not in Being, Men, it is 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 deserve, it is not taxed with the Forfeiture of Life, when LAW, or the Constitution which alone subjects the Siner to Death, is not in Being.

13. *For until the Law Sin was in the World; but Sin is not imputed when \* Law is not in being.*

14. AND yet Death all the long Space from *Adam* to *Moses*, had an uninterrupted Dominion over Mankind, even over those who did not sin, as *Adam* did, against LAW, making Death the Penalty of their Sin ; because, during that Period Mankind were not under LAW. And therefore it is evident, that every single Man did not, in this manner,

14. *Nevertheless, Death reigned from Adam to Moses, even over them that had not sined after the Similitude of Adam's Transgression, who is the Figure of him that was to come.*

forfeit his Life for himself; but Life was forfeited by one general common Cause, *viz.* by the Sin of *Adam*. Between the Effects of whose Transgression, and the Effects of *his* Obedience, who was to come into the World for the Redemption of Mankind, there is, as to their *Extensiveness*, a Correspondence.

15. *But not as the Offence, so also is the free Gift. For if thro' the Offence of one many be dead; MUCH MORE the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, bath* ABOUNDED *unto many.*

15. Not that the Effects of the *Transgression*, and of the *Grace of God in Christ* so correspond as to be in every Respect of the same Extent. By no Means. For if *the many, i. e.* all Mankind, are made subject to Death through the TRANSGRESSION of one Man, we may strongly conclude, that the GRACE of God, and the Donation of Benefits grounded upon the BENEVOLENCE and WORTHINESS of one Man, that great and most excellent Personage JESUS CHRIST, do ABOUND and overflow in *Benefits and Blessings* to the many, *i. e.* to all Mankind, beyond the mere reversing of the Consequences of *Adam's Sin*.

16. *And not as it was by one that sinned, so is the Gift; for the Judgment was by ONE to Condemnation, but the free*

16. AGAIN; the Grace of God in *Christ*, as to it's *Object* and *End*, is not confined to so narrow a Compass as *that* which was occasioned

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

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

17. For if by one Man's Offence Death reigned by one; MUCH MORE they who receive [the] ABUNDANCE of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ.

Grace,

\* The Apostle useth three remarkable Words in this Paragraph, *δικαιωμα*, ver. 16. which we render *Justification*; *δικαιοσυνη*, ver. 17. which we render *Righteousness*; and *δικαιωσις*, ver. 18. which we also render *Justification*. No doubt he applieth them in different Senses, which are not, and I presume cannot be, by any three single Words, fully expressed in the *English* Translation. I have endeavoured to give the proper and distinct Import of each in the Paraphrase, but must not

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

18. *Therefore as by the Offence of one [Judgment came] upon all Men to Condemnation; even so by the Righteousness of one [the free Gift came] upon all Men unto Justification of Life\*.*

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

now stay to assign Reasons. That, perhaps, will be done, if I live to publish a Paraphrase upon the whole Epistle.

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



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

19. FOR

† According to our Saviour, *John* vi. 39. *And this is the Father's Will, who hath sent me, that of all which he hath given me, I should LOSE nothing* [should suffer nothing to PERISH. It is the same Word that is used *1 Cor.* xv. 18. "Then they who are fallen asleep " in *Christ*, are PERISHED."] *but should raise it up again at the last Day.* Ver. 40. *And this is the Will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting Life; and I will raise him up at the last Day.* Ver. 44. *No Man can come to me, except the Father, who hath sent me, draw him;*  
and

19. For as by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made righteous.

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

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

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

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

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

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

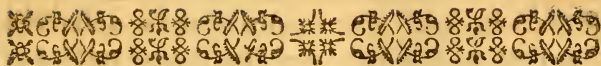
IT appeareth therefore, for any thing I can see, that the true Answer to this Question—*How far we are involved in the Consequences of Adam's Sin?* is this. *We are thereby, or thereupon, subjected to temporal Sorrow, Labour, and Death. All which (Thanks be to God for his unspeakable Gift) are in the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

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

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

NORWICH,  
Novemb. 20.  
1735.





## A P P E N D I X.

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

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

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

IN

\* God graciously intended, after *Adam's Transgression*, to erect a Dispensation of Grace, for the Redemption of Mankind. Which Grace was declared, and, consequently, which Dispensation was established (*Gen. iii. 15. And I will put Enmity, &c.*) before the Sentence of Death was pronounced upon *Adam*, (*ver. 19. Dust thou art, and to Dust thou shalt return.*) Death therefore, in that Sentence, stands under the new Dispensation, or the Dispensation of Grace ; and for that Reason cannot be Death in Law, or eternal Death ; but Death in Dispensation, or Death appointed for wise and good Purposes, and to be continued only so long as God should think fit. And thus also, *all die in Adam* ; thus, *by Man came Death* ; thus, *by one Man Sin entered into the World, and Death by, or in Consequence of, his Sin*. But it was the high and glorious Purpose of God, that his beloved Son, *the Seed of the Woman*, having, in our Flesh, performed the most perfect and compleat Obedience, should be invested with Dominion and Power to raise all Men from the Dead, and to give eternal Life to all them that tread in the Steps of his Obedience. Thus, *as by Man came Death, by Man came also the Resurrection from the Dead*. For, *as in Adam all die, so in Christ shall all be made alive*. 1 Cor. xv. 21, 22. Thus, *as by the Offence of one, Judgment came upon all Men to*  
Con-

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

THAT Judgment, which was pronounced upon *Adam* for his Sin, came upon all Men: Or, the Judge decreed, that the Sentence passed upon *Adam* should, as to the things inflicted in themselves considered, light upon his Posterity. JUST as if a FATHER, for some Irregularity in his first Child, should determine to lay a Restraint upon him either in Diet, Dress, or Diversions; and at the same time should judge it expedient to make it a Rule with all the other Children he may afterwards have. In this Instance it is easy to see, how the *Judgment to Condemnation*, pronounced upon the Offence of the First-born, cometh upon the other Children, even before they are brought into the World without any *Injustice*, nay, perhaps with a great deal of *Goodness* on the FATHER'S Part. Upon the first it is a proper *Punishment*. Upon the rest it cometh as wholesome *Discipline*. And yet *through the Offence of one* they are debarred some Pleasures or Enjoyments.

F 3

By

*Condemnation; even so, by the Righteousness of one, the Free-gift came upon all Men unto Justification. For as by one Man's Disobedience the many were made Sinners; so, by the Obedience of one, shall the many be made righteous.*  
Rom. v. 18, 19.

*By the Offence of one the Judgment to Condemnation cometh upon all the rest. By one Child's Offence Restraint reigneth; and by one Child's Disobedience, the many, that come after him, are made Sinners, or Sufferers, as they are deprived of some Enjoyment which they might be fond of, but which the FATHER saw, every thing considered, would not be for their Good.*

BUT how is Death a Benefit? I answer.

I. IN general to *all Mankind* Death is no small Benefit, as it increaseth the Vanity of all earthly things, and so abateth their Force to tempt and delude; hath a Tendency to excite sober Reflections; to induce us to be moderate in gratifying the Appetites of a corruptible Body; to mortify Pride and Ambition; and to give a Sense of our Dependence upon God. And when Death at too great a Distance was not sufficient generally to gain these important Ends; when Mankind abused a Life prolonged to near a Thousand Years to universal Excess and Violence, (*Gen. vi. 12, 13.*) God was pleased, after the Deluge, to vary this Dispensation, by shortening our Days, and gradually reducing them to Threescore and Ten, or Fourscore Years. And if the corrupt Morals of the *Antediluvians* was the Occasion of this Reduction of human Life (as seems most probable) then it will be true, that



that as DEATH entered into the World by Adam's Sin, so the HASTENING of DEATH, or Shortness of Life, entered into the World, and came upon all Men, by the Sin of that vicious Generation; and by their *Disobedience* we are all again so far made Sinners. Not as a Punishment for their Sin; but, we may well suppose, in Mercy and Goodness. That the wild Range of Ambition and Lust might be brought into narrower Bounds, and have less Opportunity of doing Mischief; and that Death being set still nearer to our View, might be a more powerful Motive to regard less the things of a transitory World, and to attend more to the Rules of Truth and Wisdom.— Thus I judge of the present Shortness of Life. And we cannot err much, if at all, if we think that God, upon Occasion of Adam's Sin, appointed our Life frail, laborious, and sorrowful, and at length to be concluded by Death, not to punish us for another Man's Sin, but to lessen Temptation, and to promote our spiritual Good. For in several Places the Scripture directly affirms, that Affliction and Suffering is the Chastisement of our heavenly FATHER; and particularly applies our common Mortality to the forementioned good Purposes. See *Psal.* xxxix. xlix. xc. *Eccles.* i. ii. &c.

2. THE Occasion upon which DEATH was introduced into the World, teacheth those,

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

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

AND to propose a Variety of great and valuable ends by one and the same Constitution,

tion, is the Property of consummate Wisdom and Goodness. Therefore still further; by this Dispensation the universal FATHER intended to display the glorious Riches of his Wisdom and Grace in the Recovery of Mankind to LIFE, eternal Life, by *the Second Man, the Lord from Heaven*. Which leads us to the other Head of Inquiry, namely,

II. *How we shall account for all Mankind's being made righteous, or restored to Life at the Resurrection, by the Obedience of JESUS CHRIST? To set this in a just Light, I shall direct your Thoughts to a similar Instance, under the same Rule of Truth, though not in the same Degree of Importance. It is in Rev. v. 1, 2, &c. I saw in the right Hand of him that sat upon the Throne a Book written within, containing the mysterious Counsels of Divine Providence with regard to the Christian Church to the End of the World, and on the back-side sealed with seven Seals, close shut up and concealed from all Beings, himself excepted, in whose Hand it was, ver. 2. And I saw a strong Angel proclaiming with a loud Voice, Who is WORTHY, who hath so great Interest in God, as to be judged worthy to open the Book, and to loose the Seals thereof? Ver. 3. But all stood silent, none in Heaven or Earth was able, could pretend to a Merit sufficient, to open the Book, neither to look thereon. Ver. 4. And I wept much at the sad Disap-*  
point-

pointment, *because none was found worthy to open, and to read the Book, neither to look thereon.* Ver. 5. *And one of the Elders said unto me, weep not; behold the Lion of the Tribe of Judah, the Root of David, hath prevailed, hath a sufficient Interest with God to open the Book, and to loose the seven Seals thereof.* Ver. 6. *And I beheld, and lo, in the Midst of the Throne,— stood a Lamb as it had been slain.—* Ver. 7. *And he came, and took the Book out of the right Hand of him that sat upon the Throne.* Ver. 8. *And when he had taken the Book, the four living Creatures, representing the Christian Church, and the Four and Twenty Elders, representing Christian Ministers, fell down before the Lamb.—* Ver. 9. *And they sung a new Song, saying, thou art WORTHY to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

Now, what was it that gave this glorious Personage, emblemized by *the Lamb*, his superior WORTHINESS, his prevailing Interest in God beyond all others in Heaven and Earth? Evidently it was his *being slain*, and *having redeemed us unto God by his Blood*. That is to say, it was his OBEDIENCE to God, and GOOD-WILL to Men; it was his consummate VIRTUE. For observe, *The opening of the Book*, as a *lesser Effect*, is compared with  
redeem-

*redeeming us to God, as a much greater Effect.* And both are ascribed to the WORTHINESS of the Lamb, *as he had been slain. Thou art worthy to take the Book, and open the Seals thereof.* Why? Because thou hast exhibited an Instance of Virtue, Obedience and Goodness equal to a much greater and nobler Effect. *For thou wast slain,* thou hast sacrificed thy Life in the Cause of Truth, in Obedience to God, and out of Love to Mankind, *and hast redeemed us,* dead in Trespases and Sins, *unto God by thy Blood,* by that Act of the highest Obedience, *out of every Kindred and Tongue, &c.*

THE WORTHINESS of *Christ* is his consummate VIRTUE. It is VIRTUE, Obedience to the Truth, or to the Divine Will, and Benevolence to his Creatures, that wins every Prize, that carrieth every Cause in Heaven. VIRTUE is the only Price which purchaseth every thing with GOD. GOD wants neither Grace nor Power to accomplish the best and greatest Effects. His Goodness intended the *Seals* should be opened for the Benefit of the Church, nor did he stand in need of the WORTHINESS, the Good-will or Assistance, of any Being whatsoever to execute the Design. But it becomes him, the FATHER of the Universe, *Heb. ii. 10.* it is agreeable to his Wisdom and Goodness to devise all Methods of promoting Virtue;

tue; for of all God's Works, intelligent Beings are the most excellent; and the highest Excellency of intelligent Beings, and even of God himself, is VIRTUE, or right ACTION. For which Reason, it highly becomes the universal FATHER and GOVERNOR to make *every thing*, particularly the conferring of Benefits, subservient to the Increase and Spread of VIRTUE; it must be the noblest Exercise of his Wisdom and Goodness, and the greatest Benefit to the Universe, to form Schemes for exercising, exhibiting, and illustrating the VIRTUE of all Beings, according to their several Ranks and Degrees; by honouring superior Virtue with the Donation of superior Blessings and Favours, and by making the Removal of Difficulties, unsurmountable to any but himself, depend upon some signal Act of Obedience, Goodness, Righteousness, or Fidelity. True VIRTUE, or the right Exercise of Reason, is true WORTH, and the only *valuable Consideration*, the only *Power* which prevails with GOD. It was not the mere natural Power or Strength of the Lamb, but his Worthiness, his most excellent Character above all others, which made him *able* above all others, to take the mysterious Book and open its Seals. *Heb. i. 9. He loved Righteousness, in the most eminent Degree, and hated Iniquity; therefore God, even his God, anointed him with the oil of Gladness above his Fellows.*

To apply this to the Case before us. *By one Man Sin entered into the World, and Death by Sin.* Thus all Mankind were shut up in the Grave, the House of Darkness and Perdition. And the Keys of Grace and Power which alone could open it, and restore to Life, were in the Hands of Almighty God. Now, had the strong Angel proclaimed with a loud Voice, WHO IS WORTHY? Who in Heaven or Earth will stand forth, and undertake to exhibit a Character of Righteousness and Virtue, which shall render him WORTHY to take the Keys, open the Pit of Destruction, and restore Life to the numberless Dead? An universal Silence might be supposed to follow; none pretending to a Worthiness of Character equal to the grand Effect, or to the high Honours, which must attend the Accomplishment of it. If none were found in Heaven or Earth worthy to open the *Book* above-mentioned, much less the *Grave*. And what Showers of Tears might this have drawn from a benevolent Spectator? But weep not, Lo, the SON OF GOD interposeth, and refuseth no Trial of Virtue, no Instance of Obedience and Duty, Condescension, and Suffering, to purchase the Keys of the Grave. *Then*, said he, *Psal. xl. 7, 8. Lo I come, I delight to do thy Will, O my God; yea thy Law is within my Heart.* He emptied himself of the Glory he had

had with the Father before the World was ; *he was made Flesh, took upon him the Form of a Servant, and was made in the Likeness of Men ; and being found in Fashion as a Man, was in all Points tempted as we are, under all Temptation exhibited a spotless Virtue ; and, at last, became OBEДИENT unto Death, even the Death of the Cross, the last Line, the finishing Stroke of Obedience. Phil. ii. 8. IT IS DONE.* And both the heavenly World, and the Christian Church resound with Acclamations ; *WORTHY is the Lamb that was slain, (i. e. who hath performed the most surprizing Acts of Obedience) to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* The arduous Work is done. Under the severest Trials he hath shewn the highest Regards to Truth ; hath sacrificed his very Life and Soul to the Will of God, and the Happiness of his Creation ; and is, by the universal FATHER, acknowledged the worthy Saviour of a World under the Dominion of Death. By the superlative Excellence of his Virtue and Goodness he hath purchased a general Resurrection. And though the Grave is not yet in Fact opened, the Keys of it are put into his Hands. *Rev. i. 18. I am he that liveth, and was dead, and behold, I am alive for evermore, — and have the Keys of Hell, of Hades, or the Grave, and of Death ; i. e. I have the Power of unlocking the Grave, and*  
of



of raising the Dead to Life. And thus he now triumphs. *Hos. xiii. 14. O Death, I will be thy Plagues; O Grave, I will be thy Destruction.* Thus, CHRIST hath abolished Death. Thus, God hath given us the Victory over Death by Jesus Christ our Lord. Thus, as by Man came Death, by Man came also the Resurrection from the Dead. For as in Adam all die, so in Christ shall all be made alive. Thus, as by the Offence of one Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the Free-gift came upon all Men to Justification of Life. For as by one Man's DISOBEDIENCE the many were made Sinners; so by the OBEDIENCE of one shall the many be made righteous.

BUT you may observe, thus far the GIFT is but as the OFFENCE; or, in this Respect, it reacheth no further than the reversing that Mortality to which we were subjected upon Occasion of *Adam's Sin*. But the Apostle assures us, by many emphatical Expressions, *Rom. v. 15, 16, 17, 20, 21.* that it hath SUPERABOUNDED, ABOUNDED beyond the Offence; and that GRACE is exalted to a superior and everlasting Throne. Which is to be understood, I suppose, after this manner. The *Lamb that was slain*, who was obedient to Death, is, for that Reason, *highly exalted*, and made Head over all things to, or for [the com-  
pleat

pleat Salvation of] *the Church*. Therefore, not only the Keys of *Death and the Grave* are put into his Hands, to release us from thence; but also the Keys of his *Father's House*, to set out, and prepare everlasting Mansions for us. And now he can use that magnificent, and to us joyful Language, *I give unto mine eternal Life, and they shall never perish. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day*. Such is his supereminent Righteousness, and Interest in God, that he is WORTHY to exalt us to the highest Dignity of *Kings and Priests*, to set us upon Thrones of Glory and Power, and to fix us in the perpetual Honours of his heavenly Kingdom. So FAR hath the Gift ABOUNDED beyond the Offence. To such a prodigious Extent GRACE hath stretched her salutary Wings. Behold, the Throne of SIN demolished! Behold, the lofty and celestial Throne upon which GRACE reigns, *through Righteousness, unto ETERNAL LIFE, by Jesus Christ!*

BUT it may very justly be further observed, that there is still a great Bar in the Way of Life, *viz.* the SIN in which the World is involved. Sin in its own unalterable Nature leadeth to Death. *If we live after the Flesh*, it is true, however we are *made righteous* as to the Consequences of *Adam's Sin*, and how worthy

worthy soever the Saviour be to introduce us into eternal Life, though we are rescued out of the Jaws of the *first Death*, and though the Doors of Heaven are set wide open, yet, *if we live after the Flesh*, it is still true, *we SHALL die*; die the *second Death*, and be subjected to final Perdition. — But the Lamb is WORTHY and powerful to do whatever is fitting to remove this Obstacle also. Besides the Light given to all Ages and Nations of the World, sufficient for the Knowledge and Practice of their Duty, he received Authority to erect a new Dispensation furnished with a glorious Fund of Light and Truth, and all proper Means and Motives to deliver us *from all Iniquity, and to purify us unto himself a peculiar People, zealous of good Works*. While he himself is become the *High-Priest of our Profession*, and as such, walks in the midst of the *golden Candlesticks*, or Lamps, representing Christian Societies, to inspect and trim them, to negotiate all Affairs relating to our present Purity, Strength, and Comfort, and to our future Happiness. No doubt he is the Patron of Goodness and Virtue round the Globe; but WE KNOW he compassionates our Infirmities, and are sure we shall never want Succour in any Hour of Temptation, if we desire it, and dispose ourselves to receive it. While we follow him, not walking after the Flesh, but after the Spirit, *Sin shall not have*

*Dominion over us*; neither shall any thing *separate us from his Love*, being kept by his *Power through Faith unto Salvation*. Thus *the Grace of God* which the Apostles preached to the World, and *the Gift by the Grace of one Man, Jesus Christ, hath abounded*, Rom. v. 15. Thus, whereas *the Judgment was by ONE Offence unto Condemnation, the Gift is of MANY*, hath relation to our many *Offences*, in order to our complete *Justification*, ver. 16. For *being made perfect through Sufferings, he became the Author of eternal Salvation unto all them that obey him*. And the Apostle argueth, we may *assure* ourselves of the Truth of all this, from this Consideration, that if the OFFENCE of one Man was attended with an universal Subjection to DEATH, much more shall the Grace of God, planted upon so noble a Ground as the OBEDIENCE of the Son of God, extend its saving Influence to every intermediate Instance of Salvation, and at last to the Possession of ETERNAL LIFE.

### REFLECTIONS.

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

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

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

“ of the divine Favour, and the only Source  
 “ of Life and Enjoyment. Behold the ma-  
 “ nifold Wisdom of God!

“ HERE also we see the true Grounds of  
 “ the Homage and Gratitude we owe to our  
 “ Redeemer. When, in virtue of his Wor-  
 “ thiness, he took the Book in the *Revela-*  
 “ *tion*, in order to open the Secrets of Di-  
 “ vine Providence, Angels and Men, even  
 “ the whole rational Creation, join their  
 “ loudest Acclamations of Praise, Dignity  
 “ and Glory to the Son of God. *Worthy is*  
 “ *the Lamb that was slain*, &c. How much  
 “ more should our Souls bow before him,  
 “ and our Hearts exult with Joy, when we  
 “ reflect that he hath in effect destroyed  
 “ Death, opened the Grave, and the Doors  
 “ of the heavenly Kingdom! *Worthy is the*  
 “ *Lamb that was slain to receive Power, and*  
 “ *Riches, and Wisdom, and Strength, and*  
 “ *Glory, and Blessing.*

“ AND when we know it was by his  
 “ consummate *Virtue* and *Obedience* that he  
 “ was esteemed *worthy* to bestow all the  
 “ Means and Benefits of a compleat Salva-  
 “ tion upon us, we ought to have this Per-  
 “ suasion established in our Minds, that  
 “ *Truth, Virtue* and *Obedience, Righteousness*  
 “ and *Goodness*, are of infinite Value in  
 “ the Sight of God, and the *only Quali-*  
 “ fication

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

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

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

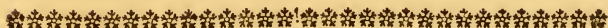
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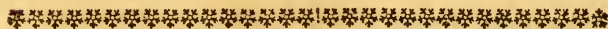




THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN  
PROPOSED TO  
Free and Candid EXAMINATION.

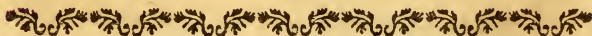


PART II.



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

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



REPUBLICAN PLATFORM

THE NATIONAL PLATFORM

FOR THE YEAR 1860

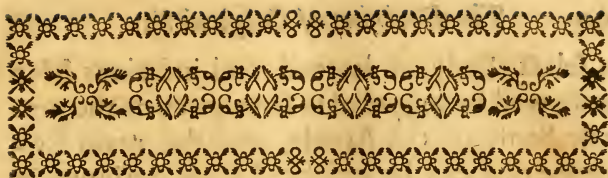
THE NATIONAL PLATFORM

FOR THE YEAR 1860

THE NATIONAL PLATFORM

FOR THE YEAR 1860

THE NATIONAL PLATFORM



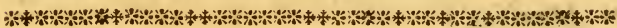
THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN

PROPOSED TO

*Free and Candid* EXAMINATION.



PART II.



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

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

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

“ *Answer.* The Covenant being made with *Adam*, as a public Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation<sup>r</sup>, sined in him, and fell with him in that first Transgression<sup>r</sup>.”

<sup>r</sup> *Acts* xvii. 26.    <sup>r</sup> *Gen.* ii. 16, 17. compared with *Rom.* v. 12—20.    *1 Cor.* xv. 21, 22.

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

“ *A.* The Fall brought Mankind into an Estate of Sin and Misery<sup>t</sup>.”

<sup>t</sup> *Rom.* v. 12.    *iii.* 13.

“ *Q. What is Sin?*”

“ *A.* Sin is any want of Conformity unto, or Transgression of the Law of God, given as a Rule to the reasonable Creature, *1 John* iii. 4. *Gal.* iii. 10, 12.

“ *Q.*

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

“ A. The Sinfulness of that Estate where-  
 “ into Man fell, consisteth in the Guilt of  
 “ *Adam's first Sin* <sup>w</sup>, the want of that Right-  
 “ eousness wherein he was created, and the  
 “ Corruption of his Nature, whereby he is  
 “ utterly indisposed, disabled, and made op-  
 “ posite unto all that is spiritually good, and  
 “ wholly inclined to all Evil, and that con-  
 “ tinually <sup>x</sup>; which is commonly called *Ori-*  
 “ *ginal Sin*, and from which do proceed all  
 “ actual Transgressions <sup>y</sup>.

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

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

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

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

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

“ *Ans.*

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

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

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

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

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

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

“ *Ans.*

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

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

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

THE first Proposition before us is this.

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

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

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

PROOF. *Acts xvii. 26. And [God] hath made of one Blood all Nations of Men for to dwell on all the Face of the Earth, and hath determined the times before appointed, and the Bounds of their Habitation; it follows, ver. 27. That they should seek the Lord, if haply they might feel after him, and find him, &c.*

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



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

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

PROP.—*All Mankind sined in him, and fell with him in that first Transgression.*

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

PROOFS. *Gen. ii. 16, 17. And the Lord commanded the Man, saying, Of every Tree of the Garden thou mayest freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely die. Compared with Rom. v. from ver. 12. to ver. 20. Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sined. Ver. 18. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so—Ver. 19. For as by one Man's Disobedience, many were made Sinners; so by the Obedience, &c.—And with 1 Cor. xv. 21, 22. For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, even so in Christ shall all be made alive.*

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

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

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

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

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

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

*Rom. iii. 23.* *For all have sined, and come short of the Glory of God.*

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

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

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

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

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

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

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

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

PROOF.

