

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.

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## 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*.

crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Which words contain,

1. *A duty or privilege* : for in religion the same thing is both ; it being our happiness to serve so good a Master, and to be employed in so good a service.

2. *The end of that duty or privilege* : "That the body of sin might be destroyed," &c.

But my task being only to speak to some of the terms we here meet withal, I would not be curious in the division of the words. I am only to unfold a word or two in each part ; namely, "our old man," "the body of sin," and "sin ;" all which signify one and the same thing ; that is, they all are put here to express our original pravity and inbred corruption.\* Concerning which—I suppose you have in the former sermon seen this fountain of death opened—I am only to show you the streams that are from it overflowing in every one of us.

And in the handling of this subject, give me leave to propound some things, first, *more generally* ; (remembering that this discourse is intended partly in the nature of a common-place ;) and then I shall speak to it *more particularly* from the words now before us.

#### I. ORIGINAL PRAVITY INHERING IN US, SPOKEN TO IN THE GENERAL.

I. That which *more generally* I am to speak unto is,

(I.) *That there is a pravity, naughtiness, and corruption in every one.*

(II.) *What this corruption and spiritual pravity is.*

(I.) *Considered, that there is such a pravity.*

#### ARGUMENTS TO PROVE IT.

(I.) *That there is such a pravity*, will partly appear from the forced consent and common experience of all men. To prove which, I need not quote those passages which Austin† hath formerly observed out of Plato and Cicero, or add any other : for certainly the wickedness [which] man naturally tends unto is so gross, that the dim sight of nature may easily discover it. Were this to be read of Pagans, I would confirm my assertion as Paul did his : "Certain of your own poets have said it." (Acts xvii. 28.) But, I remember, I have to do with Christians ; and therefore "to the law and to the testimony." Alas ! these poor men,—like those that admired Nilus's streams, but were ignorant of its spring-head,—they could not see so far as to the true cause of all this sinful misery : they could complain that none were content with their condition ; but *quæ fit*, "how or whence it came so to pass," they could not tell. Nay, more : the wisest Heathen with the plummet of reason could never fathom the depth of this corruption : St. Paul, till a convert, and savingly instructed in the law, did not know this "lust." (Rom. vii. 7.)

And this I the rather premise, because I shall take myself tied up

\* PAREUS, CHRYSOSTOMUS.

† *Contra Julianum Pelagianum.*

to scripture-evidence and proofs in the business in hand. Scripture makes only a full-discovery of this disease, and of its cure too: here only *invenitur venenum*; here only *nascitur antidotus*.\* Hence, then, I shall chiefly fetch these arguments, instead of many.

ARGUMENT I.—*From man's begetting children in his own image.*

The first argument of our sinful condition by nature may be taken from Gen. v. 3; where it is said that Adam, who had been "created in the likeness of God," (verse 1,) after his fall by sin, "begat a son in his own likeness," who had now made himself like unto the beasts that perish, or far worse; for an "ox knoweth his owner, and an ass his master's crib," &c. (Isai. i. 3.) Now, what is it for God to "create man in his likeness?" It is *sanctus sanctum*; "a holy" God created man "holy:" and, by consequence, for Adam to beget Seth "in his own likeness," is *corruptus corruptum*; "defiled" Adam begat "defiled, polluted" Seth. And indeed, "who can bring a clean thing out of that which is unclean?" (Job xiv. 4.) If the root be corrupt, the fruit is not sound; if the fountain be poisoned, the waters are not wholesome; if the parents be leprous, or infected with some other disease not to be named, they entail their malady, as well as their nature, upon their unhappy offspring. Nothing can exceed the virtue of its cause; which is the ground of our Saviour's assertion: "That which is born of the flesh is flesh." (John iii. 6.)

It is very remarkable that the like phrase is not used when scripture speaks of Adam's begetting Cain or Abel, though both these were begotten in Adam's likeness too: because, Abel being to die without issue, and all Cain's progeny to be drowned by the flood, it is noted the rather of Seth, by whom all mankind hath hitherto been continued in the world, that he (from whom, as well as from Adam, we all came) was begat in Adam's "own image," that into which by sin he had transformed himself; and not in that likeness which was God's, in which God at first made him.

Nay, though the parents be regenerated, yet their children by nature are altogether defiled; because they beget children as they are men, not as they are holy men. Though the parent be circumcised, the child brings into the world an uncircumcised foreskin with it; as the purest wheat that is cast into the field, comes up with husks and stalks. I might add, that the holiest men upon earth are but holy in part; they have a dark side as well as a light side; and *proles* (as *conclusio*) *sequitur deteriores partes*.† Their children are like to what they were by nature, and cannot, without the same almighty mercy, be like what they are through grace. Witness Josiah's and Hezekiah's children; but there are too many sad evidences of this amongst us daily.

ARGUMENT II.—*From the redemption of man by Christ.*

Our second argument for to prove our corruption by nature, the apostle furnishes us with, in 2 Cor. v. 14: "If Christ died for all,

\* "Here only is the poison found; here only does the antidote grow."—EDIT.

† "Children (like conclusions) follow that part which is the worst."—EDIT.

then were all dead." And the stress [which] we lay upon it, it will very well bear; for what need all that are saved to be saved by Christ, if in themselves they are not ruined? Destruction is first asserted to be from ourselves; and then it follows: "But in me is your help." (Hosea xiii. 9.) Is not Christ made to all those that shall come to heaven and happiness, "wisdom, and righteousness, and sanctification, and redemption?" (1 Cor. i. 30.) Does not his death satisfy for their debts? his Spirit sanctify their hearts? Thus none go unto the Father, but by him; (John xiv. 6;) and whosoever would but "see the kingdom of God," must be "born again." (Chap. iii. 3.)

