

Q14. What is Sin?

Q15. Adam's Sin

Q16. Original Sin

## CONCERNING SIN.

Q. XIV. *WHAT is sin?*

*Ans.* Sin is any want of conformity unto, or transgression of the law of God.

1 John iii. 4. 'Sin is a transgression of the law.' Of sin in general.

1. Sin is a violation or transgression: the Latin word, *transgredior*, to transgress, signifies to go beyond one's bounds: the moral law is to keep us within the bounds of our duty; sin is a going beyond our bounds.

2. The law of God; it is not the law of an inferior prince that is broken, but of Jehovah, who gives laws as well to angels as men; it is a law that is just, and holy, and good, Rom. vii. 12. It is just, there is nothing in it unequal; holy, nothing in it impure: good, nothing in it prejudicial. So that there is no reason to break this law, no more than for a beast that is in a fat pasture, to break over the hedge, to leap into a barren heath or quagmire.

I shall shew what an heinous and execrable thing sin is. It is *malorum colluvies*, the complication of all evil; it is the spirits of mischief distilled: the scripture calls it 'the accursed thing,' Josh. vii. 13. it is compared to the venom of serpents, the stench of sepulchres. The apostle useth this expression of sin, 'Out of measure sinful,' Rom. vii. 13. or, as it is in the Greek, 'Hyperbolically sinful.' The devil would paint over sin with the vermilion colour of pleasure and profit, that he may make it look fair: but I shall pull off the paint from sin, that you may see the ugly face of it. We are apt to have slight thoughts of sin, and say to it, as Lot of Zoar, Gen. xix. 20. 'Is it not a little one?' But that you may see how great an evil sin is, consider these four things:

1. The original of sin, from whence it comes: it fetcheth its pedigree from hell; sin is of the devil, 1 John iii. 8. 'He that committeih sin is of the devil.' Satan was the first actor of sin, and the first tempter to sin: Sin is the devil's first-born.

II. Sin is evil in the nature of it.

1. It is a defiling thing. Sin is not only a defection, but a pollution. It is to the soul as rust is to gold, as a stain is to beauty. It makes the soul red with guilt, and black with filth. Sin in scripture is 'compared to a mentrous cloth,' Isa. xxx. 22. to a 'plague-fore,' 1 Kings viii. 38. Joshua's filthy garments, in which he stood before the angel, Zech. iii. 3. were nothing but a type and hieroglyphic of sin. Sin hath blotted

God's image, and stained the orient brightness of the soul. Sin makes God lothe a sinner, Zech. xi. 8. and when a sinner sees his sin, he lothes himself, Ezek. xx. 42. Sin drops poison on our holy things, it infects our prayers. The high priest was to make atonement for sin on the altar, Exod. xxix. 36. to typify that our holiest services need Christ to make an atonement for them. Duties of religion in themselves are good, but sin corrupts them, as the purest water is polluted, running through muddy ground. The leper under the law, if he had touched the altar, the altar had not cleansed him, but he had defiled the altar. The apostle calls sin, 'Filthiness of flesh and spirit,' 2 Cor. vii. 1. Sin stamps the devil's image on a man: malice is the devil's eye, hypocrisy his cloven foot. It turns a man into a devil, John vi. 70. 'Have not I chosen twelve, and one of you is a devil.'

2. Sin is a grieving of God's Spirit, Eph. iv. 30. 'Grieve not the Holy Spirit of God.' To grieve, is more than to anger.

Q. *How can the Spirit be said to be grieved? For, seeing he is God, he cannot be subject to any passion.*

Ans. This is spoken metaphorically: Sin is said to grieve the Spirit, because it is an injury offered to the Spirit, and he takes it unkindly, and, as it were, lays it to heart. And, is it not much thus to grieve the Spirit? The Holy Ghost descended in the likeness of a dove; sin makes this blessed dove mourn. Were it only an angel, we should not grieve him, much less the Spirit of God: Is it not sad to grieve our comforter.

3. Sin is an act of contumacy against God; a walking anti-podes to heaven, Lev. xxvi. 27. 'If ye will walk contrary to me.' A sinner tramples upon God's law, crosseth his will, doth all he can to affront, yea, to spite God. The Hebrew word for sin, *Pashang*, signifies rebellion: there is the heart of a rebel in every sin, Jer. xlv. 16. 'We will do whatsoever proceedeth out of our mouth, to burn incense to the queen of heaven.' Sin strikes at the very Deity; *Peccatum est deicidium*: Sin would not only unthroned God, but un-god him. If the sinner could help it, God would no longer be God.