PROOF. *Rom. v. 12. 19. Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sined. Ver. 19. For as by one Man's Disobedience many were made Siners, &c.*

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

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

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

PROOFS. Rom. iii. 10. — 20. *As it is writen, There is none righteous, no not one. Ver. 11. There is none that understandeth, there is none that seeketh after God. Ver. Psal. xiv. 1, 12. They are all gone out of the way, 2, 3. they are altogether become unprofitable, there is none that doeth good, Psal. v. 9. no not one. Ver. 13. Their Throat is an open Sepulchre; with their Tongues they have used Deceit; the Poison of Asps is under their Lips. Psal. cxl. 3. Ver. 14. Whose Mouth is full of Cursing*



*Cursing and Bitterness.* Ver. 15. P<sup>sal.</sup> x. 7.  
*Their Feet are swift to shed Blood.*  
 Ver. 16. *Destruction and Misery are*  
*in their Ways.* Ver. 17. *And the* P<sup>rov.</sup> i. 16.  
*way of Peace have they not known.*  
 Ver. 18. *There is no Fear of God* I<sup>sa.</sup> lix. 7, 8.  
*before their Eyes.* Ver. 19. *Now*  
*we know that whatsoever things the* P<sup>sal.</sup> xxxvi.  
*Law saith, it saith to them who* 1.  
*are under the law; [i. e. to the*  
*Jews] \* that every Mouth [of the Jew, as*  
*well as the Gentile] may be stoped, and all the*  
*World may become guilty before God.*

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

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“ con-

\* It should be rendered, *So that every Mouth is stoped, and the whole World is brought in guilty before God.* The Particle *wa,* *that,* here signifieth, *so that.* So, 2 *Cor.* i. 17. *What I purpose, do I purpose after the Flesh, wa,* *so that there is with me yea, yea, and nay, nay,* 2 *Cor.* vii. 9. *For ye sorrowed after a godly sort, wa,* *so that in nothing are ye hurt by me.* *Eph.* ii. 9. *Not of Works, wa* *μὴτις καυχῆσθαι,* *so that none can boast.* *Rev.* viii. 12. *He smote the third part of the Sun, &c. wa,* *so that the third part of them was darkened.*

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

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

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

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

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

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

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

† The Persons the Psalmist generally complains of in the Book of Psalms, were a strong Party disaffected to his Person and Government. He frequently characterizeth them by his *Enemies*, *Psal.* v. 8. as proud and oppressive, *Psal.* x. as *devising Mischief* against him. *Psal.* xxxvi. 4, 11. as *violent Men continually gathering together for War*. *Psal.* cxl. 1, 2. Sometimes he chuseth to denote them by the *Sons or Children of Men*; as *Psal.* iv. 2. *O ye Sons of Men, how long will ye turn my Glory into Shame?* *Psal.* lvii. 4. When he fled from Saul in the Cave, he complains — *I lie among them that are set on Fire, even the Sons of Men, whose Teeth are Spears* — *Psal.* lviii. 1. *Do ye indeed speak Righteousness, O Congregation? Do ye judge uprightly, O ye Sons of Men?* See *1 Sam.* xxvi. 19. And in *Psal.* xiv. 2. liii. 2. when he saith, *God looked down upon the Children, or Sons of Men, to see if there were any that did understand, and seek God*; I make no doubt he means the same disaffected Party, who injured and oppressed his loyal Subjects, *ver.* 4. and are set in Contradistinction to the *Generation, or Party, of the Righteous*, *ver.* 5. This disaffected Party, which had greatly distressed and persecuted him before his Accession to the Throne, seem to have continued their Enmity in a violent Degree during the Forty Years of his Reign. For the History of *Abalom's* Rebellion, which happened about Eight Years before *David's* Death, shews what a bitter Spirit still remained, and prevailed in the Nation.

ver. 9, 10. there were many that *trusted in God, who loved his Name, who were righteous, whom God would bless, and compass with his Favour as with a Shield.* When he prayeth against *evil and violent Men, under whose Lips was the Poison of Adders,* Psal. cxi. 3. he supposeth, ver. 13. there were at the same time *righteous Men, that should give Thanks unto the Name of God; upright Men, that should dwell in his Presence.* The Mouths of some were *full of Cursing, Deceit, and Fraud,* Psal. x. 7. but others, ver. 8. were the *Innocent, the humble Poor,* ver. 12, 14. who committed themselves unto God, who *spread their Desires before God,* ver. 17. Too many were the *Wicked, who had no Fear of God before their Eyes,* Psal. xxxvi. 1. but some there were that *knew God, and were upright in Heart,* ver. 10. *Prov. i. 16. Solomon* cautions his young Man against the profligate Wretches of the Age, who delighted in Robbery and Blood. [In which Advice, whether *Solomon* supposed the young Man, whom he counselled, *utterly indisposed, disabled, and made opposite to all Good, and wholly and continually inclined to all Evil* BY NATURE, I leave you to judge.] The Prophet, *Isa. lix. 7, 8.* seems to be describing wicked and corrupt Magistrates. However, it is evident that the *Psalmist,* in any of the Places quoted from *him,* doth not speak of every individual Person among the *Jews,* as if they were *all* wicked to a Man. I conclude

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

THE next Proof is,

*Eph. ii. 1, 2, 3. And you hath he quickened who were dead in Trespasses and Sins. Ver. 2. Wherein in time past ye walked, according to the course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Ver. 3. Among whom also we all had our Conversation in times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath even as others.*

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

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

3. In these Verses he is describing their wretched and deplorable State while they were in GENTILE DARKNESS, in order to  
illuf-



illustrate and magnify the Grace of God in calling them to the Knowledge and Privileges of the Gospel. The like Description you have also, *Chap. iv. 17, 18, 19. This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the Vanity of their Mind, having their Understanding darkened, being alienated from the Life of God through the Ignorance that is in them, because of the Blindness of their Heart ; who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness.*

4. WHEN he saith they were dead in *Trespases and Sins*, he plainly speaks of their own personal Iniquities, wherein in time past (before their Conversion) they WALKED according to the course of this World, according to the Instigations of the Devil, the Prince of the Power of the Air, the Spirit which possesseth and acteth all the Children of Disobedience, who rebel against God ; amongst whom also we (putting himself with them, as the Apostle of the Gentiles) we, who are now converted to Christianity, all of us had our CONVERSATION, living, as the rest did, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind. Most certainly he is not here speaking of their Fall in *Adam* ; but of the *Trespases and Sins* in which they walked, and had their Conversation, through the Darknes and Degeneracy of their Minds. And therefore,

5. WHEN

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

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

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

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

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

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

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

THE next Proof is,

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

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

\* Rom. v. 18. 19.

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

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

And



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

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

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

*Acts* xvii. 4. 17. but of the whole Body collectively.

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

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

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

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

ANOTHER Proof is,

Rom. viii. 7, 8. *Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be. So then they that are in the Flesh cannot please God.*

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

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

“ Gratifications, is direct Enmity and Oppo-  
 “ sition against God; for such a Temper of  
 “ Mind, given up to the Lusts of the Flesh,  
 “ is in no Subjection to the Law of God,  
 “ nor indeed can be, it having a quite con-  
 “ trary Tendency. So that, upon the whole,  
 “ we may conclude, that *they who walk,*  
 “ (ver. 1.) *they who are* (ver. 5.) *after the*  
 “ *Flesh, they who do mind the things of the Flesh,*  
 “ (ver. 5.) *that are carnally minded,* (ver. 6.)  
 “ *that are in the Flesh,* (ver. 8.) *cannot please*  
 “ *God, cannot be acceptable to him.”* This  
 is the plain and obvious Sense of the Text.  
 And every Man must be left to see, how he  
 can make it appear from hence, by any fair  
 Deduction, that in *Adam*, and by, and for his  
 first Transgression, *our Nature*, the Nature  
 of all Mankind, *is utterly indisposed, disabled,*  
*and made opposite to all that is spiritually good,*  
*and wholly and continually inclined to all evil.*  
 The Apostle affirms, the minding of fleshly  
 Lusts is opposite to God; but doth it there-  
 fore follow that in *Adam*, and by his Sin, our  
 Nature is *utterly indisposed and disabled to all*  
*good, and wholly and continually inclined to all*  
*evil?* Where is the Consequence? The Apostle  
 saith nothing at all about *Adam’s Sin*; and  
 might he not affirm, that to be *fleshly minded*  
*is Enmity to God*, without necessarily supposing  
 that this minding of the Flesh is brought  
 upon our Nature, not by our own wicked  
 Choice,

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

THE last Proof is,

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

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

IT may be urged, That God said, *Gen. viii. 21.* — *I will not again curse the Ground any more for Man's Sake; for the Imagination of Man's Heart is evil from his Youth.* But observe the *Hebrew* Particle ׀ which we render *for*, in this Place signifieth *although*, as several learned Men have well observed, and our Translators themselves have so rendered it in the following Texts. *Exod. xiii. 17.* ׀ *although that was near.* *Jos. xvii. 18* ׀ *though they have iron Chariots, and ׀ though they be strong.* *2 Sam. xxiii. 5.* *although my House be not so, &c.* *Prov. vi. 35.* ׀ *though thou givest many*

many Gifts. Jer. iv. 30. 'ꝰ though thou clotheſt, &c. 'ꝰ though thou deckeſt, &c. 'ꝰ though thou renteſt, &c. Hab. iii. 17. 'ꝰ although the Fig-Tree, &c. Zech. ix. 2. 'ꝰ though it be very wiſe. And ſo it ſhould have been rendered here. *I will not curſe the Ground any more for Man's Sake; although the Imagination of Man's Heart ſhould be evil from his Youth\**. That is, although he ſhould fall into the laſt Degree of Corruption; meaning, that he would uſe other Methods of Reformation for the future.

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

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

\* This, I conceive, is a Phraſe ſignifying the Greatneſs and long Duration of a Thing. *Pſal lxxxviii. 15. I am afflicted and ready to die from my Youth; while I ſuffer thy Terrors, I am diſtracted.* *Iſa. xlvi. 12. Stand now with thine Enchantments, and with the Multitude of thy Sorceries, wherein thou haſt laboured from thy Youth.* Alſo *ver. 15. Jer. iii. 24. For Shame hath devoured the Labour of our Fathers from our Youth.*



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

“ 1. THAT *Men are no moral Agents.*  
“ For if we are *quite disabled and opposite to*  
“ *Actions spiritually good, and wholly and con-*  
“ *tinually inclined to all Evil,* how are we mo-  
“ ral Agents? How are we capable of per-  
“ forming Duty? Or of regulating our Acti-  
“ ons by a Law commanding Good, and  
“ forbidding Evil, if our Minds, in their na-  
“ tural Constitution, as they came into the  
“ World, are set and bent to nothing but  
“ what is Evil?

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

THE

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

THE next Part of the Proposition is this;

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

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

PROOFS. *Jam. i. 14, 15. But every Man is tempted, when he is drawn away of his own Lust and enticed. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.*

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

were not the AUTHORS of the Doctrine we are examining. Nor was it an upstart Doctrine among our first Reformers; but had been professed and established in the Church of ROME many Ages before either the *Assembly of Divines* or the Reformers were in being. And the Proofs they use were such as had been, I suppose, commonly applied by learned Men to the same Purpose.

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

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

ANOTHER Proof is,

Mat. xv. 19. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies.*

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

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

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

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

“AGAIN,

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

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

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

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

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

PROOFS. *Psal. li. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.*

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

AGAIN; The Word ויחמני, *conceived me*, properly signifieth, *warmed me*. The following are all the Places in the Bible, where it is used as a *Verb*. Gen. xxx. 38. — *He set the Rods—before the Flocks in the Gutters—ויחמנה that they should conceive when they came to drink.* It is applied to the same Case, and translated *conceive*, ver. 39. and 41. and also Chap. xxxi. 10—*Deut. xix. 6. Lest the Avenger of Blood pursue the Slayer, while his Heart יחם is hot.* 1 Kings i. 1. *Now King David was old, —and they covered him with Clothes, ולא יחם לו but he gat no Heat.* And the Place before us, *Psal. li. 5. Then Eccles. iv. 11.*

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

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

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



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

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

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

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

it is a proverbial Speech applicable to Communities, as well as single Persons.

ON the other hand, it is also used to signify early and settled Habits of Virtue, as *Job xxxi. 18. For from my Youth he [the Fatherless] was brought up with me, and I have guided her [the Widow] from my Mother's Womb.* And probably it is of the like Import *Isai. xlix. 1. The Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name;* and in other Places.

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

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

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

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

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

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

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

*Ver.*

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

[*Bp. Patrick's Paraphrase.*]

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

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

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

THE next Proof is,

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

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

*And dost thou open thine Eyes upon such a one, already so feeble and wretched, and bringest me into Judgment with thee, to add extraordinary Calamities to a transitory, perishing Life? Ver. 4. Who can bring a clean thing out of an unclean? Not one.* It is a Sentence of the proverbial kind, and used to signify, that “nothing can be more perfect than its Original\*.” And therefore, as it suits all like Cases, must be understood according to the Subject to which it is applied. Here it evidently stands in relation to our Mortality. As if he had said, Man is born of a Woman. We spring from a mortal Stock, and therefore are frail and mortal. Then he goes on representing, not the Sinfulness, but the Mortality of human Nature. *Ver. 5. Seeing his Days are determined, the Number of his Months with thee,—6. Turn from him that he may rest, &c. —7. For there is hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease.—8. Though the Root thereof wax old in the Earth,—9. yet through the scent of Water it will bud. — 10. But Man dieth and wasteth away; yea, Man giveth up the Ghost, and where is he? — 11. As the Waters fail from the Sea, and the Flood decayeth and drieth up; — so Man lieth down, and riseth not, till the Heavens be no more, they shall not awake, nor be raised out of their Sleep.*

IF

\* Bp. Patrick's Paraphrase.



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

ANOTHER Proof is,

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

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

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

L is

\* Bp. Patrick’s Paraphrase.

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

THE last Proof is,

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

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

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

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

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

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

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

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

PROOFS. *Gen. iii. 8, 10, 24. Ver. 8. And they heard the Voice of the Lord GOD walking in the Garden, in the cool of the Day; and Adam and his Wife hid themselves from the Presence of the Lord GOD among the Trees of the Garden. Ver. 10. And he said, I heard thy Voice in the Garden; and I was afraid, because I was naked; and I hid myself.*

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

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

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

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



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

Ver. 24. *So he drove out the Man ; and he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of Life.*

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

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

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

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

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

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

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

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

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

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

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

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

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

SPEAKING, I suppose, of any of the unconverted *Gentiles*, who opposed themselves to the Gospel, and were still under the *Power of Darknes*, and lived, according to the *Prince of the Power of the Air, the Spirit that wrought in them, the Children of Disobedience*, Ephes. ii. 2. But this their Servitude to *Satan* is neither here, nor in any other Part of Scripture, ascribed to *Adam's* Sin, as the Cause and Reason of it; but always to the Wickedness, filthy Lust, and Idolatry in which the *Gentiles* lived. *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

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, *who are taken captive by him at his Will*, is not spoken of the Devil, but of the *Servant of the Lord*, ver. 24. And, *at his Will*, is not the Will of the Devil, but of GOD. For thus, I doubt not, the Place should have been rendered. *Ver. 24. The Servant of the Lord must be—patient, in Meekness instructing those that oppose themselves; if God, peradventure, will give them Repentance to the acknowledging of the Truth; ver. 26. and that they may awake out of the Snare of the Devil, ἐζωγρημενοι being revived or brought [to life again] by him υπ' αυτου, [by the Servant of the Lord] εις το εκεινυ δελημα, to the Obedience of his [God's] Will, i. e. turned from the Power of Satan unto God, Acts xxvi. 18.*

THIS, I think, is the genuine Sense of the Text. For the Word *ζωγρεω* signifies to *revive, bring to Life*; and is here elegantly opposed 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 it is applied to *Peter's catching of Men* by the preaching of the Gospel.

Gospel. *Luke v. 10.* Henceforth *ἄνθρωπος ἐση-ζωγῆσθαι*, *thou shalt catch Men*, namely, unto Life, and Salvation; for that is implied in the Force of the Word. And these two are all the Places where the Word is used in the New Testament\*.

BUT

\* 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 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* or *him* do belong. Accordingly in *2 Tim. ii. 26.* The Nature of the Action expressed by *ἐζωγῆσθαι*, shews that *him* belongs not to the *Devil*, but to the *Servant of the Lord*. For *ζωγῆσθαι* 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 *ἀνανέωσθαι*. 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*

BUT in no Sense that can be put upon the Place, consistently with other Scriptures, can it be made to prove, that for *Adam's* Transgression, all we, his Posterity, who are quite innocent of that Transgression, are subjected to the *bond Slavery of Satan*. For who but God shall give that impure Spirit Licence to domineer and tyrannize over us? And what a strange Inconsistency must that be in the Divine Dispensations, and in the Scriptures, if it can be made appear from them, that God hath (for no Fault of ours certainly, but only for *Adam's* one Sin) put us all into the Hands of the Devil,

*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*, *Apolylon*, 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 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, *αυτῶ* and *ἐκείνῶ* generally refer to two different 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 Argument, 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.

vil, into Subjection to his Will and Dominion; when at the same time it appears, from all Parts of Scripture, that God hath been providing, from the Beginning of the World to this Day, various Means and Dispensations to either preserve, or rescue Mankind from the Devil, that is, from Error and Wickedness? It is no Objection to this, that Satan is permitted to tempt us. For he was permitted to tempt our first Parents in Paradise before they sined; and therefore his Permission to tempt us is not the Consequence of *Adam's* Sin, but the Appointment of God our Creator, who alone is wise, and who alone hath a Right to appoint our Trials. And we know that Satan hath no Power to seduce or tyrannize, but what we ourselves give him by voluntary Compliance and Subjection to Sin; and that if we *resist* him, *he will*, he must *flee from us*.

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

SENSE. By *Adam's* one Sin and Transgression, and for no other Reason, all Mankind are justly liable to all Punishments in this World, specified in the next Proposition, namely, *either inward, as Blindness of Mind, a reprobate Sense, strong Delusions, Hardness of Heart, Horror*



*Horror of Conscience, and vile Affections; or outward, as the Curse of God upon the Creatures, and all other Evils that befall us in our Bodies, Names, Estates, Relations, Employments, together with Death itself. And not only so, but we are also for Adam's one Transgression justly liable to the Punishments of the World to come, specified in the next Proposition but one, namely, everlasting Separation from the comfortable Presence of God, and most grievous Torments in Soul and Body, without Intermission, in Hell-fire for ever.*

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

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

*Rom. vi. 23. For the Wages of Sin is Death.*

AN awful Truth indeed. But then the Apostle evidently speaks, not of *Adam's* one Sin, but of the personal Sin in which the *Romans* had lived. Ver. 19. *As ye have yielded your Members Servants to Uncleanness, and to Iniquity, &c.* Ver. 20. *For when ye were the Servants, or Slaves, of Sin, &c.* Ver. 21. *What Fruit had ye then in those things whereof ye are now ashamed? For the End of those things is death.—Ver. 23. For the Wages of all Sin is Death.* He is clearly speaking of the sinful Lusts and Courses in which they had lived; which he sheweth, according to the Nature and true Demerit of all Sin, had a Tendency to Death. But what is this to *Adam's* Sin, or its Effects upon us?

Mat. xxv. 41, 46. *Then shall he say also unto them on the left Hand, Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels. Ver. 46. And these shall go away into everlasting Punishment; but the Righteous into Life eternal.*

AND these shall go away into everlasting Punishment; but for what Cause? For *Adam's* one Sin? No. Most plainly and infallibly, not for the Sin of *Adam*; but for their own personal Iniquity, which *JESUS*, the holy, and faithful Witness, expressly specified, ver. 42, 43. *I, in the Persons of my Servants, was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; I was a Stranger, and*  
ye

*ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not, &c.*

Not for the Sin of *Adam*, but manifestly for their want of Benevolence, Love, and Compassion to their Fellow-Creatures, are they condemned. Behold the Force of Prejudice, and the great Evil of blind Resignation to Schemes! Is it possible any one can mistake this Scripture? Is there any apparent Difficulty in it? And yet it stands here applied to a Purpose quite different from its plain and obvious Sense. In vain hath *JESUS* brought the Doctrine of Life from Heaven, and lodged it in his Word, if Men through Carelessness, or something worse, will thus wrest and pervert what he hath taught. For thus the Scriptures *are rendered* useles to at least the Generality, and a dark Veil is drawn over those Principles which should be their Purity, Stedfastness, and Joy ; and by palpable Misrepresentations the Bible becometh unintelligible, and, in effect, is taken out of their Hands. I hope, my Friend, you have all along observed the Difference between the Truth and Error ; but here the Darkness and the Day appear in their Extremes. The glorious *LORD* of Life teacheth in the Texts above quoted, that want of Love, Compassion, and Benevolence, toward our Fellow-Creatures, will exclude us from the Kingdom of Heaven, and subject us to severe Punishment from *GOD*, who is Love. A Truth perfectly Divine and Ration-

nal, exactly fitting our Circumstances, and very powerful to promote universal Love, and Beneficence, in our present State, and to qualify us for Exaltation and Enjoyment in a better World. But lo! Men, met together, in solemn *Assembly*, to settle religious Truths, have pointed out these Texts to prove, that *CHRIST* will or may justly, condemn us to all Tortures of Body and Mind in Hell-fire without Intermiſſion, to all Eternity, only for One Sin committed Thousands of Years before we had a Being, without taking into the Account any of our own personal Iniquities. This is perfectly aſtoniſhing. Surely the heavenly Rule of our Faith ſhall not always be thus trampled upon.

ANOTHER pretended Proof is,

*Jude 7. Even as Sodom and Gomorrah, and the Cities about them, in like Manner giving themſelves over to Fornication, and going after ſtrange Fleſh, are ſet forth for an Example, ſuffering the Vengeance of eternal Fire.*

THEY *ſuffered the Vengeance of eternal Fire*, as thoſe Cities were deſtroyed with Fire and Brimſtone from Heaven, beyond the Poſſibility of being ever rebuilt or inhabited. And wherefore did they ſuffer this Vengeance? For *Adam's Sin*? No; for then it might have been inflicted with equal Fitneſs upon any other, even the moſt virtuous City. Not for *Adam's Sin* did they ſuffer this Vengeance; but

but for their own worse than beastly Wickedness ; their Fornication and Sodomy, mentioned in the Text as the only Cause of their Destruction.

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

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

THE Two remaining Propositions in the Catechism, which I have already mentioned, and transcribed, declare and specify what are the Punishments of Sin in this World, and that

which is to come, and there are Texts annexed to the several Parts by way of Proof. But you may easily see they are all misapplied as to *Adam's Sin*, and its Effect upon us, (except *Gen. iii. 17.* which speaks of the Curse upon the Ground, &c.) the several Instances of Punishment evidently relating to *personal Wickedness*, which in the several Texts is distinctly mentioned; and therefore I shall refer them to your own Perusal.

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

BUT yet I have not done with the Subject. Objections are to be answered ; and you are free to propose any you think material ; and then the Scheme of Religion, with which this Doctrine hath been interwoven, is to be adjusted. And these Things will finish my original Design.

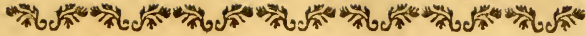
NORWICH.  
*Decemb. 31.*  
1735.

The End of the Second PART.










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

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

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



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THE  
Scripture-Doctrine  
OF  
ORIGINAL SIN

PROPOSED TO

*Free and Candid* EXAMINATION.



PART III.



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

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

BUT you may ask,

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

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

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

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

the

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

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

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

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

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

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

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

WHEN the Lord God brought his Wife to him, he owned she was *Bone of his Bones, and Flesh of his Flesh, and called her Woman, or She-man, because she was taken out of Man, Gen. ii. 23.* Here it is supposed that *Adam* knew the Woman was taken out of his Body, and for that Reason acknowledgeth she was *Bone of his Bones, &c.* another Self, of the same Make and Constitution with himself, and therefore fit to be the Associate of his Life. In which Sentiment all his Posterity in all Generations have concurred; which is Evidence enough, that most, or all of them, would have thought the same Thing in the like Circumstances. But how came he to know that the Woman was taken out of his Body? *Ans.* Seeing the  
Scrip-



Scripture doth not ascribe this to any extraordinary Knowledge or Sagacity in *Adam*, it seems most reasonable to suppose, that the Lord God told him either before or after the Operation (for under it he was in a deep Sleep) that he either would take, or had taken, the Woman out of his Side.

The 24th Verse; *Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, &c.* are the Words not of *Adam*, but of God. So our Saviour tells us, *Mat. xix. 4, 5. Have ye not read, that he who made them at the Beginning, made them Male and Female? And said, [he that made them said] For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife; and they twain shall be one Flesh.*

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

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

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

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

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

N him,

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

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

<sup>o</sup> *Gen. i. 27.*      <sup>p</sup> *Col. iii. 10.*      <sup>q</sup> *Ephes. iv. 24.*  
<sup>r</sup> *Rom. ii. 14, 15.*      <sup>s</sup> *Eccl. vii. 29.*

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

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

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

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

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

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

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

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

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

2. THAT this *new Man*, this new State, is after the Image, or is agreeable to the Nature of him, who thus createth him \*.

BUT doth this prove, that Righteousness and true Holiness was the Image of God in which *Adam* was made? — Possibly the Apostle may *allude* to *Adam's* being made in the Image of God, and taketh his Manner of Expression from thence; but it will not, I had almost said it *cannot*, follow, that *Adam* was originally created in this Image of God; for a very good Reason, because this Image, or the Habits of Virtue and Holiness, *cannot* be created in the same Manner as our natural Faculties. Our natural Faculties are made (and so were *Adam's*) by an Act of God's absolute Power, without our Knowledge, Con-

\* See this further explained *Supplem. §. viii.*

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



exist, but also be used and applied before we can be righteous.

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

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

Rom. ii. 14, 15. *For when the Gentiles, who have not the Law, do by Nature the Things contained in the Law, these having not the Law, are a Law unto themselves; which shew the Work of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another.*

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

Which further appears from the Force of Conscience in the Heathen, and from the Debates which arise among them about Right and Wrong, when either they accuse others, or defend themselves. Therefore the wicked Heathen, who do not the Things contained in the Law, shall justly be condemned; because having, as well as the virtuous Heathen, *the Work of the Law written in their Hearts*, they act contrary to the Rules of their own Nature, and the Evidence and Sense of Truth which God hath implanted in them.

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

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

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

THE last Proof is taken from,

*Eccles. vii. 29. Lo, this only have I found, that God hath made Man upright, but they have sought out many Inventions.*

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

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

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

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

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

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

any Constraint, or Necessity, in our Constitution.