This very reason St. Austin urges concerning children. I shall give this and some larger passages in English, that I may not overmuch entangle the thread of my discourse: "Whosoever says that infancy hath nothing from which Jesus should save us, he denies Christ to be a Jesus to infants baptized in his name. For what is a Jesus? Jesus is by interpretation 'a Saviour;' a Saviour is a Jesus. Those whom he does not save, because they have nothing that he should save them from, or cure in them,—he is not to them a Jesus. Now if your hearts can endure that Christ should not be a Jesus to such, I know not whether your faith can be sound," &c.\*

ARGUMENT III. is taken from ordinances, sacraments, &c.

Thirdly. Scripture-ordinances prove this corruption to be in us; for else what need [of] their institution to take it from us? If there be no pollution in the foreskin, why was circumcision appointed to do it away? if we have no filth, what needs baptismal washing? And, if we may borrow light from any shadows of the ceremonial law, why should women be so long unclean, and need solemn purification, after their child-birth, if the fruit of their womb had been so immaculate and pure as some would make us believe? It is true, the Virgin Mary offered, though she brought forth a holy child; but he was by imputation sin; for we know, "he bare" in God's account our "iniquities." (Isai. liii. 11.)

St. Austin, upon the bringing of children unto Christ, observes this also. "Children," says he, "are brought to be touched: to whom are they brought to be touched, but to the Physician? If they come to a Saviour, they come to be cured." And presently after he adds, *Video reatum*; "I see, there is guilt in them."† Another passage of his I shall the willinglier quote, because many that oppose this truth pretend much to reverence antiquity: "Wherefore dost thou say, 'This child,' or, 'This person,' 'is sound and hath no disease?' Why then dost thou run to the physician with him? Art [thou] not afraid lest he should say unto thee?—'Take him away that is sound. The Son of man came not but to seek and to save that which was lost; why didst thou bring him unto me, if he were not lost?'"‡ And in his tract against Julian the Pelagian, (lib. i.,) the same father quotes several that were his predecessors in the maintaining of this

\* AUGUSTINUS *De Verbis Domini*, serm. 8.

† AUGUSTINUS *In Evangelium secundum Lucam*, serm. 36.

‡ *De Verbis Apostoli*, serm. 8.

very truth ; as, Irenæus, Cyprian, Hilary, Ambrose, &c. : but I proceed, because we have heard a greater than all these—God himself—so abundantly attesting of it.

ARGUMENT IV.—*The sad effects prove it.*

This corruption shows itself by its effects. If we be so spiritually foolish as not to believe [that] there is such impurity in us from any other arguments produced for the proof of it, experience may be our mistress to teach it.

1. *The miserable effects.*

1. *Experiences of multitude of miseries that flow from it.*—This is that Pandora's box, which the Heathens so much talk of, out of which all manner of mischiefs flow abroad in the world. Why do we "come into the world crying, rather than laughing ; but as a sad omen of the world of evils we are ever after here to meet with ?" \* But if there were no sin, there would be no suffering, in those tender years. And "what have these sheep done ?" When I see a child lying bound hand and foot in its swaddling-clouts, screaming and crying out, I cannot believe but God and nature would never have dealt so hardly with it, (so noble a creature, especially,) if guilt had not procured these bonds and miseries. Nay, methinks, they speak its desert to be bound hand and foot for ever, to be speechless for ever, and to be cast, too, (unless infinite mercy prevent,) where there is weeping and wailing and gnashing of teeth for ever.

And all these things scripture makes only the products of sin ; that only is the fruitful parent of all evils. "Wherefore does a living man" so much as "complain ?" It is "for the punishment of his sins." (Lam. iii. 39.) Death, which "reigned over" all, (Rom. v. 14,) is "the wages of sin." (Chap. vi. 23.) Nay, of that sin, too, which is communicated to mankind by Adam's fall. "By man came death : " (1 Cor. v. 21 :) death is not of God's making, but of man's, of our sin's. And so are all sicknesses and miseries (the tendencies to death) of sin's making : for God "doth not afflict willingly ;" no, not to a bare "grieving of the children of men." (Lam. iii. 33.) But, as it follows, "in Adam all die." (1 Cor. xv. 22.)

2. *The sinful effects.*

2. *As the experiences of misery, so of the abounding of iniquity, attest this.*—There must be a "root of bitterness," where there is so much bitter fruit. Our Saviour's question, "Do men gather figs of thistles ?" (Matt. vii. 16,)—it may in this case, with the same strength of reason, be inverted : "Does any man gather thistles of a fig-tree, or thorns of a vine ?" If our nature be yet so sweet and good, whence do the unsavoury fruits of vanity and rebellion in the youngest ones,—that I do not say, of blasphemy and impurity,—whence do these grow ? Why must young ones be so long under the menaces and rods of their parents and masters ; and, as the event testifies, all

\* AUGUSTINUS *De Civitate Dei*, lib. xxi. cap. 14.

too little, too, to restrain them from undoing themselves, and damning their immortal souls? Is not virtue as amiable as vice, if we did but look upon them indifferently? Can there be more said for the ways of sin than for the ways of God, which are "pleasantness" itself, &c.? (Prov. iii. 17.) And why, then, hath God so few, and the world—nay, sin and Satan—so many, servants? They that converse with children, or are any way concerned in their education, can set to their seal that this is true. How often do they see *puerum zelantem*, if not worse,—“wilful and obstinate children;” folly so deeply “bound in their hearts,” that “the rod of correction” can hardly “drive it” out! (Prov. xxii. 15.)

I shall omit many other arguments which might be brought for the further evidencing of this pollution in us: but I know, it is not their number, but their weight, that is considerable; and I hope, by these God will reveal so much of his light, that we may see and be convinced of our own darkness.

(II.) *What this corruption and spiritual pravity is.*

(II.) The second thing more generally concerning this subject to be considered is, *What this corruption and inbred pravity is.*

1. *From its name.*

There are many names which scripture and antiquity have given unto it. Those which the ancients call it by, you may read more largely in Augustine, *Contra Julianum*, lib. i. cap. 2. By him, or about his time, it began to be called “original sin;” which word we shall henceforth more frequently use: for though it be not found in scripture, yet, that which we intend by it being so clearly grounded on scripture, the name cannot distaste any who have not a quarrel against the thing; no more than the name of “Trinity,” or “sacraments,” and the like.