4. Sin is an act of dissimulation and unkindness: God feeds the sinner, keeps off evils from him, bemoans him with mercy; but the sinner not only forgets God's mercies, but abuseth them: he is the worse for mercy; like Absalom, who, as soon as David had kissed him, and taken him into favour, plotted treason against him, 2 Sam. xv. 10. Like the mule, who kicks the dam after she hath given it milk, *vas pertujum*, 2 Sam. xvi. 17. Is this thy kindness to thy friend? God may upbraid the sinner: I have given thee (may God say) thy health, strength, and estate; thou requitest me evil for good, thou woundest me with my

own mercies; is this thy kindness to thy friend? Did I give thee life to sin? Did I give thee wages to serve the devil?

5. Sin is a disease, Isa. i. 5. 'The whole head is sick;' some are sick of pride, others of lust, others of envy. Sin hath dis-tempered the intellectual part, it is a leprosy in the head, it hath poisoned the vitals, Tit. ii. 16. 'Their conscience is defiled.' It is with a sinner as with a sick patient, his palate is dis-tempered, the sweetest things taste bitter to him. The word which is 'sweeter than the honey-comb,' Isa. v. 20. tastes bitter to him, they put sweet for bitter. This is a disease, and nothing can cure this disease but the blood of the physician.

6. Sin is an irrational thing; it makes a man act not only wickedly, but foolishly. It is absurd and irrational to prefer the lesser before the greater, the pleasures of life, before the rivers of pleasures at God's right-hand for evermore. Is it not irrational to lose heaven, for the satisfying, or indulging of lust? As Lyfmachus, who, for a draught of water, lost a kingdom. Is it not irrational to gratify an enemy? In sin we do so. When lust or rash anger burns in the soul, Satan warms himself at this fire. Men's sins feast the devil.

7. Sin is a painful thing; it costs men much labour in pursuing their sins. How do men tire themselves in doing the devil's drudgery? Jer. ix. 5. 'They weary themselves to commit iniquity.' What pains did Judas take to bring about his treason? He goes to the high-priest, and then after to the band of soldiers, and then back again to the garden. St. Chrysostom saith, "Virtue is easier than vice." It is more pains to some to follow their sins, than to others to worship their God. While the sinner travels with his sin, in sorrow he brings forth; it is called 'serving divers lusts,' Tit. iii. 2. Not enjoy, but serve; Why so? because not only of the slavery in sin, but the hard labour; it is 'serving divers lusts.' Many a man goes to hell in the sweat of his brows.

8. Sin is the only thing God hath an antipathy against: God doth not hate a man because he is poor, or despised in the world; you do not hate your friend because he is sick, but that which draws forth the keenness of God's hatred, is sin, Jer. xlv. 4. 'O do not this abominable thing which I hate.' And sure, if the sinner dies under God's hatred, he cannot be admitted into the celestial mansions: will God let him live with him whom he hates? God will never lay a viper in his bosom. The feathers of the eagle will not mix with the feathers of the other fowls; God will not mix and incorporate with a sinner. Till sin be removed, there is no coming where God is.

III. See the evil of sin, in the price paid for it; it cost the blood of God to expiate it. 'O man (saith St. Austine) consider the greatness of thy sin, by the greatness of the price paid

for sin,' All the princes on earth, or angels in heaven, could not satisfy for sin; only Christ. Nay, Christ's active obedience was not enough to make atonement for sin, but he must suffer upon the cross; for, 'without blood is no remission,' Heb. ix. 22. O what an accursed thing is sin, that Christ should die for it! The evil of sin, is not so much seen in that one thousand are damned for it, as that Christ died for it.

IV. Sin is evil in the effects of it.

2. Sin hath degraded us of our honour. Reuben by incest lost his dignity; and though he were the first-born, he could not excel, Gen. xlix. 4. God made us in our own image, a little lower than the angels; but sin hath debased us. Before Adam sinned, he was like an herald that hath his coat of arms upon him: all reverence him, because he carries the king's coat of arms; but let this coat be pulled off, and he is despised, no man regards him. Sin hath done this, it hath plucked off our coat of innocency, and now it hath debased us, and turned our glory into shame, Dan. xi. 21. 'And there shall stand up a vile person.' This was spoken of Antiochus Epiphanes, who was a king, and his name signifies illustrious; yet sin had degraded him, he was a vile person.

2. Sin disquiets the peace of the soul; whatever defiles, disturbs; as poison tortures the bowels, corrupts the blood, so sin doth the soul, Isa. lvii. 21. Sin breeds a trembling at the heart; it creates fears, and there is 'torment in fear,' 1 John iv. 18. Sin makes sad convulsions in the conscience. Judas was so terrified with guilt and horror, that he hangs himself to quiet his conscience. And is not he like to be well cured, that throws himself into hell for ease?

3. Sin produceth all temporal evil, Lam. i. 8. Jerusalem hath grievously sinned, therefore she is removed. It is the Trojan-horse, it hath sword and famine, and pestilence in the belly of it. Sin is a coal, that not only blacks, but burns. Sin creates all our troubles; it puts gravel into our bread, worm-wood in our cup. Sin rots the name, consumes the estate, buries relations. Sin shoots the flying roll of Gods curses into a family and kingdom, Zech. v. 4. It is reported of Phocas, having built a wall of mighty strength about his city, there was a voice heard, 'Sin is within the city, and that will throw down the wall.'

