

THEOLOGICAL DISSERTATION on SIN and Its DISTINCTIONS

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THE AUGUST AND MOST SERENE ROYAL PRINCE AND LORD,

LORD FRIEDRICH WILHELM,

HEIR to the KINGDOM OF PRUSSIA AND THE ELECTORATE OF BRANDENBURG, etc.
etc.

under the PRESIDENCY of

BARTHOLD HOLTZFUS, D.

PROFESSOR OF THEOLOGY and Ordained Ecclesiastic,

his ever-to-be-honored PATRON AND TEACHER,

On the 1st Day of May, in the Year 1712,

for the Modest Examination of the Erudite,

submits

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a Transylvanian-Hungarian.

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THEOLOGICAL DISSERTATION On SIN

§. I.

Sin in Hebrew is called חַטָּאת (chattath), which properly signifies "to err from the mark or way" (Jud. 20:16; Prov. 19:2). It is also called פְּשָׁע (pesha), Prevarication, defection, Rebellion; and עָוֹן (avon), pravitas, Perversitas, Iniquity (Exod. 34:7; Ps. 36:2). And מֶרֶד (mered), Rebellion, or מֵרִי (meri), Transgression (Hos. 6:7), and מִרְי (miry) inobedience or Rebellion (1 Sam. 15:23; Prov. 17:11; Deut 31:27), and מַעַל (maal), prevarication (Josh. 22:31), and בְּגָד (beged), perfidy (Jer. 12:1).

§. II.

In Greek it is called ἁμαρτία (hamartia), Joh. 8:34; 1 Joh. 3:4. παράβασις (parabasis), Transgression, Rom. 5:14. παράπτωμα (paraptoma), Lapse, Rom. 5:15, 17, 18. παρακοή (parakoe), inobedience, V. 19. ἀνομία (anomia), 1 Joh. 3:4. ἀποστασία (apostasia), defection. ἀπειθεία (apeitheia), incredulity, inobedience. In Latin it is called *Peccatum*, which they derive either from *pecco* (I stumble), or from *pecus* (a beast), so that to sin (*peccare*) is as if *pecudare* or *pericare*, and therefore, to live in the manner of beasts, from which David dissuades in Ps. 32:9. It is also called Evil, Transgression, Perversity, Iniquity, Pravitas, Vice, etc.

§. III.

It is taken either concretely, for the act subject to lawlessness (ἀνομία); or abstractly, for lawlessness itself or defection from the divine Law, in which sense John defines it in 1 Ep. 3:4, ἡ ἁμαρτία ἐστὶν ἡ ἀνομία: "Sin is the transgression of the law."

§. IV.

A knowledge of Sin can be derived in part and inadequately from right reason, the light of nature, the principles born with us, and the distinction between the honorable and the base. Because, however, right reason, such as it is now, does not show all sins, or extenuates certain ones, like evil thoughts or the first movements of the Affects, or it hands down only a confused and obscure knowledge of sins, and finally, it acknowledges only temporal punishments and knows not the eternal ones, for that reason an adequate and salutary cognition of Sin can and must be sought only from the Law of God and the revealed Word of God, as the Apostle testifies in Rom. 3:20, "for by the law is the knowledge of sin." And Rom. 7:7, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

§. V.

Indeed, Sin is the transgression of the Divine Law, according to John in 1 Ep. 3:4, where he says: ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. Augustine in lib. 2, *de lib. Arbit.* c. 18 defines sin as "an aversion from the Creator or from the incommunicable good, and a conversion to the Creature, or to a communicable good."

§. VI.

The Efficient Cause of Sin is not GOD, neither directly nor indirectly, neither *per se* nor *per accidens*. This indeed ought to be without controversy among all not only Christians, but also men of sound mind, since the contrary opinion would utterly overturn not one or another article of the Christian Religion, but the whole Christian Religion, and indeed all religion whatsoever. Indeed, God would have to be changed into the Devil, as Calvin writes, if He ought rightly to be called the author of sin. Whence not even the Devils themselves deny that God is not the cause of sin; on the contrary, they confess that God, by sending his son into the world, has destroyed the Kingdom of the Devil (Matth. 8:29).