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

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

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



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

In short, it is absurd to say, the Body is polluted separate from the Soul. It is absurd to say, an infectious Quality, or any thing else,

else, is derived from *Adam* to every human Body, independent of the Will and Operation of God. And to say, it is by his Will and Operation, is plainly to make him the Author of the Pollution.

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

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

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

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

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

regarded as a gracious Expedient to disable the Wicked, and to retrench the Exorbitancy of Vice.

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

BUT who shall tell us how soon Children begin to sin? It is plain, for some time after their Entrance upon Life, they are no moral Agents; having no Use, that we can perceive, of their rational Powers, and therefore, for that time, are quite incapable of Sin. And it is by slow Degrees they come to the Use of Understanding, the animal Passions being for some Years the governing Part of their Constitution; and therefore though they may be froward, and apt to displease us, yet how far this is Sin in them, we are not capable of judging. But it may suffice to say, that it is the Will of God, that Children should have Appetites and Passions to regulate and restrain; that he hath given Parents Instructions and Commands to discipline and inform their Minds; that if Parents first learned true Wisdom for themselves, and then endeavoured to bring up their Children in the Way of Virtue, there would be less Wickedness in the World, and the Untractableness of Children less visible. The wise Creator puts nothing  
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into our Hands finished, as to its Use and Application. He plentifully supplieth all Materials for this and a better Life ; but they are not improved without our own Thought and Industry. He createth Trees and Wool, but human Wisdom and Sedulity work this into Garments, and those into Ships and Houses. So the Inspiration of the Almighty hath given us the Faculties of Understanding, but like Timber in the Tree, or Wool in the Fleece. And if our Faculties are neglected, and run wild, we have no more Reason to blame our NATURE, than the careless, slothful *Indians*, inhabiting a fruitful Country, have to quarrel with Providence for not furnishing them with the Conveniences which the ingenious and industrious *European* enjoyeth. The best Soil uncultivated is lost ; and Children, undisciplined and indulged, contract bad Habits. But this, while they are Children, is the Fault of careless, ungodly Parents, not of that Nature which God in much Goodness hath given.

READ and attend to the Sense of the Spirit of Wisdom upon this Head. *Train up a Child in the Way he should go, and when he is old he will not depart from it.* Prov. xxii. 6. And ver. 15. *Foolishness is bound in the Heart of a Child, but the Rod of Correction shall drive it far from him.* That is—How strong soever Appetite may be in Children, proper Discipline

will correct and regulate it. *He that spareth the Rod, hateth his Son; but he that loveth him, chasteneth him betimes. With-hold not Correction from the Child; for if thou beatest him with the Rod, he shall not die. Thou shalt beat him with the Rod, and deliver his Soul from Hell. The Rod and Reproof give Wisdom, but a Child, left to himself, brings his Mother to Shame. Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. Happy would it be for Parents, Children, and all the World, were these Instructions faithfully observed.*

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

OBJECT. VI. ADAM was a common Head and Representative of all his Posterity; and consequently all his Offspring sined 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,

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

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

Heb. vii. 9. 10. *And as I may so say, Levi also, who received Tithes, paid Tithes in, or by Abraham. For he was yet in the Loins of his Father, when Melchizedeck met him.*

THE Argument is this. Seeing *Levi*, or the Tribe of *Levi*, paid Tithes in, or by *Abraham*, to *Melchizedeck*, because the Tribe of *Levi* was then in his Loins, it follows, that all Mankind sined in *Adam*, and are chargeable with his Transgression, [and morally corrupted by it,] because all Mankind were then in the Loins of *Adam*.

THAT all Mankind were in *Adam's* Loins when he eat the forbidden Fruit, I agree may justly be argued from this Text; but not that all Mankind then sined, [and were morally corrupted in *Adam*] because *Levi* paid Tithes in *Abraham*. For 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 paid 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. *The Sons of Levi — take Tithes of the People — that is, of their Brethren*, the whole Nation of the Jews, though they, the Nation of the Jews, come out of the Loins of *Abraham*. 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 in all the Righteousness of his Actions, [and their Nature too must contract all his moral Habits.] But all, and every Man, that ever was in the Jewish Nation, was in the Loins of *Abraham* before *Isaac* was born; and therefore all, and every Man in the Jewish Nation, descended from *Abraham*, must act all the Faith and Obedience which *Abraham* acted, in the Space of at least 25 Years, from the time he was called, 'till *Isaac* was born, must have as great a Quantity of Faith and Obedience as he had, [and their Nature must contract and derive from him his moral Dispositions, Qualities, and Habits.] Nay, further, we cannot form any Argument upon *Abraham's* Case, with relation to *Adam* and his Posterity, unless it be universally true, that



that all the Posterity of all Parents, do every one of them in their Parents, act all the good or bad Actions of their Parents, partake of their Guilt and Righteousness, [and contract all their moral Habits and Dispositions.] A Sentiment perfectly false and absurd. And yet this must necessarily follow, both with regard to the *Jews*, and to all Mankind, 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 sined [and were morally corrupted] in *Adam*, because they were in his Loins.

AGAIN ; this Case cannot answer the Objector's Purpose, unless it appears, that *Levi*, by *Abraham's* paying of Tithes while he was in his Loins, contracted a strong Propension to PAYING, and a prevailing Aversion to the RECEIVING of Tithes. This at first seems to be ridiculous ; but must be insisted upon, if any Person will argue from this Place, that because we were in *Adam's* Loins when he sined, our Nature by that Means contracted a prevailing Propensity to Sin. He must prove that *Abraham's* Action affected the Morals of the whole Tribe of *Levi*, and that in every Generation it was a work of Difficulty to change their Nature, and make them willing to comply with that Part of the Law of God, which appointed them to be the RECEIVERS of Tithes.

BUT lastly, neither the Case of *Abraham* and *Levi*, nor the Apostle's Argument grounded upon it, have any manner of Relation to partaking in Guilt, or contracting moral Corruption. 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 may also be concluded from paying and receiving of Tithes. For the Apostle evidently supposes, that he who pays is the LESSER, and he who receiveth 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*

*Abraham's* Person, from whom, by the Promise and Purpose of God, they were to descend. Thus he was the *Head and Representative*, if you please, of the whole Nation. 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 saith, *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, and signified him also to be inferior to *Melchizedeck*, as well as *Abraham*. I add, That if what the Apostle affirms be true, *Rom. v. 14.* that great Numbers from *Adam* to *Moses*, did not Sin after the Similitude of *Adam's* Transgression, then it cannot be true, that all Men sined in him when he transgressed; because had they sined when he sined, they must have more than sined after the Similitude of his Transgression.

*Rom. xi. 16.* — *if the Root be holy, so are the Branches.* Hence it may be infered, that if the Root be morally corrupt, the Branches must be so too. And the Inference would be very just, if the Apostle was in this  
Place

Place speaking of moral Holiness, of Holiness, as it is a Quality or Principle in the Mind. But he certainly means a Holiness of a quite different Sort. He is speaking of the *Jews*, the ancient People of God, and arguing, that though the Generality of them were fallen at present from the Privileges of God's People, yet God had not cast them away, *ver. 1.* had not absolutely and for ever thrust them away from him, *ver. 11.* they were not so fallen from the Privileges of God's People, as to be out of a Possibility of ever being restored to them. No, they should be received again into the Church, *ver. 15.* God was able to graft them into their own Olive-Tree again, *ver. 23, 24.* Yea, he assures us directly, that it was the Design of God's Goodness, that all *Israel*, at a certain future Period, should be saved, *i. e.* taken again into the visible Church, and restored to their ancient Privileges, *ver. 25, 26, 27.* For though, as concerning the Gospel which they reject, they are now Enemies and Aliens from the Kingdom of God, yet, *as touching the Election*, the original Purpose of Election, whereby they were chosen and separated from the rest of the World, to be the peculiar People of God, *they are beloved*; God has still Favour in store for them, upon account of their Forefathers, the Patriarchs, *ver. 29.* For the Gifts and Calling of God, in their Case, are such

such as he will not absolutely revoke, while the World stands.

You may easily and clearly see 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 has 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 Church and People. *Ezra ix. 2. The holy Seed have mingled themselves with the People of other Lands.* *Dan. viii. 24. He shall prosper and destroy the holy People.* *Dan. 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,  
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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 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 real, internal, moral Holiness, then it will follow that all the *Jewish* Nation, in all Ages, have derived a sanctified 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 is false and absurd.

A LITTLE Reflection will satisfy any serious Person, that nothing can be concluded from such Texts as these, in favour of the common Doctrine of Original Sin; and that People do but amuse and deceive themselves, in labouring to bring it to a Consistency, by supposing *Adam* was so far the Head, Representative, and Root of Mankind, that when he sined, we all sined, and were morally corrupted in him. That he is not so, the Head of Mankind, that we derive from him a Nature morally corrupt, is, I think, already sufficiently proved. But from the Notion of  
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a Head and Representative, it may be imagined, that *Adam's* Sin is IMPUTED to us. God, it may be urged, constituted him the Head and Representative of all Mankind, therefore his Transgression is laid to our Charge, and we are involved in his Sin. — But if God gave us a Representative, who proved unfaithful, and abused his Trust, I beseech you consider soberly, where the Fault of his Conduct is to be charged. Not surely upon his Posterity, who were not then in being, and who could neither choose a Representative, nor have any Hand in his Misconduct.

BUT a Representative of moral Conduct, a Representative, the Guilt of whose Actions shall be imputed to us, and whose Sin shall corrupt and debauch our Minds, is *without any Foundation in Scripture*, and is in itself a great Absurdity. Indeed, the external Circumstances of Posterity may be affected by the bad Conduct of their Ancestors. This is frequently affirmed in Scripture, and certainly holds good in the Case of *Adam* and his Posterity. And may be a Constitution, just, wise, and answering very good Purposes. But that any Man should so represent Me, that when he is guilty, I am to be reputed guilty, when he transgresseth, I shall be accountable and punishable for his Transgression; and this before I am born, and consequently before I am

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in any Capacity of knowing, helping, or hindering what he doth; this, I say, every one who uses his Understanding must clearly see is false, unreasonable, and altogether inconsistent with the Truth and Goodness of God. And, if you please, you may see him fully vindicated by the Spirit of Truth from all Injustice of this kind in the xviiiith Chapter of *Ezekiel*, where he affirms, ver. 20. *That the Soul that sineth, it shall die. The Son, however he may come under disciplinary Visitations, 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.* And ver. 30. *That God will judge every one ACCORDING TO HIS WAYS.*

BUT is not IMPUTATION a Scripture Notion?—I answer, if the Spirit of God be consistent wth itself, it is manifest from *Ezek.* xviiiith Chapter, that the Imputation of Sin, so far as to make the Posterity guilty of, and chargeable with the Sin of the Parent, is no scriptural Notion. An Action indeed is often said to be *imputed, reckoned, accounted* to a Person; but then it is no other than his own Act and Deed, which is so accounted, or imputed to him, either for Righteousness or Sin. I have with a good deal of Care examined the Scriptures on this Head, and can find no more Places in all the Bible where  
 imputing,



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.*

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, ye Tithe unto the Lord, even a Tenth Part of the Tithe, and this your Heave-offering shall be reckoned unto you, as though 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. xi. 2. *Nahash 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, judged it was right, all Israel should first make this Reproach justly imputable to them by their*  
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own Cowardice, or Neglect of their Country-men, the Men of *Jabesh*. ver. 3.

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. *Simei said unto the King, Let not my Lord impute Iniquity to me, neither remember that which thy Servant did perversely.*

Prov. xxvii. 14. *He that blefseth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him.*

Pfalm xxxii. 2. *Blessed is the Man to whom the Lord imputeth not Iniquity, i. e. his Transgression and Sin spoken of, ver. 1.*

Pfal. cvi. 31. *And that [his executing Judgment] was counted unto him [Phinehas] for Righteousness.*

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. Ver. 8. 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, though they be not circumcised; that Righteousness might be imputed to them also. Ver. 20, 21, 22, 23, 24. He staggered 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 were guilty of various Sorts of Sin; but Sin is not imputed, the Sins

of Men are not taxed with Death, *when there is no Law*. There was no Law during that Time, *μη οντος νομου*, when the Law was not in being with that given to *Adam*, nor that to *Moses* at Mount *Sinai*.

1 Cor. xiii. 5. *Love is not easily provoked, thinketh no Evil; Greek, imputeth not Evil, i. e. studieth not to revenge Injuries.*

2 Cor. v. 19. *God was in Christ reconciling the World unto himself, not imputing their Trespases unto them.*

Gal. iii. 6. *Even as Abraham believed God, and it, his Faith, was accounted to him for Righteousness.*

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.*

Jam. ii. 23. *Abraham believed God, and it was counted to him for Righteousness.*

THESE are all the Places I can find in Scripture, where Imputation of Righteousness, or Sin, is spoken of\*. And nothing  
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\* Philem. xviii. *If he hath wronged thee, or oweth thee ought, put that on my Account—I will repay it.* This relates

you see is said to be imputed, reckoned, or accounted to any Person, but the proper Act and Deed of that Person. And I am fully persuaded, that however one Person may suffer on Account of the Sin of another, which may be appointed for just, wise, and good Purposes, no Man can produce any Scripture where it is said, or implied, that the Sin of any one Man is imputed to another; and will be bold to say, that it is utterly impossible to shew from the sacred Writings, that the Guilt of the Parent's Sin may be imputed to, or charged upon their Posterity.

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

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ANSW.

relates to a pecuniary Matter. For the Apostle doth not take *Onesimus's* former Wickedness and Villany upon himself, only he promises to make good any Damages he might have done his Master.

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

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

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

THAT he speaks to the *Jews* in this Chapter, appears from *ver.* 1. *Know ye not, Brethren, for I speak to them that know the Law*, i. e. to the *Jews*. That he speaks of a *Jew* under the Power of Sin appears from *ver.* 5. *For when we were in the Flesh, the Motions of Sin, which were by the Law wrought in our Members to bring forth Fruit unto Death.* To the

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

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

THAT he is not speaking of himself, I think, is manifest enough. For the Person, or Persons, of whom he speaks, were, *before the Commandment came*, i. e. before they were under the Law, *once without the Law*, ver. 9. But the Apostle never was without the Law; for he was born, and continued under the Law, till he was a Christian; and therefore it cannot be true, that he was ever *without the Law*, before he came under it. — Besides, if he speaks of himself, he must contradict what he saith of himself in other Places. *1 Thess. ii. 10. You are Witnesses, and God also, how holily, and righteously, and unblameably we behaved ourselves among you.* Now could one that *is carnal and sold under Sin*, ver. 14. who is brought *into Captivity to the Law of Sin*, by sensual Appetite, ver. 23. could such a Man call God and the Church to witness to his holy and unblameable Life? Or could such a one truly say, *he kept his Body under, and brought it into Subjection?* *1 Cor. ix. 27.* Or could he honestly declare, *he knew nothing by himself?* *1 Cor. iv. 4.* Or that *he conversed in the World in Simplicity and godly Sincerity, not in fleshly Wisdom*, if he were a Man fleshly and sold under Sin; if he lived in the Practice of what his own Conscience condemned as evil and hateful? If

he was brought into Captivity to the Law in his Members, how could he propose himself a Pattern of Holiness to Christians? 1 Cor. xi. 1. *Be ye Followers of me, even as I also am of Christ.* Phil. iv. 9. *Those Things which ye have—heard and seen in me, do.* Or, if this were his Character, how could he answer the Accusation of his Enemies, 2 Cor. x. 2, 3. that *he walked according to the Flesh?* Which yet he denieth with the greatest Assurance.

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

IT is no Objection, that he here speaks in the first Person [*I*,] for so he doth in other Places, where it is manifest he doth not mean Himself. See *Rom. iii. 7. 1 Cor. vi. 12. — x. 23, 30.—xiii. 1, 2, 3.*

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

Gospel,



Gospel, that we *mortify the Deeds of the Flesh*; and the certain Rule of the Gospel, that all who are born of God, and are in *Christ*, have really *mortified* the Flesh with the Lusts, *Gal. v. 24.* But for a Proof of this we need go no further than the Chapter which is before this Seventh Chapter, and that which followeth after it. *Chap. vi. ver. 1. What shall we [Gentiles] say then? Shall we continue in Sin, that Grace may abound? God forbid. How shall we, that are dead to Sin, live any longer therein? Ver. 6. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Ver. 12. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof. Ver. 13. Neither yield you your Members as Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God. Ver. 19. As ye have yielded your Members Servants to Iniquity, unto Iniquity, even so now yield your Members Servants to Righteousness, unto Holiness.*

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

*to will is present with me, but how to perform that which is good I find not. Ver. 19. For the Good that I would, I do not ; but the Evil that I would not, that I do. Ver. 23. I see another Law in my Members warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin and Death.*

AND if a Person in these deplorable Circumstances of Bondage and Subjection to Sin, can be in a regenerate State, can be in *CHRIST JESUS*, how is this consistent with *Chap. viii. 1. There is therefore now no Condemnation to them that are in CHRIST JESUS, who walk not after the Flesh, but after the Spirit? Ver. 2. For the Law of the Spirit of Life, in CHRIST JESUS, hath made me free from the Law of Sin, and of Death. Ver. 5. For they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is Death; but to be spiritually minded is Life and Peace. Ver. 7. The carnal Mind is Enmity to God — Ver. 8. So then they that are in the Flesh cannot please God. Ver. 9. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his. Ver. 12. Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh. Ver. 13. For if ye live after the Flesh, ye shall die; but if ye through the Spirit*

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

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

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

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

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

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

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

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

R O M A N S, Chap. vii.

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

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

*Know ye not, Brethren, (for I speak to them that know the Law) how that the Law hath Dominion over a Man as long as \* it liveth.*

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

*2. For the Woman who hath an Husband, is bound by the Law to her Husband*

*so long as he liveth ; but if the Husband be dead, she is loosed from the Law of her Husband.*

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

3. *So then if while her Husband liveth, she be married to another Man, she shall be called an Adulteress ; but if her Husband be dead, she is free from that Law ; so that she is no Adulteress, tho' she be married to another Man.*

3. So then, if, while her Husband liveth, she becometh another Man's Wife, she incurs the Character of an Adulteress ; but when her Husband is dead, she is free from the Law which confineth her Affection and Duty to him alone ; and is

no Adulteress if she marrieth another Man.

4. *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ ; that ye should be married to another, even to Him who is raised from the Dead, that we should bring forth Fruit unto God.*

4. IN the same Manner, my Brethren, the Law, which was once your Husband, is dead, and you are quite disengaged from it by Christ's assuming a Body, and thro' his Death abolishing the Law ; that you might be married to another Husband, even to Him who

is risen again from the Dead, and thereby hath given Assurance to all Men, that Death, the Curse of the Law, is abolished ; that under this encouraging Hope we might bring forth



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

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

5. *For when we were in the Flesh, the Motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death.*

6. BUT

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

† *The Motions of Sin which were by, or under, or notwithstanding, the Law.* Τα δια τινος. See *Locke.* So *Chap. iv 11.* That he might be the Father of all them that believe, δι' ἀκροβυστίας, under *Uncircumcision*, or, though, notwithstanding they be not circumcised. And *1 Tim. ii 15.* Σωθήσεται δε δια τινος τεκνογονίας. But she shall be saved under, in the State of, or notwithstanding the Procreation of Children; or although she be engaged in the Procreation of Children, in Opposition to a State of *Virginitie.* See *Mr. Pyle* upon the Place, who, I doubt not, hath given the true Sense of that Text.

6. *But now we are delivered from the Law, that being dead wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.*

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

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

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

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

8. AND [to explain the rest of the Proposition, *ver.* 5.] whereas SIN produces all Manner of irregular Desires in all Mankind, where it hath Power; in ME, the Jew, it produced them under this further Circumstance of having received a destructive Force from the Commandment, or the Law threatening Death to the Transgressors of it. For without the Law threatening Sin with Death, SIN had no such destructive Force or Advantage against us †.

*8. Now Sin\* having received Force by the Commandment, wrought in ME all Manner of Concupiscence. For without the Law Sin was dead.*

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

9. *For I was alive without the Law once; but when the Commandment came, Sin revived, and I died.*

9. FOR before the Law of Moses was given, we Jews were alive; we were not under the Condemnation of Death for our Sins; for the Law subjecting the Transgressors to Death, was not then in Being; but when the Commandment, with the Threatening annexed, was given to us, then SIN revived, then it acquired a destructive Force, and became deadly to us †.

10. *And the Commandment which was ordained to Life, I found to be unto Death.*

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

11. *For Sin having received Force by the Commandment, deceived ME, and by it slew me.*

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

12. THERE-

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

12. THEREFORE NO-  
 thing I have said is intended  
 to impeach the Sanctity of  
 the Law; the Law is in  
 itself holy, and the Com-  
 mandment is holy, just, and good.

12. *Wherefore the  
 Law is holy; and  
 the Commandment  
 holy, and just, and  
 good.*

13. *JEW.* AND yet you  
 say, we were made subject  
 to Death by the Command-  
 ment. Could that which is  
 so good be made deadly to  
 us? *APOS.* No. Take me  
 right. It was not the Com-  
 mandment itself which flew  
 us, but SIN; it was SIN  
 which subjected us to Death by the Law, just-  
 ly threatening Sin with Death. Which Law  
 was given us, that SIN might appear, might  
 be set forth in its proper Colours, when we  
 saw it subjected us to Death, by a Law per-  
 fectly holy, just, and good; that SIN by the  
 Commandment, or by the Law, might be re-  
 presented, what it really is, an exceeding  
 great and deadly Evil.

13. *Was then that  
 which is good made  
 Death unto me? God  
 forbid. But SIN;  
 that SIN might ap-  
 pear, working Death  
 in me by that which  
 is good; that SIN  
 might become exceed-  
 ing sinful by the Com-  
 mandment.*

14. FOR we are all a-  
 greed, that the Law is spi-  
 ritual, requiring Actions  
 pure and rational, and quite  
 our carnal Affections do

14. *For we know  
 that the Law is spi-  
 ritual;*

opposite to those  
 dictate; but I,

ritual; but I am carnal, sold under SIN<sup>c</sup>. the Siner, am carnal, under the Dominion of sensual Appetite, and the Habits of Sin; and for that Reason condemned by the Law. The Fault is not in the Law, but in me the Siner; as appears from hence.

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

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

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

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

17. AND

<sup>c</sup> *Sold under Sin.*] He means a willing Slavery; as Ahab had sold himself to work Evil, 1 Kings xxi. 20. And the Jews, Isa. l. 1. *Ye have sold yourselves to your Iniquities.* He does not mean the Siner is forced to sin.

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

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

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

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

Q 3

19. FOR

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

19. *For the Good that I would, I do not; but the Evil which I would not, that I do.*

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

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

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

21. *I find then a Law, that when I would do Good, Evil is present with me.*

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

22. *For I delight in the Law of God after the* INWARD MAN *e.*

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

<sup>e</sup> *Isa. lviii. 2* It is said of a Nation, that did not do Righteousness; *They seek me daily, and DELIGHT to know my Ways.*



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

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

23. *But I see another Law in my MEMBERS waring against the Law in my MIND, and bringing me into Captivity to the Law of Sin which is in my Members.*

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

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

Q 4

25. HE

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

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

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

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

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

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

couraging Hopes smile upon us, and we have the highest Assurance, that all those who embrace the Christian Faith, notwithstanding former Transgressions, are quite discharged from the Penalty of the Law, and disengaged from the Servitude of Sin; if so be they make that Faith a Principle of Obedience, and do not choose to live in Wickedness according to the Instigation of fleshly Appetite; but in Truth and Holiness, according to the Dictates of the *inward Man*, or the rational Faculty, &c\*.

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

\* ΟΥΔΕΝ ΑΡΑ ΝΥΝ. Αρα here is not *illative*, but strongly *affirmative*; *nempe, utique.* See *Matt. xii. 28.* *Luke xi. 48*—*xviii. 8.* *Acts vii. 1.* *1 Cor. v. 10.*—*vii. 14.*—*xv. 14, 15, 18, &c.*

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

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

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

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

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

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

But

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

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

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



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

*Flesh with the Affections and Lusts. (Gal. v. 24.)  
And perfecteth Holiness in the Fear of the Lord.*

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

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

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

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

from a dangerous Snare, into which, I fear, many have fallen, while from this *Chapter* they have concluded, that they might, by their Lusts, be hindered from doing the good they are convinced is their Duty, and by the Law in their Members be brought into Servitude to the Law of Sin, and yet, as to their Spiritual State, be in as good a Condition as the Apostle *Paul* himself. A Persuasion which hath a manifest Tendency to give us too favourable an Opinion of the Workings of criminal Affections, to make us remiss in mortifying them, to encourage us to venture too far in sensual Indulgences, and to lull Conscience asleep when we are fallen under the Dominion of them. Or, if a better Mind preserveth a Man from these worst Consequences of this Mistake, yet, so long as it remains, he must rob himself of due Encouragement to pious Industry, and a chearful Progress in the Christian Course. For after all his upright Endeavours, he will imagine he maketh very small or no Advances in a religious Life. Still he is but where he was; still carnal, and sold under Sin, *i. e.* still under the worst of Habits, and in the most wretched Condition. To make this good, common Infirmities are magnified into the blackest Crimes; and even imaginary Corruption and Guilt, inbred Corruption, and the Guilt of *Adam's* Sin, are admitted to disquiet the Conscience. And such untoward Sentiments can-

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

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

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

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

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

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

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

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

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

rich Grace of God in the Redeemer. And all Men in the World are born to *some Light*, and *some Advantages*, for which they are accountable; though only according to the several Degrees of their Light and Advantages.

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



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

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

BUT in these things we differ. *Adam* was created in the Maturity of bodily Stature, and mental Capacity; we in the Ignorance

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

QUEST.