4. Sin unrepented of brings final damnation. The canker that breeds in the rose is the cause of its perishing; and corruptions that breeds in men's souls are the cause of their damning. Sin, without repentance, brings the 'second death,' Rev. xx. 14. that is *mors sine morte*, Bern. "a death always dying." Sin's pleasure will turn to sorrow at last; like the book the prophet did eat, Ezek. iii. 3. sweet in the mouth, but bitter in the

belly. Sin brings the wrath of God, and what buckets or engines can quench that fire; Mark ix. 44. 'Where the worm never dies, and the fire is not quenched.'

*Use 1.* See how deadly an evil sin is, how strange is it that any one should love it? Psalm iv. 3. 'How long will ye love vanity?' Hos. iii. 1. 'Who look to other gods and love flagons of wine.' Sin is a dish men cannot forbear, though it make them sick; who would pour rose-water into a kennel? What pity is it so sweet an affection as love should be poured upon so filthy a thing as sin? Sin brings a sting in the conscience, a curse in the estate; yet men love it. A sinner is the greatest self-denier; for his sin he will deny himself a part in heaven.

*Use 2.* Do any thing rather than sin. O hate sin! there is more evil in the least sin, than in the greatest bodily evils that can befall us. The Ermyne rather chooseth to die, than defile her beautiful skin. There is more evil in a drop of sin, than in a sea of affliction: affliction is but like a rent in a coat, sin a prick at the heart. In affliction there is *aliquie honi*, some good; in this lion there is some honey to be found, Psalm cxix. 71. 'It is good for me that I was afflicted.' *Utile est anima si in hac arena mundi flagellis trituretur corpus*, Aug. 'Affliction is God's flail to thresh off our husks; not to consume, but refine.' There is no good in sin, it is the spirit and quintessence of evil. Sin is worse than hell; for the pains of hell only are a burden to the creature; but sin is a burden to God, Amos ii. 13. 'I am pressed under your iniquities, as a cart is pressed under the sheaves.'

*Use ult.* Is sin so great an evil? Then how thankful should ye be to God, if he hath taken away your sin? Zech. iii. 3. 'I have caused thy iniquity to pass from thee.' If you had a disease on your body, plague or dropsy, how thankful would you be to have it taken away? Much more to have sin taken away. God takes away the guilt of sin by pardoning grace, and the power of sin by mortifying grace. O be thankful that this sickness is 'not unto death;' that God hath changed your nature, and by grafting you into Christ, made you partake of the sweetness of that olive; that sin, though it live, doth not reign, but the elder serves the younger, the elder of sin serves the younger of grace.

---

## ADAM'S SIN.

Q. XV. *WHAT was the sin whereby our first parents fell from the estate wherein they were created?*

*Ans.* The sin was their eating the forbidden fruit.

Gen. iii. 6. 'She took of the fruit thereof, and did eat, and gave also to her husband.

Here is implied, 1. That our first parents fell from their estate of innocency. 2. The sin by which they fell, eating the forbidden fruit.

(1.) Our first parents fell from their glorious state of innocency, Eccl. vii. 29. 'God made man upright, but they have sought out many inventions.' Adam was perfectly holy, he had rectitude of mind, and liberty of will to good; but his head ached till he had invented his own and our death, he sought out many inventions, 1. Adam's fall was voluntary; he had a *posse non peccare*, a power not to fall. Free-will was a sufficient shield to repel temptation: The devil could not have forced him, unless he had given his consent: Satan was only a sūiter to woo, not a king to compel: but Adam gave away his own power and suffered himself to be decoyed into sin: like a young gallant, who at one throw, loseth a fair lordship. Adam had a fair lordship, he was lord of the world, Gen. i. 28. 'Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth.' But he lost all at one throw. As soon as he had sinned, he forfeited paradise. 2. Adam's fall was sudden, he did not long continue in his royal majesty.

Q. *How long did Adam continue in paradise before he fell?*

Ans. To status faith, he fell the next day, Pererius faith, he fell the eighth day after his creation. But the most probable and received opinion is, That Adam fell the very same day in which he was created: so Irenæus, Cyril, Epiphanius, and many others. The reasons which incline me to believe so, are,

1. It is said, Satan was a murderer 'from the beginning,' John viii. 44. Now, whom did he murder? Not the blessed angels, he could not reach them; nor the cursed angels, for they had before destroyed themselves. How then was Satan a murderer from the beginning? as soon as Satan fell, he began to tempt mankind to sin; this was a murdering temptation. By which it appears Adam did not stay long in paradise; soon after his creation the devil set upon him; and murdered him by his temptation.

