

ful and universal degeneracy spread over them and their fathers, by some original crime, which met and seized them at the very entrance into life?" (Page 420.)

THE SECOND ESSAY.

A PLAIN EXPLICATION OF THE DOCTRINE OF IMPUTED SIN
AND IMPUTED RIGHTEOUSNESS.

"THIS doctrine has been attended with many noisy controversies in the Christian world. Let us try whether it may not be set in so fair and easy a light as to reconcile the sentiments of the contending parties." (Page 427.)

"When a man has broken the law of his country, and is punished for so doing, it is plain that sin is imputed to him; his wickedness is upon him; he bears his iniquity; that is, he is reputed, or accounted guilty; he is condemned and dealt with as an offender." (Page 428.)

"On the other hand, if an innocent man, who is falsely accused, is acquitted by the court, sin is not imputed to him, but righteousness is imputed to him; or, to use another phrase, his 'righteousness is upon him.'

"Or if a reward be given a man for any righteous action, this righteous act is imputed to him.

"Farther: If a man has committed a crime, but the Prince pardons him, then he is justified from it; and his fault is not imputed to him." (Page 429.)

"But if a man having committed treason, his estate is taken from him and his children, then they 'bear the iniquity of their father,' and his sin is imputed to them also.

"If a man lose his life and estate for murder, and his children thereby become vagabonds, then the blood of the person murdered is said to be upon the murderer, and upon his children also. So the Jews: 'His blood be on us and on our children;' let us and our children be punished for it!

"Or if a criminal had incurred the penalty of imprisonment, and the State were to permit a friend of his to become his surety, and to be confined in his room, then his crime is said to be imputed to his surety, or to be laid upon him; he bears the iniquity of his friend, by suffering for him. Mean-

time the crime for which the surety now suffers, is not imputed to the real offender." (Page 430.)

"And should we suppose the Prince to permit this surety to exert himself in some eminent service, to which a reward is promised; and all this in order to entitle the criminal to the promised reward: Then this eminent service may be said to be imputed to the criminal, that is, he is rewarded on the account of it. So in this case, both what his friend has done and suffered is imputed to him.

"If a man do some eminent service to his Prince, and he with his posterity are dignified on account of it; then the service performed by the father is said to be imputed to the children also." (Page 431.)

"Now, if, among the histories of nations, we find anything of this kind, do we not easily understand what the writers say? Why then do we judge these phrases, when they are found in the inspired writers, to be so hard to be understood?

"But it may be asked, 'How can the acts of the parent's treason be imputed to his little child, since those acts were quite out of the reach of an infant, nor was it possible for him to commit them?'

"Or, 'How can the eminent service performed by a father be imputed to his child, who is but an infant?'

"I answer: 1. Those acts of treason, or acts of service, are, by a common figure, said to be imputed to the children, when they suffer or enjoy the consequences of their father's treason or eminent service; though the particular actions of treason or service could not be practised by the children. This would easily be understood, should it occur in a human history: And why not, when it occurs in the sacred writings?

"I answer: 2. Sin is taken either for an act of disobedience to a law, or for the legal result of such an act; that is, the guilt, or liableness to punishment. Now, when we say, The sin of a traitor is imputed to his children, we do not mean, that the act of the father is charged upon the child; but that the guilt, or liableness to punishment, is so transferred to him, that he suffers banishment or poverty on account of it." (Pages 432, 433, 434.)

"In like manner, righteousness is either particular acts of obedience to a law, or the legal result of those actions; that is, a right to the reward annexed to them.

“And so when we say, The righteousness of him that has performed some eminent act of obedience is imputed to his children, we do not mean, that the particular act of the father is charged on the child, as if he had done it; but that the right to reward, which is the result of that act, is transferred to his children.

“Now, if we would but thus explain every text of Scripture wherein either imputed sin, or imputed righteousness, is mentioned, (whether in express words, or in the plain meaning of them,) we should find them all easy and intelligible.” (Page 435.)

“Thus we may easily understand how the obedience of Christ is imputed to all his seed; and how the disobedience of Adam is imputed to all his children.” (Page 436.)

“To confirm this, I would add these three remarks:—

“1. There are several histories in Scripture, where expressions of the same import occur.

“So Gen. xxii. 16: ‘Thy seed shall possess the gate of his enemies, because thou hast obeyed my voice.’ Here Abraham’s obedience, that is, the result of it, is imputed to his posterity.

“So Num. xxv. 13: ‘God gave to Phinehas and his seed after him the covenant of an everlasting priesthood, because he was zealous for his God,’ and slew the criminals in Israel. This was so imputed to his children, that they also received the reward of it.” (Page 437.)