And in these too, *conveniunt rebus nomina*; “there is good reason why it is so called.”

For, (1.) It is called “original sin,” because it is in every one from his original.\*—It may say to every one, “As soon as thou wert, I am.” Or,

(2.) Because it is derived from Adam, the original of all mankind, out of whose blood God hath made us all. (Acts xvii. 26.)—Or,

(3.) Because it is the original of all other sin.—It is the seed and spawn out of which they all grow. This is that “lust” which, “when it hath conceived, bringeth forth sin.” (James i. 15.)

As for scripture-names, Chemnitius, in his “Common-place” upon this subject, reckons up above twenty whereby it is called in the word of God. I shall not insist on any beside those which I shall have by-and-by out of this text to speak unto: which I should be too much prevented in, if I should set down any certain definition of it to be here explained, beside what every one may gather from what hath been already said.

\* RIVETUS in *Synopsi Theologiae*.

2. *And parts it consists of.*

Only I cannot but mention those three things which make up, as it were, this original sin, and into which Anselm divides his definition of it:—

(1.) *There is in original sin the absence of original righteousness; which is the image of God, in which he made man at first.*—For he “makes him upright;” (Eccles. vii. 29;) and all his workmanship, when looked over, is exceeding “good.” (Gen. i. 31.)

(2.) *There is present in man its contrary image; that is, unrighteousness, concupiscence, &c.*—A heart evil, and only evil; vicious habits, even before there were vicious acts; as afterward a man hath the habits of grace infused before he acts graciously.

This soul's-disease is like unto those of the body; where there is not only a privation or absence of the former good constitution, but a present indisposition, &c. And though original sin be not “actual,” yet it is “active;” *actuosum*, though not *actuale*. “The flesh lusteth against the Spirit;” (Gal. v. 17;) and “sin worketh all manner of concupiscence.” (Rom. vii. 8.) To understand these things the better, we must know,

(i.) *That the soul of man cannot be indifferent to, or altogether without, either of these images or likenesses.*—It hath either the image of a holy God, or of a sinful man, upon it. To think that it is *rasa tabula*, like “white paper” without any thing good or bad written in it, is but a philosophical fiction, which scripture nowhere owns, and Christianity every where explodes. There are but two cities made out of mankind,—Jerusalem and Babylon: \* there will be but two sorts at the last day,—sheep and goats: and unto which should these neuters or indifferent ones belong?

(ii.) *As none can be without one of these images, so none have both of them.*—A man's soul cannot be as some artificial picture,—representing on the one side a beauty, on the other side a monster. Light and darkness, God and mammon, Christ and Belial, are too much opposite to enter into any fellowship or agreement in his soul. No; but it will be asked, “Whose image and superscription” (in the singular number thus, too) “hath it?”

(3.) *And as by this sin there is both the absence of God's image, and the presence of his enemies'; that is, man by it is not what God is,—holy, &c.; and is what God is not,—unholy, &c.: so, thirdly, in this sin is considerable that debt which man owes unto Divine Justice, to satisfy for this his irregularity.*—God might require that man should make him satisfaction for this injury; and it will be exacted of all men out of Christ. It is no small crime to break the seal, to throw away the image and picture, of any prince or sovereign. Now, as the former ingredients into this sin made us altogether sinful, so this consideration makes us by nature altogether miserable.

\* AUGUSTINUS *De Civitate Dei.*

## II. ORIGINAL SIN SPOKEN TO MORE PARTICULARLY.

II. And thus I have spoken to this subject in the general, and more by way of common-place. I shall now confine myself, in that which is behind, to speak of it *only under those notions which this text affords*. As,

(I.) It is called here *our old man* ;

(II.) *The body of sin*.

(III.) This is that also which in the last words is called *sin*.

(I.) *As "our old man."*

(I.) As to the first of these : original sin is represented to us under *our old man*.—And that not without special reason, whether we lay the emphasis upon "old" or "man."

1. *Why called "man."*

1. We will first inquire why it is called *man* ; not "our old understanding, or affections," &c., only, but "*our old man*." And I will only give you these two reasons for it ; to omit others which are given by that learned author \* who hath written so fully on this subject :—

(1.) *It attends us whilst men.*

(1.) *Because this sin runs parallel with our being men, or partaking of man's nature in this world.*—This sin and our nature in us are twins in life and death ; they live and die together ; we shall not cease to be sinful, before we cease to be men. Our whole fabric is so overspread with this leprosy, that it can never be sufficiently cleansed, till it be wholly taken down. Its strength, indeed, is abated ; it does not rule in a child of God as formerly ; nay, its death's wound is received ; it is "crucified," or "fastened upon the cross," as my text hath it ; yet it will not totally expire, but with our latest breath ; it can be no more wholly parted with, than our very soul itself. *Quod natura nobis inest deponi non potest* : "Whatsoever is in us by nature, will stick by us till the dissolution of nature." †

(2.) *It overspreads the whole man.*

(2.) This sin is called "*man*," *because it hath overspread the whole man*.—That as the *subjectum κατηγορίας* is every man in a natural way propagated from Adam ;—it may be said of every such one, "He is guilty of this sin ; he is infected with this original sin ;"—so the *subjectum υπαρξεως*, or "the subject unto which this sin adheres, and in which it is," is every part of every man. It is not in this spiritual malady as in corporal ; where the head aches many times, when the heart is hale ; the foot is wounded, when the hand is whole : but by this soul-distemper, every man is a very hospital of spiritual diseases ; *neque manus, neque pes*, "neither hand nor foot," neither head nor heart, is as it should be, or does as it should do.

And because this is so material to our present purpose, I will show,

\* MR. BURGESS.

† GERHARDUS.



(i.) *That this sin cleaves to the soul ; and, (ii.) It infects the very body also.*

(i.) *It infects the soul in its chiefest faculties.*

(i.) It hath overspread *the soul*, and that in its most noble faculties ; I mean those two which do so much advance man above the common sort of creatures,—reason and will, understanding and affections : the highest and inmost powers [which] poor man hath, are surprised by it.