§. VII.

And yet there have not been wanting men who have dared to impinge this blasphemy upon the most holy God. Such were Florinus and Blastus in the time of the Emperor Commodus, A.D. 182, whom Irenæus impugned in two books, according to the testimony of Eusebius, *Hist. Eccl.* l. 5, c. 20, and Nicephorus l. 4, c. 20. The same blasphemy is attributed to the Seleucians and Hermians, who are said to have sometimes said that evil is from God, and sometimes that it is from matter, according to Augustine, *de Hæres.*, c. 59. The Valentinians are also accused, on the hypothesis that malice is in men from the first origin and creation of things. Likewise the Cerdonians in Tertullian, lib. *de Præscript. adv. hæret.*, the Marcionites in Irenæus, l. 1, c. 29, the Manichæans in Augustine, *de Hæres.*, c. 49, the Priscillianists in Leo, *Epistle to Turibius* 93, c. 6, and the Libertines in Calvin's treatise against the Libertines. But since this blasphemy is horrendous, not even these heretics themselves wished to seem so advanced in impiety and madness as to teach in conceived words that God is the cause of sin; but the Catholic Doctors only deduced this blasphemy by Consequence from their insane dogmas. Thus Simon Magus did not teach in so many words that God wills, or effects, or commands sin, and that He is therefore the cause of evils, but that He has given us such a nature that cannot not sin. The Seleucians and Hermians sometimes said that evil is from God, but sometimes from matter; nor does Augustine mention whether they spoke of moral evil or of natural evil. The Valentinians raved that malice inheres in things from their first origin and creation, according to Danaeus on Augustine, *de Hæres.*, c. 11. The Cerdonians, Marcionites, and Manichees established two principles of things, and referred the cause of evil to one or the other of these, but they named that not God, but *ὕλην* (hyle) or Silva (the forest), Matter, or an evil God. See Bellarmine, *de Amiss. Grat. & Stat. Pecc.*, c. 1. Therefore, the first who stated that the true God is the author of sin was Florinus, with whom Blastus felt the same, whose impiety the Libertines, if not openly, yet not obscurely, imitated. See Petavius, *Theol. Dogm.*, T. 1, l. 6, c. 5, §. 11, 12, ff., and c. 6.

§. VIII.

Against this Blasphemy it is to be firmly held that God neither is, nor can be, the Cause of sin, which we prove:

I. by lucid testimonies of Scripture: Deut. 32, "a God of truth and without iniquity." Ps. 5:5,7, "For thou art not a God that hath pleasure in wickedness... Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing," etc. Ps. 11:5, "the wicked and him that loveth violence his soul hateth." Ps. 45:7, "thou... hatest wickedness." Ps. 73:27, "thou hast destroyed all them that go a whoring from thee." Hab. 1:13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Zach. 8:17, "these are things that I hate, saith the Lord." Is. 65:12, "ye did evil before mine eyes, and did choose that wherein I delighted not." Joh. 8:41, "Ye do the deeds of your father" [i.e., the Devil. V. 44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."] Jac. 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." 1 Joh. 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning."

II. From the Sanctity of GOD, which GOD claims for Himself in Lev. 11:44, 45, and c. 19:2, saying: "Be ye holy; for I am holy!" which Peter repeats, and exhorts Christians to the study of Sanctity, 1 Pet. 1:15, 16, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." And the Seraphim cry in Is. 6:3, "Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory!" which trisagion the four living creatures repeat in Apoc. 4. See also Ex. 15:11; Ps. 99:3; Ps. 145:5. John commends this Sanctity of GOD by the name of Light in 1 Joh. 1:5,6,7, "God is light, and in him is no darkness at all."

