of the world.” His words, say the Remonstrants, will un­questionably bear this sense; and it is surely much more probable that it is their true sense, than that an inspired writer should have taught a doctrine subversive of all our notions of right or wrong, and which, if really embraced, must make us incapable of judging when we are innocent and when guilty.

f That <πt, when construed with a dative case, often signifies to or anto, is known to every Greek scholar. Thus hr\* ***tv8oξιa 6bot, the way to fame.*** (Lucian.) ***Kaκovργot tn r<ρ t>avarω, a criminal unto death,*** (Demoath.) 'Etr< ***θavar<p σvλ∖aβetrt to carry to death or execution,*** ( lsoc.) ***'Yμeκ irr’ iλev6epιq iκληθητt, ye have been called to liberty, (Gat*** V. 13.) Kτισβ<vτer ***iv Χριστώ ,lη<roυ*** «’m ***ipγoιs àyathis, created in Christ Jesus unto good works,*** (Ephes, ii. 10.) See also 1 Thes. iv. 7; 2 Tim. ii. 14; and many other places of the New Testament.

***gι,φ' ώ*** has likewise this import, denoting the ***terminus ad queue*** in Phil. iii. 12, and iv. 10.

When the apostle says that there is none righteous, no not one, he gives us plainly to understand that he is quoting from the 14th Psalm; and the question first to be answered is, In what sense were these words used by the Psalmist? That they were not meant to include all the men and wo­men then living, far less all that have ever lived, is plain from the fifth verse of the same Psalm, where we are told that those wicked persons “ were in great fear, because God was in the congregation of the *righteous."* There was then, it seems, a congregation of righteous persons, in opposition to those called the *children of men,* of whom alone it is said that there was none that did good, no not one. The truth is, that the persons of whom David generally complains in the book of Psalms, constituted a strong party disaffected to his person and government. That faction he describes as proud and oppressive, as devising mischief against him, as violent men continually assembling for war. He styles them his *enemies;* and sometimes characterizes them by the appellation which was given to the apostate descen­dants of Cain before the deluge. Thus in the 57th Psalm, which was composed when he fled from Saul to the cave in which he spared that tyrant's life, he complains—“ I lie among them that are set on fire, even the sons of μεν, whose teeth are spears,” &c.; and again, in the 58th Psalm, he says, “ Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men?” By comparing these texts with 1 Sam. xxvi. 19, it will appear evident that by the sons of μεν mentioned in them, he meant to cha­racterize those enemies who exasperated Saul against him. Now it is well known, that there was a party adhering to the interests of the house of Saul, which continued its en­mity to David during the forty years of his reign, and joined with Absalom in rebellion against him only eight years be­fore his death. But it is the opinion of the most judicious commentators, that the 14th Psalm was composed during the rebellion of Absalom ; and therefore it is surely much more probable, that by *the children of men,* of whom it is said there is “ none that doth good, no not one,” the in­spired poet meant to characterize the rebels, than that he should have directly contradicted himself in the compass of two sentences succeeding each other. Had he indeed known that all the children of men, as descending from Adam, “ are utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly and continually inclined to all evil,” he could not, with the least degree of consis­tency, have represented the Lord as “ looking down from heaven upon them, to see if there were any that did under­stand and seek after God;” but if by the children of men was meant only the rebel faction, this scenical representa­tion is perfectly consistent, as it was natural to suppose that there might be in that faction some men of good principles misled by the arts of the rebel chiefs.

Having thus ascertained the sense of the words as ori­

ginally used by the Psalmist, the Arminien proceeds to in­quire for what purpose they were quoted by the apostle;and in this inquiry he seems to find nothing difficult. The aversion of the Jews from the admission of the Gentiles to the privileges of the gospel, the high opinion which they entertained of their own worth and superiority to all other nations, and the strong persuasion which they had that a strict obedience to their own law was sufficient to justify them before God, are facts universally known; but it was the purpose of the apostle to prove that all men stood in need of a Redeemer, that Jews as well as Gentiles had been under the dominion of sin, and that the one could not in that respect claim any superiority over the other. He be­gins his epistle, therefore, with showing the extreme de­pravity of the heathen world ; and having made good that point, he proceeds to prove, by quotations from the books of Psalms, Proverbs, and Isaiah, that the Jews were in no­wise better than they, that every mouth might be stopped, and all the world become guilty, or insufficient for their own justification before God.

The next proof brought by the Calvinists in support of their opinion, that all men derive guilt from Adam by or­dinary generation, is that text in which St. Paul says that the Ephesians “ were by *nature* children of wrath even as others.” To this their opponents reply, that the doctrine of original sin is in this verse, as in the last quoted, counte­nanced only by our translation, and not by the original Greek as understood by the ancient fathers of the Christian church, who were greater masters of that language than we. The words are *κaι fiμev τ.eva φυσeι ipγηr'.* in which it is obvious, that *τtκra,* though in its original sense it signi­fies the genuine children of parents by natural generation, cannot be so understood here; because no man was ever be­gotten by, or born of, the abstract notion *wrath.* It must therefore be used figuratively; and in other places of scrip­ture it often denotes a close relation to any person or thing. Thus we read of the children of *God,* of the *kingdom,* the *resurrection, wisdom, light, obedience,* and *peace;* whence it is concluded, that by the children of wrath are meant those who are liable to punishment or rejection. And be­cause there were in those days some children, in a lower and less proper sense, by *adoption,* and others, in a higher and more proper sense, by *natural generation,* of whom the relation of the latter to their parents was much closer than that of the former) the apostle tells the Ephesians, that they were by *nature* children of wrath, to convince them that they were *really* liable to it by the strictest and closest re­lation possible. That the word φvσ<ι here is of the same import with *really* or *truly,* and that it does not signify what we mean by *nature* in the proper sense of that word, the ancient fathers are generally agreed, (see Hammond and Whitby on the text, and Suidas on the word *φvσei)∙,* and that the modern Greeks, who still speak a dialect of the noble language of their ancestors, understand the word in the same sense, is apparent from their version of the text before us. In the most correct and elegant edition of the New Testament in their vernacular tongue, the words un­der consideration are thus rendered; m∣ *φwrικα ημaσβar term ορyηt ωσav eaι in* λoι>roa, where it is impossible that *φυ<rικa* can signify *natural,* otherwise the apostle will be made to say, not that we are by nature derived from Adam liable to wrath, but that we were *naturally begottenby wrath in* the abstract. For taking the word *φvσeι* in the sense of *really* or *truly,* both the ancient and modern Greeks appear in­deed to have the authority of St. Paul himself; who, writing to Timothy, calls him γνήσιον *reκvοr,* “ his true or genuine son;” not to signify that he was the child of the apostle by natural generation, but that he was closely related to him in the faith to which St. Paul had converted him. That the word *r.eι>a φvσer i>pγηc* can signify nothing but *truly* or *really relations to wrath,* is still further evident from the