*The understanding.*

This sin appears in *the mind*, the eye of the soul. It is dim-sighted in natural things ; it is quite out as to spiritual truths : “ The natural man receiveth not the things of the Spirit of God.” (1 Cor. ii. 14.) What those “ things of the Spirit ” are, the context tells us ; no other than the plainest truths of the gospel. Nay, he counts these “ foolishness : ” those things which are “ the wisdom of God,” (verse 7,) the product of infinite wisdom, he slights and disesteems. And no wonder : for “ he cannot know them, because they are spiritually discerned.” Spiritual truths, as such, are no more within the cognizance of the natural eye of the soul, than spiritual substances are within the view of the eye of the body. “ There is none that understandeth : ” (Rom. iii. 11 ;) if Peter and some few other here and there in the world may be excepted,\* no thanks to them, but to the Father, who hath revealed these things unto them. (Matt. xi. 25.) Certainly, did we know the things of God more, we should love them better. Good, when discovered, is attractive :—if a child prefers an apple before a piece of gold, it is because he does not know the difference ; and when the children of men prefer themselves, or any creature else, before God, the reason is,—they “ do not know,” they “ do not consider.” (Isai. i. 3.) And hence it is that in our spiritual recovery the eyes are anointed with eye-salve. (Rev. iii. 18.) Christ came to open the eyes of the blind ; (Luke iv. 18 ;) and his Spirit is a Spirit of illumination and revelation. Believers “ were darkness, but now they are light in the Lord.” (Eph. v. 8.) What needs St. Paul to have prayed so earnestly that “ the eyes of the Ephesians’ understanding might be enlightened,” if they of themselves had not been blind ? (Eph. i. 18.)

*The will is perverted with it.*

*The will* is distempered with this sin also. It hath not seized only upon the head, but upon the heart. “ The imagination of the thoughts of man’s heart is evil,” and “ only evil.” (Gen. vi. 5 ; viii. 21.) “ The heart is deceitful above all things, and desperately wicked : who can know it ? ” (Jer. xvii. 9.) I forbear glossing upon those places. Hence it is that there is so little love unto, or desire after, heavenly things. Can any man give a reason which he will not be ashamed of at that great day, why he loves God no more ? † “ What iniquity have ye found in me ? ” says the Lord. (Jer. ii. 5.)

\* This is probably a misprint for “ excepted.”—EDIT.

† *Non amo te, Sabidi, nec possum dicere quare :*

*Hoc tantum possum dicere, Non amo te.*—MARTIALIS Epigram. lib. i. ep. 33.

“ I love thee not, but *why* I cannot tell ;

Yet, that I love thee not, I know full well.”—EDIT.

As the elements have their proper principles of motion,—gravity and levity, whereby they tend to that place in the universe that best suits them; and sensitive creatures have their wings, or feet, to carry them toward those objects which are most convenient for them; so God hath endued rational creatures with a will and affections, to carry them forth toward the enjoying of Himself, who only is the centre of their happiness, and without whom they can never be at rest. But does the will of man by nature do him this good office,—to carry him unto God, as his only bliss? Why, then, do we see and hear of so many that are in the search of other things, not once to be named with God? How many are there, of whom it may be said [that] God was never thus, to be sure, “in all their thoughts!” (Psalm x. 4.) Like the Israelites, they are scattered up and down gathering straw: nay, dross and dung, in the apostle’s sense, is frequently preferred before Jesus Christ. (Phil. iii. 8.) How many may sadly say, as that good man!—*Quantum mercator pro lucro, &c.*: “I have not done so much for my God, as the merchant doth daily for his gain, or the huntsman for his game: and yet what gain or pleasure is comparable to our enjoying of, and communion with, God?” But further,

(ii.) *The body is not free from it.*

(ii.) *The body* bears a part with the soul in this sore evil. It is comparatively, I confess, but a small part; for it can, according to its nature, bear no greater. Our apostle speaks of “sin reigning in our body.” (Rom. vi. 12.) Every member of our body is ready to act in a sin; to be an “instrument of unrighteousness,” (verse 13,) a “servant to uncleanness:” (verse 19:) the temper, or rather distemper, of the body inclining often, sometimes to one, sometimes to another, sin; which the devil, who is best seen in \* our constitutions, makes much use of, in suiting his temptations. Hence he frequently tempts those that are melancholy to despair, and the sanguine he tempts to presume, with no small disadvantage to their souls, from the several inclinations of their bodies.

To be sure, whilst a man is or should be providing for his soul, the body too often interrupts him with, “What shall I eat? what shall I drink? wherewith shall I be clothed?” And if there be any fear of suffering, though for Christ and his gospel, the body cries, “Spare thyself; this may not come unto thee,” &c. So that, with Adam, by reason of sin we need a clothing for, and may be ashamed of, our very bodies. Even they also should be “the temples of the Holy Ghost,” (1 Cor. vi. 19,) but are now become cages for these unclean birds.

*A short draught of Adam’s image in us.*

Put but these things together, and it is too sadly apparent that this original sin is as extensive as any thing in mere man can be: so that in every one, methinks, I see another Adam. If you consider the parallel, you shall find Adam’s image and likeness in each of his unhappy offspring. Take it with some enlargement out of Austin.†

\* Who has had the greatest experience of, who has been most conversant with, our constitutions.—EDIT. † AUGUSTINUS *De Genesi ad Literam*, cap. xxiv.

(1.) Adam after his fall had his *understanding* darkened; he thought to hide himself from that God from whom nothing can be hid. (Gen. iii. 8.) And are we not thus blind? Does not man promise himself more security for a secret, than for an open, impiety? The adulterer, the oppressor, the proud and the envious person, saith, "None seeth me." (Isa. xlvi. 10.) Durst men undertake that wickedness under the sense of God's seeing of them, which they would be ashamed of if men looked upon them, were they not thus blind?

