

SERMON VII.

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THE FALL OF MAN.

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

THIS doctrine of original sin is not more difficult to understand than necessary to be known, more full of knots than uses; if we consider,

1. *The several batteries that are planted against this truth.*—By rabbins, Pelagians, Socinians, Flaccians, Arminians, Anabaptists; batteries raised by Pelagius's pride, philosophers' ignorance, Papists' policy, and heretics' idolized reason. Or,

2. If we consider *the dependences of other doctrines upon this truth.*—Augustine, writing against Pelagius, thought the sum of religion consisted in the right knowledge of original sin. As we know the pleasantness of a garden by the noisomeness of a dunghill, the gratefulness of a day from the darkness of a night; so we cannot know the benefits of Christ so well as from the knowledge of our original guilt and sin. By a strict survey of original sin, we may better understand the honour of justification, the power of grace and sanctification, the sweetness of a Christ, the necessity of a gospel, the preciousness of a ministry: and therefore it was a futile and malicious assertion of Coelestius of old, to call the doctrine of original sin, *rem questionis, non fidei*; "a matter of debate, not faith;" and [of] the heretics of late, to reproach it with the style of "Austin's figment."

3. If we consider *the influence of this truth upon our practice.*—The knowledge of original sin,—it is the curb of pride, the foil to set off grace, the glass of man, the spur of industry. It is that which makes the best of saints to weep in the best of duties, and the worst of sinners to look pale in their greatest prosperities. So that, you see, the doctrine is most useful: let it therefore be most grateful. Now, this original sin divines usually distinguish in *peccatum originale originans, et in peccatum originale originatum*; "into original sin originating, and into original sin originated;" into the cause, and into the subject, of this sin; the fountains, and its streams; one man infecting, and all men infected. The first is my task; the second is referred to a more worthy hand.

In the latter part of this chapter, where the text is, the apostle carries on a double design:—

1. To show the excellency of Christ, and grace by Christ;

2. The necessity of faith in Christ. And both these he demonstrates by a full and large comparison between the first and the Second Adam,—the loss by the first, the gain by the Second; the sin of the first, the grace of the Second; the condemnation we are obliged in by the first, and the pardon we are enriched with by the Second; the first is a poisonous spring; the Second is a cleansing fountain.

The text, if you look at the design of it,—it points at the postern where sin and death first entered the world: and that was by Adam's eating the forbidden fruit; the prohibited apple was the first apple of contention between God and mankind. If we look at the parts of the text, they are three:—

1. We have *an unhappy parent*; namely, Adam; not only by his offence undoing himself, but making a bankrupt world. By him "sin entered into the world."

2. In the text we have *an unhappy posterity*; not only to be linked to the loins, but [also to] the sins, of the first parent. The whole world had sin entered into it, and "all have sinned," saith the text; namely, in him.

3. We have *an unhappy portion*; sin and death, the inseparable twins of misery. So saith the text: "Sin enters, and death by sin." Sin came by Adam, and death came by sin; the one fell-in pell-mell into the world with the other, and both are the unhappy inheritance of every child of Adam. Indeed, the saints are exempted from the second, but not the first, death: sin and death were married in Adam, and they shall not be divorced in any of the sons of Adam. Believers die temporally, though not eternally: they feel the stroke, though not the sting, of death.

Now, for the further clearing of my way, it will not be a digression to take off the veil from the text in a short explication.

EXPLICATION.

By one man—And [of] him we may consider, 1. *His name*: "Adam;" and this comprehends his person, sex, and kind. 2. *His order*: he was "the first man." (1 Cor. xv. 45.) 3. *His person in the individual*: and so original sin properly is not derived from the proximate parents, but the prime parent. 4. *His nature*: Adam was one, *non tantum in individuo, sed in specie*; * one comprehending the whole root, representing the whole stock, the seed and generation of mankind. So "Adam" is taken for the species of man.