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

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

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

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

## I. REDEMPTION.

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

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

2. THE Redemption, or the Grace of God, in *Christ*, extends far beyond the Consequences of *Adam's* Transgression. For so the Apostle (*Rom. v. 15, 16, 17.*) expressly affirms, and by way of Caution too, that we might not mistake him, when he was discoursing upon this very Point. *But not as the Offence [of Adam] so is the free Gift, or Grace of God in Christ.*

15. For

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

3. THE Scriptures of the New Testament (excepting *Rom. v. 12. &c.* and *1 Cor. xv. 21, 22.* before explained) do always assign the actual Wickedness and Corruption of Mankind, wherewith they have corrupted themselves, as the Reason and Ground (next to the Grace of God) of *Christ's* coming into the World. To produce all the Scriptures, would be to transcribe a good Part of the New Testament. Let it suffice therefore to put you in Mind, that when the Apostle, *Rom. i. 16, 17.* is professedly demonstrating the Excellency and Necessity of Gospel Grace, (which is the same thing as the Redemption in *Christ*) for the Salvation of the World, he proveth it, not from the Estate of Sin and Misery into which they were brought by *Adam's* Fall, but from the Sin and Misery which they had brought upon themselves, by their own wicked departing from God. *Ver. 21. Because that when they knew God, they glorified him not as God; neither were thankful; but became vain in their Imaginations, and their foolish Hearts were darkened.* And so on to the End of the Chapter. And as the *Gentiles*, so likewise the *Jews*, had corrupted themselves,

themselves, and stood in need of Gospel Grace, and Redemption, as well as other Men, *Chap. ii. iii. to ver. 19.* Where he concludeth, he had from notorious Facts, and Scripture-Proofs, stopped every Mouth both of Jew and Gentile, and brought in the whole World guilty before God, insufficient for their own Justification upon the Foot of the Deeds of mere Law. And then goeth on, *but now the Righteousness of God, or that Method of Salvation which the gracious Lawgiver hath provided, is manifested to the World, &c.* for the Benefit of all Sorts of Men, (*Ver. 23.* For all stand in Need of it, *all having sined, and come short of the Glory of God, i. e.* the Obedience of God) that they may be justified freely by his Grace, through the Redemption which is in Christ, &c. You see the Apostle groundeth the Grace of Redemption upon the actual Wickedness of Mankind, and upon no other Cause or Reason. So *Tit. iii. 3.* *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures; living in Malice and Envy, hateful and hating one another.* *Ver. 4.* *But after that the Kindness and Love of God our Saviour towards Man appeared, ver. 5.* — *According to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost, ver. 6. which he hath shed on us abundantly through Jesus Christ our Saviour.* *Ver. 7.* *That being justified by his Grace, we should be made Heirs according to the Hope of*  
*eternal*

eternal Life. Gal. i. 4. He gave himself for us, that he might redeem us from this present evil World, i. e. from the Lusts of the Flesh, 1 Pet. i. 18. We are redeemed from a vain Conversation. 1 John iii. 8. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. In short, (excepting the two Places above-excepted, which relate only to reversing the Sentence of common Mortality) I know not of any Place in Scripture, where Redemption is not assigned, on God's Part, to his own free Grace; and on Man's Part, to the Depravation and Corruption of the World wherewith they have depraved themselves. And I verily believe it is not in the Power of any Man to bring any Text to the contrary.

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



guished emphatically in every Page of the Gospels, as a Matter relating to the true Knowledge of our spiritual State, as the Subject of the deepest Humiliation, and the only pernicious Principle against which all our Endeavours are to be levelled? But seeing he hath not said one Word about it, and seeing he spake exactly according to the Commission which the Father gave him, *John* xii. 49, 50. may we not safely conclude, it was no Part of his Commission to preach the common Doctrine of *Original Sin*?

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

this Head, and in their *Epistles* too, excepting the two Places which relate to the reversing the Sentence of common Mortality; we have just Reason to suspect this is, not only no proper Method of converting the World, but a Doctrine false, and superaded to the *Truth as it is in Jesus*. But,

5. ORIGINAL SIN, as it is *Guilt imputed*, is no Object of Redemption. Imputed Guilt is imaginary Guilt, which the Judge will think, and will have to be mine, though he knows it is not mine. Now in this Case there is nothing to be EFFECTED by a Redeemer. Upon Occasion of *Adam's* DISOBEDIENCE, God might, for wise and even beneficent Reasons, subject all Mankind to the same Sentence of Mortality, which passed upon him; and for Reasons no less wise and beneficent he might appoint, that the Resurrection of the Dead should stand in Relation to the OBEEDIENCE of *Christ*. It is highly becoming the universal Father, to bestow Benefits in a Way which shall promote the moral Good. And here the Redeemer hath the noblest Work to do, in exhibiting before the World the most illustrious Virtue, as above all things pleasing to God, and the Ground of all Happiness. But the only Way, that I can see, of being redeemed from *imputed*, imaginary Guilt is, for the Judge to think (as he is in Justice bound) that the supposed Guilt is not mine,

or

or that I am not guilty of a Sin I never committed. It is but altering a wrong Sentiment, and the thing is done.

## II. R E G E N E R A T I O N.

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

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

BUT *Regeneration*, or *being born again*, *born from above*, or *of the Spirit*, is a Gospel Doctrine; as it is used to signify the gaining those Habits of Virtue and Religion, which give us the real Character of the Children of God. This is the most perfect Sense of *Regeneration*. And what those Habits are, is every where in the Gospel explained, especially, *Tit. ii. That we deny Ungodliness, and worldly Lusts, and live soberly, righteously, and godly*. And why ought we to attain the Habits of Sanctity? Because without Holiness no Man shall see the Lord; and because, in the very Nature of things, we cannot be holy without our own Choice and Endeavour; and lastly, because God hath endowed us with Understanding, and furnished us with all proper Means to enable us to gain a Character of Worth and Excellency.

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

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

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

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

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

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

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

not only to JUSTICE, but even to GOODNESS itself.

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



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

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only

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

Now this explains to us,

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

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

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

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

4. LASTLY, this Account may serve to give a right and generous Opinion of this Doctrine. It should not be regarded as a  
narrow

narrow Truth, that belongs only to us in this Earth, and fit only for the Meditation of the Superstitious and Melancholly, but to be disdained by great and free Spirits. *Regeneration* is a noble Truth, and fit for the Study of the most refined and elevated Minds. It is the Foundation, the grand Law and Rule of God's peculiar Kingdom; without the Observance of which, no Beings whatever shall be admitted to the Offices and Honours of it.

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

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

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

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

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

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

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

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

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

## WHAT

\* 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 the Humility, or 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.



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

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

IT is Matter of great Admiracion, that the Christian Religion, which is calculated and intended to raise our Hearts above the Riches and Splendour of the World, and to teach us Self-denial, Humility, Love, Goodness, Innocence, &c. should be perverted to the vile Purposes

Purposes of temporal Wealth, Power, Pride, Malice, and Cruelty. And to me it is no less surprizing, that whereas the Christian Religion is wonderfully adapted to inspire the most pleasing and joyful Sentiments of the Divine Goodness and Love; the Gospel hath been so far turned the wrong Way, that Christians have lost even a sense of the Beneficence of God, in giving them a rational Nature; and are so far from rendering the Praise of this his first and original Liberality, that it is the common Persuasion of every Christian, that he ought, all the Days of his Life, to look upon his Nature with Abhorrence; and, instead of being thankful, to be humbled for it. Which is to abhor and be humbled for the Munificence of his Maker. For certainly the Nature of every Man that comes into the World, and as he comes into the World, can be no other than the WORK and GIFT of GOD. This, I confess, seems to me a Master-piece of the *old Serpent's* Subtilty, who hath been for a long time let loose to deceive the Nations. *Rev. xx. 3.*

MUST it not greatly sink the Credibility of the Gospel, to suppose it teacheth the common Doctrine of *Original Sin*? For if it is easily seen to be an Absurdity, who can believe that to be a Revelation from God, which is chargeable with it? And I make no doubt this, with other pretended Principles of the like

like Nature, have filled our Land with Infidels. Such Doctrines set Religion in direct Opposition to Reason and common Sense, and so render our rational Powers quite useless to us, and consequently Religion too. For a Religion which we cannot understand, or which is not the Object of a rational Belief, is no Religion for reasonable Beings.

Is not this Doctrine hurtful to the Power of Godliness, not only as it filleth Mens Heads with frightful Chimeras, and loads their Consciences with the heaviest Fetters of Error, but also as it diverts their Thoughts from the heavenly and substantial Truths of Religion? As it throws the Method and Means of our Salvation into Perplexity and Confusion, and renders all religious Principles uncertain? We are made Sinners we know not how, and therefore must be sorry for, and repent of, we know not what. We are made Sinners in an arbitrary Way, and we are made Saints in an arbitrary Way. But what is arbitrary can be brought under no Rules.

WHICH Notions are most likely to operate best upon Parents Minds, and most proper to be instilled into a Child? That it is born a Child of Wrath, that it cometh into the World under God's Curse, that its Being, as soon as given, is in the worst and most de-

plorable State of Corruption? Or, that it is born under the Smiles of Heaven, endowed with noble Capacities, and formed in Love, for the Glory of God and its own Happiness, if his Goodness is not despised and neglected?

MUST it not lessen the due Love of Parents to Children, to believe they are the vilest and most wretched Creatures in the World, the Objects of God's Wrath and Curse? And what Encouragement have they to bring them up in the Nurture and Admonition of the Lord, if they think they are under the *certain* Curse of God to eternal Damnation, and but under a very *uncertain* Hope of his Blessing and Favour?

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

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

LASTLY, consider seriously, are those that look into the Scriptures, and compare the  
Doctrines

Doctrines of Men with the pure Word of God, to be blamed or commended? Is it not our Duty to search the Scriptures? It was the Sin of the *Pharisees*, and *Jewish Doctors*, that they made the Commandment of God of none Effect by their Traditions; and shall we incur the like Guilt, by making the Love and Goodness of God of none Effect, by our traditionary Doctrines? What other Way is there of contending for the Faith once delivered to the Saints, but by seeking for it in the Word of God? Do we not blame the *Papists* for their implicit Faith, for believing as the Church believeth? And how are we better than they, if we take up our religious Principles upon Trust, and do not carefully adjust them by the Standard of Divine Revelation? Perhaps those who have gone before us, who yet may be allowed to have been pious and virtuous Men, did not see the Truth in this and some other Cases; and good Reasons may be given why they did not. But must not we therefore endeavour to understand it? Must their Knowledge be the precise Measure of ours? Or must the Truth and Word of God be limited by any human Understanding whatsoever? What if they had known but one half of what they did know, must we never have known more? What if they were under strong Prejudices of Education, and would not examine? What if they so revered the Opinions of

other good and learned Men, or imagined these Points to be of so sacred a Nature, that they durst not examine? Or what if they fancied them so much above all human Comprehension, that it was their Duty not to examine? Or so clear and certain, that there was no need to examine? Or of such Weight and Importance, that it was impious to examine? Whatever their Foibles, or whatever their Fetters were, what is that to us? Are we not bound to follow *Christ*, and to call him alone Master?

CERTAINLY Religion lay for many Hundred of Years in a very deplorable State of Corruption; and it cannot be supposed, that it was restored, nay it is certain that it was not restored, to its Purity all at once. And should we not be very much afraid of retaining any Part of the old Error and Superstition, which sunk the Christian Religion below even Paganism itself? Why should we subject our Consciences to the Bugbears, the Tales and Fables invented by *Priests* and *Monks*, to the great Disparagement of the Gospel, and the Goodness of God, and that holy Faith and Joy which we ought to have in him? Is it not enough that our Consciences are subject to the Law of God, but we must load them with heavy Burthens of human Fictions? Certainly nothing is more for the Honour of Religion, nothing is more  
for

for your own Comfort, and chearful walking before God, than right Notions of his Dispensations; and therefore you should at least take in good Part any honest Endeavours to enlighten your Mind with just Apprehensions of them.

THUS I have, as well as I am able, gone through this useful and important Inquiry. May the Father of Lights illuminate our Understandings! I do not know that I have put a wrong Gloss upon any one Scripture (I am sure I never designed to do so) nor am I in any Doubt or Uncertainty, at present, in my own Thoughts, about any thing I have advanced. But that is no Proof I am every where right. I make no Pretensions to Infallibility.

THE WORD OF GOD is infallible; and that, not any thing I say or judge, is the common Rule of Faith. And observe, while we love the Truth, and honestly endeavour, as we are able, all our Days to understand what God hath revealed, whether the Knowledge we gain be more or less, we discharge the Duty of good Christians; nor can we be destitute of that Faith which is necessary to a righteous and holy Life, and the Acceptance of God. The Word of God is the Rule of Faith; and if I have pointed out the Light shining therein, it is well; you ought to turn

your Eyes to THAT LIGHT. But as for Me, I am a weak and imperfect Man, and may have said several weak and imperfect things; and therefore declare, if upon further Examination, or the kind Information of any Person of more Skill and Knowledge, I find myself in any Mistake, I shall be very glad to see, and ready to own it. And if any one undertaketh to give you a better Account of things, hear him willingly; but give him no Dominion over your Understanding or Conscience. Judge for yourself; weigh coolly and impartially what he advances. And if he convinceth you by Scripture Evidence, that I have taken any thing wrong, you are bound in Conscience and Duty to receive the Truth he discovers, and to reject my Error; but in the Spirit of Christian Love and Peace. And in so doing you will approve yourself to God, and please every honest Man; and among the rest,

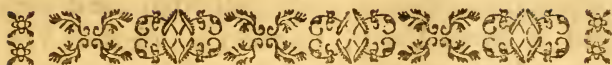
*Your Friend and Servant,*

JOHN TAYLOR.



READER,





READER,

**I**F in perusing this Book you have discovered any Truth you did not before understand, it is my earnest Request you would rather lay it up in your Heart, for your own Use, than make it the Subject of Contention and Strife, the Fewel of Party Zeal, or the Occasion of despising or censuring those who do not yet see it. And if you should enter into Discourse about it, let it be with all Moderation and Coolness on your Part; in the Spirit of Peace, and mutual Forbearance. And therefore never converse upon this or any other Point with an *angry* Man; Passion and Heat blind the Judgment; nor with a *Bigot*, who is determined for a Scheme, and resolved to open his Eyes to no further Evidence. And whenever Anger and Bigotry appear in a Conversation already begun, break it off; for you cannot proceed to any good Purpose, and will be in Danger of catching a Spirit which is quite contrary to the Gospel. **HOLD THE TRUTH IN LOVE.** Fear God and keep his Commandments; despise earthly things; restrain and regulate your Passions; be constant in reading the Scrip-  
tures,

tures ; fervent in Prayer to God ; kind and compassionate to all Men ; punctual and chearful in every Duty ; humble in all your Deportment ; upright and honest in all your Dealings ; temperate and sober in all your Enjoyments ; patient under all your Afflictions ; watchful against every Temptation, and zealous in every good Work ; and then with Joy look for the Coming of our Lord JESUS CHRIST, for he will assuredly appear to your everlasting Salvation.





A  
S U P P L E M E N T  
T O T H E  
Scripture-Doctrine  
O F  
O R I G I N A L S I N , &c.

C O N T A I N I N G  
Some REMARKS upon two BOOKS,  
V I Z.

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

A N D

*The Ruin and Recovery of MANKIND.*

In which REMARKS are examined some Sentiments relating to *imputed Guilt, the Calamities and Sinfulness of Mankind, Adam's being a federal Head, the Formation of our Nature, and the Doctrine of Original Righteousness.* Whence result several useful Particulars belonging to each.

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ΑΛΗΘΕΤΟΝΤΕΣ ΔΕ ΕΝ ΑΓΑΠΗ.

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

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The First Edition of *The Doctrine of Original Sin, examined with Candour*, was Published in the Year 1738.

The *Supplement* was Published in the Year 1741.

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T H E  
P R E F A C E.

READER,



P O N 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

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, 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 (*Page 42, &c.*) upon my short Account of the glorious Work of Redemption. It is not the Subject of my Book, I only touch upon it by the bye ; though 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

and the daily Subject of my Thanksgiving to God. However he should not have insinuated, *Page 43*, as if I excluded *Atonement* out of the Scheme of Redemption, when in that Part of my Book, which he is censuring, (*Page 83.*) I say expressly, *Christ's Worthiness makes ATONEMENT for Sin.* And I am persuaded that it has made Atonement for Sin, 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 cannot 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

not of the Resurrection of *all Men*, but of *the Saints only*, Page 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.

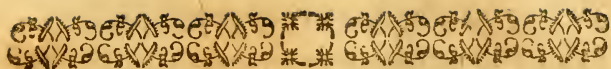
He names not so much as one Text, besides the Five I mentioned, where the one Offence is *certainly* and *plainly* referred to. Nor doth he pretend to find in those Texts any other Consequences of that Offence besides those which I have found, namely, temporal *Sorrow, Labour and Death*. He endeavours 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 does not 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, (Page 27.) he seebly points at a farther Judgment to Condemnation, *which*, as he saith, *came upon all the World*, besides that mentioned, 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



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, Page 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 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, Page 63. He does not 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, Page 64. That it is the Sinner's own Fault, that he suffers himself to be drawn away into the Commission of actual Sins, Page 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.





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.*

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I N T R O D U C T I O N .

BELIEVING the Scriptures to  
B 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 com-  
municate 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 As-  
sistance, 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*

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 displeas'd at Me, while I sincerely follow God, and peaceably do my Duty? But if any one is disgust'd, 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.

## S E C T. I.

*Of imputed Guilt.*

**T**HE 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, or not taxed with a Penalty. 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 Condemnation. I have, with a good deal of Care, searched 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 Tithes unto the Lord, even a tenth Part of the Tithe, and this your Heave-offering shall be reckoned unto you, as though 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 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, though they be not circumcised; that \* Righteousness might be im-

U 3

puted

\* Reward and Righteousness here have nearly the same Signification; Reward is opposed 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 staggered 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 [his 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; μη οὐ νόμος, 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 promulged. 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 Trespases 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. [λογισθῆι]

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,

I Sam. xi. 2. *Nabalsh 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, judged 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 them, 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

8 *No Sin imputed but Personal.*

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 remembered any more. They were as free from it as the leprous Person from his Confinement, or Pollution, signified by letting a Bird fly into the Fields, *Lev. 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 supposed 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 Siner 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 as he prophetically represented in his own Person, either their bearing of Punishment, or God's forbearing their Punishment a certain Number of

10 *Sins of Parents not imputed to Posterity.*

of Years; for it may be understood either Way. 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 expressed by this Proverb, *ver. 2. The Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge.* To which the Lord God answers, *ver. 4. Behold, all Souls are mine; as the Soul of the Father, so*  
*also*

also the Soul of the Son is mine; the Soul that sineth 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] begeteth 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 sineth 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

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 supposed to be imputed to him by the Judge, and charged upon him so far, that he is on account thereof treated as a Siner, involved 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 Governor, is pleased to appoint it to be so.

Con-

\* By these two Letters I signify the first Edition of *The Ruin and Recovery of Mankind*, both Author and Book. And in Justice to this Author, it must be observed, 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* rendered 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.

Consequently, the Obligation to Punishment doth not result from TRUTH, EQUITY, or JUSTICE, but from the mere WILL of the Governor, 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, anywhere 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

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 do not think he has explained any Doctrine of Scripture in the *Essay* he has wrote to explain the *Doctrine of imputed Sin and Righteousness*; because he has not confined himself to the Scripture Account, but has supposed 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 satisfied the 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, though I know it has been embraced 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, it is 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 reduced, 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

his 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 *punished* 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 alledge 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. *Num. b.*

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 you, which shall ROB you*

*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.* See Bp. PATRICK's Comment.

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. xii. 14. The Child also which is born unto Thee, David, who hast done wickedly, shall die. Mai. xiii. 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. In the Hebrew it is, I will visit upon She-

*Shemaiah*—and upon his Seed. To visit doth not in itself signify to *punish*, but is of a general Signification, and applied to *Good* as well as *Evil*. *Exod.* iii. 16. *Psal.* cvi. 4. *Job* 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 Governor 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.* xxix. 5—10. *Neb.* ix. 2, 34. to the End. *Psal.* xcvi. 8, 9. *Jer.* xiv. 20. — xlv. 9. *Lam.* v. 7, 8, &c. 20, 21. *Zech.* i. 2, 3. — I say, when they know any TEMPORAL Evils are come upon them; for all the alledged Instances relate only to such Evils, and consequently

quently 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 *Phinehas* 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 *Phinehas'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 *Phinehas* 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 engaging 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 bestowed 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.*

**B**UT 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 and purified in order to future and everlasting Happiness; and where we are liable to be seduced by bodily Appetite, and the things  
of



of Sense and Time, to disregard the Laws of Reason and Truth, and to neglect our spiritual and eternal Concernments; 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 imbitter 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 came upon us, for his Sin, 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 coined 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.* xxviii. 22 — xxxiii. 12. *Job* v. 17. *Psal.* xxxix. 4, 5, 6, 7, 11. — xlix. 6—15. — lxxviii. 33, 34, 35. — xc. 10, 11, 12. — xciv. 10. — cvii. 17, 19, 21. — cxix. 67, 71. *Prov* iii. 11, 12. *Ecc.* vii. 2, 3, 4. *Isa.* i. 5. — xxvi. 9, 16. *Jer.* ii. 30 — v. 3. *Hos.* v. 15. *Rev.* xvi. 10. 11. *Gen.*

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 improve 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

*Gen. iii. 16, &c.* Proponitur maledictio aeterna Satae [versu praecedenti] et corporis illius; homo autem non maledicitur aeternâ maledictione, quod futurum fuerit ut redimeretur. Nam quae postea sequuntur, [versibus nimirum 16, 17, 18, 19] quae videntur esse POENAE, non maledictiones sed crux et BENEDICTIO. Thus MELANCTON *comments upon this Place.* Vide Fabricii *Dissertationem de Proto-evangelio*, p. 10. METHÏDIUS saith, That Death was not sent u, on Man, *επι κακῶ τιμι*, out of any evil Design to him, but as a MERCY. See Bp. PATRICK's Comment on *Gen. iii. 22.*

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 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* be 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 destroyed 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 Ensam ple unto those that after should live Ungodly. Jude 7. Even as Sodom and Gomorrah, in like Manner giving themselves over to Fornication—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 designed 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 altered and rectified 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 them 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

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 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 horrid 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,*

*Hornets, Muscatoes, and Flies, which infest and vex the Nations on all Sides of the Globe. The 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, Canibals; 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*

*kind pursue; and their Thoughtlessness with Regard to a future World. From the whole Survey, R. R. is led to look upon 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 denied 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



Favour with God, under his Curse and Displeasure, and wretchedly forsaken of him, *antecedently* to any Sin committed 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 proved 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 produced 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 Mischief, 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. l. 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.

Argument. But I doubt not a closer 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 advanced by another Hand. And I wish *R. R.* would be pleased 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 Argumentation. “ Would innocent Creatures have been thrust into the  
 “ World in such contemptible Circumstances,  
 “ dumb and helpless? Would young Angels  
 “ have entered upon Life in such a low and  
 “ groveling Degree of Existence, doomed to  
 “ grow up to Maturity, and the Use of Reason so slowly, and to gain Knowledge and  
 “ Learning 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 Nature? 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 supplied, 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  
“ enjoyed Converse with their Fellow-minds  
“ in the neighbouring Spheres? Can we  
“ suppose Innocents 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 Mor-  
“ 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 Suspense of Thought,

“ and Action, having their Powers locked  
 “ 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-  
 “ strained to answer the perpetual importu-  
 “ nate Demands of an absurd Appetite, in  
 “ the daily nauseous Rounds of Ingestion and  
 “ Egestion ? Let Brutes claim the sensual  
 “ Life for their Peculiar, and glut their Bo-  
 “ dies with Earth, to which they belong ;  
 “ but let Man subsist in a Manner suitable  
 “ to his Distinction, and near relation to the  
 “ angelic 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 urged 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 worked 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?* Pag. 344. 1. *Can this be a desirable State for any wise or angelic Being, who knows what Happiness is, to be joined 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 exposed 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 mixed 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 allowed 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. l. 10. *Upon a compleat Survey of all these Hardships, Labour, Sicknefs, 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. l. 10. *Nor can I see how a Creature can rationally bless God for*  
*this*

*this Life considered 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 Curses 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 Governor; 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 overlooked 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



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*, cannot 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 Skores — 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 Chffs 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 shewing 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 Ideas 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 borrid*? It is a Rule of Scripture, *Job xxxvi. 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 borrid, *cxlviii. 7, 8, 9.* The Psalmist describing and admiring the Constitution and Furniture of the Earth and Sea, *Psal. civ.* in the 24th Verse

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. l. 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. l. 8.—The Jewish Lawgiver mentions the brutal World in Man's first and innocent State, only in Gen. i. 28. *God saith 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 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.  
l 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,

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 we 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 considered 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  
upon



*The Propagation of Mankind not under, &c.* 47  
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,*  
*says 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 Bless-  
ing upon them in their Propagation? The Jew-  
ish Lawgiver, in the Beginning of his History,  
tells us, that God blessed the first Man and  
Woman that he made, and bid them be fruit-  
ful 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 Bless-  
ing? 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 drop-  
ing

ing 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 Terrors, 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 *curst* 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, though I am persuaded, not designed Contradiction to the Truth and Evidence of Scripture. For the *Jewish* Lawgiver 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, and after he had subjected the Female Sex to the Sorrows of Child-bearing, repeated, at the Restauration of the World, after the *Deluge*, the *very same Blessing* to *Noah* and his Sons,

from

*not under a Curse, but under a Blessing.* 49

from whom all Mankind were again to be propagated. *And God 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; because that same Blessing is repeated and declared to all Mankind, immediately after the Deluge. For which Reason, it is also 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 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

kind in general, with Regard to Religion and 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 scarce a Quarter of the World will 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. l. 7. Nor, that *among the Heathens there are whole Nations wicked, without an Exception*, p. 38. l. 1. I sometimes think we carry our Centures 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 have been favoured with the Privileges of*

God's visible Church, *shall be cast out into outer Darkness.*

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 it will 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 sined 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 sined, when he knew his Sin might not only pave a Road for a few Miles, but, in Process of Time, the whole Globe with Skulls, *R. R.* p. 48. l. 8. There-

fore

fore I say, if sinful Action infers a Nature originally corrupt, then (whereas *Adam*, by the Confession of *R. R.* the first Time he sined, 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 sining 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 sined, 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 *Adam* sined, even in the aggravated Manner he has described, or suggested, and yet notwithstanding that

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. Which will appear more abundantly, if we take in the Case of the Angels, who in Numbers *fined and kept not their first Estate.* (2 *Pet.* ii. 4. *Jude* 6.) Though created with a Nature superior to *Adam's*. For this makes it undeniably evident—That fining 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.—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* and the Angels were 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*, and the Angels were 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



*Sufferings no Proof of Original Corruption.* 55

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 of 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, is not corrupt from the Birth, but made in the Image and Favour of God. This takes off what he had advanced, 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, although 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 by such Suffering proved to be 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 supposed, that my Nature is originally corrupt, who am no ways concerned

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 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 *Siner*, 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

opposite to his. He has given us a laboured 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 ? 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 improved 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

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 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 wholesome 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 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,

Power, and Providence? How could they live, if he did not every Moment uphold and guard their Being? Doth he not feed and clothe them every Day? Do they not taste his Mercy in every Sup and Morsel? Doth not his Mercy digest their Food? Doth not his Mercy beat in every Pulse, reciprocate in every Breath, sound in every Ear? And are not the glorious Works of his Hands, and the Perfections of his Nature, evidently exposed 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 be-

being destroyed. But this is no Fault of his Nature, nor any Defect in the Favour of his Maker. If he lives in Sin, it is his own foolish and wicked Choice; if he is destroyed, he destroys himself. His Maker has no Pleasure in the Death of the Siner, but has furnished 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 to 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 it is 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 formed it, ought to be set in a View quite different from that which R. R. has exhibited.