2. Argument to prove that Adam fell the same day he was created: Adam had not yet eaten of the tree of life, Gen. iii. 22, 23. 'And now lest he put forth his hand, and take also of the tree of life, and eat; the Lord sent him forth of the garden.' This tree of life being one of the choicest fruits in the garden, and being placed in the midst of paradise, it is very like Adam would have eaten of this tree of life one of the first, had not the serpent beguiled him with the tree of knowledge. So that hence I conclude, Adam fell the very day of his cre-

ation, because he had not yet tasted the tree of life, that tree that was most in his eye, and had such delicious fruit growing upon it.

3. Argument from Pſal. xlix. 12. 'Man being in honour, abideth not.' The Rabbins read it thus 'Adam being in honour, lodged not one night.'" The Hebrew word for *abide*, ſignifies, "To ſtay or lodge all night." Adam then, it ſeems, did not take up one night's lodging in Paradife.

1. *Inference.* From Adam's ſudden fall, he fell the ſame day in which he was created, learn, 1. The weakneſs of human nature: Adam in a ſtate of integrity, quickly made a defection from God, he ſoon loſt the robe of innocency, and the glory of Paradife. And, was our nature thus weak when it was at the beſt? What is it now when it is at the worſt? If Adam did not ſtand when he was perfectly righteous, how unable are we to ſtand, when ſin hath cut the lock of our original righteouſneſs? If purified nature did not ſtand, how then ſhall corrupt nature? If Adam, in a few hours, ſinned himſelf out of Paradife, how quickly would we ſin ourſelves into hell, if we were not kept by a greater power than our own! but God puts underneath his everlaſting arms, Deut. xxxii. 17.

2. From Adam's ſudden fall, he fell the ſame day; learn how ſad it is for a man to be left to himſelf. 1. Adam being left to himſelf, fell: O then, what will become of us, how ſoon fall, if God leave us to ourſelves? A man without God's grace left to himſelf, is like a ſhip in a ſtorm, without pilot or anchor, and is ready to daſh upon every rock. Make this prayer to God, "Lord do not leave me to myſelf: If Adam fell ſo ſoon who had ſtrength, how ſoon ſhall I fall who have no ſtrength?" O urge God with his hand and ſeal, 2 Cor. xii. 9. 'My ſtrength ſhall be made perfect in weakneſs.'

(2.) 'The ſin by which our firſt parents fell was, 'eating the forbidden fruit;' where conſider two things; 1. The occaſion of it. 2. The ſin itſelf.

1. The occaſion of it; the ſerpent's temptation; the devil did creep into the ſerpent, and ſpake in the ſerpent, as the angel in Balaam's aſs; where conſider, 1. The ſubtilty of Satan's temptation; his wiles are worſe than his darts. Satan's ſubtilty in tempting; 1. He deals all along as an impoſtor, he uſhered in his temptation by a lie, Gen. iii. 4. 'Ye ſhall not ſurely die.' 2d. Lie, 'That God did envy our firſt parents their happineſs, ver. 5. 'God knows, that in the day ye eat, your eyes ſhall be opened;' q. d. It is God's envying your felicity, that he forbids you this tree. 3d. Lie, 'That they ſhould be thereby made like unto God, ver. 5. 'Ye ſhall be as gods.' Here was his ſubtilty in tempting: The devil was firſt a liar, then a murderer.



(2.) In that he set upon our first parents so quickly, before they were confirmed in their obedience; the angels in heaven are fully confirmed in holiness; they are called stars of the morning, Job xxxviii. 7. and they are fixed stars. But our first parents were not confirmed in their obedience, they were not fixed in their orb of holiness: though they had a possibility of standing, they had not an impossibility of falling; they were holy, but mutable; here was Satan's subtilty, in tempting our first parents before they were confirmed in their obedience.

(3.) His subtilty in tempting was, That he set upon Eve first; 1. because he thought she was less able to resist. Satan did break over the hedge, where it was weakest; he knew he could more easily insinuate and wind himself into her by a temptation. An expert foldier, when he is to storm or enter a castle, observes warily where there is a breach, or how he may enter with more facility; so did Satan the weaker vessel. 2. He tempted Eve first, because he knew, if once he would prevail with her, she would easily draw her husband. Thus the devil handed over a temptation to Job by his wife, Job ii. 9. 'Curse God and die.' Agrippina poisoned the emperor Commodus with wine in a perfumed cup; the cup being perfumed and given him by his wife, it was the less suspected. Satan knew a temptation coming to Adam from his wife, would be more prevailing, and would be less suspected: O bitter! sometimes relations prove temptations: a wife may be a snare, when she dissuades her husband from doing his duty, or enticeth him to evil. 'Ahab sold himself to work wickedness, whom his wife Jezebel stirred up,' 1 Kings xxi. 25. She blew the coals and made his sin flame out the more. Satan's subtilty was in tempting Adam by his wife, he thought she would draw him to sin.

