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Tennent, Gilbert

Sermon

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10

the Law of god. & what is the
Law moral but a copy of the di-
-ine justice. So that the force of
the Apostles reasoning seems to be
this. without conformity to god
to the divine nature there is no
reason to expect the enjoyment of
him for where there is no bar-
-mony there can be no happiness
now those that commit sin or go
-in a course of sin ^{contradict the}
divine nature ^{in the government of}
-ness of their minds & well as by
-ness of their practice & thereby
-or they cannot reasonably ex-
-pect to obtain happiness.

The words of our Text contain
a plain proposition. in w. w. c.
may observe two things viz. 1. the
subject spoken of & the predica-
-to or what is spoken concerni-
-ng the subject. & 2. the subject
spoken of is sin amartia w. y. d. d.
-ived from a verb. y. signifies to
miss the mark because men by
every sin decline & wander from
that w. should be their mark

in all their actions viz: gods
glory & in subordination thereto
their own salvation. here obser-
-ve that the Apostle doth not
speak of this or that sin only
but of all sin indefinitely with-
-out distinction. now an indefinite
proposition is matter so requiring
is equal to a universal, & surely
that is the sense of the word
word the Apostle uses is applica-
-ble to all sin, as appears from
what has been already observ-
-ed. where the Scripture doth not distin-
-guish neither should we, if the Apostle
proceeds in the words of our text from
a particular to a general or un-
-iversal, thus it is as if he should
say every course of any particular
evil must needs be a transgression
of the Law ~~because~~ because of the
nature of all sin in general viz. Cup
2. the predicate of what is spoken con-
-cerning the subject is this viz. sin is
a transgression of the Law the greek
word is anomia. w. signifies to be
w. out law or disconformity to law.

here observe that sin in its nature
supposes a Law enacted by him who
is the only Legislator who can both
Law & destroy. Rom 4. 12. For where
-re there is no Law there is not
-an offence. Rom 4. 15. ~~where there~~
~~is no Law sin is not imputed~~ Rom
4. 15. now the Law of god may be
thus described viz. it is a rule
of duty prescribed by the almighty and
-or the threatening of a punishment up-
-on the ~~transgressor~~ ~~transgressor~~ ~~transgressor~~ viz
moral & ceremonial judicial thero-
-ral Law oblige or bound us if ra-
-tally as men. the Dutys thereof are
grounded upon natural equity & there-
-fore are of perpetual obligation
to all the children of men. the cer-
-emonial Law bound the israelites
as members of that particular
church by those the israelites were
distinguished from the gentiles & their
-idolrous worship, by those the
jewish church was tutored in its
infant state & by degrees prepared for
a brighter dispensation; by those

typical exercises of person offices
& benefits of the magistrates were more fam-
-iary yet darkly represented to us peop-
-le & they were bound by faith to receive
-them ^{bound by faith to receive} as members of it
-with the judicial Law was peculiar-
-ly adapted for the civil government
-of the Jewish nation. & almighty pro-
-vided it to Israel alone & he might
-hereby evidence himself to be their
-judge & lawgiver. as well as a reward-
-er of virtue & an avenger of vice.
-The Church under the protection of
-political Law might live a quiet
-life in all godliness & honesty & the
-ceremonial Law being typical of
-its own accord vanished when the
-antitype came. & inasmuch as the
-judicial Law was only given to the
-Jewish nation & calculated for the re-
-gulation of their civil policy it
-was a theocracy. & was not con-
--ced under the gospel by consequent
--ness it does not bind other nations.
-The moral Law therefore was
-at first written upon the hearts of
-man. & after the copy was defaced by
-mans iniquity was renewed or
-written a second time upon tables
-of stone upon Mount Sinai. They

together with a few positive precepts
-it remains all only to be the rule
-of human actions & indeed is duty
-only positive limits to our own ac-
--tions but to our words & that this
-Law is explained at large in the
-holy scriptures by Moses & the
-prophets by Christ & his Apost-
-les. But
-2. Sin supposes a reasonable crea-
--ture. for such only can be gov-
--erned by Law. the other creatu-
-res by the effects of gods power
-of the objects of his providence &
-they are not the subjects of mor-
-al government for they know not
-nor can know the nature & obliga-
-tion of a Law. but to proceed
-2. Sin implies in general a disagree-
-ment to the Law. = this was
-venerable westminster Assembly
-excellently expressed in their Answer
-to the 2^d Qust. Sin is any
-want of conformity unto or trans-
-gression of the Law of god. want of
-conformity to the Law seems in the
-answer particularly to intend
-the corruption of our nature & con-
--ditions of our Duty. & the transgre-

tion of or going beyond the li-
-ity of the Law. Seem to intend
over sins of Commission. But in
mean time it may be observed
both parts of the Description are
(distinctly considered) applicable to
all sin & this the assembly intend
by their alternative or - ~~or~~
sin break thro the bounds the
law fixes for the reputation of
our thro or word or actions
every sin makes us in something dif-
-ferable to a purity of law &
-quies. Sin is nothing positive
or substantial otherwise it must
be proved from the first cause of
all - ~~and~~ whether is it purely negati-
-ve for then it would have no exi-
-stence & therefore it is something
privative or the want of that
moral good that ought to be pre-
-sent in rational agents.

