

we lost in Adam. In consequence of being justified through him, we shall 'reign in life' with him. Unto whom, with God the Father, and the sanctifying, comforting Spirit, be ascribed all praise for ever!" (Page 83.)

PART VI.

THE DOCTRINE OF ORIGINAL SIN EXPLAINED AND VINDICATED.

"THE phrase, *original sin*, so far as we can discover, was first used in the fourth century. The first who used it was either St. Chrysostom, or Hilary, some of whose words are these: 'The Psalmist says, *Behold, I was conceived in iniquities, and in sins did my mother conceive me.* He acknowledges that he was born under original sin and the law of sin.' Soon after Hilary's time, St. Augustine, and other Christian writers, brought it into common use." (Pages 2, 3.)

"The scriptural doctrine of original sin may be comprised in the following propositions:—

"I. Man was originally made righteous or holy.

"II. That original righteousness was lost by the first sin.

"III. Thereby man incurred death of every kind; for,—

"IV. Adam's first sin was the sin of a public person, one whom God had appointed to represent all his descendants.

"V. Hence all these are from their birth 'children of wrath,' void of all righteousness, and propense to sin of all sorts.

"I add, VI. This is not only a truth agreeable to Scripture and reason, but a truth of the utmost importance, and one to which the Churches of Christ, from the beginning, have borne a clear testimony." (Page 8.)

"I. Man was originally made righteous or holy; formed with such a principle of love and obedience to his Maker as disposed and enabled him to perform the whole of his duty with ease and pleasure. This has been proved already; and this wholly overturns Dr. Taylor's fundamental aphorism, 'Whatever is natural is necessary, and what is necessary is not sinful.' For if man was originally righteous or holy, we may argue thus: It was at

first natural to man to love and obey his Maker ; yet it was not necessary ; neither as necessary is opposed to voluntary or free ; (for he both loved and obeyed freely and willingly ;) nor, as necessary means unavoidable ; (this is manifest by the event ;) no, nor as necessary is opposed to rewardable ; for had he continued to love and obey, he would have been rewarded with everlasting happiness. Therefore that assertion, ‘ What-ever is natural is necessary,’ is palpably, glaringly false ; consequently, what is natural, as well as what is acquired, may be good or evil, rewardable or punishable.” (Page 10.)

“ II. Man’s original righteousness was lost by the first sin. Though he was made righteous, he was not made immutable. He was free to stand or fall. And he soon fell, and lost at once both the favour and image of God. This fully appears, 1. From the account which Moses gives of our first parents, where we read, (1.) ‘ The eyes of them both were opened, and they knew that they were naked ;’ (Gen. iii. ;) that is, they were conscious of guilt, and touched with a pungent sense of their folly and wickedness. They began to find their nakedness irksome to them, and to reflect on it with sinful emotions of soul. (2.) Immediately they were indisposed for communion with God, and struck with such a dread of him as could not consist with true love. (Verse 8.) (3.) When questioned by God, how do they prevaricate, instead of confessing their sin, and humbly imploring forgiveness ! which proves, not only their having sinned, but their being as yet wholly impenitent. (4.) The judgment passed upon them was a proof of their being guilty in the sight of God. Thus was man’s original righteousness lost ; thus did he fall both from the favour and image of God.” (Pages 14, 15.)

“ This appears, 2. From the guilt which inseparably attends every transgression of the divine law. I say, every transgression ; because every sin virtually contains all sin ; for ‘ whosoever keepeth the whole law, and offendeth in one point, he is guilty of all.’ Every single offence is a virtual breach of all the commands of God. There is in every particular sin, the principle of all sin ; namely, the contempt of that sovereign authority which is equally stamped upon every command. When, therefore, our first parents ate the forbidden fruit, they not only violated a particular precept, but the entire law of God. They could not sin in one instance, without virtually

transgressing the whole law of their creation ; which being once done, their title to God's favour and their original righteousness were both lost." (Page 16.)

"This appears, 3. From the comprehensive nature and aggravating circumstances of the first transgression. For it implied, (1.) Unbelief: Man did not dare to break the divine command till he was brought to question the truth of the divine threatening. (2.) Irreverence of God: Reverence is a mixture of love and fear; and had they continued in their first love and filial fear, they could not have broken through the sole command of God. (3.) Ingratitude: For what a return did they hereby make to their Creator for all his benefits! (4.) Pride and ambition; affecting to be 'as gods, knowing good and evil.' (5.) Sensuality: The woman looked upon the fruit with an irregular appetite. Here the conflict between reason and sense began. To talk of such a conflict in man before he fell is to represent him as in a degree sinful and guilty even while innocent. For conflict implies opposition; and an opposition of appetite to reason is nothing else than a repugnance to the law of God. But of this our first parents were no way guilty, till their innocence was impaired; till they were led by the temptation of the devil to desire the forbidden fruit. (6.) Robbery: For the fruit was none of theirs. They had no manner of right to it. Therefore their taking it was a flat robbery of God; which cannot be less criminal than robbing our fellow-creatures. So comprehensive was the nature, so aggravated the circumstances, of man's first transgression." (Pages 17, 18.)