“Thus the sin of Achan was so imputed to his children, that they were all stoned on account of it. (Joshua vii. 24.) In like manner, the covetousness of Gehazi was imputed to his posterity, (2 Kings v. 27,) when God by his Prophet pronounced that the leprosy should cleave unto him and to his seed for ever.” (Page 438.)

“2. The Scriptures, both of the Old and New Testament, use the words *sin* and *iniquity*, (both in Hebrew and Greek,) to signify, not only the criminal actions themselves, but also the result and consequences of those actions; that is, the guilt or liableness to punishment; and sometimes the punishment itself, whether it fall upon the original criminal, or upon others on his account.” (Page 439.)

“In the same manner, the Scriptures use the word *righteousness*, not only for acts of obedience, but also the result of them; that is, justification, or right to a reward. A moderate study of some of those texts where these words are used may convince us of this.

“So Job xxxiii. 26: ‘God will render to a man his righteousness, that is, the reward of it. ‘Sow to yourselves in righteousness, till the Lord come and rain righteousness upon you:’ (Hosea x. 12:) That is, till he pour down the rewards, or fruits, of it upon you.

“I might add here, that, in several places of St. Paul’s Epistles, *righteousness* means *justification*, in the passive sense of the word.” (Page 440.)

“So Rom. x. 4: ‘Christ is the end of the law for righteousness to every one that believeth;’ that is, in order to the justification of believers. ‘With the heart man believeth unto righteousness;’ (verse 10;) that is, so as to obtain justification.

“‘If righteousness,’ that is, justification, ‘come by the law, then Christ is dead in vain.’ (Gal. ii. 21.) This particularly holds where the word *λογιζομαι*, or *impute*, is joined with righteousness. As Rom. iv. 3: Abraham ‘believed God, and it was imputed to him for righteousness.’ ‘His faith is counted to him for righteousness.’ (Rom. iv. 5.) It is not *αυτι* or *υπερ*, for or *instead of* righteousness; but *εις δικαιοσυνην*, ‘in order to justification,’ or acceptance with God.

“And in other places of Scripture, a work, whether good or evil, is put for the reward of it: ‘The work of a man will he render unto him;’ (Job xxxiv. 11;) that is, the recompence of it. So St. Paul desires Philemon to impute any wrong he had received from Onesimus to himself; that is, not the evil action, but the damage he had sustained.

“Indeed, when sin or righteousness are said to be imputed to any man, on account of what himself hath done, the words usually denote both the good or evil actions themselves, and the legal result of them. But when the sin or righteousness of one person is said to be imputed to another, then, generally, those words mean only the result thereof; that is, a liableness to punishment on the one hand, and to reward on the other.

“But let us say what we will to confine the sense of the imputation of sin and righteousness to the legal result,—the reward or punishment of good or evil actions; let us ever so explicitly deny the imputation of the actions themselves to others; still Dr. Taylor will level almost all his arguments against the imputation of the actions themselves, and then triumph in having demolished what we never built, and refuting what we never asserted.” (Page 444.)

“3. The Scripture does not, that I remember, anywhere say, in express words, that the sin of Adam is imputed to his children ; or, that the sins of believers are imputed to Christ ; or, that the righteousness of Christ is imputed to believers : But the true meaning of all these expressions is sufficiently found in several places of Scripture.” (Page 446.)

“ Yet since these express words and phrases, of the imputation of Adam’s sin to us, of our sins to Christ, and of Christ’s righteousness to us, are not plainly written in Scripture, we should not impose it on every Christian, to use these very expressions. Let every one take his liberty, either of confining himself to strictly scriptural language, or of manifesting his sense of these plain scriptural doctrines, in words and phrases of his own.” (Page 447.)

“ But if the words were expressly written in the Bible, they could not reasonably be interpreted in any other sense, than this which I have explained by so many examples, both in Scripture, history, and in common life.

“ I would only add, If it were allowed, that the very act of Adam’s disobedience was imputed to all his posterity ; that all the same sinful actions which men have committed were imputed to Christ, and the very actions which Christ did upon earth were imputed to believers ; what greater punishments would the posterity of Adam suffer, or what greater blessings could believers enjoy, beyond what Scripture has assigned, either to mankind, as the result of the sin of Adam ; or to Christ, as the result of the sins of men ; or to believers, as the result of the righteousness of Christ ? ”

PART V.

THE DOCTRINE OF ORIGINAL SIN.

I BELIEVE every impartial reader is now able to judge, whether Dr. Taylor has solidly answered Dr. Watts or no. But there is another not inconsiderable writer whom I cannot find he has answered at all, though he has published four several tracts professedly against Dr. Taylor, of which he could not be ignorant, because they are mentioned in “ The