(4.) Satan's subtilty in tempting, was in assaulting Eve's faith: he would persuade her that God had not spoken truth, 'Ye shall not surely die,' Gen. iii. 4. This was Satan's master-piece, to weaken her faith: when he had shaken that, and had wrought her once to distrust; then 'she yielded,' she presently put forth her hand to evil.

*2dly*, Satan's cruelty in tempting: as soon as Adam was invested in all his glory, the devil cruelly, as it were on the day of Adam's coronation, would dethrone him, and bring both him and all his posterity under a curse: we see how little love Satan hath to mankind; he hath an implacable antipathy against us, and antipathies can never be reconciled. So much for the occasion of Adam's sin, tempted by the serpent.

II. The sin itself, 'Eating the forbidden fruit.' This was very heinous, and that appears three ways; 1. In respect of the person that committed it. 2. The aggravation of the sin. 3. The dreadfulnes of the effect.

1st, Very heinous in respect of the person that committed it:

Adam had excellent and noble endowments ; he was illuminated with knowledge, embellished with holiness ; he knew his duty, and it was as easy to him to obey God's command, as to know it ; he might have chosen whether he would sin or no, yet he wilfully did eat of the tree which he was forbidden.

*2dly*, The aggravation of Adam's sin.

Q. *Wherein did it appear to be so great ? 'Twas but raptus pomi ; was this such a great matter to pluck an apple ?*

*Ans*. Besides that, it was against an infinite God ; it was *malum complexum*, a voluminous sin, there were many sins twisted together in it ; as Cicero saith of parricide, " He who is guilty of it, *Plurima committit peccata in uno*, he commits many sins in one ;" so there were many sins in this one sin of Adam. A big bellied sin, a chain with many links. Ten sins in it.

1. Incredulity. Our first parents did not believe what God had spoken was truth. God said, They shall die the death, in the day they ate of that tree. They believed not that they should die ; they could not be persuaded that such fair fruit had death at the door. Thus, by unbelief they made God a liar ; nay, which was worse they believed the devil rather than God.

2. Unthankfulness, which is the epitome of all sin. Adam's sin was committed in the midst of Paradise : God had enriched him with a variety of mercies : he had stamped his own image upon him ; he had made him lord of the world, gave him of all the trees of the garden to eat (one only excepted) and now to take of that tree ! This was high ingratitude ; this was like the dye to the wool, which made it crimson. When Adam's eyes were opened, and he saw what he had done, well he might be ashamed, and hide himself : to sin in the midst of Paradise, how could he look God in the face without blushing.

3. In Adam's sin was discontent : had he not been discontented, he would never have sought to have altered his condition. Adam, one would think, had enough, he differed but little from the angels, he had the robe of innocence to clothe him, and the glory of paradise to crown him ; yet he was not content, he would have more ; he would be above the ordinary rank of creatures. How wide was Adam's heart, that a whole world could not fill it !

4. Pride, in that he would be like God : this worm, that was but newly crept out of the dust, now aspires after a Deity ; ' Ye shall be as gods,' saith Satan, and Adam hoped to have been so indeed ; he supposed the tree of knowledge would have anointed his eyes, and made him omniscient. But, by climbing too high, he got a fall.

5. Disobedience : God said, ' Thou shalt not eat of the

tree,' he would eat of it, though it cost him his life. Disobedience is a sin against equity: it is equal we should serve him from whom we have our subsistence; God gave Adam his allowance, therefore it was but equal he should give God his allegiance: therefore disobedience was against equity. How could God endure to see his laws trampled on before his face? This made God place a flaming sword at the end of the garden.

6. Curiosity: to meddle with that which was out of his sphere, and did not belong to him. God smote the men of Bethshemesh but for looking into the ark, 1 Sam. vi. 19. Adam would be prying into God's secrets, and tasting what was forbidden.

7. Wantonness: though Adam had a choice of all the other trees, yet his palate grew wanton, and he must have this tree. Like Israel, God sent them manna, angels' food, ay, but they had an hankering after quails; it was not enough God did supply their wants, unless he should satisfy their lusts. Adam had not only for necessity, but for delight; yet his wanton palate lusted after forbidden fruit.

8. Sacrilege: the tree of knowledge was none of Adam's, yet he took of it, and did sacrilegiously rob God of his due. It was counted a great crime in Harpalus to rob the temple, and steal the silver vessels; so in Adam to steal fruit from that tree, which God hath peculiarly enclosed for himself. Sacrilege is double theft.

9. Murder: Adam was a public person, and all his posterity were involved and wrapped up in him; and he sinning, did at once destroy all his posterity, if free grace did not interpose. If Abel's blood did cry so loud in God's ears, Gen. iv. 10. 'The voice of thy brother's blood crieth unto me from the ground;' then how loud did the blood of all Adam's posterity cry against him for vengeance?

10. Presumption: Adam presumed of God's mercy; he blessed himself, saying, he should have peace: he thought, though he did transgress, he should not die; God would sooner reverse his degree, than punish him. High presumption, what an heinous sin then was Adam's breach of covenant.