"III. Hereby he incurred death of every kind; not only temporal, but also spiritual and eternal. By losing his original righteousness, he became not only mortal as to his body, but also spiritually dead, dead to God, dead in sin; void of that principle which St. Paul terms, 'the life of God;' (Eph. iv. 18;) St. John, 'eternal life abiding in us.' (1 John iii. 15.) A creature formed with a capacity of knowing, loving, and serving God, must be either 'dead in sin,' or 'alive to God.' Adam, in his primitive state, was 'alive to God;' but after he had sinned, dead in sin, as well as dead in law." (Page 20.)

"But Dr. Taylor is sure, only temporal death was to be the consequence of his disobedience. 'For death is the loss of life, and must be understood according to the nature of the life to which it is opposed.' Most true; and the life to which it is

here opposed, the life Adam enjoyed, till lost by sin, was not only bodily life, but that principle of holiness which the Scripture terms, 'the life of God.' It was also a title to eternal life. All this, therefore, he lost by sin. And that justly; for 'death is the' due 'wages of sin;' death, both temporal, spiritual, and eternal." (Page 21.)

"IV. Adam's first sin was the sin of a public person,—one whom God had appointed to represent all his descendants.

"This also has been proved. In one sense, indeed, Adam's sin was not ours. It was not our personal fault, our actual transgression. But in another sense it was ours; it was the sin of our common representative: And, as such, St. Paul shows it is imputed to us and all his descendants. Hence,—

"V. All these are from their birth 'children of wrath;' void of all righteousness, and propense to sin of all sorts.

"In order to clear and confirm this proposition, I intend,

"1. To consider a text which proves original sin in the full extent of it.

"2. To explain some other texts, which relate either to the guilt or the corruption we derive from our first parents.

"3. To add some arguments which Dr. Taylor has taken no notice of, or touched but very slightly.

"4. To answer objections.

"And, 1. To consider that text, 'And were by nature children of wrath, even as others.' (Eph. ii. 3.) In the beginning of the chapter, St. Paul puts the Ephesians in mind of what God had done for them. This led him to observe what they had been before their conversion to God: They had been 'dead in trespasses and sins;' but were now 'quickened,' made alive to God. They had 'walked according to the prince of the power of the air, the spirit that worketh with energy in the children of disobedience.' 'Among such,' saith the Apostle, 'we all had our conversation in times past;' the whole time before our conversion; 'fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others.' On this I observe,—

"(1.) The persons spoken of are both the believing Ephesians and the Apostle himself. For he says not, '*Ye* were,' speaking in the second person, as he had done, verses 1, 2; but, '*We* were,'—plainly with a design the more expressly to include himself. Indeed, had he still spoken in the second

person, yet what is here affirmed would have been true of him as well as them. But for the sake of more explicitly including himself, he chose to say, 'We were;'—you, Ephesians, who were descended of heathen parents, and I who was born in the visible Church.

"(2.) The 'wrath' here spoken of, means either God's displeasure at sinners, or the punishment which he threatens and inflicts for sin." (Pages 25-28.)

"(3.) 'Children of wrath,' is an Hebraism, and denotes persons worthy of, or liable to, wrath. And this implies the being sinners; seeing sin only exposes us to God's displeasure and the dreadful effects of it.

"(4.) This charge the Apostle fixes on himself and them, as they had been before their conversion. He does not say, *We are*, but '*we were*, children of wrath.' (Page 29.)

"(5.) He speaks of himself and the converted Ephesians as having been so equally with others. There is an emphasis on the words, 'even as others;' even as the stubborn Jews and idolatrous Heathens; even as all who are still 'strangers and enemies' to Christ. These are still 'children of wrath:' But whatever difference there is between us and them, we were once what they are now.

"(6.) He expressly says, 'We were children of wrath even as others, by nature,' or, from our birth. He does not say, We became so by education, or by imitation, or by custom in sinning; but, to show us when it is that we commence sinners, by what means we become 'children of wrath,' whence it is that we are so prone to evil from our infancy and to imitate bad rather than good examples, he says, "We were children of wrath by nature;" we were born fallen creatures; we came into the world sinners, and, as such, liable to wrath, in consequence of the fall of our first father.

"But, it is affirmed, (i.) That '*by nature* means, by habit or custom.' I answer, Though the term, *nature*, with some qualifying expression annexed, is sometimes taken for inveterate custom, yet it is never so taken when put singly, without any such qualifying expression. When, therefore, the Apostle says absolutely, 'We are children of wrath by nature,' this, according to the constant sense of the words, must mean, We were so from our birth." (Page 31.)