## 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 cannot 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 this has he left himself without Witness, in that he doth good to all, giving Rain from Heaven, and fruitful Seasons, &c. Acts xiv. 17.



BUT by his Principles R. R. is led *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 it is 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 infeebled 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,  
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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 although, through *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 though 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*, render-

\* In this perplexed 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."

ing to EVERY MAN according to *his Deeds*. 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 endowed, but only to the Powers, Capacities, Talents, and Advantages, God has given to EACH ONE of us, severally  
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and distinctly; therefore the Rule of Duty 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 *Governor*, 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 Power to do 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 be-  
 gining Degree of *Power*, a lower or less De-  
 gree 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 Ser-  
 vice 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 Good-  
 ness 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 would make itself  
 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  
 make itself 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 hath, 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 avowed by *R. R. P. 368—373.* I add, saith he, yet further,  
*if*



*We may reasonably thank God for our Being. 71*  
*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 cannot 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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*We may reasonably thank God for our Being.* 73

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, though 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 *formed* 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 intelli-

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 injures, that we cannot reasonably LOVE 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. 322. 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 thro' him we might have eternal Life. Brutes act  
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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. I Cor. xiv. 20. Brethren, be not Children in Understanding: howbeit in Malice be ye Children, i. e. have no Malice at all. Psal. cxxxii. 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,*



or alone have Existence in the State of Childhood. By *Modesty* 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 Governors, 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 Pa-

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rents 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. Doct.* 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,

ral, 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*

soon, and in such vast Multitudes, to Death and Darkneſs? Would God have ever appointed a Race of Infant-Angels, to have entered into a Being in the miſt of ſuch Inſelicities, &c?— Here ſurely R. R. indulges too much to Fancy and Conjecture. However, I am ſatisfied the Scripture 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 pronounced 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 ſatisfied not deſigned Contradiction to the Scriptures of Truth. For at the Reſtauration 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 pronounced 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 the Infant-  
 Offspring

Offspring of Mankind, however exposed to Suffering, come into the World under the same *general Word of Blessing*, under which they would have entered 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 *Beginings*, and two *natural Heads*. The first *Beginning* was at the CREATION of the World; and the first *na-*

84     *The same Blessing upon Man at the natural Head* was ADAM. The other *Beginning* of the human Race was at the RESTAURATION of the World, after the Deluge; and the second *natural Head* was NOAH, including his Sons. With respect to the first *Beginning* and *natural Head*, there are but Three Passages in the History of the CREATION \*, 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 it is 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 infered, Man originally had Dominion over the Brutes, which now we are deprived of. III. — *Gen. i. 27. God created Man in his Image, in the Image of God created*

\* The Passages I speak of, relate immediately to the CREATION of *Adam*. As for his being put into the Garden, allowed Access to the Tree of Life, and forbidden 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 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* enjoyed.

*created be 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.—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.—But on the other Hand, with respect to the second *Begining*, 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, 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. *Who so shedeth 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 produced, 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 understood differently, but of the same Image in which *Adam* was made, is not only implied in the Use of the *same Word*, but is strongly confirmed by God's repeating here the original Blessing, and pronouncing it upon the future Formation of the human Nature; and is fully established by the Apostle *James*, who tells us expressly, *Chap. iii. 9*. that *Men*, indefinitely, *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 murdered, nor according to *St. James* to be cursed, because *Man, or Men, are made in the Image of God*. See *Scrip. Doct. p. 175*.

Now, as these Three Particulars do summarily



rily and distinctly contain all the Blessings, Endowments, Privileges, and Pre-eminence conferred upon Man at the first *Begining* of the human Race at the CREATION, before he was put into the *Garden*, and consequently, before he had transgressed 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 Siners 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 *Begining* of the human Race, at the RESTAURATION, after the *Judgment* passed upon *Adam to Condemnation*, had come upon his Posterity; after *the many*, i. e. all Mankind, *were made Siners 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

38 *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, Regard, and Providence of God towards Mankind in general, are 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 pronounced, or conferred 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 sined.

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 pronounced upon *Adam* at his CREATION; for the very same Blessing is pronounced 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 required, that those Evils should not be introduced into the World before *Adam* had sined. 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 Disobediencie of one, many*, i. e. all Mankind, *were made Siners*, he cannot mean they were *made Siners* in any Sense whatsoever, inconsistent with the original Blessing and Declaration of God pronounced upon Man in his innocent and sinless State ; because that very same Blessing and Declaration is repeated and pronounced upon Mankind, long after they were *made Siners* by *Adam's* Disobediencie. Consequently, being *made Siners*, must necessarily be understood in Consistency with the original Blessing, Favour, and Love of God, to *sinless innocent Man*. The same thing  
 may

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

may be concluded concerning that other Clause, and so Death came upon all Men, as far as which all have sined, 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 wide Difference between the State of *Adam* before he sined, 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 conveyed, and as to the Foot upon which Mankind now stand, with regard to their present Advantages, and their future Happiness, our Case is much altered 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,

*Our Situation much happier than Adam's.* 91  
istence, were lost; not by the 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 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 sined, 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 favoured 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 are, as to the Favour of  
God,

God, and eternal Salvation, in a much more favourable Situation than *Adam* was, while under the Rigour of *Law*\*.

S E C T.

\* *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

## S E C T. VI.

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

**T**HE 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 empowered 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 sined. 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, though 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] sined 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 sticks 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 *sining* 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*; *dispoiled* of the *Image* and *Favour* of *God*, and of the *Privileges* which their *Father* enjoyed, during his *Innocency*, Page 102.

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 sined, 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.

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 *Plenipotentiaries*, appointed by civil Societies, have, by their good or ill Conduct, very much hurt or benefited the whole Community. 3. *Though 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 Governor 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*

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 Doctrin 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 last 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

the

the Old and New Testament, from a Book so futile and fabulous as the Second of *Esdra*s in the *Apocrypha*, will not have his final Approbation. Much less that bare-faced Insult upon the Wisdom of God, 2 *Esdra*s 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 Méthod 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; though 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 enquire 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 I ask, are we sure we have the right

*Clew*, and follow a *Track* which leads to Truth? In the preceding Paragraph R. R. tells us, *it is 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, though 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 Darkness 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 weakening the Evidence of the *certain* and *direct* Rule, by first drawing over it the Darkeness 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 begining 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? *Answ.* 1. *The Difficulties and Darknesses 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 Crea-*

tor; it ought to have considerable Weight with every reasoning and enquiring Mind, if it be not contrary to Scripture, though 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 Paragraph, 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. 139. l. 9. *It ought to be reckoned a great Happiness, if we can but by Way of Conjecture, and humble 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

persuaded he hath deviated not only from Scripture, but from the right Track of Reasoning 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 *federal Head, Surety, and Representative* of all Mankind; 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 Religion, 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 *federal Head, Surety, or Representative* of Mankind. But surely had this too been a *fundamental Doctrine*, or even a *Doctrine* of Christianity, 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 *sinful 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 implied 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 thro', 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*

possibly 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 concerned, besides that Death which all Men die when they leave this World; as I have proved, *Scrip. Doct. 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 conveyed to them; which is the grand Point to be proved. *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 copied 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 Adulteres, of Cheats or Thieves, of cruel, proud, and malicious Wretches, continued in the World.*

—This

—This, were it proved, 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 it is neither allowed, nor proved. 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 conveyed 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,

sentative, 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 them, 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 it is absolutely *impossible* we should *prove* it to be so. Further,

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

*Happiness of all Mankind was so intrusted with Adam, that we do not each of us act for ourselves 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 appeared 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 confirmed and established 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 proved 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 behaved. But then what Place will there be for a future Judgment, wherein the Actions of all Men will be examined, and either rewarded or punished, 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 obeyed 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, Mat. 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 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, P. 99. had been proposed to me) I should not have chose, that my Virtue and Happiness should have been intrusted either in my own Hands, or in *Adam'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  
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 secured 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 pleased to peruse carefully what I have offered 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 recovered 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 supposed to be a *federal Head* or *Representative* to us, is, *at present*, abrogated. That Covenant was the Covenant of Works, the same in Nature with the *Sinai-Covenant*, called 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 sinned; but it was disannulled immediately after that. For even before God passed Sentence

114 *The Covenant, under which Adam*  
upon *Adam* and *Eve*, *GRACE* was introduced  
by that Promise, *Gen. iii. 15. I will put En-*  
*mity 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.*  
But *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, there-  
fore there was some *Law* or *Constitution* from  
*Adam* to *Moses*, by and according to which *Sin*  
*was imputed to Mankind; and Death* was ex-  
ecuted 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  
finest 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 *Co-*  
*venant* 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 sined, 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 sined 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, it is 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. It is LAW which slays the Sinner. *1 Cor. xv. 56. The Sting, or Spear of Death is Sin, and the Strength, or Force, of*

*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 Siner's Heart were it not for the *LAW*. The *Law* is the Force by which the Sting is plunged into the Siner's Vitals. For, Rom. vii. 8. *without the Law Sin, the Sting of Death, is itself dead, and quite unable to slay the Siner.* Hence the *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; though 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 Siners, so as to subject them to *Death*, because the *Law*, which subjects the Transgressor to Death, was not then in Being. *Nevertheless*  
*Death*

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, it is 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 sined after the Similitude of *Adam's* Transgression; and thus the Apostle's Argument, that Death passed upon all Men, through *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, though 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 although 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 armed with a powerful Sting; but now it is Death *abolished*, Death spoiled of its Sting, *1 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,* *1 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 pronounced upon *Adam*. Consequently, *Death now is no proper and legal Punishment of Sin*, as *R. R.* affirms, P. 157. For *Death* abolished, or to be followed with a Restoration to Life, is no more a proper *legal Punishment*, than *Life* abolished, or to be followed with eternal Death, is a proper *Gospel Promise*, or Reward. *Rom. vi. 23. The Wages of Sin is Death*, is urged 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 opposed to *eternal Life*, which is *the Gift of God, through Jesus Christ*, it manifestly signifies *eternal Death*, the *Second Death*, or that Death which they shall hereafter die who live after the Flesh, *Rom. viii. 13.*—Death, ever since it was inflicted, has stood under the Dispensation of Grace; (which Dispensation was advanced, and the Law abolished, even before the Sentence of Death was pronounced upon *Adam*) and therefore cannot be, in any Respect, inconsistent with that Dispensation, or the Blessing and highest Favour of God.

VII. THIS Scheme of a federal Head reflects to much Dishonour upon our Blessed  
LORD,

LORD, that on that Account also, as a *Christian*, I can by no Means come into it. For it is supposed, that if *Adam* had performed 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 allowed or assigned 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 through 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. 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 Assistances, 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, exposed 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 produced his Offspring like himself—destitute of the Favour of God, or in a State of dis-favour 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*

*Divine Favour, and cast out of his Covenant of Love*, what is the Condition of those, who are supposed 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 supposed to be the Objects of his highest Love and Favour? Or one may appeal to *R. R.* himself, who tells us, *P.* 202. *Adam having sined — 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 pronounced the Sentence, casting him and his Posterity out of the Covenant of his Love? Is this leaving him exposed 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 sining fallen Creature in the Arms of his Grace. However he was pleased 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 qualified 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 *Scrip. Doct. P. 149, 150.* And as for his and his Posterity's being *exposed to Danger 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 proved 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 supposed 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 holy 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 sined—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 implied 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 multiplied, 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 sined,

fined, *Gen. ix. 2, 3.* and therefore *R. R.* may be very sure his Assertion is not only not *probably implied* 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 satisfied 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.* confirmed *Jam. iii. 9.*) without the least Inti-



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 convinced of this, seeing he has declared 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 it is 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, it is only *imagined* and *supposed*; but neither is, nor *can possibly* be proved. 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. VII.

*Of the Formation of our Nature in the Womb.*

**T**HE 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 continued 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*

*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 Hand, 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,*

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. *Though the Soul of Man be created by God himself, without depraved or sinful Qualities in it, yet it never comes into Being, 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 Circumstances,*

*cumstances, &c.—85. 1. Infants come into this State, by that original Law of Creation and Propagation, which a kind and wise Creator appointed 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 turned out to our Advantage, had he continued 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 sined, though 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. Though 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 it is 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 cannot 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 it is supposed, Sin is infused into our Nature, be so false and odious that God could neither *make* nor *execute* it, how comes Sin to be infused 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 introduced 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 Governor, [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,  
it



it is 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 although 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 runing 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 *hateful* 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 cannot 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 supposed God established this Constitution, when he knew it might, at least, take a very wrong and odious Turn; and after it is supposed to have taken that Turn, if he makes us, it is 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* sined, then it will follow, that God obliged 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 obliged, 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 cannot 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 the Case under Consideration, *Will* is not concerned, 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 it is 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. Isa. 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, considered

sidered 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 it is 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,

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, infused, 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 applied ; 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 them that can be named, but may be applied 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, it is 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 infused 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 caused, 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 Virrue which may, though absurdly be supposed to give us our natural Qualities, &c. For in this case they would not be *sinful* in us; because infused 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 it is 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, it is a *natural moral* Impotency, which is a Contradiction. For if it be *natural* it cannot be *moral*; and if it be *moral* it cannot 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 described 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 corrupt 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

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* applied, 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. Though 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

came upon *Adam*, not necessarily and unavoidably, but by their own Choice and Compliance with Temptation. See *Jam. i. 13—16.* with *Dr. Benson's* Comment, especially on the 14th Verse. See also how the Apostle *Paul* accounts for the Corruption and Degeneracy of Mankind, *Rom. i. ver. 18.* to the End of the Chapter. Where we find no mention, nor the least Intimation of a Nature originally corrupt. A sure Proof the Apostle knew nothing of it; seeing he gives not the least Hint of it, when his Argument led him directly and strongly to it.

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

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 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 vigorously 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 Perfection 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.*

**O**RIGINAL Righteousness is reckoned one great Pillar of *Original Sin*, and is described to be, that moral Rectitude in which *Adam* was created. *His Reason was 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 produced, and belonged to it; I suppose, like a natural Faculty or Instinct. Now this *Original Righteousness* stands thus in the Scheme of *Original Sin*. When *Adam* sined, he lost this concreated moral Rectitude, I suppose, just as if he had lost some natural Power; for Instance, the Faculty of  
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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 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 considered as a mere adventitious Quality, which is acquired by the right Application of a Man's natural Powers, but it must be supposed to be *natural to Adam, wrought into his Nature*. Otherwise, when he sined, 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. *Ec-*

*cles.* vii. 29. These Texts I have endeavoured to set in a true Light, *Scrip. Doc.* P. 179—186. 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 renewed in Knowledge, 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 renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

THOUGH 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 distinguished from *his Deeds*, which are considered, not as the *old Man* himself, but as something belonging to him. *The old Man with his Deeds.* And Ephes. iv. 24. the *former Conversation* is not the *old Man* himself, but one particular Respect in which he is considered. To explain this Point, it may at present suffice to remark,

I. THAT the *new Man* included two Sorts of People, *viz.* believing *Jews* and *Gentiles*; and



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 obliged 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, or in *personal internal Holiness*. Otherwise, how could he exhort them to *personal internal Holiness*, after they had *put off the old*, and *put on the new Man*, if the *new Man* signifies *internal, personal Holiness*? But it is plain, he here considers the *putting off the old and putting on the new Man*, as a Christian PRIVILEGE, or PROFESSION, and not as a real Change of Temper and Conversation.

3. IN *Ephes. iv. 22, 24.* he considers the  
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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.*

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. 10.* 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 renewed in the Spirit of our Mind, put on *Bowels of Mercies, Kindness, Truth, honest Industry,*

*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 renewed 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 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 renewed in the Spirit of your Mind;—24. And that ye put on the new Man, &c.—25. Wherefore put away Lying, and speak  
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*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 renounced Heathenism, and embraced the Faith of the Gospel, you also put off all these, Anger, Wrath, Malice, &c. Lie not to one another, seeing that ye have put off the old Man with his Deeds, and have put on the new, which is renewed in Knowledge. These Three are all the Places, in the New Testament, where the new Man is mentioned.*

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 renewed, [refreshed, repaired] Day by Day.* There are but Two Places more, in all the New Testament, where this Word is used; namely, *Rom.* xii. 2. *And be not conformed to [the Wickedness of] this World, but be ye transformed 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.*

ciety. And as *God spoke in his Holiness*, Psal. lx. 6. *afflicted David in Faithfulness* — cxix. 75. *called our Lord in Righteousness*, Isa. 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 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

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Comparison nor Opposition. The *new Man* is not *fallen Man* restored 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 considered by the Apostle as *our Duty*, which he exhorts *us* to perform, gives no manner of Countenance or Support to the Doctrine of *Original Righteousness*.

HERE give me leave to say, I cannot 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 applied 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 *ʃasbar*, which we render *upright*, doth not generally signify a moral Character. For it is applied to various things

things not capable of moral Action. *A right Way, or Path*, 1 Sam. vi. 12. 2 Chron. xxxii. 30. Isai. xl. 3.—xlv. 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 applied in one uniform Sense. Judg. xiv. 3. *Then his Father—said, Is there never a Woman among the Daughters of thy Brethren,—that thou goest to take a Wife of the uncircumcised 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 Agreeableness of her Person to *Sampson*, 2 Kings x. 3. *Look out the best and meetest* [Heb. *rightest*] *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 Friendship.—Hence it appears that *Just*, *right*, doth not always imply *Uprightness*, or *Righteousness*. For it is frequently applied to things not at all capable of moral *Righteousness*. And when applied to moral Agents, it may be understood, not absolutely, in the most extensive Sense, but partially and relatively. For as the way in which God led the *Israelites* in  
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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 Wisdom; 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 Capacity, but in no other Respect; and *Jebu's Heart* was *right* in his Friendship to *Jehonadab*, but not wholly with regard to God: For *2 Kings x. 29, 31. He departed not from the Sins of Jeroboam, and took no heed to walk in the Law of the Lord God of Israel.* This makes it evident, that it may be said, *God bath 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 being made with those Powers, and favoured with those Means and Encouragements, by a proper Use of which he may become *righteous*, 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 manifest from  
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this further Consideration; that MAN here is to be understood *collectively*, not of *Adam* only, but of all Mankind. It is *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 applied in Two or Three Cases to a single Person.

MAN. *Gen.* i. 27. — ii. 7, 8, 15, 16, 18, 22, 22, 25. — iii. 12, 22, 24. — iv. 5, 6, (*destroy*) 7. — vii. 21. — viii. 21, 21. — (*band of*) (*life of*) ix. 5, 5, — (*Man's Blood, made be*) 6, 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. — xxxi. 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)

160 *A further Explication of Eccles. vii. 29.*  
 (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.—xlvii. 2. *E-*  
*zek.* xxxviii. 20. *Hag.* i. 11. *Zeck.* viii.  
 10.—xi. 6. ¶ PERSONS. *Numb.* xxxi. 28,  
 30, 46.

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 *Jaskar*, 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

there is no Necessity of straining the Sense of *Jasbar* so far, seeing it is sufficiently cleared 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.

AND indeed this *Rightness* is all that the Nature of things will bear. For to say, that God not only endowed *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 it is 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 introduced into my Nature whether I will or not; and consequently I can neither be commended nor condemned, rewarded nor 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 be holy at the Time of his Birth. Answ. 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*. Anf. 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, infused 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

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 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 therefore I do not see how it can properly be applied 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 applied to *righteous Action* in Heart or Life. For who will say, that any *Propensity* or *Principle* in *Adam* would have been holy, or *Holiness,* though never by him applied to any holy Purpose? Therefore it is 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 it is so far from being *Righteousness* in itself, that it may become the Occasion of Sin and Guilt, if it is neglected and abused.

AND that this was *Adam's Case*, whatever his Propensities were, the Advocates of *Original Righteousness* are constrained to confess. For though they represent a Propensity to Holiness, as *wrought into his Nature*, and consequently as a natural Quality of his Mind; and though this Propensity is supposed to be a natural Inclination or Desire to retain and preserve itself, (for we are told he was naturally *bent and biassed to the supreme Love of God, and to obey all his Will with Readiness and Zeal*) yet it is not only allowed 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 it is also allowed, that he actually did, by his own Choice, lose the Image of his Maker, or his Propensity to Holiness. For he transgressed the Law of God, and (as these Gentlemen represent the Case) transgressed in a Degree of Aggravation beyond any of the subsequent Iniquities of Mankind. Some say he transgressed the same Day he was created, some a few Days after; but all agree he was at full Liberty to have transgressed 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 it is evident, that were all *Adam's* Posterity born in the same Image of God in which *Adam* is supposed to have been created, yet the World might be just as wicked as it is; for the Image and Righteousness in which *Adam* is supposed 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 Resistances; and whose sinful Propensities produce no such dreadful and extensive Effects. Thus *Original Righteousness* in *Adam*, proves to be FAR WORSE than *Original Sin* in his Posterity.

LASTLY.



LASTLY. It is 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 in other Parts of Scripture, he is no where otherwise characterized than as a *Transgressor*, as *disobedient*, and a *Siner*; *Job xxxi. 33. Hos. 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 transgressed.

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, It is 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 remained in that deplorable State, and is still not a little misunderstood, even in some main Articles, by those who profess themselves the truest Protestants, and most perfect Reformers—Nor can it be reduced 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 defined and explained, 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 disposed 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 rank Weeds of gross *Papery*, 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  
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different and contrary religious Sentiments are to be found in the World, and even in our own Country here, is obvious to every one's 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 can neither be established, nor suppressed 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 it is the TRUTH (not human Decisions or Schemes, not our own Guesses, Conceits, or Suppositions, but it is 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 it is only so we can see the Glory, and feel the Power of the Gospel. Only so can Men be able Ministers of the New Testament, duly qualified 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  
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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 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 infallible 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

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 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 Chimeras, there form and settle our Schemes, and then turn to the Scriptures? *This* is one principal Foundation-Stone of POPERY. 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 perplexed with something, perhaps, much worse than mere Trifles. *Thus* many a fine Genius, able Head, and pious Turn of Mind, has been rendered not  
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only useless, but greatly hurtful to Religion; which, had it been employed 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 religious Principles, but, *in truth*, to cover and support Error and odious Absurdity. And thus Divines will embarrass themselves endlessly, with Difficulties and Darknesses of their own creating. And justly will they suffer. But surely great Pity it is, the *Truth* should be involved 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 described and censured 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.

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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 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, biassed 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

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



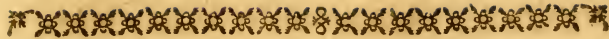
yet cannot possibly, all of them, be the Sense of Scripture. He may be despised, slandered, maligned, represented as dangerous and odious, deserted by Friends, and cut short with regard to a temporal Subsistence. But did not our Lord himself, and the holy Prophets and Apostles, suffer in the same Manner? What avails the Friendship of Man, or any present Enjoyments, in Comparison with the Favour of God? Better, infinitely better, to fare meanly, to be reproached and forsaken of all Men, than to be unfaithful, and at last condemned 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. Though 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 Fa-

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vour of Man, yet in fomenting Envy, Strife, and Divisions, among *Christ's* Disciples, I will have no Hand. It is 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, to labour for the Salvation of Men, looking daily for the Coming of our LORD, and by Faith and Prayer daily seeking for Direction 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 Darkness, and the Light dwelleth with him.* To him be everlasting Glory and Honour, through *Jesus Christ* our Lord. *Amen.*





R E M A R K S

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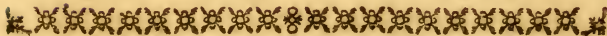
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SUPPLEMENT to the *Scripture-Doctrine*

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R E M A R K S, &c.

HAVING carefully perused the  
Second Edition of the *Ruin and  
Recovery of Mankind*, I find  
some Reflections and Replies to  
some of the Arguments \* ad-  
vanced in the *Supplement to the Scripture  
Doctrine of Original Sin*, worth Attention.  
As the Author again conceals his Name, I  
shall again use the initial Letters *R. R.* to sig-  
nify both Book and Author.

*R. R. Advertisement, P. xvii. Whensoever I  
see this Doctrine of Original Sin rejected and  
renounced, there is sufficient Reason, from many*  
H h 2 *Observa-*

\* *Note*—There are, in my Book several Arguments and Objections taken from Scripture, against the Representations of human Affairs, and the Arguments and Scheme advanced in *The Ruin and Recovery of Mankind*, which the Author of that Book takes not the least Notice of. *Note* further, it is the *Second Edition* of that Book to which I refer in this Treatise.