III. Because GOD severely prohibits sin and punishes it with temporal and eternal penalties.

IV. Because GOD, being supremely good, and indeed Goodness itself, cannot be the cause of evil.

V. Hence the Doctors of the primitive Church have always detested as much as possible the blasphemy about GOD being the Author of sin. Eusebius relates that Irenaeus opposed Florinus with an entire Treatise (Hist. Eccl. l. 5, c. 19, 20). Basil wrote an entire Oration, "That GOD is not the cause of evils." Chrysostom in Homily 23 on the Acts of the Apostles says: "It were better to be buried six hundred times than to hear GOD being such things through us," namely, that GOD is the author of sin. Jerome says pathetically: "Let the heresy be confounded which thinks GOD is the creator of evils." Augustine, or Prosper, on the Articles falsely imposed on Augustine, Art. 5, 10, 11, teaches the same. See more in Bellarmine, de Amiss. Grat. & Stat. Pecc., lib. 2, §. 9.

VI. The Jews acknowledge the same with us and execrate this blasphemy. See Joh. à Lent, Theol. Modernam Jud. C. 5, §. 3, 4.

VII. From the Gentile Philosophers themselves, Plato in lib. 2 of the Republic says: "By all means it must be contended and cautioned, lest anyone ever in any way state or say that GOD is the author of evils."

§. IX.

Nor is God the cause of sin *per Accidens* (by accident), which, however, certain Lutheran Theologians have admitted: Georg Calixtus, *Epit. Theol.* Part. 2, de Peccato, p. 126, and in a peculiar Tract *de Causa peccati per Accidens*; Conrad Hornejus; Christ. Dreierus; Joh. Christ. Hundeshagen. These indeed warn that *per accidens* is a determination that alienates or removes the reason of a cause, and therefore denies a true cause, just as "dead" removes the reason of "man," and "waxen" removes the reason of "saw." And therefore, in reality, they feel the same as the other Theologians and deny that GOD is the Cause of sin. Yet we think it must be denied that GOD is the cause of sin *per accidens*:

1. because Scripture not only removes from GOD all true efficiency of sin in the cited places, but also denies of GOD all other modes by which GOD could be said to be the cause of sin, whether directly or indirectly, physically or morally, *per se* or *per accidens*. For in 1 Joh. 2:16, it denies that not only the "lust of the flesh," but also the "lust of the eyes and the pride of life," are from GOD. These latter two species move only objectively.
2. because a cause *per accidens* truly influences the effect. For he who cuts wood with an axe and *per accidens* wounds his foot, he certainly, although he did not intend the effect, has nevertheless in reality wounded his foot, and is therefore the true cause of the wound.
3. because that phrase, "GOD is the cause of sin *per accidens*," derogates from GOD's Omniscience and Wisdom. For a Cause is said to be *per accidens* when a free Cause produces something beyond its own knowledge, intention, and expectation. But it is harsh to attribute this to GOD. For those things which GOD produces, He is their cause *per se*. But He does not produce Sin, and therefore is in no way its cause, neither directly nor indirectly, neither *per se* nor *per accidens*, neither physically nor morally.

§. XI.

The true Efficient or Deficient Cause of Sin is, therefore, an Intelligent Creature, which is either an Angel or a Man. But in this place, the true and sole internal Cause of Sin is the free Will of man: and indeed in actual Sins, formally; in Original Sin, interpretatively.

§. XII.

The Subject of Sin here coincides with the Cause. For the Subject of Denomination, or *That which*, is Man according to his Soul and Body. Whence brutes, because they are not capable of the Law, as being destitute of intellect and will, are also not capable of sins

properly so called. The subject of inherence, or *That in which*, primarily, is the Soul and its faculties, especially the Will.

§. XIII.

Indeed, it is not of the nature of Sin, generally considered, that it be Voluntary, which, however, the Jews, gentile Philosophers, Pelagians, Socinians, and more recent Remonstrants wish. For according to Paul in Rom. 7:15, 16, 19, that is also evil which men admit against the law, even by not willing it: "the evil which I would not, that I do." And Gal. 5:17, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." 2. because there are certain Species of sins, even besides original sin, which are involuntary, such as sins of ignorance and of infirmity, which are dealt with in Lev. 4:2, 27, "If a soul shall sin through ignorance," and Num. 15:27, "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." Ps. 19:12, "Who can understand his errors? cleanse thou me from secret faults." Act. 3:17, "And now, brethren, I wot that through ignorance ye did it." 1. Tim. 1:13, "I obtained mercy, because I did it ignorantly." Gal. 6:1, "Brethren, if a man be overtaken in a fault, instruct such a one." Hence Menasseh ben Israel himself, in his book *On Human Fragility*, Sect. 2, p. 9, ff., proves from the Holy letters and the Ancient Sages that there is a sin which is committed through error, although it is not spontaneous. The secondary and Mediate subject is the Body, which is therefore subject to so many labors, Calamities, miseries, diseases, and death.