"It is affirmed, (ii.) That 'because the original words stand

thus, *τεκνα φυσει οργης*, children by nature of wrath; therefore, children by nature means only truly and really children of wrath.' I answer, The consequence is good for nothing: For let the words stand as they will, it is evident that *τεκνα φυσει* are, children by birth; or, such as are born so, in distinction from those who became such afterward.

"It is affirmed, (iii.) 'That *φυσει*, by nature, signifies no more than truly or really.' I answer, First, It is not allowed, that any good Greek writers ever use the word in this sense. Secondly, Whatever others do, the writers of the New Testament always use it in another sense. So Galatians ii. 15: 'We who are Jews by nature,' *φυσει Ιουδαιοι*; that is, *We who are born Jews*, in contradistinction to proselytes. 'Ye did service to them which by nature are no gods;' (Gal. iv. 8;) *μη φυσει ουσι Θεοις*, persons or things which are partakers of no divine nature. 'The Gentiles do by nature the things contained in the law;' (Rom. ii. 14;) that is, by their own natural powers, without a written law. Neither here, nor anywhere else, does the word *φυσει* signify no more than really or truly." (Page 32.)

"It remains, then, that the word which we render by nature does really so signify.

"And yet it is allowed, we are not so guilty by nature, as a course of actual sin afterward makes us. But we are, antecedent to that course, 'children of wrath;' liable to some degree of wrath and punishment. Here, then, from a plain text, taken in its obvious sense, we have a clear evidence both of what Divines term, original sin imputed, and of original sin inherent. The former is the sin of Adam, so far reckoned ours as to constitute us in some degree guilty; the latter, a want of original righteousness, and a corruption of nature; whence it is, that from our infancy we are averse to what is good, and propense to what is evil." (Page 33.)

"I am, 2. To explain some other texts which relate either to the guilt or the corruption which we derive from our first parents.

"Genesis v. 3: Here the image of Adam, in which he begat a son after his fall, stands opposed to the image of God, in which man was at first created. Moses had said, 'In the day that God created man, in the likeness of God made He him.'" (Verse 1.) In this, speaking of Adam as he was after the fall, he does not say, He begat a son in the likeness of God; but, He 'begat a son in his own likeness, after his image.' Now, this must refer to Adam, either as a man, or as a good man, or as a mortal, sinful

man. But it could not refer to him merely as a man. The inspired writer could not design to inform us, that Adam begat a man, not a lion, or a horse. It could not well refer to him as a good man; for it is not said, Adam begat a son, who at length became pious like himself; but, He 'begat a son in his own likeness.' It refers to him, therefore, as a mortal, sinful man; giving us to know, that the mortality and corruption contracted by the fall descended from Adam to his son: Adam, a sinner, begat a sinner like himself. And if Seth was thus a sinner by nature, so is every other descendant of Adam." (Pages 35, 36.)

"Dr. Taylor takes no notice of the antithesis between 'the likeness of God,' (verse 1,) and 'the likeness of Adam: ' (Verse 3:) On the other hand, he speaks of these two as one; as if Seth had been 'born' in the very same image of God wherein Adam was 'made.' But this cannot be admitted; because Adam had now lost his original righteousness. It must therefore be 'the likeness' of fallen, corrupted Adam which is here intended.

"'And 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.' (Gen. vi. 5.) Here Moses, having observed, as the cause of the flood, that 'God saw that the wickedness of man was great,' to account for this general wickedness, adds, 'Every imagination of the thoughts of his heart was evil;' yea, was 'only evil,' and that 'continually.' The heart of man is here put for his soul. This God had formed with a marvellous thinking power. But so is his soul debased, that 'every imagination,' figment, formation, 'of the thoughts' of it, 'is evil,' only evil, 'continually' evil. Whatever it forms within itself, as a thinking power, is an evil formation. This Moses spoke of the Antediluvians; but we cannot confine it to them. If all their actual wickedness sprung from the evil formations of their corrupt heart; and if consequently they were sinners from the birth, so are all others likewise." (Page 37.)

"'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; neither will I again smite any more every living thing.' (Gen. viii. 21.) I will not be provoked to this by the wickedness of mankind; for they are inclined to sin from their childhood. Was I, therefore, to do this as often as they deserve, I must be continually destroying the earth. The word צַר־*imagination*—(as was observed before)

includes the thoughts, affections, inclinations, with everything which the soul, as a thinking being, forges and frames within itself. And the word we render *youth*, includes childhood and infancy, the earliest age of man; the whole time from his birth, or (as others affirm) from his formation in the womb.

