

1. In the whole Psalm there is not one Word, nor Hint about *Adam*, or the Effects of his Sin upon us.

2. It is plain beyond Doubt, that the *Psalmist* is charging himself with his own Sin confessing and lamenting his own personal wickedness before God.

3. But if we take the Words in the *literal* Sense of our Version, then is it manifest, that he chargeth not *himself* with his Sin and Wickedness, but *some other person*. For if he was SHAPEN IN INIQUITY, we all know he did not shape himself: And if he was CONCEIVED IN SIN, that he did not conceive himself. * * And this *Davit* understood perfectly well. For he confesseth, Psal. cxix. 73. *Thy hands have fashioned and formed me.* And Psal. cxxxix. 13-16. *For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made.* * * Now if God shaped him in the Womb, and if he was *then*, and there shapen in *Iniquity*, pray, tell me, By whom was he shapen in *Iniquity*? Or to whom must his Sinfulness be attributed? Or how could he with Pleasure reflect upon his Fermentation, or praise God, that he was *fearfully and wonderfully made*, if he was shapen and formed with a corrupt Nature, utterly indisposed, disabled, and opposite to all spiritual Good, and inclined to all Evil? * * *

The Inconsistency arising from the former part of the verse is so glaring, that it is needless to insist upon the absurdity of charging his Sin, or Sinfulness, upon his *Mother* who conceived him.

But if, after all, you will adhere to the literal Sense of this Text for the common Doctrine of *Original Sin*, shew me any good Reason why you ought not to admit the literal Sense of that Text, *This is my Body*, for *Transubstantiation*? Will you say, it is absurd to suppose *Christ* speaks of his real, natural Body? And, I say, it is absurd to suppose the *Psalmist* means his being really and properly shapen in *iniquity*, and conceived in *sin*. Will you say, the Sense of, *This is my Body*, may be clearly explained by other Scriptures, where the like Forms of Speech are used? And, I say, and have shewn, that the *Psalmist's* Sense may as clearly and evidently be made out by parallel Texts, where you have the like kind of Expression. Will you say, *Transubstantiation* is attended with Consequences hurtful to Piety? And I will say, So is the common Doctrine of *Original Sin*. For it is a Principle apparently leading to all manner of Iniquity, to believe *Sin is natural to us*, that it is interwoven and ingrafted into our very Constitution, from our Conception, and Formation in the Womb.

Job xiv. 4. *Who can bring a clean thing out of an unclean? Not one.*

Job is here speaking of the common Frailty and Weakness of our Nature, not with regard to SIN; but to the Shortness and