(2.) We find Adam flying from God's presence. His *will and affections* were defiled, or he could not have been averse from communion with God. Being now stained with sin, he trembles to hear Him, whom before it was his chiefest delight to be withal. And this also sin hath brought upon the posterity of Adam: they do not delight in communion with God; in their hearts, and lives too, they forsake God.

We do not read that Adam, after the commission of his sin, did so much as once think of God, till he "heard the voice of the Lord God walking in the garden in the cool of the day," in order to the calling of him to an account for his sin; and then he is afraid, and flies, &c. So his wretched children (*του πατρος τα παιδια* \*) seldom think of God,—at least, seriously and as they ought,—till toward the end of their lives, when God, by the voice of some extraordinary sickness, is a-calling of them to judgment; and then no wonder if they be afraid.

(3.) I might observe a similitude [which] we have in our *bodies* unto Adam's sinful body, but that our very clothes, as I hinted but now, sufficiently evince it. We have the same use and necessity of them which he by sin fell into; the best apparel being but as plasters which this sore calls for; howsoever, too, too often man makes himself proud of them.

Now whether these faculties of soul and body, being so nearly conjoined, do corrupt and infect one another,—as ivy, while cleaving to the oak, draws away the sap from it, and destroys it,—I shall not here contend. I confess, there are many difficulties concerning this subject, of which we may say, as of other depths in religion, with the woman of Samaria, "When the Messiah cometh, he will teach us all things." (John iv. 25.)

## 2. Why original sin is called "old" man.

2. I have been too long upon this first consideration, in explaining why original sin is called "man." I must be the shorter in what follows,—why it is called "old man."

(1.) *Because it is derived from the eldest or first Adam.*—For, though Christ, as God, was from eternity; yet, as an Adam, or common head, he was the latest. Man must be fallen in the one, before he can be raised in the other.

(2.) Original sin is the "old" man, because corruption is first in

\* "The unhappy children of such a father."—EDIT.

*every one.*\*—Esau comes out first: "First that which is natural; and afterward that which is spiritual." (1 Cor. xv. 46.)

(3.) It is called "old," *because it is to be done away.* (Heb. viii. 13.)—This "old man," *all old things are to be done away.* (2 Cor. v. 17.) Compare it to the new man, or the work of grace; and then you will say indeed that "there is no loveliness in it, for which you should retain it. Were there not an eternity of happiness or misery to put into the balance, virtue would outweigh vice.

(4.) It may be called "old," *because of its cunning and craft.*—As old men, by reason of their abundant experience, are more wise and subtle than others; this "old man," this corruption, is cunning to deceive. O, what excuses does it bring for sin, what pretences! You have heard, it hath much of Adam: but know, it hath somewhat of the wise and old serpent too; for it was begot betwixt them both.

I shall pass this first particular only with this note, instead of further application; namely,

Observe (with Pareus) that when the apostle calls original sin "our old man," he distinguishes it from ourselves. It is *ours*, too nearly cleaving to us; but it is not *ourselves*. Whence we must learn to put a difference betwixt the corruption of nature, and nature itself. Man's nature is from God; but the corruption of man's nature is from himself. And this original sin is not *ουσιωδες τι και αυτοσυστατον*, "any substantial part of man;" but *παρακειμενον, ενοικουν*, ["present with us, and indwelling,"] (Rom. vii. 20, 21,) *και ευπεριστατον*, as the apostle says of it in Heb. xii. 1, "the sin that so easily besets us."

(II.) *The second particular expressing original sin: "The body of sin."*

(II.) Thus at length we are come to the second particular which the apostle uses to express original sin by: it is *the body of sin*.—And herein I have only to show how this original sin is a "body;" for, the other,—how it may be called "sin," or "a body of sin,"—will be considered in the third appellation which is here bestowed upon it.

#### *Why called "a body."*

Now original corruption is a *body of sin*,

1. *In that a body though it seems never so beautiful and fair, yet it is in itself but a stinking carcass, made of base, loathsome matter, &c.: so sin and wickedness, though it may seem specious and alluring, yet it is but "an abomination," as scripture in a hundred places calls it.*—Adultery, covetousness, excess, and all the parts of this body, are not as they seem to be, when varnished or painted over. They say, there is no stench comparable to that of a human body, when not salted or animated with the soul: I am sure, nothing [is] so noisome as "this body of death." Paul, that could with rejoicing endure scourgings and stonings, imprisonments and shipwrecks, yet cries out mightily of this, "O wretched man that I am! who shall deliver me?" (Rom. vii. 24.)

\* WILLET *in locum*.

2. *As a body, being material, is visible ; so original sin discovers itself to every one that without prejudice will look to find it.*—It is discernible in its effects daily. Though we cannot see the soul, yet, from the motions and actions it causeth, we know [that] a man hath a soul : so we may know [that] every one hath original sin, from that vanity and sin that is put forth by it.

3. *As the body hath divers members, so this sin.*—It is not so much one sin, as seminally and virtually all sin.\* There is a concatenation of virtues and vices ; scripture speaks of both under that notion : hence, “ a single eye,” “ a pure heart,” &c. And, on the other side, that sin is a body, and is thus universally in us, the apostle shows : “ Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : whose mouth is full of cursing and bitterness : their feet are swift to shed blood.” (Rom. iii. 13—15.) And the prophet saith, it hath overspread us : “ From the sole of the foot even unto the head there is no soundness ; but wounds, and bruises, and putrefying sores.” (Isai. i. 6.) As the waters in Noah’s [flood] covered the highest mountains, so these raging waves of iniquity overflow the highest and choicest faculties of human nature.

4. I wish I could not add, *As a body is beloved and provided for, so is this sin.*—We “ make provision for the flesh, to fulfil the lusts thereof.” (Rom. xiii. 14.) Who would willingly part with the least member of his body ? Men do not willingly forego any sin : but if something of this body must be parted with, it is but hair and nails, &c.—such as are rather excrements than members, and will soon grow again—which we are content to cut and pare off. And thus, till that day in which God puts forth his almighty power to make us willing, we are loath to leave any sin ; unless such as for the present are troublesome to us, or may ere long grow again, and be with more ease or credit enjoyed by us.