*Observations, to expect the Glories of the Gospel will, in the same Proportion, be depreciated, neglected, and despised, &c.*

ANSWER. It is well known the Doctrine of *Original Sin* includes this Article—That *the Fall of Adam made all Mankind justly liable to the most grievous Torments in Soul and Body, without Intermission, in Hell Fire for ever.* And in Proof of this, the Assembly of Divines refer us to *2 Thes. i. 9. Mark ix. 44, 46, 48. Luke xvi. 24. Gen. ii. 17. Lam. iii. 39. Rom. vi. 23. Matt. xxv. 41, 46. Jude ver. 7.* This is the Doctrine our Fathers taught, and believed, as they thought, upon Scripture-Evidence. And this single Branch, in Weight and Moment, amounts almost to the WHOLE of the Doctrine of *Original Sin.* For what Proportion is there between a corrupt Nature, and Loss of Communion with God in this World, attended with all the Miseries of this present Life, and the same corrupt Nature, and Loss of Communion with God, both in this and the other World, attended with *the most grievous Torments in Soul and Body, without Intermission, in Hell Fire FOR EVER.* Surely, might one say, this is the Doctrine, [R. R. P. xvi.] *a deep Sense of which lays the best Foundation for our Submission to those blessed Doctrines of Grace, which make up so great a Part of the Gospel. It is this Article which humbles and abases*

*abases the Pride of Man, &c. And if all Sense of this be banished from among Men, [R. R. P. xxiv.] may it not be suggested with greater Reason upon this, than upon any other Part of Original Sin, that the rising Ages may be tempted to neglect the only sovereign Remedy of the Grace of Christ? And yet R. R. without any Scruple, rejects and renounces this infinitely momentous Part of the Doctrine of Original Sin. He supposes that the Death threatened to Adam's first Transgression, was Forfeiture of Life, or Annihilation of Soul and Body, and tells us, that neither for himself nor Posterity, did it include a Resurrection to everlasting Misery. R. R. P. 229. But whether the great God would have actually continued the Soul of Adam, the first Siner, in a State of Existence after Death, and in a long Immortality, to punish his actual Offence, if he had not given him a new Covenant, i. e. a Covenant of Grace and Salvation, this is not plainly revealed in Scripture. P. 230. The other Part of eternal Death, or eternal Misery, consists in raising the Body up again from the Dead, and rejoining it to the Soul, in order to be made eternally miserable together with the Soul; or rather to be an everlasting Instrument of the Soul's Misery and Torment. But that this Resurrection of the Body to a State of Misery, is threatened in the Bible for the Punishment of Adam's first Sin, is what I cannot prove, nor do I know*

*in what Text of Scripture to find it.—P. 352. There is not one Word in all the Scripture concerning eternal Misery inflicted upon any Person, merely for the Sin of Adam. Thus he clearly declares his Sentiment, and I am far from blaming him. I think he is perfectly just in affirming, that the Death threatened to Adam was a total Forfeiture and Extinction of Life; and that our present Life, and the Resurrection from the Dead, is owing to the Grace of God in a Redeemer; for this he has good Evidence in Scripture, and honestly deserves the publick Thanks of the Christian World for asserting it. For the Removal of Error, whatever our Prejudices may suggest, is so far from being hurtful, that it is of great Service to Religion. But then, how can he with any Consistency insinuate, with regard to myself, that *the Glories of the Gospel will be depreciated, neglected, and despised, in the same Proportion as the Doctrine of Original Sin is rejected and renounced*, when himself has *rejected and renounced* by far, the greatest Part of it? And if R. R. has made such a wide Inroad into this Doctrine, may not I be permitted to advance a short Step or two further? If I discovered, as well as he, that *our Fathers, and the Assembly of Divines, and the Divines of many Ages before them, asserted, that for Adam's Sin all his Posterity are liable to the Pains of Hell for ever, without any Evidence or Ground in Revelation; had not I very*  
just*



just Reason to suspect, that if they could be so sadly mistaken in a Point of so much Importance, they might very possibly be mistaken in any other, or in the whole? Was not this sufficient to excite any one, who is concerned to understand Revelation, and to settle his religious Principles upon a solid Bottom, to a more careful Examination? How durst I venture my Faith and Conscience upon the Authority of Men, so apparently weak and fallible? What could I do less than to turn to my Bible? To my Bible I went, and upon the closest and most impartial Enquiry, could find no other Consequences of *Adam's* Sin upon us, besides temporal Death, the Sorrow of Child-bearing, and bodily Toil. As for our present Life, and the Resurrection from the Dead, those I found stood upon the Grace of God in our Lord Jesus Christ. Nor, when I first saw these things, did I know that any one Person in the World had discovered them besides myself. And so far *R. R.* and I are well agreed. He indeed maintains two other Consequences of *Adam's* Sin upon his Posterity, *viz.* the moral Corruption of their Nature, and the Loss of God's Favour and Blessing in this World. Here I dissent from him. But for all that, I hope I may lay some Claim to his favourable Opinion. Especially considering in how feeble and tottering a Condition he has left the two main Pillars upon

which he rests the little he retains of Original Sin, viz. *the deriving of Guilt from a Representative, and the Propagation of a corrupt Nature.* As to the latter, he thinks *the Justice and Goodness of God cannot be vindicated, in making and maintaining such a dreadful Law or Order of Propagation, considered in itself.* And for the former, he tells us, *He is not fond of such a Scheme or Hypothesis of deriving some Sort of Guilt from a Surety or Representative, though 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. 102. These Reflections look with no kind Aspect upon his Principles. The one he judges insufficient in itself, (P. 131.) and for the other, whereas he has twice declared to the World, that he *would gladly renounce it, were it not for some greater Difficulties, &c.* it is very possible, Numbers of more Weight and Importance than myself, may see, that his *greater Difficulties and harder Imputations upon Divine Providence,* may easily be removed, by supposing, as the Holy Scriptures always suppose and say, that the *Wickedness of the World is from the vicious Choice of Mankind, abusing their own Nature*  
and

and God's Goodness; and that the Afflictions we suffer are from a wise and good God, for our Discipline, Correction, and Reformation; and then both these Principles must fall to the Ground. And were they only Suppositions invented by himself, the Matter would not be very great; others might be found to supply their Place; but these two, either the one or the other, or both together, are the only and ancient Pillars upon which this Doctrine has always stood, and it was never known, or pretended to stand upon any other; and therefore, these failing, there are no other in the World left to support the Doctrine of *Original Sin*. Indeed *R. R.* thinks, he has bound them together, and sufficiently strengthened them by supposing them the Result of a *righteous Constitution*, which is this, that if *Adam* continued in Obedience, all his Posterity should have been born holy and happy, like young Angels; but if he were disobedient, they should be born with a corrupt Nature, under God's Wrath, Curse, and heavy Displeasure, and all the Calamities of this Life.—But others, beside myself, may find a Difficulty in judging that a *righteous Constitution*, which establishes a Law of Propagation in itself inconsistent with the Goodness and Justice of God, whatever it may establish besides. And further, one may say just the same thing concerning this Constitution, that *R. R.* saith concerning *eternal Misery*

*Misery being inflicted upon any Person merely for the Sin of Adam, viz. That there is not one Word in all the Scripture concerning Adam's being so our Representative, that if he had been obedient, we should have been all born holy and happy, and being disobedient, we are all born with a corrupt Nature, under God's Curse, and miserable. Now if R. R. would be pleased to consider in how feeble and languishing a Condition, after all his Efforts, he has left the Doctrine of Original Sin, I am in Hopes he would be disposed to a favourable Thought concerning myself, and would not suffer himself by any Means to be spirited into any harsh or unkind Censures.*

*R. R. P. 5. Either the new created Man loved God supremely, or not; if he did not, he was not innocent, since the Law and Light of Nature requires such a supreme Love to God. If he did love God supremely, then he stood disposed and ready for every Act of Adoration and Obedience; and this is true Holiness of Heart.*

*ANS. This Argument is brought to prove, that Adam must have a Principle of Holiness concreated with him, l. 7. or wrought at first into his Nature, P. 8. l. 5. But I ask; Could Adam love God, before he knew who God was — That is impossible. Then he must*

must have an Understanding, and that Understanding must some way or other be exercised before he could love God. Consequently he must be created, or the Powers of his Mind must be quite finished, and actually exercised before he could love God. And therefore the Love of God could not be wrought into his Nature, or concreated with him, i. e. created at the same time his rational Powers were created; because the Creation of him must be compleated, his Powers must have received their Existence, and must be put into Act and Exercise too, before he could love God.

R. R. P. 6. the Note. *Surely if the Soul or Will of this new-made Creature, had not a real Propensity to love and obey God, who is a Spirit, but was merely formed with a natural Capacity or Power to do so, in a State of Indifference to Good or Evil; then his being put into such a Union with Flesh and Blood among a thousand animal Temptations, would have been an Overbalance on the Side of Sensuality, and Vice. But our Reason can never suppose that God, the Wise, Just, and Good, would have placed a new-made Creature in such an original Situation.*

ANS. I do not think the Reason of Man, by any Means, sufficient to direct God in what State to make moral Agents. But however

ever the Powers, Propensities, and Temptations of the new-made Creature were balanced, R. R. and all Divines are obliged to confess, that, after all, he had a perfect Freedom of Will to choose Evil as well as Good, P. 7, 8, 111. and that he was at any Time at Liberty to commit a Sin, according to them, far beyond any the most aggravated Transgressions of his Posterity. And in the last cited Place, P. 111. it is well argued, that *it is by this Freedom of Will that Man becomes capable of moral Government. It is this that renders him a proper Subject of Rewards, if he maintains his Virtue, and obeys his Maker—and it is this Liberty also that renders him a proper Subject of Punishment, if he neglects his Watch, and turns aside to the Paths of Vice and Disobedience.* Whence I should be apt to conclude, that if we do not enjoy the like Liberty now, we are not Creatures capable of moral Government, nor the proper Subjects of Rewards and Punishments.

R. R. P. 7. the Note. *Notwithstanding all the Cavils which have been raised against these Words, yet if those two Texts [Ephes. iv. 24. Col. iii. 10.] are considered together, their most obvious Meaning, and the plainest Sense of them, abides still confirmed, [may I ask, By whom?] and will strike an honest and unbiassed Reader. The new Man, or the Principle of true Religion*

*of the Ruin and Recovery of Mankind.* 189  
*ligion in the Heart, is created by God after his moral Image, wherein he created Man at first, i. e. with an holy Temper of Mind, &c.*

ANS: That the *new Man* in those Texts is not to be thus understood, I have honestly endeavoured to prove, (and think I have fairly proved) from such Evidence as those Texts, and other Scriptures afford, *Supplem.* P. 149—156. And whereas *R. R.* both here, and elsewhere, contents himself with only affirming his own Sense of Scripture, and disparaging mine, without offering to point out any one Mistake in my Interpretations; those Interpretations, for any thing he has done, stand good; and I can only refer the Reader to them, and leave him to judge as he shall find Cause.

*R. R. P. 11.* Now if these are the Qualifications with which such a new-made Creature should be endued, and those the Circumstances in which our Reason would judge from the Wisdom, Justice, and Goodness of God, that he ought to be situated; then, by a careful Survey of what Mankind now is, and the Comparison thereof with what Reason would tell us he ought to be, we may be able to arrive at some Determination, whether Mankind is at present such a Creature as the great and blessed God made him at first.

ANS.

ANS. In this Representation of *Adam's* Circumstances when new made, there is an Omission of one thing very material, *viz.* his being under the Rigour of Law—*Transgress and die*—the most severe and dreadful of all Dispensations. Therefore *R. R's* Account, were it in other Respects ever so exact, is not just and full according to the Scriptures of Truth, but defective in one grand Circumstance, essentially necessary to a just Comparison between *Adam's* then State, and our present Circumstances and Relations to God. Consequently, as he undertakes to make such a Comparison, it is evident he has not laid a proper Foundation for it. Here his Reason has failed him, and we are sure, in this Instance, *God's Thoughts are above his Thoughts.*

*R. R. P. 27, 28. Object. But did not God renew to Noah the Dominion over the Brute Creatures? Answ. Not in such an ample Manner as he first possessed it; but only the Fear of Man was to fall on the Brutes. Now this does not sufficiently preserve Man from their Outrage and Mischief; whereas in the innocent State, no Man would have been poisoned, or torn by Serpents, or Lions, as now.*

ANS. The Words of the first Grant are, *Let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over*



EVERY living thing that moveth on the Earth. The Words of the second Grant are, *And the Fear of you, and the Dread of you, shall be upon EVERY Beast of the Field, and upon EVERY Fowl of the Air, and upon ALL that moves on the Earth, and upon ALL the Fishes of the Sea,* into your Hands they are delivered. EVERY moving thing that lives shall be Meat for you, even as the green Herb have I given you ALL things. This second Grant is apparently more extensive and emphatical than the first. Not only doth it secure the *Fear* and *Dread* of every Beast of the Field, which are the Effects of Dominion in Man, and Subjection in the Brutes; but positively and directly they are ALL, and EVERY one of them, *delivered into our Hands*, which is a Scripture-Phrase, importing absolute Conquest, Power, and Dominion on the one Hand, and absolute Subjection on the other. See *Deut.* ii. 30.—iii. 2.—vii. 24. *Josh.* viii. 7. *Judg.* iv. 7.—vii. 7. See *Supplem.* P. 44, 45.

AND whereas *R. R.* argues from the Dangers which arise from Precipices, Volcano's, &c. Bears, Tygers, Serpents, &c. That it is absurd to suppose that God would expose the pure and innocent Works of his Hands to such unavoidable Perils and Miseries, &c. P. 22. Let it be remembered, that *Adam* in Innocence was exposed to a Peril and Misery which

which is allowed to be much greater than all these put together, even to a Serpent acted by a malignant Spirit, which tempted him to sin against God ; and thereby, according to R. R. brought upon himself and Posterity far more dreadful Evils than *Serpents and Bears, Stings and Poisons, &c.* Not to say that R. R. has exaggerated the Perils and Miseries of Mankind far beyond the Truth.

R. R. P. 29. *Nor is the Blessing on human Propagation quite taken away, the Pains of Child-bearing are added to it. Daily Observation and Experience prove, that the Blessing of Propagation repeated to Noah, Gen. ix. 6. did not take away that Curse.*

ANS. In due Regard to Scripture Authority we should say, that the original Blessing on Propagation is *not at all* taken away, the Sorrows of Child-bearing being consistent with it ; for notwithstanding those Sorrows, the very same Blessing is repeated to *Noah*, that was pronounced upon *Adam*.

R. R. P. 32. in the Note. *I would fain ask, What is a Curse, &c.*

ANS. Whatever a Curse be, God in the Sentence pronounced no Curse upon *Adam* or *Eve*, either in Soul, Body, or Posterity. And surely the *Lord God* knew how to express himself

himself properly, and his Authority is sufficient to end our Disputes.

R. R. *Ibid.* *And that Death was designed as a Curse on Man for Sin, is evident; for Christ suffered this Curse for us, Gal. iii. 13.*

ANS. *Christ was made a Curse for us, Gal. iii. 13.* How? As he was put to *Death* for us? No. For the *Death* he suffered was not the *Curse* of the *Law*, which is *Death* without a *Revival* to *Life*—But our *Lord* rose from the *Dead* on the *third Day*. How then was *Christ* made a *Curse* for us? The *Apostle* tells us, as he was *hanged on a Tree*; for it is written, *Cursed is every one that hangeth on a Tree, Gal. iii. 13.*

ADAM, and the Existence of his Posterity, fell under the *Curse* of the *Law* when he sinned; and this may be proved from *Gal. iii. 10.* *Cursed is every one who continueth not in all things, &c.* But the *Covenant of Grace* in a *Redeemer*, advanced and established before *God* passed Sentence upon *Adam*, reversed this *Curse*, which was *Death* without a *Revival* to *Life*, by introducing a *Resurrection*. So *R. R.* supposes, *P. 231.* And so I make no *Doubt* *Adam* understood it; however, *Enoch*, the *Seventh Man* from *Adam*, certainly did so understand it, when he prophesied of the *Coming* of our *Lord* at the last  
I i Day,

Day, *Jude* Ver. 14, 15. Therefore the Death, which *Adam* and his Posterity die, is not a Curse, not the Curse of the Law. See *Supplement*. P. 90—93. and P. 113—120.

R. R. P. 42. in the Note. *I answer, — that Children appear to be of a much meeker and milder Temper than grown Persons, &c.*

ANS. Those Texts, *Matt.* xviii. 3. *1 Cor.* xiv. 20. *Psal.* cxxxi. 2. do not appear to speak of Children in a comparative View.

R. R. *Ibid.* l. 21. *But after all I ask, are not those sad Descriptions, which I have given of the vicious Tempers of many Children, just and true?*

ANS. I think not; and I have given my Reasons, *Supplement*, P. 141. R. R. speaks more justly of Infants, P. 147, 325.

R. R. P. 47. *It has been said indeed—that if the first Man, even Adam, did fall into Sin, though he was made innocent and perfect, then among a Million of Creatures, every one might sin, though he was made as innocent and perfect as Adam; and that this is a better Account of so universal an Apostacy. To which I answer; there is indeed a bare Possibility of this Event; but the Improbability that every*  
*Creature*

Creature should fall into Sin, is in the Proportion of a Million to one. And I prove it thus. If a Million of Creatures were made but in an equal Probability to stand or fall; and if all the Numbers from one, to one Million inclusively, were set in a Rank, it is plain that it is a Million to one that just any single proposed and determined Number of all this Multitude should fall by Sin. Now the total Sum is one of these Numbers, that is the last of them; and consequently in this Way of Calculation, it is a Million to one against the Supposition, that the whole Number of Men should fall. And yet further, if they were all made in a far greater Probability of standing than falling, which the Justice and Goodness of God seem to require, then it is much more than a Million to one, that all should sin against their Creator without Exception.—And this Argument will grow still Ten Thousand Times stronger, if we suppose Ten Thousand Millions to have lived since the Creation.

ANS. My Argument, to which this is an Answer, is here represented very imperfectly. It consists of two Parts, and stands briefly thus, (*Supplem. P. 52.*) *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, &c.* [To this R. R. saith not one Word, though this is the main Argument which I oppose to his, whereby he undertakes to shew—That wicked Actions infer a corrupt Nature originally, I add,] *But if we cannot infer from Adam's Transgression, that his Nature was originally corrupt; neither can we infer from the Transgressions of all, or of any Part of Mankind, that their Nature is originally corrupt, &c.*—To this it is answered, if a Million of Creatures were made in an *equal Probability* to stand or fall, it is a Million to one they would not all fall.—But this is no Answer to my Argument. Indeed the Reasoning may hold good, where all Circumstances agree to make the *Chance* or *Probability* equal with regard to every Individual, in the supposed Million. But I apprehend the Laws of *Chance*, or *equal Probability*, are not rightly applied to the Case in Hand, which ought rather to be estimated by the *Laws of Infection*, as I may say. When Sin is once entered into a Body of Men, in a World of Temptation and Allurement, there it makes its Progress, not according to the Laws of *Chance*, but of *Infection*; it assumes the Nature of a *Contagion*, and one Siner produces another, as the Serpent drew in *Eve*, and as *Eve* drew in *Adam*; the first Sin and Siner (according to the Apostle, 1 Cor. v. 6.) being like a little *Leaven*, which *leavens the whole Lump*. This  
Case

Case therefore requires a Calculation, not according to the Laws of *equal Probability*, or *Chance*, but according to the Nature of such a spreading Contagion as may be compared to the Infection of a Piece of Leaven put into a Lump of Dough.—It does not appear that *Adam* was made in a far greater Probability of standing than of falling.

R. R. P. 48. IT has been said again, *If the Nature of our first Parents was not originally corrupt, who committed the first Sin, and occasioned the Suffering, neither is my Nature originally corrupt, who am no ways concerned in the Commission of that Sin, but only am thereby subjected to Suffering.*—I answer, *But if the Sin of our first Parent laid him under Guilt, tainted and defiled his own Nature, both Soul and Body; and I am derived from him as my Spring and Head, I may be thus defiled also, receiving a Taint both in Soul and Body, from the first Criminal, as I have shewn afterwards.*

ANS. This Objection and Answer should have come in after the frightful Account of the Sufferings of Mankind. However, in Answer to my Argument, R. R. should have proved that suffering, on the Account of another Man's Sin, proves that my Nature is originally corrupt. Instead of that, he tells us we may derive a defiling Taint from *Adam*.

This is giving up his Argument taken from our Sufferings.

R. R. *Ibid.* in the Note. *Observe, I do not here assert, that Man has not a remote speculative, and natural Power to obey the Law of God; but it is abundantly evident, he has not an immediate, proximate, and moral or practical Power to do it, since not one of all Mankind have ever done it.*

ANS. *Adam is one of all Mankind who did not obey the Law of God. And therefore, according to R. R's Assertion in this Place, Adam even in Innocence, had not an immediate, proximate, and moral or practical Power to obey the Law of God. But I confess I do not understand this Distinction, and as I cannot find it in the Word of God, I am less concerned about it. If Divines can satisfy themselves to introduce such Subtilties into the pure and plain Doctrine of the Gospel, I must leave them to please themselves. But it is evident every Man has sufficient Power to do his Duty, because God in the last Day will expect no more Duty from him than what he has given him Power to perform, Matt. xxv. 14—31. See Supplem. P. 62—70.*

R. R. P. 71. *It has been objected here, that these Sufferings of Children may be for the*  
Correc-



*of the Ruin and Recovery of Mankind.* 199  
*Correction and Punishment of the Sins of their  
 Parents. But the Answer is evident, viz. Can  
 a God of Equity and Justice inflict such Suf-  
 ferings on Children without any such Constitu-  
 tion, whereby the Sins of Parents may be as it  
 were translated or imputed to the Children?*  
 [ANS. Yes. As well as he can inflict Suffer-  
 ings on Cattle, for the Sins of the Owners.  
 See *Supplem.* P. 16, &c. R. R. goes on.]  
*Besides, many of the Parents of those suffering  
 Children, may be dead or absent, so as never to  
 know it, &c.*

ANS. Here two things are omitted, which  
 ought to have been taken Notice of. 1. The  
 Proof I have given that Children, notwith-  
 standing their Sufferings, come into the  
 World under the same general Word of Blef-  
 sing that was pronounced upon *Adam*. 2.  
 Their Sufferings being appointed for wise and  
 good Purposes to *others*, as well as *Parents*.  
 (*Supplem.* P. 82, 83, 128.) In favour of his  
 own Argument, that the Death of the Infants  
 of wicked Persons may answer good Pur-  
 poses, he takes in *Neighbours*, as well as *Pa-  
 rents*; P. 341.) and to he should have done  
 for me.

R. R. P. 73. *Some have been so weak as to  
 reckon up a large Catalogue of the Instances of  
 Divine Bounty and Goodness in this lower World,  
 and add thereto the Revelation and Proposal of*

*his saving Grace; and they would make this as evident a Proof that Mankind stands in the Favour of God, as all the other Instances of the Miseries of human Life can be any Proof of an universal Degeneracy of Men, and the Anger of God against them.—But it is very easy to reply, that the Goodness of God may incline him to bestow a Thousand Bounties and Graces upon Criminals and their whole Race; but I think his Justice and Goodness will not suffer him to inflict Miseries in such an universal Manner where there has been no Sin to deserve them, either in Parents or Children, in Head or Members, in themselves or their Representatives.*

ANS. It is owned there may be, and really is, Sin more than enough among Mankind, to deserve all the Sufferings God inflicts upon them; and as the Scriptures represent those Sufferings as disciplinary for Correction and Reformation, it is evident there is no Occasion to introduce the Notion of *Representatives*.

R. R. P. 105. in the Note. *In short — these Events [the Sinfulness and Sufferings of Mankind] must arise from such a Constitution or Covenant [of a federal Head] formed or executed by God as the righteous and supreme Governor of the World, or from the sovereign and arbitrary Appointment of God, as a Creator and absolute Lord. And I think the Execution*

*of the Ruin and Recovery of Mankind.* 201  
*cution of this Sovereignty brings a harder Impeachment of God's Conduct than this Act of Government.*

ANS. The Scriptures tell us these Events arise from neither of the Causes here assigned. But that the Wickedness of Men proceeds from themselves ; and their Sufferings from the Wisdom, Justice, and Goodness of God, as the Governor of the World, to discipline, correct, and reform his sinful Creatures. This View of things, indeed, is inconsistent with *R. R's* Scheme and Arguments. But it is what the Scripture fully, clearly, and frequently represents ; and a fair Enquirer and Describer of the Divine Constitutions, and the State of Mankind in relation to God, ought not to overlook it. This View of things gives us an infinitely more rational and useful Account of our present State, than the Supposition of a *Representative*, who by his Conduct was to make all future Generations holy and happy like Angels, or miserable, sinful, and corrupt, even from their Birth ; which, as it is apparently *without any Foundation in Scripture*, so it sets our Afflictions in the absurd, useless, and gloomy View of mere Plagues and Miseries brought upon us for a Sin of which we know nothing but from History ; and represents our Sinfulness as coming upon us *unavoidably*, and so, in Equity, discharges us from the Guilt of it.

R. R.

R. R. P. 119. *And it is possible, that also all this might be set before the first Man in a very strong Light by God his Creator; he might be informed that he should have a large Posterity, and they should all stand and be happy, or fall and be miserable together with himself. And again, P. 163.*

ANS. R. R's Reasonings upon the Obligations *Adam* was under, plainly suppose that he knew he was the *Representative* of his Posterity. And if so, then what a monstrous, enormous Siner must this *Representative* of ours be, who could, for the Sake of one sensual Gratification, knowingly, with his Eyes open, ruin himself, and Millions and Millions of Creatures that were to descend from him, when he had full Power to do otherwise, when his *Will had an inward Bias and Propensity to Holiness and Virtue*; when his *Sense, Appetite, and Passion, were subject to Reason*; when his *Mind and Conscience had a Power to govern the lower Faculties, and keep them in due Obedience*; when his *Heart was inlaid with Love and Good-will to the Creatures, and especially those of his own Species*; and when he was *endued with a Principle of Honesty and Truth in dealing with them.* R. R. P. 5, 6. And yet, at the same Time, how perfectly abandoned must he be to all Sense of Truth and Honesty, of Duty

Duty to God, and Affection to Mankind ; how violently prevalent against Reason and Conscience must Appetite or Passion be, when he would not deny himself one single Gratification, though he saw, *in a very strong Light*, that he should thereby involvè himself, and all his Posterity, in the most deplorable Corruption and Misery? What an odd Composition must the Man be, who, though he had *an inward Inclination to please and obey God, a Zeal and Desire to serve him, and an holy Fear of offending him, with a Readiness to do his Will.* R. R. P. 5. *and his Heart was inlaid with Love and Good-will to his own Species,* P. 6. yet when he knew, that by obeying, serving, and not offending God, he should make himself, and all the Millions and Millions of his own Species to a Man, holy and happy as the blessed and glorious Angels, he *refused* to do even what he was *inclined* to do, what he had a *Zeal and Desire* to do, and might *readily* have done ; and rather *chose* what was against his *Inclinations*, and what he had a *holy Fear* of doing, *viz.* to disobey and offend God, and make us all sinful and miserable. What *Brute or Savage in Asia, Africa, or America*, can be supposed to be *so ignorant and thoughtless of himself and Posterity, and so insolent and rebellious against God?* R. R. P. 33. Can we believe the blessed God would put such a wretched Piece of Workmanship, as this Representative of ours, *out of his pure Hands?*

P. 34. R. R. supposes it would have lain much Concern upon the Heart of good and innocent Man, to oblige him to Watchfulness in his Duty, had he merely been appointed to be the Representative of Millions who were no way akin to him; but when every one of those Millions is his own Offspring, that the Obligation is inanced by all the Tendernefs of a Father, and all the Solitude that an innocent, benevolent Father must be supposed to have for the Welfare of those who should spring from him.