Sin—The apostle here speaks of "sin," not "sins;" as if he would precisely determine it of that one root of sin, distinct from those many following fruits. This sin hath been the original, the incentive, the cause, of all sin: this sin stained the world.

Entered into the world—Namely, by propagation. Sin entered like death. Now death is actually propagated; as he said, *Scio me genuisse mortalem*; "I know I begat a dying child, a child subject to death." Sin entered not by example, but generation.

The world—By "the world," we must not understand, 1. *Terrenam*

* "Not only as an individual, but also as a species."—EDIT.

et corporalem vitam, "the pleasure and delights of the world:" for the saints are "crucified unto the world" in this sense; (Gal. vi. 14;) and so original sin should not seize on believers. Nor, 2. *In locum mundi*: for, as Pareus observes, the angels first sinned; and sin first entered by them "into the place of the world." Nor, 3. *In Paradisum*, "into Paradise:" for sin was first committed by Eve in Paradise. But, 4. We must understand the inhabitants of the world; *universum genus humanum*, "all mankind;" as Peter Martyr and Gorranus.

And death by sin—The query among divines is, what this "death" is. Some suppose [that it is] the death of the body; as Ambrose: some, the death of the soul; as the Pelagians. But, as Haymo observes, *Mors animæ et corporis in omnes pertransiit*, "The death both of soul and body passed on all:" for, as Origen saith, *Mors corporalis umbra est spiritualis*, "The death of the body is only the shadow of the death of the soul." So that by "death" in the text we must necessarily understand the death of soul and body, with all the antecedents and consequents of both,—sickness, weakness, corruption, guilt, horror, despair.*

Death passed upon all men—*Corporal* death on all,—the most holy, most flourishing, most probable to live: *spiritual and eternal* death on all men; in the sentence, not in the execution; (Rom. iii. 19;) the sentence is reversed, the execution for ever forborne, to believers.

For that all have sinned—For the opening of this, I shall only give you the glance of Musculus: *In Adamo omnes fuimus, in lumbis ejus, &c.*: "We were all in the loins of offending Adam; from that mass we sprung: and therefore, as 'Levi payed tithes in the loins of Abraham,' (Heb. vii. 9, 10,) so it is no wonder, if we, being in the loins of Adam, are found sinners in him."

DOCTRINE.

Now, the mournful truth that the text presents us with, is this; namely, *That our first parent, by his transgression, hath left an unhappy portion of sin and death to all his posterity.* Thus much the text expresseth, thus much it confirms:—we have this unwelcome entail from our first parent. Concerning death I shall not dilate, because the shade of death doth always accompany the body of sin but I shall only insist on that part of our portion,—sin.

We are entitled to Adam's sin: it is a derivation from the root to the branches; as poison is carried from the fountain to the cistern; as the children of traitors have their blood tainted with their fathers' treason, and the children of bond-slaves are born in their fathers' condition. *Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt*: † "All were entangled in Adam's sin, because all were folded up in Adam's person." And the same father, in another place: *Traxit reatum homo, quia unus erat cum illo a quo traxit*: "Man drew down guilt upon himself, because he was one with him from whom he drew it." And it is an excellent observation of Gregory: *Genus humanum*

* WILLET.

† AUGUSTINUS.

in parente primo, vel in radice, putruit : "Mankind putrified in the first parent, as in a root." Adam is as the poisoned root ; and the clusters are envenomed, because the root was poisoned. Had Adam stood and preserved his perfection, his glory, as a royalty, had descended to his seed, to mankind : but, by his offence, forfeiting his beauty, and contracting on himself both guilt and an universal loathsomeness, both loss and loathsomeness he transmits to his posterity ; and it is upon his breach that every child that comes into the world sucks-in poison with his first breath, and is no sooner a living creature than a deformed sinner.