“Indeed Dr. Taylor would translate the text, ‘Although the imagination of man’s heart should be evil from his youth.’ But, (1.) Though the particle *א* sometimes signifies *although*; yet *for* is its common meaning. And we are not to recede from the usual signification of a word without any necessity. (2.) If we read *although*, it will not at all invalidate our proof. For still the plain meaning of the words would be, ‘I will not send another general flood, although every figment or formation of the heart of every man is evil from his earliest infancy.’” (Page 39.)

“‘Although affliction cometh not forth of the dust; yet man is born to trouble, as the sparks fly upward.’ (Job v. 6, 7.) The word which is here rendered affliction, sometimes signifies ‘iniquity.’ For what reason, but to show that these two, ‘sin’ and ‘affliction,’ are inseparable? Sin is the cause of affliction; and affliction, of whatever kind, is the genuine effect of sin. Indeed it is incompatible with the justice and mercy of God to appoint afflictions of any kind for the innocent. If Christ suffered, it was because the sins of others were imputed to him. If, then, every one of the posterity of Adam ‘is born to trouble,’ it must be because he is born a sinner: For man was not originally made to suffer. Nor while he preserved his innocence was he liable to suffering of any kind. Are the angels, or any pure, sinless creatures, liable to any sorrow or affliction? Surely no. But every child of Adam is. And it is in consequence of his sin, that the present life of man is short and afflictive; of which the very Heathens were deeply sensible. They also saw, that ‘great travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother’s womb, till the day that they return to the mother of all things.’” (Page 40.)

“‘Vain man would be wise, though man be born like a wild ass’s colt;’ (Job xi. 12;) in the original, ‘though man be born’ (will be born in every age) ‘the colt of a wild ass.’ Dr. Taylor owns, ‘We are born quite ignorant.’ But this is far from reaching the plain import of the text, in which man, as born into the world, is compared to an animal most remarkably stupid and

intractable. And such all the sons of Adam naturally are, particularly with regard to the things of God; from their infancy slow to learn what is good, though impetuously prone to learn and practise what is evil." (Pages 43, 44.)

"Job xiv. 4, and xv. 14. I join these, because the latter confirms the former. 'Who can bring a clean thing,' or person, 'out of an unclean? Not one.' This is express. Job had been reflecting on the sorrowful, uncertain, imperfect state of all Adam's children in the present world. (xiv. 1-3.) Then he carries his thoughts to the spring of such a state, the original corruption of man. 'Who,' what creature, can make an innocent, righteous person proceed from a parent defiled by sin? 'Not one.' Through the whole Scripture we may observe, 'sin' is described as 'uncleanness,' and a sinner as an unclean thing. On the contrary, holiness is expressed by 'cleanness' of heart and hands; and the righteous man is described as clean. Agreeably to which, the text asserts the natural impossibility of any man's being born clean, guiltless, and sinless, because he proceeds from them who are unclean, guilty, and defiled with sin.

"The Septuagint translate the text, 'Who shall be clean from filth? Not one; even though his life on earth be a single day.' And this rendering, though not according to the Hebrew, is followed by all the Fathers; and shows what was the general belief of the Jews before Christ came into the world."

"'But since *the heavens and stars* are represented as *not clean*, compared to God, may not man also be here termed unclean, only as compared with him?' I answer, (1.) The heavens are manifestly compared with God; but man is not in either of these texts. He is here described, not as he is in comparison of God, but as he is absolutely in himself. (2.) When 'the heavens' and man' are mentioned in the same text, and man is set forth as 'unclean,' his 'uncleanness' is expressed by his being 'unrighteous;' and that always means guilty or sinful. Nor, indeed, is the innocent frailty of mankind ever in Scripture termed 'uncleanness.'" (Pages 45, 46.)

"'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' (Psalm li. 5.) The Psalmist here confesses, bewails, and condemns himself for his natural corruption, as that which principally gave birth to the horrid sins with which he had been overtaken. 'Behold!' He prefixes this to render his confession the more remarkable, and to

show the importance of the truth here declared: 'I was shapen;' this passive verb denotes somewhat in which neither David nor his parents had any active concern: 'In' or with 'iniquity, and in' or with 'sin did my mother conceive me.' The word which we render 'conceive,' signifies properly, to *warm*, or to *cherish by warmth*. It does not, therefore, so directly refer to the act of conceiving as to the cherishing what is conceived till the time of its birth. But either way the proof is equally strong for the corruption of mankind from their first existence." (Pages 47, 48.)

"'The wicked are estranged from the womb: They go astray as soon as they are born, speaking lies.' 'They are estranged from the womb;' (Psalm lviii. 3, 4;) strangers and averse to true, practical religion, from the birth. 'They go astray as soon as they are born, speaking lies.' Not that they actually speak lies as soon as they are born; but they naturally incline that way, and discover that inclination as early as is possible." (Pages 51, 52.)