5. *This sin, as a body, hath strength in it, and tyranny is exercised by it.*—The body leads poor captives whither it lists ; and “ says to this man, Go, and he goeth,” &c. : (Matt. viii. 9 :) so does this sin ; we are held captive by it, till the Son of God sets us free. Man is not *ingenuus*, but *libertus* ; he is not by nature “ born free,” but by grace “ made free.” † Until he be established by the “ free Spirit,” (Psalm li. 12,) he goes and comes as the wind and tide of corruption drive him. And this is far more sad, than to be possessed, or to have our members acted, by the devil himself. For, the incestuous person was given over to Satan ; which some interpret thus : for the good of his soul, “ that his soul might be saved :” (1 Cor. v. 5 :) but none are left under the power and command of their corruptions, but to their certain and inevitable destruction.

6. It is called here especially “ a body” by the apostle, *to answer to the other metaphor of “ crucifying” in the words before.* ‡—Only bodies can be crucified, and this sin is “ crucified with Christ.” Which, by the way, shows the state of original sin in the people of

\* PETER MARTYR.

† FAIUS.

‡ PAREUS.

God, and how it should be in all others, especially such as are baptized: it should by faith be nailed to the cross of Christ; we should by believing fetch virtue from Christ's death to crucify it. It must hang on Christ's cross, *iva καταργηθη*: ["that it might be destroyed;"] a metaphor taken from those that are crucified, who, hanging on the cross upon nails, grow weaker and weaker, till they expire and die: so must original sin be in us; (dead already, as to its reigning power; and) dying daily, as to its in-being, moving power, having every day less strength than other.

(III.) *The third expression of original corruption in the text: it is "sin."*

We have now but the last expression [which] the apostle uses for this original corruption: he calls it here *sin*, to show that it is so. It is *sin*, 1. *Properly and truly*. 2. *Eminently and especially*.

#### 1. *Properly*.

1. It is *truly and properly sin*.—It is not only a defect, but a sin: it is against the holy will of God, and is chargeable upon us by the justice of God. Every soul-disease is not only a punishment, but a sin; and therefore far worse than the worst disease that is incident to the body; and our sinful state should be more terrible to us than our dying condition. To convince us of this, know that this original corruption becomes our sin,

##### (1.) *By imputation*.

(1.) *In that God imputes the guilt of Adam's sin to us*.—Which I suppose you have had vindicated in the foregoing sermon. I shall only say this to it,—that God may as well by imputation make Adam's sin become our sin for condemnation, as he may by imputation make Christ's righteousness become our righteousness unto salvation: and yet Christ "is made of God unto us wisdom, and righteousness," &c.; (1 Cor. i. 30;) and we have no other righteousness to appear in for justification before him at that great day. Hence Rivet well observes,\* that the church hath ever found, and still does [find], that those very men who are enemies to the doctrine of original sin, are enemies also to the doctrine of the grace of God in Christ. Thus the Socinians, who deny that we have contracted any debt by Adam's sin, deny also that Christ satisfied and paid our debts to Divine Justice: and if they take away this, let them take all.

##### (2.) *By inhesion*.

(2.) Though original corruption be truly sin by imputation, yet it is not sin by imputation only: *it is our sin by inhesion*.—Inhering in us, and making of us otherwise than God made us. To blot a letter in a fairly written copy, to draw a black line over a beautiful picture, cannot but prove a fault: what is it, then, to mar God's curious workmanship? which this sin does in man. Consider that God is

\* *In Thesi de Peccato originali*.

many months in the framing of the body; (for we are “wonderfully made” by him, Psalm cxxxix. 13, 14;) and when this body is fitted, he unites it to a soul more worth than a world of bodies. This great-little creature man hath many prerogatives, too, that advance him; especially in that God’s “delight” is said to be with him. (Prov. xi. 20; xii. 22.) Now, when all this care and pains are taken, this cost and charges expended, by God, to make man for himself; this corruption comes and mars all: and will God hold it guiltless?

2. *It is sin eminently.*

2. No; this sin is “*exceeding sinful*,” for,

(1.) *It is more extensive than other sins.*—Every actual sin hath some particular faculty in soul or body which it does defile and charge with guilt, wherein it was conceived, or whereby it was acted: but original sin stains all alike, so far as by their several natures they are receptive of its defilement; it ruins the whole “little world” of man. It does not only overspread the whole earth; man’s baser part, the body: but his celestial part, his heaven-born soul, is contaminated by it; the sun, moon, and stars in it are turned into blood.

(2.) *This original sin is diffused, derived, and communicated: whereas actual sins are not.*—Personal faults of parents are not imputed to children, and defile not their children, unless imitated or unbewailed: children’s teeth are not set on edge by the sour grapes their parents thus eat. (Jer. xxxi. 29, 30.) But original sin, being the sin of the nature of the parent, becomes the sin of the child, and will be entailed further to the last man upon earth: for children have the nature, but not the person, of their parents.

AN OBJECTION ANSWERED.

And let it not seem strange, that God should suffer this original sin to be so vastly diffusive, that he should not exempt his own people wholly from it. There is the same reason that corruption should remain amongst them, which there was for the abode of the Canaanites amongst the Israel of God of old: it tries them, and brings them often to Bochim, and makes their life a “valley of tears;” (Judges ii. 1—5;) and whilst they go on their way weeping and crying unto God by reason of it, they bear precious fruit: for God does make good come unto believers out of this great evil; making it an antidote against carnal confidence and self-love, a means to exercise their faith, and a sure evidence of his own power and presence in the keeping of them.

Besides, it is far better for us by this occasion to be under the Second Adam, than ever it could have been being under the first. The first Adam was a head of clay,—“of the earth, earthy:” the Second Adam is a head of gold,—“the Lord from heaven.” (1 Cor. xv. 47.) Though we were made holy in the first Adam, yet, having a mutable will, we might under him perish everlastingly: but they that are in Christ shall not perish, but have everlasting life; a glory beyond what we could have had, if we had continued in innocency. For under

that first covenant, we could have expected only a reward answerable to our own works: but under the second, we hope for glory in some measure proportionable to Christ's merits. Though we know not what that glory is; yet this "we know,—that, when he shall appear, we shall be like him." (1 John iii. 2.)