*Use.* One sin may have many sins in it. We are apt to have slight thoughts of sin, it is but a little one. How many sins were in Adam's sin? O take heed of any sin! as in one volume there may be many works bound up, so there may be many sins in one sin.

*Sdly.* The dreadfulneſs of the effect: it hath corrupted man's nature. How rank is that poison a drop whereof could poison a whole sea? And how deadly is that sin of Adam, that could poison all mankind, and bring a curse upon them, till it be taken away by him, who was made a curse for us.

## ORIGINAL SIN.

Q. XVI. *DID all mankind fall in Adam's first transgression.*

*Ans.* The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him, by ordinary generation, sinned in him, and fell with him in his first transgression.

Rom. v. xii. 'By one man sin entered into the world, and death by sin,' &c.

Adam being a representative person, he standing, we stood; and he falling, we fell. We sinned in Adam; so it is in the text, 'In whom all have sinned.'

Adam was the head of mankind, and he being guilty, we are guilty, as the children of a traitor have their blood stained: *Omnes unus ille Adam fuerunt*, Aug. "All of us (saith Austin) sinned in Adam, because we were part of Adam."

*Obj.* If, when Adam fell, all mankind fell with him; why then, when one angel fell, did not all fall?

*Ans.* The case is not the same. The angels had no relation to one another; they are called morning-stars; the stars have no dependence one upon another: but it is otherwise with us, we are in Adam's loins; as a child is a branch of the parent, we were part of Adam; therefore, he sinning, we sinned.

Q. *How is Adam's sin made ours?*

*Ans.* 1. By imputation. The Pelagians of old held, that Adam's transgression is hurtful to posterity by imitation only, not by imputation. But the text confutes that 'in whom all have sinned.'

2. Adam's sin is ours by propagation. Not only is the guilt of Adam's sin imputed to us, but the pravity and corruption of his nature is derived to us, as poison is carried from the fountain to the cistern. This is that which we call original sin, Pf. li. 5. 'In sin did my mother conceive me.' Adam's leprosy cleaves to us, as Naaman's leprosy did cleave to Gehazi, 2 Kings v. 27. This original concupiscence is called,

1. The 'old man,' Eph. iv. 22. It is said to be the old man, not that it is weak, as old men are, but for its long standing, and of its deformity. In old age the fair blossoms of beauty fall; so original sin is the old man, because it hath withered our beauty, and made us deformed in God's eye.

2. Original concupiscence is called the law of sin, Rom. vii. 25. Original sin hath *vim coactivam*, the power of a law: a law binds the subject to allegiance. Men must needs do what sin will have them, when they have both the love of sin to draw

them, and the law of sin to force them. In original sin there is something privative, and something positive.

(1.) Something privative. *Carentia Justitiæ debitæ*, we have lost that excellent quintessential frame of soul which once we had. Sin hath cut the lock of original purity, where our strength lay.

(2.) Something positive. Original sin hath contaminated and defiled our virgin nature. It was death among the Romans to poison the springs. Original sin hath poisoned the spring of our nature, it hath turned beauty into leprosy; it hath turned the azure brightness of our souls into a midnight darkness.

Original sin hath become co-natural to us. A man by nature cannot but sin; though there were no devil to tempt, no bad examples to imitate, yet there is such an innate principle in him, that he cannot forbear sinning, 2 Pet. ii. 14. *A peccato cessare nesciunt*, who cannot cease to sin, as an horse that is lame cannot go without halting.—In the original sin is,

1. An aversion from good: man hath a desire to be happy, yet opposeth that which should promote his happiness; he hath a disgust of holiness, he hates to be reformed. Since we fell from God, we have no mind to return to him.

2. A propension to evil. If, as the Palagians say, there is so much goodness in us since the fall, then why is there not as much natural proneness to good, as there is to evil? Our own experience tells us, that the natural bias of the soul hath a tendency to that which is bad. The very heathens by the light of nature saw this; Hierocles the philosopher said, “it is grafted in us by nature to sin:” men roll sin as honey under their tongue—‘They drink iniquity as water,’ Job xv. 16. Like an hydropical person, that thirsts for drink, and is not satisfied: so they have a kind of drought on them, they thirst for sin. They sin, Eph. iv. 19. though they are tired out in committing sin, yet they sin, Jer. ix. 5. ‘They weary themselves to commit iniquity;’ as a man that follows his game while he is weary, yet he delights in it, and cannot leave off. Though God hath set so many flaming swords in the way to stop men in their sin, yet they go on in sin; which all shews what a strong appetite they have to the forbidden fruit.

That we may further see the nature of original sin, consider (1.) The universality of it; it hath, as a poison diffused itself into all the parts and powers of our soul, Isa. i. 5. ‘The whole head is sick, and the whole heart is faint.’ Like a sick patient, that hath no part sound, his liver swelled, his feet gangrened, his lungs perished; such infected, gangrened souls have we, till Christ (who hath made a medicine of his blood) do cure us.