This truth we find early confirmed in the world. So "Adam begat Seth according to his own likeness ;" (Gen. v. 3 ;) *non ad similitudinem Dei, sed ad similitudinem sui.** And it is very considerable—the original phrase, בְּכַמּוֹתָיו בְּצַלְמוֹ "In his image, in his likeness : " the word is, as it were, redoubled, to set the greater brand upon corrupt nature : "In *his* image ; nay, in *his* likeness." And to show the necessity of our drawing corruptness from Adam, holy Job expresses it by a quick and smart interrogation : "Who can bring a clean thing out of an unclean ? Not one." (Job xiv. 4.) Nay, this truth David seems to bedew with tears, and deplore with sighs : "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

In the times of the gospel, this spot is more clearly discernible, and from whence we received the contagion. By God we are creatures ; by Adam we are sinners. So that text : "By one man's disobedience many were made sinners." (Rom. v. 19.) And so, most remarkably, 1 Cor. xv. 49 : "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Nor is that gloss of Cyprian upon the place to be overpassed : *Imaginem terreni portavimus,—peccandi propensionem et mortem : imaginem celestis portemus,—constantiam in sanctitate, instaurationem ex morte et corruptione ad vitam et immortalitatem.* That is, "We have borne the image of the earthy' Adam,—a propensity to sin and death : let us 'bear the image of the heavenly,'—a constancy in holiness, and instauration from death and corruption to life and immortality." I shall only add one scripture more : "We were by nature the children of wrath, even as others." (Eph. ii. 3.)

Now there are three things which are considerable for the dispatch of the doctrinal part of the text :—

I. *To demonstrate more particularly the transmission of Adam's sin to us.*

Now Adam's sin is transmitted to posterity two ways : 1. *By imputation* ; 2. *By inhesion*. The guilt and the stain of his sin are propagated to all his posterity.

PARTICLE I.

1. The sin of Adam is derived to us *by way of imputation*.—And that upon a double demonstration may be evidenced :—

* BROCHMANDUS. "Not in the likeness of God, but after his own."—EDIT.

DEMONSTRATION I. *Ratione fœderis*, “by reason of the covenant” of works which God made with Adam. We were in him all of us legally. When God first made a covenant with man, it was not with Adam *ratione individui*, “as an individual person;” *sed ratione naturæ*, “[but] as he bore our nature with him,” as the representative of mankind. God makes his covenant with Christ, as Head and Mediator of his church; (Isai. liii. 11; Psalm xl. 8;) with Abraham, as the father of the faithful; with Adam, as the stock of mankind. We were in him parties in the covenant;* and had interest in the mercy which should accompany the keeping of it, and were liable to the curse which should follow the breach of it. Now, Adam violating the covenant, the guilt of that violation descends upon all his posterity: *Constituti sunt peccatores*: “They were constituted sinners.” (Rom. v. 19.) It is to be noted, that God never makes a covenant with a single person personally and individually, [so] that all others are unconcerned in it; but with whomsoever God enters into covenant, that person is a representative of others, and is to be looked upon as a public person. Otherwise God should make as many covenants as there are persons; which is the greatest absurdity to assert. And so, in covenanting with Adam, he looked on him as the stock and root of mankind.

DEMONST. II. *Ratione collationis* [“by reason of comparison”]. The apostle in two places makes a remarkable comparison between Adam and Christ, the first and Second Adam; comparing the good of the last with the evil of the first, the grace of the one with the sin of the other, the life conveyed by the one with the death transmitted by the other. (Rom. v. 12—21; 1 Cor. xv. 45—49.) Now the righteousness of Christ redounds to believers to justification; so the sin of Adam redounds to his posterity to condemnation. By Adam we are cast, by Christ we are cleared; by Adam guilty, by Christ innocent: the comparison would else be wholly insignificant. As by Christ we are made really righteous, so by Adam we are made really sinners: we are princes in Christ, prisoners in Adam; crowned in Christ, cursed in Adam. This is one great drift of the comparison.

PARTICLE II.