"'Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.' (Prov. xxii. 15.) 'The rod and reproof give wisdom: But a child left to himself bringeth his mother to shame.' (xxix. 15.) These passages put together are a plain testimony of the inbred corruption of young children. 'Foolishness,' in the former, is not barely 'appetite, or a want of the knowledge attainable by instruction.' Neither of these deserve that sharp correction. But it is an indisposedness to what is good, and a strong propensity to evil. This 'foolishness is bound in the heart of a child;' it is rooted in his inmost nature. It is, as it were, 'fastened to him by strong cords;' so the original word signifies. From this corruption of heart in every child it is, that the 'rod of correction' is necessary to give him 'wisdom:.' Hence it is, that 'a child left to himself,' without correction, 'brings his mother to shame.' If a child were born equally inclined to virtue and vice, why should the wise man speak of foolishness, or wickedness, as fastened so closely to his heart? And why should 'the rod and reproof' be so necessary for him? These texts, therefore, are another clear proof of the corruption of human nature.

"'Those things which proceed out of the mouth, come from the heart, and they defile the man. For from within, out of the heart, proceed evil thoughts, adulteries, murders:—All these things come from within, and defile the man.' (Matt. xv. 18, 19;

Mark vii. 20-23.) Our Lord here teaches, that all evil thoughts, words, and actions, of every kind, flow out of the heart, the soul of man, as being now averse to all good, and inclined to all evil." (Pages 55, 56.)

"Rom. v. 12-19. Let the reader please to read the whole passage very carefully. The Apostle here discourses of Adam and Christ as two representatives or public persons, comparing the 'sin' of the one, with the 'righteousness' of the other." (Page 66.)

"On this I observe, (1.) The 'one man,' spoken of throughout, is Adam, the common head of mankind: And to him (not to the devil or Eve) the Apostle ascribes the introduction of 'sin' and 'death.' The devil was the first sinner, and Eve, seduced by him, sinned before her husband. Yet the Apostle saith, 'By one man sin entered into the world; through the offence of one many are dead; the judgment was by one to condemnation; death reigned by one. By the offence of one, judgment came upon all men; by one man's disobedience many were made sinners.' Now, why should the Apostle lay all this on Adam, whose sin was posterior both to the devil's and Eve's, if Adam was not appointed by God the federal head of mankind? In regard to which the Apostle points at him singly, as the type or 'figure of Him that was to come.' According to Dr. Taylor's doctrine, he should rather have said, 'By the devil sin entered into the world;' or, 'Through the disobedience of Eve, many were made sinners. But, instead of this he fixes on our first father alone, as bringing sin and death on all his posterity." (Page 67.)

"(2.) 'The sin, transgression, offence, disobedience,' here spoken of, was Adam's eating the forbidden fruit. It is remarkable, that as the Apostle throughout his discourse arraigns one man only, so he ascribes all the mischief done to one single offence of that one man. And as he then stood in that special relation of federal as well as natural head to his descendants, so upon his committing that one sin, this special relation ceased.

"(3.) The 'all,' (verses 12, 18,) and the 'many,' (verses 15, 19,) are all the natural descendants of Adam; equivalent with 'the world,' (verse 12,) which means the inhabitants of it." (Page 69.)

"(4.) The effects of Adam's sin on his descendants, the Apostle reduces to two heads, sin and death. 'By one man sin entered into the world, and death by sin; and so death passed on all

men, for that all have sinned.' 'Sin' sometimes means 'punishment;' but not here: 'Sin' and 'death' are here plainly distinguished. The common translation is therefore right, and gives us the true meaning of the words. 'Death passed upon all men, for that all have sinned;' namely, in or with their first father. And this agrees with the context; the purport of which is, that all have sinned, and are therefore liable to the death originally threatened; which is evident from this: That 'until the law sin was in the world;'—in the ages that preceded the law of Moses, all men were sinners in the sight of God: 'But sin is not imputed where there is no law;'—none can be sinners in the sight of God if they are not transgressors of some law, for the transgressing of which they are reputed guilty: 'Nevertheless death reigned' all the time 'from Adam to Moses' over all mankind. Now, if none is liable to death, but for sin; if 'sin is not imputed where there is no law;' and if, notwithstanding this, all mankind in all ages have died; infants themselves, who cannot actually sin, not excepted; it is undeniable, that guilt is imputed to all for the sin of Adam. Why else are they liable to that which is inflicted on none but for sin?

"This is the purport of the Apostle's arguing, (verses 12-14,) which having led him to mention Adam as a figure of Christ, he then draws a parallel between them. The substance of it is this: As through the 'offence of Adam many are dead,' as 'by the disobedience of him many are made sinners;' so through the righteousness or 'obedience of Christ many are made righteous.' But how are many dead, or made sinners, through the disobedience of Adam? His first sin so far affects all his descendants as to constitute them guilty, or liable to all that death which was contained in the original threatening." (Page 72.)

"But Dr. Taylor avers, 'To be made sinners, means only to be subjected to temporal death.'