(P. 119.) But it seems, all the Strength of this Obligation was not sufficient to restrain this good and innocent Man, this tender and benevolent Father, from so much as eating of one particular Fruit, when he knew, and clearly saw, that he should thereby strip all his Posterity of Holiness and Happiness, and subject them to the End of the World to Sin and Misery. What Idea then must we have of this Representative? What a Monster of Vice, Thoughtlessness, Rebellion, Perverseness, and Cruelty, must he be? What Man, in his Senses, would have trusted his eternal Happiness or Misery in the Hands of such an abandoned Wretch? Or, who can imagine it was the most probable, and the safest Way to secure Happiness to Mankind; by having this vast Trust committed to such an inconsistent Creature? (P. 134.) Or who will say, that we stood as good a Chance for Happiness and  
Holiness

Holiness as of the contrary, by having a Representative so strongly bent upon our Ruin? (P. 132.) And what must we think of our Maker? How remote must it be from Justice, Benevolence, Wisdom, and Goodness, to intrust a Constitution, which, if it turned out wrong, would oblige him to create every Man coming into the World with a corrupt and sinful Nature, a thing inconsistent with his Goodness and Justice—to intrust the Welfare of Millions of Millions, even a whole World of his Creatures, to the Conduct of a Man who he could not but know, if what *R. R.* advances be true, was in the highest Degree weak and inconsiderate? And this too under the Rigour of *Law*, according to which, one false Step would ruin all—But let us not be frightened; a little Reflection will convince us we may entertain far more favourable Thoughts both of our first Parent, and of the wise and gracious God, who created both him and us. God is righteous in all his Ways, and holy in all his Works, and *Adam* might be as good and honest a Man as most of us are. For, in short, this whole Affair of a Representative, is a mere *Fiction*, without any Ground in Reason or Scripture, which in every View contradicts and destroys itself.

*R. R.* P. 121. in the Text—*God forsook his disobedient Creature, and departed from him,*

him, &c. (in the Note.) Objection. *But God, as a tender Father of our first Parents, guarded and cherished their Bodies by clothing them, he gave them a Promise of Mercy and a Saviour immediately, he revealed a Gospel to them, &c. How then can it be truly said, that he forsook them?* Answer. *The great God, as a righteous Governor of the World, and upon the Foot of his broken Law, which pronounces Tribulation and Wrath upon every Soul that doth amiss, may be well said to forsake his disobedient Creature.*

ANS. The *Tribulation* and *Wrath* spoken of *Rom. ii. 8.* refers to the *future Judgment*, as the Apostle tells us twice, *Ver. 5, 16.* That Paragraph, *Ver. 1—17.* describes not the *Terms of the Covenant of Works*, as *R. R.* tells us, *P. 166.* and elsewhere, but the final Issue of things in the *last Day*; and therefore only affirms—That all good Men will then be rewarded, and that all bad Men will then be punished, but gives not the least Ground to conclude, that any Part of Mankind are under the broken Law of Works, or forsaken of God in this present World, which is always in Scripture represented as the Day of God's Grace.

*R. R. Ibid.* *And in this View even the Elect themselves are called Children of Wrath by Nature even as others; notwithstanding that*



*of the Ruin and Recovery of Mankind.* 207  
that God has provided a Covenant of Grace,  
&c.

ANS. See this Text explained, *Scrip. Doc.*  
*of Orig. Sin*, P. 110.—116.

R. R. *Ibid.* All this Provision therefore  
for the Good of Man in this Life, or for the  
Salvation of him hereafter, doth not hinder the  
Scripture from representing Men, in their fal-  
len State, under the Law of Works, as misera-  
ble and destitute of God's Favour, and without  
Hope.

ANS. The Scripture represents *Adam*, be-  
fore he sined, as under the *Law of Works*.  
And the *Jews*, for a special Reason, were  
under that Law. But the Scripture tells us,  
that the Law was not in Being from *Adam*  
to *Moses*; and that it is not now in Being un-  
der the Gospel—*For we are not under Law,*  
*but under Grace*. And to say, that Men are  
now in this Life *under the Law of Works,*  
*destitute of God's Favour, and without Hope,*  
is a capital Error, and subversive of the whole  
Gospel. How can Men be under the *Law*  
*of Works*, [*Sin once and die for ever*] or  
how can they be destitute of God's Favour,  
when he has vouchsafed to them the Riches  
of his Grace in a Redeemer? How can they  
be without Hope, when he has given them  
the

the Hope of eternal Life? And where do the Scriptures represent all Mankind as destitute of God's Favour, and without Hope, as descended from *Adam*, and on Account of his Sin? The *Gentiles* were *without Hope*, (Ephes. ii. 12.) as they had not the Hope of the Gospel revealed to them.

R. R. P. 133. the Note. *Doth that Man write the sincere Sense of his own Mind and Conscience, who charges those Expressions about a dangerous Trial for Adam's Posterity if Adam had stood, with this Supposition or Inference, that we are none of us upon a State of Trial now, and that Adam alone was upon Trial for us all, &c. But let such a Man know, that we have ever owned and granted, that we are in a State of personal Trial at present, and that the Day of Judgment is designed to decide that important Event. But let it be remembered also, this is upon the Foot of a New Covenant proposed to the World since the Fall of Adam, &c.*

ANS. It is R. R's avowed Scheme—That if *Adam* continued in his State of Obedience, he should propagate his Offspring in the Divine Image and Favour, and secure immortal Life and Happiness to them—But if Man should sin against God, that he should beget his Offspring despoiled of the Image and Favour of God, and involved

*involved in Misery, P. 117, 118. That Man, upon these Terms, was put into a State of TRIAL, P. 119, 120. That unhappy Man fined, by giving way to the Allurements of Sense, or Appetite, or Passion—and thereby lost his Innocence and Happiness. That then, sinful and miserable Man went on to propagate his Kind according to the Constitution and Covenant above mentioned, and so produced ALL his Race in the same degenerate, sinful, and miserable State, into which he had plunged himself, P. 124. Now what can be more evident than that, according to his Scheme, Adam alone was to be upon Trial for us all, that he was to pass the Trial in our Stead, P. 138. that he was to act for us as our Representative, P. 141, 142. and that his Conduct was to determine the moral and natural State of all his Posterity, to the End of the World? Then we may rightly conclude, as R. R. supposes, all Mankind are still under that original Constitution and Covenant with Adam, according to which he alone was to be upon Trial for us all, that none of Adam's Posterity are in this World upon personal Trial. I knew very well, when I wrote the Paragraph in my Book, to which he refers, that he owned we are now upon personal Trial; and also that he owned God had provided Hope and Salvation for Mankind, by the Covenant of Grace, immediately upon the Fall of Adam; but I could not see*

how either of these were consistent with his Scheme. And it is *that* alone I am arguing against.

R. R. P. 137. *And why may not all Mankind with the same Reason be said to fall into Condemnation and Ruin, in their natural and federal Head, and yet the great God be just and righteous?*

ANS. By no Means—Because none of the Instances he has brought, of Loss of Estate and Honour to a single Person in a Nobleman's Family, or the Misconduct of the Representatives of States, do corrupt the Nature of those whom they represent, or bring them under the Wrath and Displeasure of God.

R. R. P. 179. the Note. *The Author has read what Opposition has been made to his natural and obvious Exposition of this Argument, as handled by the Apostle in this Epistle [Rom. v. 12—20] and he finds such perverse Distortions of the Scriptures from their plain Sense, and such absurd Consequences rising from this Opposition, that he leaves what he has here said as sufficient to justify his Exposition to the Understanding of a sincere and honest Reader, notwithstanding all the boasting Pretences to Scripture, and solemn Exhortations to attend to it, which are introduced on the other Side.*

ANS.

ANS. This is only talking a Man's Pleasure, and runing down others with hard Names, and unkind Censures and Insinuations, but neither justifies his Expositions, nor disproves mine. Let the Reader soberly peruse my Comments upon *Rom. v. 12—20. Script. Doct.* P. 27—64. and then let him judge.

R. R. P. 183. 1 Objection. *It confuses and perplexes our Ideas to treat of Mankind thus as one collective Body, &c. I answer — Mankind is evidently represented in this Manner in several Verses in Rom. v.*

ANS. *St. Paul, Rom. v.* always distinguishes between *Adam*, and *all Men* his Posterity, *Ver. 12, 18, 19.* and doth not, like *R. R.* consider *Adam*, and *all Men*, as ONE CREATURE; which not only confuses our Ideas, but supplies false Reasonings. See *Supplem. P. 64, 65, 129.*

R. R. P. 185. *It is readily granted, that all that is contained in the Blessing given to Noah, is very consistent with that Curse of God which came upon all Men, by the first Sin; but that Curse is not consistent with the original Blessing that was given to Adam.*

ANS. All the afflictive Consequences of *Adam's Sin* upon his Posterity, must be perfectly consistent with the original Blessing given to *Adam*, otherwise God could not have consistently given that *very same* Blessing to *Noah*. Here, instead of proving that the Blessing to *Noah* is not the same with that to *Adam*, R. R. in the next Paragraph only argues, that it did not take away the *Pains of Child-bearing* from Women, nor *hard Toil* from Men, nor *Death* from either; whereas *Adam's* Blessing was without all these. I answer it was so; but then it is evident, it is in its own Nature perfectly consistent with all these, because it is renewed to *Noah* without *any Manner of Alteration*, after the Instances of Suffering were introduced into the World. And suppose it refers to the vast Desolation by the Flood, that doth not alter the Nature of it. And as for securing the World from the like Stroke for the future, that is provided for afterward by the Covenant of the Rainbow.

He saith, P. 187. That the *Dominion over the Brutes* given to *Adam*, carries in it more than merely the Blessing to *Noah*. But this is only affirmed, not proved. See P. 190, 191. of this Piece.

R. R. P. 188. *Dr. CHEYNE supposes the Licence to kill and eat Birds and Beasts, was designed in the Providence of God to shorten the Life of Man after the Flood—which vegetable Food would have prolonged.*

ANS. We still enjoy great Plenty of vegetable Food; but do not find in Fact, that they who eat nothing but that, live longer than other Men. However this doth not hinder the slaying and feeding upon Animals from being an additional Instance, and indeed the highest Instance of Dominion over them; for we have a Licence to kill and eat *any*, as and when we please.

R. R. P. 188. *The Image of God in which Adam was made at first, consisted eminently, if we will believe St. Paul, in Righteousness, Ephes. iv. 24. for the Christian is required to put off the old Man, i. e. the sinful Temper which he brought into the World with him, &c.*

ANS. This I am persuaded is not agreeable to the essential and plain Marks in the Text. See *Supplem. P. 150—156.*

R. R. *Ibid.* *Whereas that Part of the Image of God which remained after the Fall, was the natural Image of God, viz. the spiritual Faculties and Immortality of the Soul, or the po-*

litical Image of God, in a Degree of Dominion over the Creatures; so the Image of God signifies, 1 Cor. xi. 7. or perhaps in the Corporeal Image, or Form, i. e. in that Majesty of Stature and Countenance, wherein God himself appeared and conversed with Adam in the Garden.

ANS. All these Senses of the Image of God as limiting the Sense of *Gen. ix. 6.* where it is said of Mankind, that they are made in the Image of God, are only affirmed, but not proved. The Texts *Gen. ix. 6. Jam. iii. 9.* speak of Men's being made in all Ages, in the Image of God, in the same Words in which *Adam* is said to be made in the Image of God, without the least Intimation that it is in either Place to be understood in a limited Sense.—In short, had the Blessings given originally to *Adam* been so greatly altered and diminished as has been pretended, then they could not have been expressly and more strongly repeated to *Noah*. Nor doth the Entrance of *Adam's* Sin into the World, and of Death and Suffering by his Sin, prove that they are to be understood in a diminutive Sense; because after *Adam's* Sin, God conferred upon Mankind, a Blessing of a much greater Value than any of them, and more expressive of his Love, extending far beyond any Consequences of *Adam's* Sin upon his Posterity, (as the Apostle shews, *Rom. v. 15, 16.*) even the Blessing of his  
Grace



Grace in our Lord *Jesus Christ*, which includes *the Gift of eternal Life*.

R. R. P. 403. *There has been indeed a bold and severe Charge brought against this Opinion, [that we cannot reasonably give Thanks for our Existence to the Almighty Being that made us] viz. That it is a very high Degree of Ungodliness, that it greatly diminishes, if not totally excludes, the Goodness and Mercy of God, and consequently forbids our Gratitude, and discourages our Hope and Trust\*.*

ANS. *It is a bold and grievous Accusation indeed, but it wants all Proof. Our Saviour himself has shewn us, that it is certain, the Bulk of Mankind walk in the broad way to Destruction, and but few find the Gate of Life, Mat. vii. 13, 14. This alone is sufficient Ground to maintain a Probability of Persons in general, who come into this World, being miserable rather than happy; and in this View, how can Mankind with Reason give Thanks to their Maker for meer Existence, which in the present fallen State, exposes us rather to Misery than Happiness? And the Arguments which are used to oppose this Opinion, are so weak and ill-grounded, that I chearfully leave them to the Sense, Reason, and Conscience of every sincere Reader to answer and refute them.*

K k 4

ANS.

\* This Part of the Charge I advanced not against this particular Opinion, but against the whole Doctrine of Original Sin.

ANS. Indeed I must ask leave to renew this Charge, and am heartily grieved and greatly astonished an Opinion so shocking and impious should be persisted in. Calling my Arguments *weak and groundless*, is not disproving them; (See *Supplem. P. 70, 71, &c.*) and *cheerfully leaving them to the Sense, &c. of the Reader*, is a mean, low Shift to evade what a Man cannot answer; and may be *cheerfully* used at a dead Lift. All that is advanced in Vindication of this Opinion is this, that our Lord tells us, the Bulk of Mankind *walk in the broad way of Destruction, &c.* But doth our Lord say, that this their Destruction is owing merely to God's giving them Existence, or making them Men? Then indeed they could have no Reason to thank God for their Creation, because they would be created only for eternal Destruction. But our Lord affirms no such thing. On the contrary, he always charges the Perdition of Men upon themselves; and in this very Passage, which R. R. has quoted, our Lord earnestly cautions and exhorts Men not to walk in the *broad Way*; which plainly shews, that it is their own Fault if they do. It is their own Fault that they perish, and they perish for this very Reason, because they are *not thankful* to God for their Existence, and his other Blessings, but abuse their Being and his Goodness. And shall we say, that because  
Men

Men are unthankful and disobedient, therefore they have no just Reason to be thankful and obedient? What is this but to vindicate the Impiety of Mankind, and to teach them to say, they have no just Reason to be pious? And what must that Doctrine be, which leads us to an Opinion so apparently profane? R. R. has greatly misrepresented the State and Circumstances of Mankind, and the Dispensations of God in this Part of the Book, as well as under the Eight first Questions at the Beginning of it; but *this* Opinion strikes so directly at the Root of all Religion, both natural and revealed, that I should never have thought it could have entered into the Heart of any Man who believes there is a God. And R. R. could be led into it by nothing but a very false Scheme of Religion.

R. R. P. 407. *Every Man who comes into this World, as considered in our common Head and Representative Adam, in his State of Innocence and Trial, with full Power to obey his Maker's Law, and with far superior Motives to Obedience, hath good Reason, (even as Adam our Father had) to thank God for his Existence; for he was made in such Circumstances (under Adam his Head) which carried in them a much greater Probability of standing and being happy, than of falling and being miserable.*

ANS.

ANS. Now we have found, 1. That every Man that comes into this World, *cannot reasonably thank God for his Existence.* 2. That every Man that comes into this World, *has good Reason to thank God for his Existence.* Such is the Sophistry and everlasting Chicane of School-Divinity; an Art to reconcile the most palpable Contradictions, and to perplex the clearest and most important Truths. But what good Reason have we to thank God for our Existence? *Ans.* Because *considered in our Representative Adam, we were made in such Circumstances, as carried in them a greater Probability, &c.* This supposes, that every Man when he comes into the World, is to be considered in the same Circumstances that *Adam* was in when he was made; because *Adam* was his *Representative*, and the Circumstances in which he was made, represented the Circumstances in which we are made, or we must be supposed to be made in the same Circumstances in which *Adam* was made. And now all Sides may be easy; for it is made out both that we are made in *Original Sin*, and that we are not made in *Original Sin*; and if this will not satisfy every Body, I cannot tell what will.

R. R. P. 411. Here it is affirmed by R. R. *that the Original Law of Works, which curses every one who continues not in all things there*

*of the Ruin and Recovery of Mankind.* 219  
 there required, is not abrogated, but that all  
 are under the Curse and Condemnation of it,  
 except those who have accepted of the Covenant  
 of Grace by sincere Repentance and Faith, or  
 Trust in the Mercy of God.

ANS. The Arguments I have advanced  
 upon this Head, may be seen *Supplem.* P. 113.  
 —119. I add here, that the Law as a Rule  
 of Duty neither is, nor can ever be abrogated;  
 and I agree with R. R. that the Law is *written*  
*in the Heart of Man by Nature*, Rom. ii. 15.  
 and that *whosoever offends in one Point is guilty*  
*of all*, Jam. ii. 10. that *by the Law is the Know-*  
*ledge of Sin*, and that *no Flesh can be justified by*  
*it*. These Texts R. R. alleges in Vindication  
 of his Assertion, that we are now under the  
 Law of Works. But though they prove that  
 we are now under the Law, as a *Rule of Duty*,  
 yet they do not prove that we are under the  
 Law, as a *Rule of Justification*, as it *curseth*  
*every one who continues not in all things there*  
*required*. Nor doth the Apostle, Rom. ii. 9.  
 affirm that the Law *NOW* brings *Indignation*  
*and Wrath upon every Soul that doth amiss*;  
 (as R. R. here tells us) for the Apostle evi-  
 dently speaks of that *Tribulation and Wrath*,  
*which will come upon every Soul of Man that*  
*does amiss in the Day of Wrath*, Ver. 5. *in the*  
*Day when God shall judge the Secrets of Men*  
*by Jesus Christ*, Ver 16. \*. But at present we  
 are

\* Nor by υπομονη εργα αγαθη (Ver. 7.) *Patient Continuance*

are not under the Law, but under Grace, Christ having redeemed us from the Curse of the Law. The Law, as a Rule of Justification, or as a *Ministration of Death and Condemnation*, is, at present, abrogated. For the Law in this Sense, with the Penalty of Death annexed, and as it *works Wrath*, subjects the Transgressor to eternal Death, without giving the least Hope of Pardon. For the Law is a Stranger to Pardon, and leaves no Room for Repentance. Therefore we are not under the Law, but under Grace. Men are invited by the Goodness or Grace of God to Repentance, *Rom. ii. 4.* and the Gospel teaches, that God will pardon them whenever they repent. Therefore Mankind are at least thus far in a State of Pardon, and not under the Condemnation of the Law, which subjects them to eternal Destruction without Remedy or Hope. But in the Day of our Lord, the *Day of Wrath and Revelation of the righteous Judgment of God*, impenitent Sinners will come dreadfully under the Curse of the Law; and they *who live after the Flesh shall die* eternally, for *there remains no more Sacrifice for Sin*, but all Hope of Remission shall then be excluded.

R. R.

*nuance in Well-doing*, doth he mean *Continuance in one good Work*, (as R. R. supposes, P. 167.) but a Course of sincere Obedience. And whereas he also there tells us, that in the 2d Chap. to the *Romans*, there is not a Word of *Pardon, Grace, or of Repentance and Faith*, I wish he would be pleased carefully to peruse the 4th and 5th Verses of that Chapter.

R. R. P. 421. Object. I. *It is a most unreasonable and unrighteous thing to impute the Sin of one Person to another, and to make the Posterity of a Siner suffer any of the Punishments which were due to the Father's Sin, &c.*  
Answer. *It is evident that Death was the Punishment threatened to Man for Sin, &c.*

ANS. As R. R. neither here, nor in any other part of his Book, takes notice of what I have advanced from Scripture to explain *Imputation*, and to account for Death and Suffering coming upon Men by means of the Sin of *Adam*, or any other Person (*Supplem.* P. 3—22.) no body will expect I should transcribe what I have already published to the World.

R. R. P. 422. Object. II. *The common Doctrine of Original Sin inherent, which supposes every Man and Woman to be born with sinful Qualities, vilifies and pours great Contempt on human Nature, &c.* If we act upon this Principle, we shall rather hate than love one another. *Ans. 1. A Depression of Human Nature, &c.*

ANS. This Objection is not truly and fully stated, and therefore is neither fully nor justly answered. See *Supplem.* P. 74, 75.  
How

How will any Man prove, that *Matt. v. 3. Blessed are the poor in Spirit*, and *Rev. iii. 17.* refer to a Sense of Original Sin?

R. R. P. 423. Object. III. *There can be no Man born with Principles of Sin, or sinful Qualities, unless God be made the Author of Sin, because God who makes the Nature of every Man, makes all his Qualities also. Nor could such a Constitution of Nature be a righteous Constitution, which continues the Propagation of every Child with sinful Principles in him, for it is the same thing as if God infused Sin into them\**. Answer. *Hath not a wise and good God, considered as Creator, ordained such a Constitution of Nature, whereby the most monstrous Births are brought into the World by sinful Mixtures, if Mankind abuse themselves with Brutes? And may not the great God be good and wise even in this Constitution? Cannot a God of Equity and Goodness appoint such a Course of Nature among fallen Mankind, whereby a Drunkard or lewd Person, may produce a Child bearing the vicious Qualities of the Parent, or the miserable Effects of the Parents Sins? And yet the Order of Nature may be wise and righteous. Is not Madness propagated through whole Families,*  
and

\* R. R. would have done me more Justice, had he represented my Objections in my own Words. This here doth not take in the whole of my Sense. *Supplem. P. 141, 142, 143.*



and sometimes in several Successions, by the fixed Constitution of the God of Nature, without God's own infusing Madness into the Brain or Blood? Has not God appointed a Seed to bring forth a Plant? But if the Seed be any way corrupted, it may, by the Divine Appointment of the Course of Nature, bring forth a corrupt Tree. Is it God that infuses all those evil and corrupt Qualities into Men or Plants, because his appointed Order of Nature, or his sovereign interposing Will, doth not hinder and prevent them? It is a very needless thing to tell us that known Truth, that the Course of Nature, separate from the Agency of God, is no Cause, or is nothing; for this Piece of Instruction, in metaphysical Science, abates not the Force of my Argument.—Object. IV. The Notion of deriving a sinful Nature from Adam, runs foul upon this Rock, that God doth not make or create the Nature of every Man who comes into the World, because God cannot make a thing that is sinful. Answ. Suppose God is constantly producing by the Sun, Air, and Rain, the Harvest of the Field, according to his great Law of Vegetation; but if some Persons should sprinkle the Seed Corn with a poisonous Juice, which might infect every Grain, the Seed might produce Corn of a mortal Quality. Now if it be asked, Did God make this Harvest of Corn? The Answer is, Yes. But did he make this Corn poisonous? No, by no Means. Now in these  
Concep-

*Conceptions there is no Difficulty or Danger of Mistake. But if Men have a Mind to be captious, they may spend whole Pages in cavilling. The plain Case is this, God the Creator makes the Nature of every Man by his original and almighty Order of Creation or Propagation—But it was Adam brought Sin into the Nature, or made it sinful\*.*

ANS. To come up to the Point in Debate, a third Question should be asked about the Corn, *viz. Hath God made this Corn SINFUL?* Or, *Is it under his Wrath and heavy Displeasure, because some body or other has made it poisonous?* Surely, No. Surely things *Natural* and *Moral*, or *Natural* and *Moral* Qualities, must come under very different Rules, as they are in their own Nature very different. Nothing is more apparent, than that the Action of God produces both Plants and Animals, under certain Laws and Orders which he hath appointed. In the Case of unnatural Mixtures, if his Action produces any thing at all, it produces Monsters according to the established Order. From a corrupt Seed his Action produces a corrupt Plant, or Tree. For mere Matter and Motion, either in the Earth or Seed, can produce neither Plant nor Tree, without the immediate Action of God. In both those  
Cases,

\* This is begging the Question, and taking that for granted which ought to be proved.

Cases, the Action of God produces the Monster and the corrupt Tree; and it is his Will, that the one should be a Monster, and the other a corrupt Tree. And shall we say that either of them are *sinful*, or the Objects of *God's Wrath and Displeasure*? Which is the Point in Debate. If *Madness* begins in a Family, it is the Action of God that begins it, and if it is propagated, it is propagated by the Action of God for wise and good Reasons. *Drunkards* and *lewd* Persons do not always produce Children with the like Qualities; which shews it is no established Order of God, that they should. God gives every one of us such Qualities, and places us under such Circumstances of Trial as he sees fit. (See this Case considered, *Scripture Doctrine of Original Sin*, Part III. *Object*. IV.) But whatever Qualities Parents propagate to Children, or *Adam* to his Posterity, I think I have demonstrated that these Qualities, as they are infused into our Nature at the Formation of it, cannot be *sinful* in *US*, or render *US* the Objects of God's Wrath, and Curse, and heavy Displeasure, because they are to *US* altogether *unavoidable* and *necessary*. This, I say, I have demonstrated, *Supplement*, P. 142, 143. And I wish *R. R.* would have judged what I there offer worthy of his Attention, and of a better Name

than *CAPTIOUS CAVILING*, which is a ready Way of answering all Sorts of Arguments.