2. The sin of Adam is derived to us, not only by way of imputation, but *by way of inhesion*.—We receive from offending Adam *vitiositatem, libidinem, morbidum affectum*, “a vitiosity, lusting, and a contagious distemper.” † We receive, not only a defect of holiness, but de-ordination, pravity, evil disposition, propension to mischief, aversion to all good. This sometimes the scripture calls “the old man,” (Eph. iv. 22,) “the flesh,” (John iii. 6,) “devilish wisdom,” the hell that “sets the whole course of nature on fire,” (James iii. 15, 16,) “earthly members.” (Col. iii. 5.) And that Adam’s sin is propagated to us by way of inhesion, is likewise demonstrable by a double evidence:—

* *Ἰμων χειρογραφον πατρων, οτι εγγραφει ὁ Αδαμ.*—CHRYSOSTOMUS. “The paternal covenant is yours, because Adam subscribes it.”—EDIT. † *Adamus genus nostrum tubificavit.*—AUGUSTINUS. “Adam contaminated our race.”—EDIT.

ARGUMENT I. *From the confession of some of the best of God's saints.* (Psalm li. 5.)—The soul of David was no sooner united to his body, than sin was united to both. He had not only a crown of gold, but grace; he was not only a king after man's desire, but a saint "after God's heart:" (1 Sam. xiii. 14 :) yet this sinful leprosy he drew from Adam, this original stain clave to him; he was a sinner in the womb, though a prince in the throne and a saint in the sanctuary.

And so Paul, that excellent apostle,—how doth he moan this inward spot which he drew from Adam! how doth he complain of indwelling sin, (Rom. vii. 17,) of an evil within him, (verse 19,) of a law of his members! (Verse 23.) These groans of such eminent saints are too pregnant an argument, that the sin of Adam, transmitted to us, doth not only cast guilt on our persons, but filth on our natures; [not only] lay a charge to us, but throw a stain upon us.

ARG. II. As Christ doth not only vouchsafe believers imputed, but infused, righteousness; [not only] the merit of his obedience, but the graces of his Spirit; [not only] to justify, but to renew and sanctify, us: (1 Cor. i. 30 :) so the first Adam not only conveys guilt to condemn, but filth to defile, us. *Else the work of sanctification would be wholly unnecessary, and the comparison between the first and Second Adam would be maimed and imperfect.*—Christ makes us heavenly, as well as pronounceth us heavenly; and Adam makes us earthly, as well as leaves us to the punishment of those that are so. The full comparison between the first and Second Adam speaks this clearly:—Adam had sin, to defile; and therefore Christ had blood, to wash.* (Rev. i. 5.) Here may that observable passage of Austin come in: *Vidi ego zelantem puerum, &c.* "I have seen," saith Augustine, "a child with his eye full of envy, venting his malice, &c. Whence comes this incurvation and waywardness of nature, but from Adam?" Haply the parents of this child were true and eminent believers: so that there must be a *tabes*, a "disaffectedness," transmitted from Adam to his posterity; against the opinion of Peter Lombard and the Schoolmen.

II. The second thing to be opened for the dispatching of the doctrinal part of the text,—it is this: *To vindicate the righteousness of God in this transmission and conveyance.* And the justice of God is most glorious in this propagation of Adam's sin; and this may be cleared in a double demonstration:—

DEMONSTRATION I. *Adam's sin is ours as well as his.*—As a learned man most elegantly: *Si quis peste laborans alios inficiat, [et] hi moriantur, dicitur illorum quisque, non alieni, sed sui, peste mortuus esse.*† Now there is a double argument to prove Adam's sin ours:—

1. *Else God did punish us for another's sin, that fault which is not our own.*—Which is against divine justice. God doth not usually strike the son for the father's crime, and make the son feel the bruise

* *Christus vulnera sanavit, quæ Adamus portavit.*—CYPRIANUS. "Christ has healed the wounds which Adam carried about with him."—EDIT. † PETRUS MARTYR. "If any one afflicted with the plague infects others, and these die, any one of them is said to have died, not by another's, but by his own, disease."—EDIT.

of the father's fall. That the father should merit the stroke, and the posterity feel it,—this is against his own protestation. (Ezek. xviii. 2, 3.)

