ſentence which affirms all mankind deſcending from Adam by ordinary generation to have sinne*d* in him and fallen with him in his firſt transgression ; the truth of which is at­tempted to be proved by various texts of Holy Scripture. Thus St Paul ſays expreſsly, that “ by one man sin entered into the world, and death by sin ; and ſo death paſſed upon all men, for that *all have sinned.* But not as the offence, To alſo is the free gift. For if, through the *offence* of *one, many* be *dead ;* much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abound­ed unto many ; and not as it was by one that sinned, ſo is the gift (for the *judgment* was by *one* unto condemnation); ; but the free gift is of many offences unto justification. For if, by one man’s offence, death reigned by one ; much more they, who receive the abundance of grace and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore as, by the *offence of one, judgment* came upon *all men* to *condemnation ;* even ſo, by the righteouſneſs of One, the free gift came upon all men unto juſtification of life. For as by one man’s diſobedience *many were made sinners ;* ſo by the obedience of one ſhall many be made righteous@@\*.” In this paſſage the apoſtle aſſures us, that all upon whom death hath passed have si*nned* ; but death hath paſſed upon infants, who could not commit actual sin. Infants there­fore muſt have sinned in Adam, ſince death hath paſſed up­on them ; for death “ is the wages only of sin.” He tells us likewise, that by the offence of one, judgment came upon all men to condemnation ; and therefore, ſince the Righteous Judge of heaven and earth never condemns the innocent with the wicked, we muſt conclude, that all men partake of the guilt of that offence for which judgment came upon them to condemnation. Theſe concluſions are confirmed by his laying expreſsly, that “ by one man’s diſobedience many (i. *e.* all mankind) were *made sinners;”* and elsewhere@@\*, that " there is none righteous, no *not one ;”* and that his Ephesian converts “ were dead in treſpaſſes and sins, and were by *nature* children of wrath even as *others."* The ſame doctrine, it is ſaid, we are taught by the inſpired writers of the Old Teſtament. Thus Job, expoſtulating with God for bringing into judgment with him ſuch a creature as man, ſays, “ Who can bring a clean thing out of an un­clean ? Not one.” And Eliphaz, reproving the patient pa­triarch for what he deemed preſumption, aſks@@\*, “ What is man that he ſhould be clean, or he who is born of a woman that he ſhould be righteous ?” From theſe two paſſages it is plain, that Job and his unfeeling friend, though they agreed in little elſe, admitted as a truth Unqueſtionable, that man inherits from his parents a ſinful nature, and that it is impoſſible for any thing born of a woman by ordinary ge­neration to be righteous. The Pſalmiſt talks the very ſame language ; when acknowledging his tranſgreſſions, he ſays@@\*, “ Behold I was ſhapen in iniquity, and in sin did my mo­ther conceive me.”

Having thus proved the fact, that all men are made ſinners by Adam’s diſobedience, the divines, who embrace this side of the queſtion, proceed to inquire how they can be partakers in guilt which was incurred ſo many ages before they were born. It cannot be by imitation ; for infants, according to them, are involved in this guilt before they be capable of imitating any thing. Neither do they admit that sin is by the apoſtle put for the conſequences of sin, and many ſaid to be made ſinners by one man’s diſobe­dience, because by that diſobedience they were (objected to death, which is the wages of sin. This, which they call the doctrine of the Arminians, they affirm to be contrary to the whole ſcope and deſign of the context ; as it con­founds together sin and death, which are there represented, the one as the cauſe, and the other as the effect. It likewiſe exhibits the apoſtle reaſoning in ſuch a manner as would, in their opinion, diſgrace any man of common ſenſe, and much more an inſpired writer; for then the ſenſe of theſe words, “ Death hath paſſed upon all men, for that all have sinned,” muſt be, death hath paſſed upon all men, becauſe it hath paſſed upon all men ; or, all men are ob­noxious to death, becauſe they are obnoxious to it. The only way therefore, continue they, in which Adam’s poſterity can be made ſinners through his diſobedience, is by the imputation of his diſobedience to them ; and this impu­tation is not to be conſidered in a *moral* ſenſe, as the action of a man committed by himſelf, whether good or bad, is reckoned unto him as his own ; but in a f*orenſic* ſenſe, as when one man’s debts are in a legal way placed to the ac­count of another. Of this we have an inſtance in the apoſtle Paul, who ſaid to Philemon concerning Oneſimus, “ If he hath wronged thee, or oweth thee any thing (ελλογει), let it be imputed to me,” or placed to and put on my account. And thus the poſterity of Adam are made ſinners by his diſobedience ; that being imputed to them and put to their account, as if it had been committed by them perfonally, though it was not.

Some few divines of this ſchool are indeed of opinion, that the phraſe, “ By one man’s diſobedience many were made ſinners,” means nothing more than that the poſterity of Adam, through his sin, derive from him a corrupt na­ture. But though this be admitted as an undoubted truth, the more zealous abettors of the ſyſtem contend, that it is not the whole truth. “ It is true (say they) that all men are made of one man’s blood, and that blood tainted with sin ; and ſo a clean thing cannot be brought out of an un­clean. What is born of the fleſh is flesh, carnal and cor­rupt : every man is conceived in sin and ſhapen in iniquity : but then there is a difference between being *made sinners* and *becoming* ſinful. The one reſpects the *guilt,* the other the *pollution* of nature ; the one is previous to the other, and the foundation of it. Men receive a corrupt nature from their immediate parents ; but they are made ſinners, not by any act of their diſobedience, but only by the imputation of the sin of Adam.”

To confirm and illuſtrate this doctrine of imputed sin, they obſerve, that the word ϰαῚεσῚαθησαν, used by the apoſtle, signifies *constituted* in a judicial way, ordered and appointed in the diſpenſation of things that ſo it ſhould be ; juſt as Chriſt was made sin or a firmer by imputation, or by that conſtitution of God which laid upon him the sins of all his people, and dealt with him as if he had been the guilty perſon. That this is the ſenſe of the paſſage, they argue fur­ther from the puniſhment inflicted on men for the sin of Adam. The puniſhment threatened to that sin was death ; which includes death corporal, moral, and eternal. Corpo­ral death, ſay they, is allowed by all to be ſuffered on ac­count of the sin of Adam ; and if ſo, there muſt be guilt, and that guilt made over to the ſufferer, which can be done only by *imputation.* A moral death is no other than the loſs of the image of God in man, which conſiſted in righte­ouſneſs and holineſs ; and particularly it is the loſs of ori­ginal righteouſneſs, to which ſucceeded unrighteouſneſs and unholineſs. It is both a sin and a puniſhment for sin ; and ſince it comes upon all men as a puniſhment, it muſt ſuppoſe preceding sin, which can be nothing but Adam’s diſobe­dience ; the guilt of which is made Over to his poſterity by *imputation.* This appears ſtill more evident from the poſte­rity of Adam being made liable to eternal death in conſequence of his tranſgreſſion ; for the wages of sin, we are aſſured, is death, even death eternal, which never can be inflicted on guiltleſs perſons. But from the paſſage before us we learn, that “ by the offence of *one* judgment came upon

@@@[m]\* Room v. 12, 15­-20.

@@@[m]\* Rom. ii. 10. and Eph. ii. I. and 3.

@@@[m]\* Job xiv. 4. and xv. 14.

@@@[m]\* Psalm li. 5.