§. XIV.

The Object of Sin is the Law, whether inscribed on the hearts (Rom. 2:14, 15), or expressed in letters on tablets and promulgated. In the Old Testament this was either Moral, or Ceremonial, or Forensic. In the New Testament, only the Moral, promulgated on Mount Sinai and repeated in the Gospel (Matth. 5:19, 21, ff.; c. 19:17, 18, 19; C. 22:37, ff.; Rom. 13:8, 9; Jac. 2:10, 11; Eph. 6:2; and elsewhere). To which rule human actions are to be exacted, and judgment is to be made concerning their lawfulness or lawlessness, as we said in §. 3.

§. XV.

The Form or formal aspect of sin, analogically or reductively so called (since sin is a privation of a form that ought to inhere, and therefore properly has no form), is a deflection, disformity, and discrepancy from the Law, and not only lawlessness (*ἀνομία*, 1 Joh. 3:4), but also an anti-lawfulness (*ἀντινομία*), inferring an aversion from God and a conversion to the creature. Therefore, the Manichees gravely erred, who raved that Sin is a Substance, whose madness Augustine notes in *contra Secundum Manichæum*, C. 12. Cohering with this error is their no less pestilent error that certain men are earthly (*χοϊκοί*), who can neither be converted nor ought to be. (Iren. lib. 4, adv. Hær., c. 72). Those incur the contrary error who speak as if Sin were Nothing, who are refuted if only

from the fact that GOD not only prohibits sin in His law, but also afflicts it with grave penalties, in this life and the next, and because Christ was handed over to death for sin.

§. XVI.

An End properly so called cannot be attributed to Sin, because sin recedes from the proposed end. Improperly so called, with respect to 1. the Devil persuading to sin, it is the offense of GOD through the creature and the promotion of his own Kingdom. 2. with respect to the man committing the sin, it is the attainment of some imaginary good, appearing under the species of either the honorable, the useful, or the pleasant. 3. with respect to GOD permitting it, it is the educing of some true good.

§. XVII.

The Effects of Sin are 1. a Stain, not a physical one, since that has no place in the soul, an incorporeal and spiritual substance, but a spiritual, moral, and hyperphysical one. 2. Guilt, which is the obligation to punishment. It is not the form of sin, as some have opined, but, better indeed, a formal consequent; but it is best referred to the Effects of sin. See Henr. Alting, *Theol. Problemat. Nov.*, Loc. 7, Probl. 4. 3. Punishment, which is either temporal—miseries of every kind, calamities, hardships, diseases, and temporal death—or eternal, eternal death, which those undergo who finish this life without Faith and Repentance. More on these under Actual Sin.

CHAPTER II. ON ORIGINAL SIN

§. XVIII.

Sin is either Originating or Originated. The former is either absolutely such, namely the sin of the evil Angels, or such in the human race, and it is the fall of the first humans in Paradise, called Originating because it gave Origin to the Corruption of human Nature. We have treated this above.

§. XIX.

Originated sin, or that arisen from the first sin, is either Original or Actual.

§. XX.

It is called Original not because it existed from the origin of the world or of man, but because it has its origin in man with the origin of lapsed man, and because it is the origin and source of actual sins.

§. XXI.

It is otherwise called simply Sin (Rom. 6:12), the Flesh (Joh. 3:6), the Old man and the Body of Sin (Rom. 6:6,7), the Outer man (2 Cor 4:16), the old Leaven (1 Cor. 5:7), the Root of Bitterness (Heb. 12:15), Concupiscence (Jac. 1:14, 15), Corruption, Original Stain, etc. In some of which denominations, the vicious habits germinating from the evil root are also metonymically contained.