2. *The antithesis between Christ and Adam would not hold, if Adam's [sin] was not to be reputed ours.*—For as the righteousness of Christ—*ita communicatur membris, ut quisque fidelis dicere possit illam esse suam, &c.*, as Bucan well observes—“is so communicated to us, that every believer may say, ‘This righteousness is mine;’ so the iniquity of Adam is so communicated to all his posterity, that every child of Adam may sadly say, ‘This iniquity is mine, and I am righteously punished for it.’” And now, therefore, I say, If Adam's sin be ours in the guilt and stain of it, let us acknowledge God's justice in the transmission of it.

DEMONST. II. *Had Adam stood, we expected the entail of perfection and happiness.*—That the crown should have descended to us, as his issue and offspring. We expected that the beauty of his mind, the harmony of his will, the holiness of his desires, the absoluteness of his sovereignty should have fallen to us, as a princely inheritance. And therefore, Adam falling, it is but just that the entail of sin and death should be fixed upon us.

III. Now the third thing to be opened, in the finishing of which the doctrinal part will be dispatched, is, *to show that Adam's sin is not propagated to us by imitation, but by generation*, against the heretical Pelagian. And this shall be briefly couched under the evidence of a five-fold argument:—

ARGUMENT I. As our divines seasonably observe, Christ's righteousness is not only proposed to us to be imitated;—we should then all fall short in writing after the copy;—but those that lay hold on his righteousness by faith, they are changed and renewed in their minds; there is a physical communication of this righteousness. They feel the power of his death in the crucifying of their lusts, and the virtue of his resurrection in their newness of mind and life; as the apostle most pathetically: “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; 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.” (Rom. vi. 5, 6.) “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” (Phil. iii. 10.) So Adam's sin is not only our copy, but our corruption; it doth not only seduce, but defile, our natures; not only entice, but condemn, our persons. Adam was not only a sinful pattern, but a sinful parent: the plague of his sin hath infected the human nature; not only me, but mankind.

ARG. II. Baptism, that is administered to little ones, to our infants,—it cannot be thought to blot out sins of imitation; for they are guilty of none: then baptism would in vain be administered to our infants. And this raises the feud of Anabaptists against this great truth of original sin: they deny the sin of infants, that they may

deny the baptism. Now we cannot conceive that the blessed ordinance of infant-baptism should be administered for no designs and purposes: and why doth the apostle call baptism "the laver of regeneration?" (Titus iii. 5.) Were there no stain in infants, what need of a laver, or of washing?

ARG. III. And as Ambrose observes, *David ait, ante usuram lucis, se accipere originis injuriam*: "David complains, that he lay under the stain of original sin, before he was blessed with the first light of the sun." He was dogged with native corruption: when the womb bore him, it bore a living, but a leprous, child; he was wrapped in sin before he was wrapped in swaddling-clothes.

ARG. IV. And how many offend in the world, who thing nothing of Adam! They transgress, and look not on his copy. And what is murder, so often acted in the world, to the eating of an apple? What proportion is there between those two sins,—Adam's eating of an apple, and Cain's shedding of his brother's blood? How many transgressors are there in the world, that never heard of his offence, or that ever there was such a man in the world! Whom did philosophers imitate in their sin, that opinionated the world to be eternal? as Aristotle and his followers.

ARG. V. And that argument of a learned man is most considerable: *Si peccatum originis sit tantum ab imitatione, Paulus non dixisset ex Adam fluxisse peccatum, sed a Diabolo; quia ipse peccandi exemplum dedit*. That is, "If original sin were only propagated in a way of imitation, Paul would never have said that sin entered the world by Adam, but by Satan; for he set the first pattern of sinning."