And in the mean while, as the Israelites, who were before but brick-burners and potters, by reason of the Canaanites amongst them, learned the art of war, and became renowned soldiers; so the true Israel of God by this means put on their whole spiritual armour, and daily "fight the good fight of faith," (1 Tim. vi. 12,) and become "more than conquerors" (to conquer a lust being more glorious than to conquer a kingdom) "through Christ that strengtheneth them." (Rom. viii. 37; Phil. iv. 13.) When these Philistines are upon them, (as upon Samson,) then the Spirit of the Lord comes upon them too; and what lust is able to stand before his Spirit? As Joshua took the five kings, and shut them up in the cave at Makkedah, till the battle was over, and then slew them; (Joshua x. 16—27;) so the Lord is pleased to shut up and restrain the corruption of his people in the cave of their body, until their warfare be finished; but then he brings them out and slays them; they shall then never see these enemies more. And therefore holy Paul, who cries out, "Who shall deliver me?" adds presently, "I thank God through Jesus Christ our Lord;" (Rom. vii. 24, 25;) as if he had breathed the same breath out in praise, which he had taken-in in prayer, for deliverance: so soon does God answer prayer made against this sin according to his will.

#### APPLICATION.

And thus we have seen something toward the explaining of this difficult matter. The nature of this undertaking being more to inform your judgments, than to deal with your affections, I shall the rather hope to be excused, if I be not proportionably so large in the application; which I am now come unto, and shall lay down what I intend to speak to under these two heads: I. OF INSTRUCTION; II. OF EXHORTATION; to inform your judgment, and to quicken your practice.

#### USE I. OF INSTRUCTION.

1. *If we all have corruption thus by nature inherent in us, it may silence all complaints against God for exposing of us to such wants and miseries at our very entrance into the world, and so all along during our continuance in it.*—Ποθεν τα κακα; "Whence come evils?" was a question which did much puzzle the philosophers of old. Here we are resolved of it: the evil of sin and sorrow comes from this root. No wonder now that our children are more miserable than the young ones of beasts or birds, because they are more sinful.

2. *Hence it follows, that in the very best there is a mixture both in their principles and actions.*—There were two in Rebecca's womb; there are two in their hearts,—the old man and the new man, nature and



grace, flesh and Spirit. Hence that striving, that combat betwixt them daily. The unregenerate person this sin reigns in; his body is as a temple, and his soul as a shrine, for this his Diana: this keeps the house, and all things "are in peace." (Luke xi. 21.) In the glorified saint, this sin is wholly done away; this unclean thing does not go with him into the New Jerusalem. Only, the gracious person is the field in which the flesh warreth against the Spirit, and the Spirit against the flesh. He is like the moon, which hath its spots when it receives the fullest influence from the sun. Sin in him will not die willingly; but, as a dying man, multiplies his strokes at his enemy, though they are comparatively but weak ones.

## USE II. OF EXHORTATION.

FOR EXHORTATION, let me recommend these following duties:—

EXHORT. I. *To a right knowledge of this sin.*

1. *Get a right knowledge of thyself according to this doctrine.*—It is folly in men to have travelled much abroad, and to be strangers in their own country: it will be found the greatest folly for thee to be never so knowing in other things, if thou beest a stranger to thine own heart, and dost not know that it is "desperately wicked." The very Heathens apprehended this precept, Γνωθὶ σεαυτον, "Know thyself," to be of such consequence, as [that], to grace it the more, they said it came down from heaven. I am sure, it is God's message unto you from this truth this day: "Know yourselves." Unless you know yourselves thus lost, Christ's coming will be in vain unto you; for he came only for "the lost sheep." Nicodemus had never doubted so much of regeneration and a new birth, had he understood the defilement of his first birth. (John iii. 4, 10.) I am afraid, there are many "masters in Israel" that are ignorant of this still; or else they would labour, not only to reform their lives, but especially to get new hearts also. Thou canst not kill one lust, unless thou layest the axe to the root of it, that is in thy heart. If thou cuttest but the branches off, and for a while refrainest only the outward acts of sin, upon the next temptation or occasion they will grow the faster; as rivers, that have for some time been kept up by banks, run the more violently after they have broken them down.

EXHORT. II. *To confession of, and humiliation for, it.*

2. *Be persuaded to make confession of, and be humbled for, this sin, this original sin.*—Some think that Moses, who was the penman of Psalm xc., understood those words of this sin: "Thou hast set my secret sins in the light of thy countenance." (Verse 8.) Remember, this corruption, though never so deeply hid in thy heart with all the parts of it, is as perfectly seen by God, as if it were "set in the light of his countenance," which is a thousand times brighter than the sun in all its glory. We read of Ahab's mourning, as well as of David's; and of Judas's repenting, as well as of Paul's; and why were not Ahab's and Judas's sorrow accepted, as well as the others'? One remarkable

difference I will observe in them: Ahab, that we read of, mourned only for the judgment denounced; and Judas repented only of the outward act committed; but neither of their tears or sorrow went to the root,—to bewail the original of all this their impiety; which, we have seen, Paul did, and, we know, David practised. In Psalm li., he says, not only, “Deliver me from blood-guiltiness;” (verse 14;) but, “I was shapen in iniquity, and in sin did my mother conceive me;” (verse 5;) and that is as well matter of his sorrow, as the other.

Possibly you would think much, if I should recommend Austin’s example to you; who confessed he had need of mercy, not only to pardon those sins which he had committed, but for those sins which, if grace had not restrained him, he should have committed. And certainly we owe as much to this Soul-Physician for preventing those diseases which otherwise we should have fallen into, as we owe him for recovering us out of those diseases which we did fall into; nay, *plures sunt gratiæ privatiæ, quàm positivæ*,\* thus too. And therefore let me bespeak God’s dearest children in the words of the prophet to Babylon: “Come down, and sit in the dust.” (Isai. xlvii. 1.) God’s own inheritance “is as a speckled bird,” as he complains in Jer. xii. 9. O, be not *ingrati gratiæ*, “unthankful to grace!”