Having spoken of the nature
of sin I shall proceed of its cause
consequences & evil of it.
1. the Cause of sin is man god is
immutable holy & cannot transgress
the law & therefore cannot be called

the cause of sin without blasphemy
-y. Sin cannot be properly said to an
-end because a desire of oblique
neither properly intends or affects
good. But those that commit sin ha-
-ve doubtless an end in view inaf-
-much as by sinning they intend
an apparent good either pleasure
or profitable or that which is
agreeable to a corrupt inclination.
in the mean time it must be men-
-tained it is directly & overall all
evil & that contrary to its nature
-al tendency it works to his glory

2. the Consequences of sin are the
-olution justly penalty. ~~of~~
1. ~~of~~ resolution is a spiritual deformity
whereby the sinner is deprived of spi-
-ritual beauty & becomes vile
-ness. mat 15. 11. & hence sin is comp-
-ared to a disease & putrifying sores
this pains the souls beauty disorders
the underpanes ~~of~~ ~~the~~ ~~will~~ ~~of~~ ~~the~~ ~~fact~~
& distempers ~~of~~ ~~the~~ ~~will~~ ~~of~~ ~~the~~ ~~fact~~
call under things bitter & bitter
-set. this resolution immediately follows
the commission of the sin & remains
in the sinner after if act of sin has
pass away. from hence springs of

almightys contempt of his sinners &
his aversion to him in a degree propor-
-tioned to the heighthness of the
evil committed. I am 2. 30 & they of
despise me shall be highly esteemed
of 1. 15 & when ye spread forth your
hands I will hide mine eyes from
you. Job 16. these six things doth
the Lord hate - ~~the~~ the afore-
-said pollution gives ground for that
shame & confusion of face with
w. guilty sinners are covered
specially when they come to be
enlightened, for they are ashamed
themselves. But the

2^d consequence of sin is guilt. & it
is the sinners obligation to punishment
- out by reason of the trespassing
and to the violation of the law
on w. account sinners are said to be
under sin to be in sin & likewise to
be debtors to god & condemned also
- ady. Rom 3. 9 & cor 15. 17 mat 6.
12 Joh 3. 36 now guilt arises par-
- tly from the nature of sin w. be-
- ing intrinsically evil deserves punish-
- ment & partly from the sanction of
the Law of god, w. sentences the
sinners to endure

it the first is called potential gu-
-ilt w. is inseparable from sin, &
called actual; w. by gods gracious
disposition may be separated
if not from the sin, yet from the
sinner & therefore just seems to be
a medium between the sin & the
punishment. it springs from the one
& tends to the other.

now from guilt proceed these
things following viz. 1. an accusi-
-on & ~~condemnation~~ condemnation
- thence & that upon just grounds
Rom 2. 15 - 2. horror w. is called
in scripture ~~as a~~ a
spirit of fear & the fear of death
when the holy spirit first con-
- vices men of their sin they are
filled with dread & horror on the
account of them & the consequent
punishment. 3. from
guilt proceeds an attempt to fly
from the presence of god as Ad-
-am. But
3. another consequence of sin is
punishment & that of various
kinds temporal spiritual & eter-
-nal properties.

oned in its degree of intention to
the number & heinousness of men
sins. Tho' the wages of every
sin be death of every kind. yet some
sins by reason of some circum-
stances are more aggravating in
sight of god than others, & there-
fore as they deserve greater
punishment. So it will doubtless
be inflicted, & hence we read that
some will be beaten wth double
Asps, & it will be more terri-
-ble for some than others in
the day of the Lord. Surely the ju-
-ge of all the earth will do right
-ly. This leads me to speak upon
-the next general head w^{ch} is the
-evil of sin in general this will ap-
-pear by considering
1. That sin opposes god who is the
-source of good it is directly contrary
to the moral excellencies of his
nature w^{ch} are transcendently
pure & amiable.
2. As it is contrary to gods nature so
it robs him of his right w^{ch} is
-that homage due to him both
by the laws of justice

& gratitude considering he is our
creator & benefactor he has the
strongest claims of right to our ob-
-edience & service. But these are bro-
-ken thro' by sin. & therefore it is
-tains in it injustice & ingratitude
in rejecting of his rightfull autho-
-rity & slighting of his impera-
-re mercies.
3. Sin separates us from god the
-source of good. If god 2. your iniquities
have separated between you & your
god. As it separates from god the
-source of good so it exposes to every
-evil & in a penal w^{ch} we either feel
-or fear in this or the next world.
From this fatal fountain flow all
the evils whether personal or pu-
-blich temporal spiritual & eternal
w^{ch} ye Asperate Sons of Adam gro-
-und ye are involved with. In
is ye source of all our sorrows &
-miseries by this came death of
-every kind & all the diseases & disor-
-ders w^{ch} are the wages thereof.
4. Sin is entirely evil without an
-y mixture of good. there is no
good in the works of evil you
can none besides this, love

good ~~things~~ other of being or of use
there is some good in Satan vizt
the good of being tho he is not mo-
-rally good yet he is physically so
he is gods creature. Some good
in sickness death & all other puni-
-shments, inasmuch as some of
them are medicinal designed to
make men better & so displays
of gods mercy & others equal in
tributions for sin & so displays
of justice, but there is no good
at all in sin.

many other foils do but affect
the name Body & Estate & are
but of a short duration. but sin
affects the noblest part of man
the soul & robs it of eternal
blessedness as well as of true
comfort in time.