And now the doctrinal part is dispatched, I shall only annex some few things for the clearer evidence of this truth:—

1. If the guilt of Adam's sin be not imputed to us, why do our infants often labour under the racking torments of some distempers? and why often is the cradle turned into a coffin? Why come they crying and moaning into the world? Why do paleness of face, plentifulness of tears, and a multiplicity of diseases, seize upon them, as the prisoners of sin? Surely God cannot forget the bowels of a Father: this could not befall our infants, were not the hand of justice armed with sin and guilt. Let us not conceive God trying practice upon poor moaning innocents.

2. If Adam's sin be not inherent in us, why have we not free-will to good? Why do we not naturally burn in love to Jesus Christ, and flourish with all vivacity in duty? Why fly we not to the sanctuary, as to our Paradise? But, on the contrary, why do we draw the chain of a "body of death" after us? (Rom. vii. 24.) Duty is our burden, sin our element, the world our beloved, the creature our idol. How are we dragged to service! We fly to sin, but are drawn to duty. And, in a word, how come our understandings to be prisons of darkness, our wills stages of rebellion, our affections heaps of dung and dross? For naturally we love sin, or the creature. What was, then, the inoffensiveness of infancy, thus to envenom our natures? How came in the "evil heart of unbelief?" (Heb. iii. 12.)

3. This truth of original sin was generally held in *the church*, till Pelagius, who lived in the fifth century ; * confirmed by divers councils in the primitive times,—*concilio Milevitano, concilio Toletano, &c.*, and the sixth council of Carthage. This truth hath been acknowledged by *Heathens*. Plato complained, *homines naturā suā esse prāvos, et induci non posse ut justitiam colant* : that is, “that men were naturally very evil, and could not be induced to the embracement of what was righteous.” And *Cicero lamentatus est homines a naturā novercā in lucem edi* : “Cicero complains that men were brought into the world by nature, their step-mother.” The Heathens themselves universally enjoined a strict discipline, to curb the rankness and untowardness of nature. Nay, this truth hath been confirmed by the most learned of *the Papists*. A Lapide, in his “Comment on the Romans,” acknowledgeth that “that one act of Adam’s, in eating the forbidden fruit, wherein he offended, is to be imputed to all men, and is to be reputed the sin of all men ; and from hence it comes to pass that every child of Adam hath contracted a necessity of sinning even with his first breath.” † Nay, the very *rabbies* have attested this truth. And we find it clearly, though sadly, witnessed by our constant and much-to-be-bemoaned experiences : and here we might subpoena and summon two witnesses for the further verification of it,—our own averseness to good, and our natural propensity to evil.

4. Nor was this truth ever opposed but upon some design. The Pelagians opposed it, to maintain the perfection and power of nature, which is man’s proper idol. The Papists have opposed it, to establish merit ; the Socinian, to overthrow the satisfaction of our blessed Lord Jesus Christ ; and the Anabaptist, to subvert the precious ordinance of infant-baptism ; as was before hinted.

But that this truth may leave off its mourning as to us, let us be careful in the APPLICATION and improvement of it ; which may be diversely.

USES.

USE I. *Let this check those who pride themselves in their noble descent.*—That they are of a worthy family, of an elder house, of a noble lineage ; their escutcheon is blazoned with more than ordinary honour. These should do well to look back a little further, and observe what their great progenitor Adam left them,—nothing but poverty, shame, and guilt : and this would make them wrap the silver star in cypress, and cover their honour with mourning ; this would put a half-moon into their escutcheon, and clip the plumes of their boast. Indeed, a noble descent,—it may be our privilege ; it must not be our pride. Such vainglorious persons should sometimes think of their first parents : Adam left them nothing but a stock, not of glory, but of sin, to trade with.