1. Original sin hath depraved the intellectual part. As in the creation; ‘darkness was upon the face of the deep,’ Gen.

i. 2. So the understanding; darkness is upon the face of this deep. As there is salt in every drop of sea, bitterness in every branch of wormwood, so there is sin in every faculty, the mind is darkened, we know little of God. Ever since Adam did eat of the tree of knowledge, and his eyes were opened, we lost our eye-sight. Besides ignorance in the mind, there is error and mistake; we do not judge rightly of things, we put bitter for sweet, and sweet for bitter, Isa. 20. Besides this, there is much pride, superciliousness and prejudice, many fleshly reasonings, Jer. iv. 14. 'How long shall vain thoughts lodge in thee?'

2. Original sin hath defiled the heart: the heart is *mortiferum junius*, deadly wicked, Jer. xvii. 9. it is a lesser hell. In the heart are legions of lusts, obduracy, infidelity, hypocrisy, sinful estimations; it boils as the sea with passion and revenge. Madness is in their heart while they live, Eccl. ix. 3. The heart is *Officina diaboli*, the devil's shop or work-house, where all mischief is framed.

3. The Will. Contumacy is the feat of rebellion: The sinner crosseth God's will, to fulfil his own, Jer. xlv. 17. 'We will burn incense to the queen of heaven.' There is a rooted enmity in the will against holiness; it is like an iron sinew, it refuseth to bend to God. Where is then the freedom of the will? when it is so full not only of indisposition, but opposition to what is spiritual.

4. The affections. These, as the strings of a viol, are out of tune. These are the lesser wheels, which are strongly carried by the will, the master-wheel. Our affections are misplaced; set on wrong objects. Our love is set on sin, our joy on the creature. Our affections are naturally as a sick man's appetite, he desires things which are noxious and hurtful for him; he calls for wine in a fever: So we have impure lustings, instead of holy longings.

(2.) The adherency of original sin. It cleaves to us, as blackness to the skin of the Ethiopian, we cannot get rid of it. Paul shook off the viper on his hand, but we cannot shake off this inbred corruption: It may be compared to a wild fig-tree growing on a wall, though the roots of it are pulled up, yet there are some strings of it in the joints of the stone-work, which will not be eradicated, but will sprout forth till the wall be pulled in pieces. Original concupiscence comes not as a lodger, for a night, but is an indweller, Rom. vii. 17. 'Sin which dwelleth in me.'

It is a *malus genius*, an evil spirit, that haunts us wheresoever we go, Josh. vii. 12. 'The Canaanite would dwell in the land.'

(3.) Original sin retards and hinders us in the exercises of God's worship. Whence is all that dulness and deadness in re-

igion? It is the fruit of original sin : It is this rocks us asleep in duty, Rom. vii. 19. 'The good that I would, I do not.' Sin is compared to a weight, Heb. xiii. 1. A man that hath weights tied to his legs, cannot run so fast ; It is like that fish Pliny speaks of, a sea-lamprey, that cleaves to the keel of a ship, and hinders its progress when it is under sail.

(4.) Original sin, though it lies latent in the soul, and be as a spring which runs under ground, yet oft it breaks forth unexpectedly. Christian, thou canst not believe that evil which is in thy heart, and which will break forth suddenly, if God leave thee, 2 Kings viii. 13, 15. 'Is thy servant a dog, that he should do this great thing?' Hazael could not believe he had such a root of bitterness in his heart, that he should rip up the women with child : 'Is thy servant a dog?' Yes, and worse than a dog, when that original corruption within was stirred up. If one had come to Peter, and said, Peter, within a few hours thou wilt deny Christ ; he would have said, 'Is thy servant a dog?' But alas ! Peter did not know his own heart, nor how far that corruption within would prevail upon him. The sea may be calm, and look clear ; but when the wind blows, how doth it rage and foam ? so though now thy heart seems good, yet, when temptation blows, how may original sin discover itself, making the foam with lust and passion. Who would have thought to have found adultery in David, and drunkenness in Noah, and cursing in Job ? If God leave a man to himself, how suddenly and scandalously may original sin break forth in the holiest men alive ?

(5.) Original sin doth mix and incorporate itself with our duties and graces.

1. With our duties. As the hand which is paralytical or palsy, cannot move without shaking, as wanting some inward strength ; so we cannot do an holy action without sinning, as wanting a principle of original righteousness. As the leper, whatever he touched became unclean : if he touched the altar, the altar did not sanctify him, but he polluted the altar ; such a leprosy is original sin, it defiles our prayers and tears ; we cannot write without blotting. Though I do not say, that the holy duties and good works of the regenerate are sins, for that were to reproach the Spirit of Christ, by which they are wrought ; yet this I say, that the best works of the godly have sin cleaving to them ; only Christ's blood makes atonement for our holy things.