"I answer, (1.) Whatever it means, the disobedience of Adam had a proper, causal influence upon it; just as the obedience of Christ has upon our being made righteous.

"(2.) What 'to be made sinners' means, must be learned from the opposite to it, in the latter part of the verse. Now, allowing the Apostle to be his own interpreter, 'being made righteous' is the same with 'justification.' (Verse 16.) Of this he had treated largely before. And through the whole of his discourse, 'to be justified' is to be acquitted from guilt, and

'accepted of God' as righteous. Consequently, 'to be made sinners' is to be 'condemned of God,' or to be 'children of wrath,' and that on account of Adam's sin." (Page 73.)

"By man came death: In Adam all die.' (1 Cor. xv. 21, 22.) Let the reader please to bear in mind the whole of the two verses and the context. By 'man,' in the twenty-first verse, is meant Adam. The 'all' spoken of are all his natural descendants. These 'all die;' that is, as his descendants, are liable to death, yea, to death everlasting. That this is the meaning appears hence: That the 'being made alive,' to which this dying stands opposed, is not a mere recovery of life, but a blessed resurrection to a glorious immortality. Hence I observe, (1.) Man was originally immortal as well as righteous. In his primitive state he was not liable to death. (2.) Death is constantly ascribed to sin, as the sole and proper cause of it. As it was threatened only for sin, so the sentence was not pronounced till after man had sinned. (3.) All men are mortal from their birth. As soon as they begin to live they are liable to death, the punishment denounced against sin, and sin only. (4.) This is the genuine effect of the first sin of our first father. The Apostle does not attribute it to the devil; neither does he say, 'In Adam and Eve all die.' But here also he mentions Adam singly. Him he speaks of as 'a figure of Christ.' (Verses 45, 47, 48.) And here, as the sole author of death to all his natural descendants. 'In Adam,' or on account of his fall, 'all' of mankind, in every age, 'die;' consequently, in him all sinned. With him all fell in his first transgression. That they are all born liable to the legal punishment of sin proves him the federal as well as natural head of mankind; whose sin is so far imputed to all men, that they are born 'children of wrath,' and liable to death." (Pages 74-77.)

"Thus have I considered a large number of texts, which testify of original sin, imputed and inherent. Some are more express than others, of which kind are Job xiv. 4; Psalm li. 5; lviii. 3; Rom. v. 12, &c.; 1 Cor. xv. 22; Eph. ii. 3. That in Ephesians presents us with a direct proof of the entire doctrine. Those in Romans and Corinthians relate directly to original sin imputed, and are but consequential proofs of original corruption. The rest refer particularly to this, and are but consequential proofs of original sin imputed.

"And as this doctrine stands impregnable on the basis of

Scripture, so it is perfectly agreeable to sound reason; as may appear from a few plain arguments which confirm this scripture doctrine." (Page 79.)

"(1.) If the first man was by God's appointment, as has been shown, the federal head of all his descendants, it follows, that when Adam sinned and fell, they all sinned in him, and fell with him. And if they did, they must come into the world both guilty and unclean.

" 'But we had no hand in Adam's sin, and therefore cannot be guilty on account of it.'

"This, 'We had no hand in it,' is ambiguous. It means either, 'We did not actually join therein,' which no one denies, or, 'We were wholly unconcerned in it;' the contrary to which has been fully proved.

"(2.) Since Adam's posterity are born liable to death, which is the due 'wages of sin,' it follows, that they are born sinners. No art can set aside the consequence.

"(3.) Either Christ is the Saviour of infants, or he is not; if he is not, how is he 'the Saviour of all men?' But, if he is, then infants are sinners; for he suffered death for sinners only. He 'came to seek and save' only 'that which was lost;' to 'save his people from their sins.' It follows, that infants are sinners; that they are lost, and, without Christ, are undone for ever.

"(4) The consequences of the contrary opinion are shockingly absurd:—

"(i.) If original sin is not, either death is not 'the wages of sin,' or there is punishment without guilt; God punishes innocent, guiltless creatures. To suppose which is to impute iniquity to the Most Holy." (Page 84.)

"(ii.) If we are not sinners by nature, there are sinful actions without a principle, fruit growing without a root. 'No; men contract sinful habits by degrees, and then commence sinners.' But whence is it that they contract those habits so easily and speedily? Whence is it, that, as soon as ever we discover reason, we discover sinful dispositions? The early discoveries of reason prove a principle of reason planted in our nature. In like manner, the early discoveries of sinful dispositions prove those dispositions planted therein." (Page 85.)

"(iii.) If we were not ruined by the first Adam, neither are we recovered by the Second. If the sin of Adam was not imputed to us, neither is the righteousness of Christ.

“(iv.) If we do not derive a corrupt nature from Adam, we do not derive a new nature from Christ.