* *Quis, ante discipulum Pelagii prodigiosum Cœlestium, reatu prævaricationis Adæ genus humanum negavit esse astrictum?* “Who, before Cœlestius, that monstrous disciple of Pelagius, ever dared to deny that all mankind are included in the guilt of Adam’s transgression?”—EDIT. † *Actus ille Adami, quo ipse peccavit, omnibus imputandus est, et censendus omnium esse proprius, &c.*—A LAPIDE.

USE II. *Let our loss by the first Adam be an incentive to us to pursue advantage in the Second Adam.*—Musculus observes, this is one of the general uses we should make of this doctrine,—*ut gratiam Christi eò subnixius ambiamus*; that is, “that we should be the more importunate in our pursuits after the grace of Christ.” Rags and wants bring beggars to the door. We are bankrupts in the first, let us look after an estate in the Second, Adam. The first Adam hath betrayed us; let us study that the Second may betroth us; that our forfeiture in the first may be abundantly repaired in our felicity by the Second. Adam’s fall should make us more sensible to rise by Christ.

USE III. *Let us see what a miserable piece of pageantry a gaudy sinner is.*—You see, haply, what he hath received by his immediate parents; but you do not see what he hath received from his first parent. You see his rich apparel, his fair complexion, his full estate, his great attendance, his splendid pomp; but ye do not see those mountains of guilt that lie upon him, those waves of corruption which roll up and down in the Dead Sea of his corrupted nature. Ye observe not the unhappy portion that Adam left him: his immediate parents may leave him the heir of an estate; but his first parent left him the heir of condemnation.

USE IV. *Let this truth be the plumb-line to measure out the length, the depth, the breadth, and height of the love of Christ in the work of our redemption, and of that work that Christ is pleased to work in the heart of every believer.*—How much sin must he remove! sin imputed upon the account of Adam, beside the manifold accessions of his own. And what blood must quench that hell of sin within! As Peter Martyr well observes, *Commendat malitia hujus peccati dignitatem satisfactionis acceptæ per Christum*: “The knowledge of original sin puts a gloss upon the satisfaction of Christ. The work of Christ upon the soul receives its admirable rarity from the full knowledge of our sin by Adam.”

USE V. *Let us not triumph over our inferior, afflicted, and distressed brother, that providence hath bruised with its frowns and strokes, and haply cast down in the dust.*—Adam left him and thee an equal portion of sin and misery; so that all the distinction arises, not from thy dignity, but from God’s pity: and if God hath had more compassion for thee, wilt thou have more scorn for thy brother? God’s pity should not be food for thy pride. Adam left thee as large an indictment as him, as corrupt a nature as him, as great a loss of original beauty and perfection as him: and shall the opening of God’s hand to thee procure the lifting up of thy heel against him? You and your despised brother were both co-heirs of original sin: Adam divided that portion exactly between you.

USE VI. *Let us see the nature of sin.*—One sin of Adam can subject the whole world to pollution and destruction; as, we see, the scorching sun doth not only dry up a field, but bring a drought upon the whole land. Sin is of a poisonous and propagating nature. If ye would view sin in its native and real deformity, look on it in the glass of Adam’s fall: Adam falls, and his whole posterity feel the bruise.

“One man,” saith the text, is sufficient to bring “sin into the world.” Sin [is] like chain-shot : it can cut off many as well as one. How should this raise our holy zeal against sin ! and how should we arm ourselves with holy resolutions against this ruinous evil ! Sin is a ball of poison that can destroy a world.