P O S T S C R I P T.

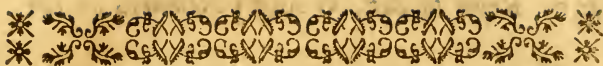
**W**HEREAS *R. R.* professes to derive his Sentiments on the Subject of *Original Sin* from Scripture; and whereas he grounds his Doctrine upon *Adam's* being our *Representative* in such Manner, that if he was obedient, all his Posterity should be born holy and happy, and continue to be so; but if he sined, all his Posterity should be born sinful and miserable under God's Wrath and Curse, I should be glad to see, and hereby I do earnestly request *R. R.* to produce that Text or Place of Scripture, either in the Old or New Testament, where *Adam* is said to be our *Representative*, so that he obeying we should all have been holy and happy; he sinning, we should all be sinful and miserable, under God's Wrath and Curse, even from

from the Birth. And this must be allowed to be a fair Proposal; which cannot reasonably be refused, seeing our Relation to *Adam* is a Matter of pure Revelation, which can be known and understood *only* by Scripture Evidence; and seeing we all appeal to Scripture, as the only sufficient and proper Rule for setting our Faith in this Point:



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**T**HE following Observations, by  
Way of Reply to the Rev.  
Mr. JOHN WESLEY'S Remarks on  
Dr. TAYLOR'S Scripture-Doctrine of  
Original Sin, were left, in the Doc-  
tor's Hand-writing, to be added to  
the next Edition of that Treatise.  
These brief Hints, in the Judgment  
of the Editor, contain a sufficient  
Confutation of all Mr. WESLEY'S  
Objections, as far as the Scripture-  
Doctrine is concerned.



A

R E P L Y

T O T H E

Reverend Mr. JOHN WESLEY'S Re-  
marks on Dr. TAYLOR'S Scripture-  
Doctrine of Original Sin.

P 92. *W.* How are you assured, that God when he created him [*Adam*] did not give him *spiritual* as well as *animal* Life?

*T.* I am assured of this, by the Reasons given *Supplem. Sect. VIII.*

*Ibid. T.* No other Life is spoken of before.

*W.* Yes there is. The Image of God is spoken of before.

*T.* And the *Image of God* is spoken of afterwards, as belonging to the human Nature now, as well as to *Adam* when first created, *Gen. ix. 6. Jam. iii. 9.*

P. 93. *W.*—and breathed into thy Nostrils the Breath of Lives, both of animal Life and of spiritual Life.

T. חַיִּים Life, is of the Plural Number, but the Sense is Singular, as חַיִּים Water, *tenebrae, Darknefs, &c.* And is so far from including spiritual Life, that it is applied to wicked Men, who are destitute of spiritual Life, to Brutes who are incapable of it. *Gen.* vi. 17.—vii. 14, 15, 22.

Ibid. *W.* Therefore other Consequences of his Sin may be equally *implied*, though they are no more expressed than this.

T. They may indeed be implied, except they are absurd, contradictory, and impossible.

P. 95. *W.* This is all you can discern in the *Mosaic* Account, as the Consequence of our first Parents Sin, before God judged them, Mr. HERVEY discerns something more.

T. Rather, Mr. HERVEY imagines something more.

P. 108. *W.* You have not yet proved, that Death, throughout this Passage, means *only* the Death of the Body.

T. The Proof, that the Death, from which all Mankind are released at the Resurrection, is the only Death which came upon all Mankind, in Consequence of *Adam's* Sin, is very evident from the Antithesis, or Opposition between the Members of the following Sentences, *Rom.* v. 18. *Therefore, as by the Offence*  
of



of one, [Judgment came] upon ALL MEN to Condemnation; even so by the Righteousness of one [the free Gift came] upon ALL MEN unto Justification of Life. I Cor. xv. 21, 22. For since by Man came DEATH, by Man came also the RESURRECTION OF THE DEAD [that is of all the Dead; for it follows,] For as in Adam ALL die, even so in Christ shall ALL be made alive, [or restored to Life.] He speaks evidently of the general Resurrection of all Men, and not of the *Just* only. For the erroneous Principle which some of the new Christian Converts at Corinth advanced, was this, (Ver. 12.) that there is no Resurrection [at all] of the Dead.

It is plainly against this general Proposition, that the Apostle immediately argues, (Ver. 13.) But if there is no Resurrection [at all] of the Dead, then is not Christ risen. (Ver. 14.) And if Christ be not risen, &c. (Ver. 18.) Then they also who are fallen asleep in Christ, are perished, [or totally lost, because upon this Supposition, they will not be raised from the Dead.] Ver. 29. Else what shall they do, who are baptized for the Dead, if the Dead rise not at all—[εἰ ὅλως νεκροὶ οὐκ ἐγείρονται]? If none of the Dead are to be raised. It is plain, that his Argument relates, not only to the Resurrection of the *Just*, or the Glory which they would enjoy above other Men, but to the Resurrection of all Men in general; even that

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Resurrection, without which, even Believers  
in Christ, would not only have a less Degree  
of Life than they expected, but would *pe-*  
*rish*, [*απολωντο*] or be totally lost; and with-  
out which, the Apostle himself expected no  
Manner of Advantage from all his Labours  
and Sufferings; (*Ver. 32.*) on the contrary,  
*if the Dead rise not; let us eat and drink, for*  
*To-morrow we die*, and there is an End of us.

Thus he *argues*; but when he *explains* the  
Resurrection, and what would follow upon  
it, he dwells, as he naturally would, upon  
the Case of those *who are Christ's at his Com-*  
*ing*; (*Ver. 23, and Ver. 35, &c.*) in order to  
shew the Christians to whom he wrote, what  
a glorious Prospect was set before them, and  
to animate them *in the Work of the Lord*,  
*Ver. 58.* Now the two Verses, namely,  
21, 22. belong to the argumentative Part of  
his Discourse, and are therefore, as the  
Expressions plainly declare, to be understood  
of the Resurrection of all Mankind. Con-  
sequently, the Death, from which all Man-  
kind shall be released at the Resurrection, is  
the only Death which came upon all Man-  
kind, in Consequence of *Adam's Sin.* But  
supposing he speaks, in those Two Verses,  
only of the Resurrection of the *Just*, he  
speaks only of the Resurrection of their  
Bodies, or the Restoration of that Life  
which was extinguished by Death in this  
World;

World, as appears plainly from the whole Chapter; and, therefore, can mean no other Death but that when he saith, *for since by Man came Death; for as in Adam all die.*

P. 112. *W.* Where is it written, That the Law, which subjected the Transgressor to Death, *was abrogated by Adam's Transgression?* I want a clear Text for this.

*T.* A Misrepresentation. I do not say that the Law was abrogated BY *Adam's Transgression*, (*Transgression* doth not abrogate the Law) but that it was abrogated UPON, (that is, soon after) *Adam's Transgression*, namely, when Grace was introduced. And the very Texts under Consideration (*Rom. v. 13, 14.*) prove that it was then abrogated, 'till it was revived by *Moses*.

P. 115. *W.* Doth it intirely discharge them from these Consequences? From Sorrow, and Labour, and Death?

*T.* Yes, doubtless it is intended to discharge them from all those in the future World. But the Apostle is speaking of Death only; and my Comment is to be understood of that only.

P. 118. *W.* That is, the Grace of God in Christ, &c.

*T.* This

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T. This is a Misrepresentation of my Sense.

P. 125. *W.* The Resurrection is the first and fundamental Step in the Gospel-Salvation. No; &c.

T. A Misrepresentation. See *Script. Doct.* P. 61.

Ibid. *W.* Now you cite all these Texts, as relating to the *general Resurrection*.

T. A Misrepresentation. It is false. I cite them, as relating to the Gospel Salvation in eternal Life, or as they relate to the *Resurrection of the Just*.

P. 134. *W.* Was not the Sentence also grounded on this Threatning, *Unto Dust thou shalt return*, personally directed to him? And is this nothing to his Posterity?

T. We could not have certainly known that this Sentence affected *Adam's* Posterity; had not the Apostle told us, that it did, *Rom. v. 12—20*. We might have supposed that we died for our own Offences, or by the mere Will and Pleasure of God.

P. 135. *W.* The Threatning! What was the Threatning to them?

T. The

*T.* The *Execution* of the Threatning, of which I am speaking, was of great Importance to them.

P. 136. *W.* Therefore whoever they are whom Mr. *T*—excludes from this *All*, (*all have sined*) &c.

*T.* I exclude none from that *All*.

P. 146. *W.* The next Proof is, &c.

*T.* This Paragraph, with the Two following, is a gross Misrepresentation. The whole Thread of his Discourse, from the beginning of the Epistle, may clearly prove, that the Apostle is speaking of the Gentiles only in *Rom. v. 6.* though he may, in the preceding Thread of his Discourse, mention the *Jews*, by way of comparing them with the Gentiles.

P. 151. *W.* Still following the Bent of corrupt Nature.

*T.* In this Paragraph, *corrupt Nature* is arbitrarily inserted.

P. 156. *W.* For to say, “*Eve* had irregular Desires before she sined,” is a Contradiction.

*T.* Whether

*T.* Whether it be, or be not a Contradiction, I have not spoke in that Manner.

P. 162. *W.* In the whole Psalm there is not one Word about *Uriah*.

*T.* But there is a sufficient Intimation in the Title of the Psalm.

P. 171. *W.* God produces the *Man*, but not the *Sin*, as in Murder he causeth the muscular *Motion*, but not the *Sin*.

*T.* The Nature of a Man cannot be produced without those Qualities which belong to it when it is produced. But muscular Motion or Power may be caused, without applying that Motion or Power to the Act of Murder. Suppose God causes the Motion or Power, it is the wicked Agent that applies it to Murder, who might, if he had pleased, have applied it to a better Purpose.

P. 190. *W.* And God could create either Men or Angels, endued from the very first Moment of their Existence, with whatsoever Degree of Love he pleased.

*T.* That is to say, he could create them in the highest Degree of Love to Objects they were not acquainted with. Which is absurd.

No

No Man can love what he doth not first know is lovely. And therefore the Faculty of Knowledge must be exercised before he can love. And therefore, though Men or Angels may be endued with a Capacity of Love, they cannot be endued with Love itself, from the first Moment of their Existence.

P. 191. T. Righteousness is the right Use and Application of our Powers.

W. Here is your capital Mistake. No, it is not. It is the right *State* of our Powers. It is the right *Disposition* of our *Soul*, the right *Temper* of our *Mind*.

T. Therefore this right *State*, *Disposition*, *Temper*, must be considered antecedently to, and separately from all Exercise of Thought, or any other Use or Application of our Powers; and so must be considered antecedently to, and separately from all Desire, and all Choice of right Action. And, therefore, can with no Propriety be called Righteousness, or true Holiness, which must at least imply a Desire and Choice of righteous or holy Action; but must be no more than a Capacity of Righteousness or Holiness. If it be said, "This *Disposition*, *State*, or *Temper*, is an Inclination to Righteousness;" I answer—An Inclination to Righteousness before a Man knows and hath considered what Right-

Righteousness is, is an Absurdity, an Inclination to he knows not what, or to nothing. *Adam* therefore must not only be created, but also must know and consider what Righteousness was, before he could be so much as inclined or disposed to it.

P. 199. *W.* I have felt in me a Thousand Times, something which made me transgress God's Law, whether I would or no.

*T.* That cannot be true. Such Notions must embolden foolish Men in Wickedness, when they have been taught to imagine, they cannot help doing wickedly.

P. 204. *W.* Every passionate Man can confute you in this.

*T.* Every passionate Man hath a Power to command and govern his Passion, if he chooses. But you, who vindicate and justify your Passion, as what you cannot help, upon a pretended Principle of Religion, are never likely to command your Passion.

P. 205. *W.* I cannot possibly, on this Supposition, account for the general Wickedness of Mankind in all Ages and Nations. When *Adam* and *Eve* sined, all that were in the World sined.

*T.* This



T. This is an idle way of talking. The *general Wickedness of Mankind* hath, always and every where, been the Wickedness of single Persons; and therefore we may account for the Wickedness of any Number of single Persons, in the same way that we account for the Wickedness of any one Man.

P. 208. *W.* Man is sufficient for himself.

T. This is a gross Misrepresentation. I never thought or asserted any thing like it.

P. 212. *W.* But this is not a different Thing, but precisely the same with the *Free-Gift*. Consequently your whole Structure, raised on the Supposition of that Difference, is a mere Castle in the Air.

T. A Misrepresentation. I never supposed, or affirmed, that *the Grace of God*, and *the Gift by Grace*, was different from the *Free-Gift*.

P. 214. *W.* Just as safely may we conclude, that it was no part of his Commission, to teach and make known to Men, the *many things he had to say* to his Apostles before his Death, which they *could not then bear*, John xvi. 12. He considered the Littleness of their  
their

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their Knowledge, with the Violence of their  
Prejudices.

T. But it is always supposed, that the  
Doctrines of Original Sin is clearly taught in  
the Old Testament, \* with which the Apo-  
stles were well acquainted. How then could  
they be ignorant of it, or prejudiced against  
it? How could they be unacquainted with it,  
if they felt a corrupt Nature in their own  
Breasts, as plainly and certainly as Mr. *W.*  
feels it in his? Were they not as religious,  
sensible, and conscientious Men as Mr. *W.*

P. 225. *W.* I cannot but add a few Words,  
&c.

T. In this Paragraph, *being born of the Flesh,*  
is turned into *Something that we are born with;*  
whereas it rather denotes, *Something we are*  
*born without.*

P. 226. *W.* We do not believe our Na-  
ture is originally corrupted.—Did God  
give us originally such a Nature as this?

T. Why then do you call the supposed  
Corruption of your Nature Original Sin; or  
the Sin of your Original, if your Nature is  
not originally corrupted?

P.

\* See P. 215. There was less Need, &c.

P. 235. *W.* I believe none ever did, or ever will die eternally, merely for the Sin of our first Father.

*T.* This is denying one principal Article of Original Sin. See Assembly's Catechism.

*Ibid.* *W.* It was but now you yourself observed, That by "our Sins were *imputed* to Christ," we mean, "*He suffered for them.*"

*T.* This is a Misrepresentation. I never observed any such thing.

P. 236. *W.* But to *suffer for Sin*, and to be *punished*, are precisely the same.

*T.* To *suffer* in Consequence of another Man's Sin, in which I had no hand, directly or indirectly, and to be *punished* for it, cannot be precisely the same.

P. 246. *T.* But natural Evil *may* be mixed with a State of Trial. Consequently, this World *could not be* built for a Seat of Happiness.

*W.* Admirable drawing of Consequences! It *may be*; therefore it *could not* be otherwise.

*T.* A Misrepresentation. The Consequence is drawn from other Premises besides *natural Evil*. See Supplement. P. 35.

P. 248. *W.* We have no Authority from Scripture, to say that the Earth, in its *present Constitution*, is at all different from what it was at its first Creation.

*T.* A Misrepresentation of my Sense. See Supplement. P. 42.

P. 250. *W.* *Cursed is every Man that continueth not, &c.* The Moment therefore that he sined, *Adam* fell under this Curse.

*T.* True—But this Curse did not come into any Part of the Sentence, which God pronounced upon *Adam*, after he had sined.

P. 251. *W.* The Consequence is not good.

*T.* See the Remark on P. 205.

P. 269. *W.* By Death we now mean temporal Death, according to the whole Tenor of your Argument.

*T.* A Misrepresentation. By *Death in Law*, I always mean, as the Scripture means, *eternal Death*.

P. 274. *T.* If God produces the Nature of every Man in the Womb, he must produce it with all the Qualities, which belong to that Nature, as it is *then* and *so* produced.

*W.* So if God produces the *Action* of every Man in the World, he must produce it with all the Qualities, which belong to that Action, as it is *then* and *so* produced.

*T.* Very true. You run a Parallel in this and the following Paragraphs, between God's producing an *Action*, and his producing the *Nature* of every Man in the Womb, in order to disprove what I have advanced concerning the latter: But your Instance of God's producing an *Action*, hath a contrary Force and Effect. For it confirms my Assertions in every particular respect. Your Principle is false, that God produces every *sinful Action* in the World. God gives the *Power* by which every Action is performed; but it is the Agent who produces the Action, by the Power which he hath received from God; and therefore it is the Agent alone, who is chargeable with the Sinfulness of the Action.

P. 278. *W.* It would not follow, that they [those Actions] were innocent.

*T.* But it follows, if they are unavoidable, that I, who do them, am innocent.

*Ibid. W.* But how comes it, that all Men under the Sun, should chuse Evil rather than Good?

*T.* Because they chuse it, just as *Adam* did, by yielding to Temptation.

P. 290. *W.* Not by any *sinful Inclination*, but by yielding to Temptation, he did lose the Love and Image of God.

*T.* In this Paragraph it is affirmed, that *Adam* sined, barely by yielding to Temptation, without any previous sinful Propensity or Inclination. But he could not possibly yield to Temptation, without *chusing* to do so. He must previously *chuse* to yield, before he yielded. He could not chuse to yield, without being inclined to yield; or he could not chuse to yield to Temptation against his Inclinations. And if he was inclined to do a sinful Action, such Inclination must be sinful.

P. 292. *W.* The Moment he existed, he knew and loved.

*T.* But he must *know* before he could *love*.

P. 293. *W.* How could a Wise, Just, and Good God, place his Creature in such a State, as that the Scale of Evil should preponderate?

*T.* Whatever Weight you lay in the Scale of Virtue and Obedience, it is certain the other Scale of Evil and Disobedience did preponderate, and the Scale of Virtue and Obedience did actually “fly up and kick the Beam.” You get no Advantage therefore, by magnifying the moral State, in which you suppose *Adam* was created; seeing it turns out just as bad upon your Scheme, as upon mine. And you are as much obliged, as I am, to answer your own Question, *How could a Wise, Just, and Good God, &c.*

P. 297. *W.* That one Man sined, doth not prove that he had a corrupt Nature.

*T.* Nor by the same Argument that another sined, nor that a third sined, and so on, till we come to Ten Thousand Millions. All the Siners, in that vast Number, are each of them single Siners, and therefore if the Sin of any single Man doth not prove that he had a corrupt Nature; no more will the Sin of any other single Man, till you come to any the greatest Number of Men, prove that he, or any one of them, hath a corrupt Nature.

P. 298. *W.* But how came Sin to enter into a Body of Men?

*T.* Just as it enters into every Individual which composes that Body; with this Addition, that they often corrupt one another.

*Ibid. W.* Why doth not one good Man produce another, as naturally as one Sinner produces another?

*T.* Doubtless one good Man doth at least sometimes produce another, and sometimes a considerable Number.

P. 299, 300. *W.* But if they were [virtuous] why did not this Mixture amend the Vicious, rather than corrupt the Virtuous?

*T.* Because the Virtuous, being left to the Freedom of their own Will, as *Adam* was, yielded to Temptation, as he did.

P. 300. *W.* How came Vice to have a Majority again, among the New Inhabitants of the Earth?

*T.* I do not know that Vice had a Majority among them. But if it had; it was because they yielded to Temptation, as *Adam* did.

*Ibid.*



*Ibid. W.* Nay, suppose Man a reasonable Creature, and supposing Virtue to be agreeable to the highest Reason, according to all the Rules of Probability, the Majority of Mankind must in every Age have been on the Side of Virtue.

*T.* A greater Part of Mankind in every Age, may have been on the Side of Virtue, than is commonly imagined. But whereas *Mr. W.* strenuously asserts, that the Majority of Mankind in any Age was very far from being on the Side of Virtue, it will follow from his Argument in this Place, that we must suppose Man to be *no reasonable Creature*, nor Virtue to be the *highest Reason*. For he saith, upon these Suppositions, according to all the Rules of Probability, the Majority of Mankind in every Age, must have been on the Side of Virtue.

*P. 301. W.* Where do the Scriptures say, that all Sufferings, those of Infants in particular, are purely disciplinary?

*T.* Where the Scriptures speak of Death, or any Calamity inflicted upon Children, such Calamities are represented as disciplinary to Parents. See Supplement. P. 80.

*Ibid. W.* How did the Sufferings of *Grecian* or *Roman* Infants tend to their Correction and Reformation?

*T.* The barbarous Way of exposing their new born Children had a Tendency to produce in the Minds of the Considerate, an Abhorrence of all such unnatural, and worse than brutish Practices; and to shew them how sadly their Morals were corrupted. And as for the innocent Babes, it was a Mercy to them to be delivered out of the Hands of such cruel and barbarous Parents.

*P. 305. W.* And do *Pain* and *Death* then make no *Manner of Alteration*?

*T.* No. For the same Blessing is given to *Noah*, and all that were to descend from him, as is given to *Adam*, and to all that were to descend from him. This plainly shews, that you should make an Alteration in your Sentiments.





X A P I Σ.

\* Qu. I. **W**HETHER any Influence upon the Mind, disposing it to the Practice of Virtue, is Grace in the Scripture Sense?

II. Whether there is any foundation in Scripture for the Distinction betwixt Common and Special Grace?

III. Whether any Christian Virtues, in the Minds of Believers, have in Scripture the Name of Grace or Graces?

X A P I Σ is used to signify,

I. The general Favour of God or Man.

Luke i. 30. ii. 40, 52. Acts ii. 47. vii. 10. 46. xiv. 26. xv. 40. Rom. i. 7. iii. 24. iv. 4, 16. xv. 5, 6. xvi. 20, 24. 1 Cor. i. 3. xvi. 23. 2 Cor. i. 2. ii. 14. viii. 9. [xii. 9.] xiii. 13. Gal. i. 3, 15. vi. 18. Eph. i. 2. vi. 24. Phil. i. 2. iv. 23. Col. i. 2. iv. 18. 1 Thes. i. 1. v. 28. 2 Thes. i. 2, 12. ii. 16. iii.

\* Since Dr. TAYLOR's Decease, this was found among his Manuscripts.

iii. 18. 1 Tim. i. 2, 14. vi. 21. 2 Tim. i. 2. iv. 22. Tit. i. 4. iii. 15. Phil. iii. 25. Heb. ii. 9. iv. 16. x. 29. xiii. 25. James iv. 6. [twice repeated.] 1 Pet. i. 2. iii. 7. v. 5, 10. 2 Pet. i. 2. 2 John 3. Rev. i. 4. xxii. 21.

2. Thanks or Favour procured, [which implies the Favour of Men.]

Luke vi. 32, 33, 34. xvii. 9. Rom. vi. 17. 1 Cor. i. 30. xv. 57. 2 Cor. viii. 16. ix. 15. 1 Tim. i. 12. 2 Tim. i. 3. 1 Pet. ii. 19, 20.

### 3. The Gospel and its Blessings.

John i. 14, 16. [the Apostle here compares the much superior Grace of the Gospel, to the Grace vouchsafed to the Jews under the Mo-  
saical Dispensation, as appears from the following Verse, where Grace is used in the same Sense] Acts xiii. 43. xiv. 3. xv. 11. xx. 24, 32. Rom. v. 2. 2 Cor. i. 12. Gal. i. 6. ii. 21. v. 4. Eph. i. 6, 7. ii. 5, 7, 8. Col. i. 6. 2 Tim. i. 9. Tit. ii. 11. iii. 7. Heb. xii. 15, 1 Pet. i. 10, 13. v. 12. 2 Pet. iii. 18. Jude 4. Acts xi. 23. [the Grace of God with Respect to propagating the Gospel by miraculous Operations.] 1 Cor. xv. 10. 2 Cor. xii. 9. Acts xviii. 27.

### 4. Generosity, or a generous Gift.

Acts

Acts iv. 33. [the following Verse seems to give this Meaning.] 1 Cor. xvi. 3. 2 Cor. viii. 1, 4, 6, 7, 19. ix. 8, 14. Phil. i. 7.

5. The Favour of Man in granting a Request.

Acts xxiv. 27. xxv. 3, 9.

6. The Favour of God in bestowing any particular Gift or Office.

Rom. i. 5. xii. 3, 6. xv. 15. 1 Cor. i. 4. iii. 10. xv. 10. Gal. ii. 19. Eph. iii. 2, 7, 8. 1 Pet. iv. 10.

7. The Grace of God with respect to the Gospel, or Salvation of Mankind.

Rom. iii. 24. v. 15, 17, 20, 21. vi. 1, 14, 15. 2 Cor. iv. 15. vi. 1.

8. Gratification, Satisfaction, what is exceeding desirable to the Mind.

2 Cor. i. 15. Eph. iv. 29. Philemon 7. Luke iv. 22.

9. A Sense of the Grace of God, or Christ.

Col. iii. 16. 2 Tim. ii. 1. Heb. xii. 28.  
xiii. 9.

10. Gracefulness.

Col. iv. 6.

1. From the Examination of these Texts, it does not appear that *χάρις*, Favour, or Grace, does ever specially, particularly, and only signify, the Influence of the Spirit of God upon the Heart, disposing us to believe in Christ, and to practise Virtue. But it may possibly be included with other Blessings in the general Notion of the Favour, or Grace of God.

2. From this Examination it does not appear, that there is any Foundation for the Distinction of Grace, into Common and Special.

3. Nor do we find that Grace is used in Scripture to signify any particular Virtue, except

2 Cor. viii. 7.

In the Course of this Examination, we have found, that the Thorn in the Flesh, the Messenger of Satan which buffeted *Paul*,  
[2 Cor.

[2 Cor. xii. 9.] could not be any thing criminal, or that had a criminal Tendency; but must relate to something in *Paul's* Person or Speech, whereby his Ministry might be disregarded, and rendered less acceptable and successful. For our Lord, in answer to his Prayers, that it might be removed, told him in Effect, that it would be continued (and he supported under it, by the Grace of God) which could not have been right, had it been any thing of a criminal Kind. Our Lord adds, for his Encouragement and Satisfaction, that his favourable Assistance should be sufficient for him, to make his Preaching, and propagating of the Gospel successful; and that the Name of our Lord would be magnified, by his labouring under that Disadvantage; which was so satisfactory to the Apostle, that he gladly gloried in his Infirmities, that the Power of Christ might more illustriously rest upon him.

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