“(v.) A denial of original sin not only renders baptism needless with regard to infants, but represents a great part of mankind as having no need of Christ, or the grace of the new covenant. I now speak of infants in particular, who, if not ‘guilty before God,’ no more need the merits and grace of the Second Adam than the brutes themselves.

“Lastly. A denial of original sin contradicts the main design of the gospel, which is to humble vain man, and to ascribe to God’s free grace, not man’s free will, the whole of his salvation. Nor, indeed, can we let this doctrine go without giving up, at the same time, the greatest part, if not all, of the essential articles of the Christian faith. If we give up this, we cannot defend either justification by the merits of Christ, or the renewal of our natures by his Spirit. Dr. Taylor’s book is not, therefore, subversive of a particular branch, but of the whole scheme, of Christianity.

“VI. The doctrine, therefore, of original sin is not only a truth agreeable to Scripture and reason, but a truth of the utmost importance. And it is a truth to which the Churches of Christ, from the beginning, have borne a clear testimony.

“Few truths, if any, are more necessary to be known, believed, and thoroughly considered. For if we are not acquainted with this, we do not know ourselves; and if we do not know ourselves, we cannot rightly know Christ and the grace of God. And on this knowledge of Christ and the grace of God depends the whole of our salvation. St. Augustine, therefore, well remarks, ‘Christianity lies properly in the knowledge of what concerns Adam and Christ.’ For, certainly, if we do not know Christ, we know nothing to any purpose; and we cannot know Christ, without some knowledge of what relates to Adam, who was ‘the figure of Him that was to come.’

“‘But if this doctrine is so important, why is so little said of it in Scripture, and in the writings of the ancients?’

“This is a grand mistake. We totally deny that the Scripture says little of it. Dr. Taylor, indeed, affirms, ‘There are but five passages of Scripture that plainly relate to the effects of Adam’s fall.’ Not so: Many Scriptures, as has been shown, plainly and directly teach us this doctrine; and many others deliver that from which it may be rationally and easily deduced. Indeed, the whole doctrine of salvation by Christ,

and divine grace, implies this ; and each of its main branches—justification and regeneration—directly leads to it. So does the doctrine of man's original righteousness, than which nothing is more clearly revealed." (Page 88.)

"And if the writers before St. Augustine say little concerning it, is not the reason plain? The occasions of their writing did not lead them to enlarge on what none had ever opposed or denied. For none had ever opposed or denied this doctrine. 'Who,' says Vincentius Lirinensis, 'before Celestius, denied all mankind to be involved in the guilt of Adam's transgression?' Yet they are not silent concerning it. Justin Martyr speaks of 'mankind as fallen under death and the deceit of the serpent;' of 'all Adam's descendants, as condemned for his sin; and all that are Christ's, as justified by him.' (*Dial. with Trypho.*) In Irenæus there are numerous, strong, express testimonies, both to original righteousness and original sin in the full extent: 'What we lost in Adam, that is, a being after the image and likeness of God, this we recover by Christ.' (*Irenæus*, l. 3. c. 20.) Again 'They who receive the ingrafted word return to the ancient nature of man, that by which he was made after the image and likeness of God.' (*Ibid.* l. 5, c. 10.) He likewise speaks of our 'sinning in Adam;' 'In the first Adam,' says he, 'we offended God; in the Second Adam, we are reconciled.' And frequently of 'man's losing the image of God by the fall, and recovering it by Christ.' Tertullian says, 'Man was in the beginning deceived, and, therefore, condemned to death; upon which his whole race became infected and partaker of his condemnation.' (*De Testimonio Animæ.*) Cyprian is express in his Epistle to Fidus. Origen says, 'The curse of Adam is common to all.' Again: 'Man, by sinning, lost the image and likeness of God.' And again: 'No one is clean from the filth of sin, even though he is not above a day old.'" (Page 93.)

"'The whole of me,' says Nazianzen, 'has need of being saved, since the whole of me fell, and was condemned for the disobedience of my first father.' Many more are the testimonies of Athanasius, Basil, Hilary; all prior to St. Augustine. And how generally since St. Augustine this important truth has been asserted is well known. Plain it is, therefore, that the Churches of Christ, from the beginning, have borne clear testimony to it.

“To conclude, 1. This is a scriptural doctrine : Many plain texts directly teach it.

“2. It is a rational doctrine, thoroughly consistent with the dictates of sound reason ; and this, notwithstanding there may be some circumstances relating thereto which human reason cannot fathom.” (Page 91.)

“3. It is a practical doctrine. It has the closest connexion with the life, power, and practice of religion. It leads man to the foundation of all Christian practice, the knowledge of himself ; and hereby, to the knowledge of God, and the knowledge of Christ crucified. It prepares him for, and confirms him in, just conceptions of the dependence of his salvation, on the merits of Christ for justification, and the power of his Spirit for inward and outward holiness. It humbles the natural pride of man ; it excludes self-applause and boasting ; and points out the true and only way whereby we may fulfil all righteousness.