You have heard a sad parallel between Adam and you; but O that you might be like Adam in one thing more! When he had sinned, it is said, his “eyes were opened;” (Gen. iii. 7;) by which some understand that God gave him “a sight of his sin, awakened his conscience,”† so that he saw from what bliss, and into what misery, by sin he was now cast. He thus by lamentable experience understood good and evil. O that your consciences were awakened, that your eyes were opened, too! I shall pray for you as the prophet did for his servant, and afterwards for the Syrians that came to take him: “Lord, open the eyes of these men, that they may see.” (2 Kings vi. 17, 20.) I am sure, the more grace ye have, the more sense of this sin you will have also. Paul a Christian complains of it, though Paul a Pharisee did not.

EXHORT. III. *Look out for remedy and help against it.*

3. If ye have been prevailed with by the other exhortations, ye will yield up yourselves to the power of this. Did you but understand your condition by reason of this sin, and were humbled for it, you would engage all that you could against it.

(1.) *In yourselves.*

(1.) First then, set yourselves against this sin *in your own hearts*.—Thou canst not be “a man after God’s own heart,” till thy heart be cleansed, and made like unto God. A true Christian takes more care to get rid of the evil, than to rejoice in the good, that is in him; (though both be a duty;) being [seeing] it is better not to see a friend

\* “Greater is the number of prevenient mercies, than of those that are positive.”—  
EDIT. † *Sensus peccati, et conscientiæ stimulus, &c.*—GERHARDUS.

who, we know, will do us no hurt, than not to see an enemy who, unseen, will certainly kill us. When Elisha would cure the waters of Jericho, he did not cast salt into the pots or dishes that might take it up, but into the spring that sent it forth. (2 Kings ii. 21.) Labour to get thy heart, which is the spring and "issue of life" or death, seasoned with grace. Blessed be God, there are means to cure you of this evil.

*Means to be used.*

(i.) *Faith in Christ.*—Cast the wood of his cross into these bitter waters. He was circumcised, yet had no filthy foreskin of his own, but of ours, to do away. It was our filth that was washed off in his baptism.

(iv.) *The in-being of the Spirit of Christ* prevails against the in-dwelling of sin. "Behold, I have shown you a mystery;" if ye would not all die, and that eternally, ye must "all be changed."

(iii.) *Prayer* is a means in order to this. David, Paul, others, were troubled with this evil; and they prayed: go thou and do likewise. Let it be thy daily prayer, *A malo homine meipso libera me, Domine*; "From the evil one myself, good Lord, deliver me." Thou complainest of bad times; O complain more of a bad heart. The flood came upon the whole world, not so much for their actual abominations, (though great,) as for their heart-corruptions. (Gen. vi. 5; viii. 21.) If we ever be overwhelmed with sufferings, it is for this abomination in chief.

(2.) *In our relations, children especially,*

(2.) Oppose thyself against this sin *in thy relations.*—Weaken the kingdom of Satan everywhere, especially in thy children. If their head ache, you pity them, and inquire after remedies for them. Alas! spiritually every part is distempered; they are blind, lame, poor, naked, and what not, that bespeaks misery? O hard-hearted parents, that have not once gone to the heavenly Physician for their poor children! It is usually said, *Venenati non patiuntur inducias*: "They that are poisoned must not be dallied with," but presently some antidote (if I may so call it) [must be] given them. They do but pledge you in this cup of deadly wine; and will ye not the rather be instrumental to help them to the cure, being [seeing] ye have helped them to the disease? Wherefore, do ye think, your children came into the world in such a piteous manner? What do they cry for? The naturalist will tell you, "It is out of want that somebody might clothe them, feed them, care for them," &c.\* But a Christian will tell you, "God hath given them bitter tears and cries to lament their spiritual necessities, and to beg spiritual remedies. Their insignificant voice signifies thus much; whilst they are yet dumb, they speak aloud in their manner: 'O carry us to the laver of regeneration; let us be washed in the fountain set open for sin,'" &c.†

\* *Vox naturæ clamantis, &c.*

† *Nihil aliud faciunt nisi deprecantur.*

Surely God, who hath not caused their tender voice to be in vain for their bodies, (though they know not what it means) would not have it to be in vain for their souls ; and he that hears the young ravens when they call, (Psalm cxlvii. 9,) would not have you deaf in this respect, when your children cry.

EXHORT. IV. *Be weaned from the world by reason of it.*

4. Lastly. *Let the consideration, that original sin is thus in us, wean us from the world, and that immoderate desire of living in it.—* Alas ! wheresoever we go, we carry these chains of darkness with us. If it be grievous to be in pain or want, how grievous is it to a gracious heart to sin ! I know, *gravia non gravitant in eorum loco ;* “sin seems not heavy to a carnal man, to whose heart it is naturalized :” but if thou beest spiritual and tender, sin is a burden to thee to purpose. Now by death—*peccatum, non homo, moritur*—“it is sin that dies : a child of God does not die,” but only changes his life ; this life for a better ; these pleasures, relations, &c., for better. And if it be good to live, surely to live eternally is best of all.

Some have thought that the soul was put into the body for a punishment, as into a prison ; and who would not willingly be at liberty ? If we consider what pains, care, torments, and diseases, (which are but the effects of sin,) we endure, we cannot but be of Theophrastus’s mind,—that the soul pays a dear rent for the body which it dwells in ; and it is but a house of clay, how finely soever daubed over. Being [seeing] then we cannot be without these enemies, these mischiefs, let us be content, when God pulls down the house of sin in which they all are, that he may bury them all in the rubbish of our mortality ; and, with “the Spirit and the Bride,” let us “say, Come ; even so come, Lord Jesus Christ ; come quickly. Amen.” (Rev. xxii. 17, 20.)