So may Add yt sin is as unrea-
-nable as it is unjust & ungrate-
-ful because it is an interpret-
-ative preferring of ye pleasure
of this life before the rivers of
pleasure w. are at gods right
hand for evermore. was it not
unreason

-able in Tyfinaeus for a dra-
-ught of water to loose a kingdom
- but I promised to ye improvement
of it is sin a transgression of the
Law then loxus Rudy & Law
gods Law ye we may conform to
it in practise, if ye nature of sin
consists in di-feren conformity to the
Law then surely by y rule of co-
-ntroversy holdings must consist
in conformity to it. otherwise
loxus speaks of Law of god ab-
-ove the finest good I know of
they know that we know of
- they our duty or our desire.
2 is sin to great an evil then we
should learn to suffer rather
then sin for he yt saves his
life by sin will surely loose it.
3 we may likewise infer from
the evil of sin the folly of such
as make a mock of it. Job 14. 9.
this is no better then y portents
destruction. men suppose a heid
degeneracy & helth malignity
while they mock at that w. is
the burden of

god the wounding of Christ for
cause of the Demerit of our
sins, & is like to prove their
own overthrow! Shall Robbers
watchers Sports att the w^{ch}
makes ununiversal nature gro
-an
4. if there be such soul in sin
as has been expressed then it
is an awful judgment to be given
up to the Dominion of it & this
the almighty threatenings to infli
-ct upon all such as obstinat
ly persist in courses of impi
ty against light & warnings.
Ephraim is joynd to idols —
See also Ezk 2.4.13. because
7 have purged thee — hol of
11 because Ephraim hath made
many alters to sin — See at
-so Rom 1 21 — & Rev 2.1.11.
5. we may be endued to admi
-r the patience of god
in bearing so long with sin
-ners & waiting to be gracious
to them. 2. The wisdom of god
in bringing the greatest good

out of the greatest evil in
taking occasion hereby to send
a Redeemer to save mankind by
his Blood & Obedience by w^{ch}
god's perfections are more ma
-nifest the Law magnifyd &
made honourable & yet the
salvation of guilty creatures
secured upon a wrong founda
-tion then while Adam remas
-ed in a state of innocency for
that was mutable as if sworn
proved. 3. the goodness & love
of godman in bearing pain
in his Body & soul proportion
-ed to the malignity of the ev
-il of sin in order to save us
from ruin, what endgord the
-ty should we have of such a
Saviour who has trod the wine
press of his fathers wrath
alone for us. —
6. we may learn from the evil of
sin the absolute necessity of a Sa
-viour isht to our souls for no
other is equal to the Demerit

of it, ours is both finite & imp
-erfect & therefore can neither
answer the demands of the Law
or justice of God, yet for it we
requires perfect obedience & if
-latter infinite, Satisfaction be
-cause no less is proportioned
to the evil of sin.
7. we may learn from the evil of
-sin of great necessity of the fol
-lowing Dutys
7. of sorrow for it should as our
-sorrow ~~of proportion~~ be proportioned
to the evil of it in degree all ways. Thus
-but our grief for this exceeded all of
-her griefs ~~at~~ 2. 10. when we
-confess ~~it~~ contrary to Gods nature
will work ~~it~~ this makes the whole
-creation groan & travail - let us
-hold the evil of it as persons in all
-the miseries w. men are exposed
-to in this life & especially in the
-sufferings of Christs & torments
-of the damned. -
2. of hatred. 1st 2. 10. you & I love
-the Lord hate evil if any thing
-deserves hatred surely ~~they~~ do
-it is entire

ly evil. & does such injury to God
& man -
3. of the greatest care to avoid
-it & get rid of it to the best
-advantage & more excited when we
-consider our inward corruptions
-of outward temptations to it as we
-as its dearest full place & pro-
-mises & its ruining consequences
-that follow upon our compli-
-ance ~~with it~~ ~~with it~~.
and wherein we have been al-
-ready engaged. let us labour
-to get clear of its guilt by
-satisfaction & of its Domi-
-nion & remain by Repen-
-tion & sanctification - bless-
-ed be God there is mercy
-himself - there is a fountain
-opened in the house of God
-are under convictions of sin
-and not of truth in unright-
-eousness quench not of this
-if the pardon is to be had
-by the greatest sinners & open
-in Calvary in blood & a phisic
-for those that repent ~~of~~ & believe

7th 59

2. 1748

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msms ^{due} ^{this} course of Sermon in Feb
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Do preato
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