“4. It is an experimental doctrine. The sincere Christian, day by day, carries the proof of it in his own bosom ; experiencing that in himself, which is abundantly sufficient to convince him, that ‘in him,’ by nature, ‘dwelleth no good thing ; but that it is God alone who worketh in him both to will and to do of his good pleasure.’”

LEWISHAM, March 23, 1757.

I HAVE NOW gone through, as my leisure would permit, this whole complicated question ; and I have spoken on each branch of it with plainness and openness, according to the best light I have at present. I have only a few words more to add, and that with the same openness and simplicity.

What I have often acknowledged, I now repeat. Were it not on a point of so deep importance, I would no more enter the lists with Dr. Taylor, than I would lift my hand against a giant. I acknowledge your abilities of every kind ; your natural and acquired endowments ; your strong understanding ; your lively and fruitful imagination ; your plain and easy, yet nervous style. I make no doubt of your having studied the original Scriptures for many years. And I believe you have moral endowments which are infinitely more valuable and more amiable than all these. For (if I am not greatly deceived) you bear “good-will to all men.” And may not I add, you fear God ?

O what might not you do with these abilities! What would be too great for you to attempt and effect! Of what service might you be, not only to your own countrymen, but to all that bear the Christian name! How might you advance the cause of true, primitive, scriptural Christianity; of solid, rational virtue; of the deep, holy, happy, spiritual religion, which is brought to light by the gospel! How capable are you of recommending, not barely morality, (the duty of man to man,) but piety, the duty of man to God, even the "worshipping him in spirit and in truth!" How well qualified are you to explain, enforce, defend, even "the deep things of God," the nature of the kingdom of God "within us;" yea, the *interiora regni Dei!** (I speak on supposition of your having the "unction of the Holy One," added to your other qualifications.) And are you, whom God has so highly favoured, among those who serve the opposite cause? If one might transfer the words of a man to Him, might not one conceive Him to say, *Και συ ει εκεινων; και συ, τεκνον;* † Are *you* disserving the cause of inward religion, labouring to destroy the inward kingdom of God, sapping the foundations of all true, spiritual worship, advancing morality on the ruins of piety? Are *you* among those who are overthrowing the very foundations of primitive, scriptural Christianity? which certainly can have no ground to stand upon, if the scheme lately advanced be true. What room is there for it, till men repent? know themselves? Without this can they know or love God? O why should you block up the way to repentance, and, consequently, to the whole religion of the heart? "Let a man be a fool," says the Apostle, "that he may be wise." But you tell him, he is wise already; that every man is by nature as wise as Adam was in paradise. He gladly drinks in the soothing sound, and sleeps on and takes his rest. We beseech those who are mad after earthly things, to take knowledge of the dreadful state they are in; to return to their Father, and beg of him "the spirit of love and of a sound mind." You tell them, they are of a "sound mind" already. They believe, and turn to their husks again. Jesus comes to "seek and save that which is lost." You tell the men of form, (though as dead to God as a stone,) that they are not lost; that (inasmuch as they are free from

* The more inward things of the kingdom of God.—EDIT.

† What! art *thou* one of them too! *Thou*, my son?—EDIT.

gross sins,) they are in a good way, and will undoubtedly be saved. So they live and die, without the knowledge, love, or image of God; and die eternally!

“They will be saved.” But are they saved already? We know all real Christians are. If they are, if these are possessed of the present salvation which the Scripture speaks of, what is that salvation? How poor, dry, dull, shallow, superficial a thing! Wherein does it excel what the wiser Heathens taught, say, and perhaps experienced? What poor pitiable creatures are those Christians, so called, who have advanced no higher than this! You see enough of these on every side; perhaps even in your own congregation. What knowledge have they of the things of God? what love to God, or to Christ? what heavenly mindedness? how much of “the mind which was in Christ Jesus?” How little have they profited by all your instructions! How few are wiser and better than when you knew them first! O take knowledge of the reason why they are not? That doctrine will not “make them wise unto salvation.” All it can possibly do, is to shake off the leaves. It does not affect the branches of sin. Unholy tempers are just as they were. Much less does it strike at the root: Pride, self-will, unbelief, heart-idolatry, remain undisturbed and unsuspected.

I am grieved for the people who are thus seeking death in the error of their life. I am grieved for you, who surely desire to teach them the way of God in truth. O Sir, think it possible, that you may have been mistaken! that you may have leaned too far, to what you thought the better extreme! Be persuaded once more to review your whole cause, and that from the very foundation. And in doing so, you will not disdain to desire more than natural light. O that “the Father of glory may give unto you the Spirit of wisdom and revelation!” May He “enlighten the eyes of your understanding, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints!”

LEWISHAM,
March 24, 1757.