2. With our graces. There is some unbelief mixed with faith, lukewarmness with zeal, pride with humility. As bad lungs cause an asthma, or shortness of breath, so original corruption, having infected our heart, our graces breathe now very faintly.

(6.) Original fin is a vigorous active principle within us ; it doth not lie still, but is ever exciting and stirring us up to evil ; it is an inmate, very unquiet ; Rom. vii. 15. ‘ What I hate, that do I.’ How came Paul to do so ? Original fin did irritate and stir him up to it. Original fin is like quick-silver, always in motion ; when we are asleep, fin is awake in the fancy. Original fin sets the head plotting evil, and the hands a working it : it hath in it *principium motus*, not *quietis* ; it is like the pulse ever-beating.

(7.) Original fin is the cause of all actual ; it is *fomes peccati*, it is the womb in which all actual sins are conceived. Hence come murders, adulteries, rapines ; it is the Trojan horse, out of which a whole army of impieties come. Though actual sins may be more scandalous, yet original fin is more heinous ; the cause is more than the effect.

(8.) It is not perfectly cured in this life. Grace, though it doth subdue fin, yet doth not wholly remove it. Though we are like Christ, having the first fruits of the Spirit, yet we are unlike him, having the remainders of the flesh. There are two nations in the womb. Original fin is like that tree, Dan. iv. 23. though the branches of it were hewn down, and the main body of it, yet the stumps and root of the tree were left : Though the Spirit be still weakening and hewing down fin in the godly, yet the stump of original fin is still left : It is a sea that will not, in this life, be dried up.

Q. *But why doth God leave original corruption in us after regeneration ? He could quite free us from it, if he pleased.*

Ans. He doth it, to shew the power of his grace in the weakest believer. Grace shall prevail against a torrent of corruption. Whence is this ? the corruption is ours, but the grace is God’s.

2. God leaves original corruption, to make us long after heaven ; when there shall be no fin to defile, no devil to tempt. When Elias was taken up to heaven, his mantle dropped off ; so, when the angels shall carry us up to heaven, this mantle of fin shall drop off : We shall never more complain of an aching head, or an unbelieving heart.

Use. 1. If original fin be propagated to us, and will be inherent in us while we live here, then it confutes the Libertines and Quakers, who say they are without fin ; they hold perfection ; they shew much pride and ignorance ; but we see the seeds of original fin remain in the best, Eccl. vii. 20. ‘ There is not a just man lives, and sins not.’ And St. Paul complained of a ‘ body of death,’ Rom. vii. 24. Grace, though it doth purify nature, it doth not perfect it.

Object. *But doth not the apostle say of believers, that their*



‘old man is crucified,’ Rom. vi. 6. and they are ‘dead to sin?’ Rom. vii. 11.

*Ans.* They are dead, 1. Spiritually. They are dead as to the *reatus*, the guilt of it; and as to the *regnum*, the power of it; the love of sin is crucified.

2. They are dead to sin legally. As a man that is sentenced to death is dead in law, so they are legally dead to sin; there is a sentence of death gone out against sin, it shall die and drop into the grave: But at the present, sin hath its life lengthened out; nothing but the death of the body can quite free us from the body of death.

*Use 2.* Let us lay to heart original sin, and be deeply humbled for it; it cleaves to us as a disease, it is an active principle in us, stirring us up to evil. Original sin is worse than all actual sin; the fountain is more than the stream. Some think, as long as they are civil, they are well enough; ay, but thy nature is poisoned: A river may have fair streams, but vermin at bottom. Thou carriest an hell about thee, thou canst do nothing but thou defilest it; thy heart, like muddy ground, defiles the purest water that runs through it. Nay, though thou art regenerate, there is much of the old man in the new man. O how should original sin humble us! This is one reason God hath left original sin in us, because he would have it as a thorn in our side to humble us. As the bishop of Alexandria, after the people had embraced Christianity, destroyed all their idols but one, that the sight of that idol might make them lothe themselves for their former idolatry; so God leaves original sin to pull down the plumes of pride. Under our silver wings of grace are black feet.

2. Let the sense of this make us daily look up to heaven for help; beg Christ’s blood to wash away the guilt of sin, and his Spirit to mortify the power of it; beg further degrees of grace; *gratiam Christi eo obnoxious ambiamus*. Though grace cannot make sin not to be, yet not to reign; though grace cannot expel sin, it can repel it: And for our comfort, where grace makes a combat with sin, death shall make a conquest.

3. Let original sin make us walk with continual jealousy and watchfulness over our hearts. The sin of our nature is like a sleeping lion, the least thing that awakens it makes it rage. The sin of our nature, though it seems quiet, and lies as fire hid under the embers, yet if it be a little stirred and blown up by a temptation, how quickly may it flame forth into scandalous evils? Therefore we had need always to walk watchfully, Mark xiii. 37. ‘I say to you all, Watch.’ A wandering heart needs a watchful eye.