USE VII. *Let all parents be cautioned by the example of our first parent Adam.*—He propagated death to his posterity : O that parents would study, as instruments, to propagate life to their posterity ! He propagated sin : let us study to propagate holiness to our children ; I mean, instrumentally ; as moral, not as natural, instruments. Adam’s fall should be every parent’s alarm. Our first parent unravelled the happiness of his seed : let us that are parents endeavour to build up the felicity of our issue. Sinful parents, that are miscarrying copies to their children, and serve to poison the creature of their own generation,—they are indeed the true children of Adam : they are in some sense like Samson, that will destroy others with themselves. (Judges xvi. 30.) But let Adam’s example be our caution, his folly our warning-piece : sometimes shipwrecks make them that follow more cautious. And let us study to imitate the Second, not the first, Adam : *this* ruins his offspring ; but *the other* saves his seed and issue. The forgetfulness of Adam might put bowels into every parent toward the souls of their children. Now there are three ways for parents to preserve their families, which Adam left to ruin :—

1. *By their holy pattern.*—Fathers are the children’s looking-glasses for to dress themselves by. We know the old aphorism, *Ducimur exemplis*, “We are guided and led by examples.” We more follow copy than command : children will more mind the mother’s conversation, than the minister’s instruction. Let us study to build up our families by a holy life. Adam’s sin ruined his issue ; let our holy conversation preserve our issue : and though Adam were our common parent, let him not be our authentic pattern.

2. *By their watchful care.*—When Adam sinned, he more minded his sense than his seed ; to please the one, than to preserve the other. Let Adam’s neglect of his posterity move us to a greater watchfulness over ours. We are often very solicitous to make our children rich in gold ; let us be more solicitous to make them rich in grace ; not so much that they may be rich in fields, as in faith. Let us watch over them, till the morning of conversion appear in them.

3. *By their importunate prayers.*—Adam destroyed his posterity by a wanton eye ; let us study to save ours by a weeping eye, by prayer mingled with tears. Hannah by prayer obtained a Samuel ; let us by prayer endeavour to make our children Samuels. The God of grace can give grace to our issue upon the account of prayer : prayer may obtain that from the Second Adam for thy children, which they lost in the first.

USE VIII. *Let us consider this with ourselves,—that though from Adam we receive sin and death, yet that we charge not our sin and death upon him ; as if we died by his fall, and not by our folly.*—It is true, our original guilt comes from him ; but from whom comes our actual ?

He left us a stock of sin; but who hath improved this stock? *Perditio nostra ex nobis*: "Our destruction is from ourselves." His sin is ours, as we were in him; but, O those innumerable iniquities, [which] we ourselves have adventured upon! We had the egg from Adam; but the serpent is from us, that stings to death: we cocker lust, and warm corruption with our desire and delight, [so] that it engenders into killing transgressions. Adam hath left us death by original, but we apply this death by our actual, sin. And therefore, as our perdition was hatched by Adam, so it is fledged by us: it' is seminally from Adam, but ripened by us. We our own selves perfect our own misery, we put the seal to our own destruction, by our fostering of our own lusts, and by our actual rebellions.

SERMON VIII.

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OF ORIGINAL SIN INHERING.

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.—
Romans vi. 6.

THE apostle's drift throughout the whole chapter is clearly, to beat down sin and to promote holiness. It was not known in his happy days how to ascend the throne of glory but by the steps of grace. Those primitive and truly inspired saints never thought of commencing any degree in happiness *per saltum* ["by a leap"], knowing that without holiness they should not see God. (Heb. xii. 14.)

Now, to urge his already believing Romans to further sanctity, the apostle uses the consideration of their baptism as a special motive in the third, fourth, and fifth verses: and indeed those ordinances in which we receive most from God, are greatest obligations of the soul unto God. There are these mercies with him, that he "may be feared." (Psalm cxxx. 4.) When the direct beam of love from God to them is strongest, the reflexion of love and duty from them toward their God is hottest: then they are "constrained," and cannot, as it were, any longer choose but "live unto him that died for them." (2 Cor. v. 14, 15.)

This is that which the apostle in this verse takes for granted: "Knowing this;" or, "We all know and grant this;" (the participle, by an Hebraism, being put for the verb;*) which hath reference unto the foregoing part of the chapter: of which the words following in my text are the sum and conclusion; namely, "That our old man is

* A LAPIDE *in locum*.