§. XXII.

Its Existence was denied by 1. the Philosophers of the Gentiles, of whose number Seneca says in Ep. 69: "You err if you think vices are born with us; they have supervened, they have been brought in." (2.) the Jews: See Joh. Cocceius, *Oper.* Tom. 7, Quæst. Judaic. 23, p. 79, & Joh. à Lent, *Theol. Jud.*, c. 10, §. 9, 10. (3.) Pelagius and the Pelagians, who called Original Sin a "Figment of Augustine." (4) Peter Abelard. (5.) Socinus and the Socinians. (6.) the more recent Remonstrants: Curcellæus, *Instit. Rel. Chr.* l. 3, C. 16, 17; Limborch *Theol. Christ.* l. 3, c. 3, 4. (7) the Mennonites. Indeed, even the great Men Erasmus of Rotterdam and Grotius, in his Annotations on Rom. 5, and Jer. Taylor, Bishop of Down and Connor, in *The Doctrine and Practice of Repentance*, c. 6, Sect. 1, n. 1, 2, 21, 22, 24, 26, 30, 31, ff., have deflected here from the Rules of the Theologians. Many have defended Zwingli, not only the Swiss, but also other Reformed Theologians.

§. XXIII.

But the Existence of Original Sin is proven from Ps. 51:7, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." add. v. 14, 15, 17, 18. Gen. 6:5 & c. 8:21, "every imagination of the thoughts of his heart was only evil continually... from his youth." Job. 14:4, "Who can bring a clean

thing out of an unclean?" to which the LXX add, v. 4, 5, "not one, even if his life be but one day upon the earth." C. 15:14, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" In Gen. 5:3, Adam is said to have begotten Seth "in his own likeness." Hence the universal Corruption of Gentiles and Jews, who are said to be by nature children of wrath (Eph. 2:3), also the universal Law of Death, even upon infants (Rom. 5:12, 14; 1. Cor. 15:21, 22), and the Necessity of a Redeemer and of Redemption (Joh. 3:16; Luc. 24:26; Gal. 4:4, 5), and the necessity of Regeneration, Circumcision, and Baptism (Joh. 3:3, 5).

§. XXIV.

But Original Sin is the privation of Original Justice, conjoined with an intimate Corruption, derived into all the posterity of Adam born by ordinary law, subjecting them to temporal death, and also bringing eternal damnation, unless by the Grace of GOD through Faith they are reborn, converted, justified, and sanctified.

§. XXV.

It is distinguished into Imputed and Inherent. The former is the very sin of Adam, which is imputed and is reckoned to be ours, because in him we sinned. The latter is the hereditary corruption derived and propagated into us from the lapse of the first parents through carnal generation, constituting us guilty of eternal damnation.

§. XXVI.

Albertus Pighius and Ambrosius Catharinus acknowledged only imputed sin. For, according to the testimony of Bellarmine in *de Amiss. Grat & Stat. Pecc.*, l. 5, c. 16, they taught that original sin is nothing other than that first disobedience of Adam, by which the precept of GOD concerning the forbidden wood was violated. From which opinion they deduced three other opinions, the first of which was: Original Sin is one and the same in all men. The 2nd: this one sin was in the first man in reality, but in others by imputation. The 3rd: there is nothing actually inherent in infants which has the true nature of sin, for the privation of Justice, the stain, the guilt, and similar things have the nature of a penalty, not of a fault, except perhaps improperly. Salmeron felt almost the same as Pighius and Catharinus, and was refuted by others.

§. XXVII.

On the other hand, others have denied the imputation of Adam's Sin, namely not only those adduced in §. 22, but also Josua Placeus, in a peculiar Tractate *de Imputatione Peccati Originalis*. His opinion was weighed and disapproved in the National Synod of Charenton in A.D. 1644, which, however, Joh. Melchior, Professor of Theology at Herborn, adopted.

§. XXVIII.

The opinion of both is refuted by Rom. 5:12, where sin is said to have entered into the world, and through sin, death passed upon all men. This cannot be asserted of the actual sin of Adam, for the actual sin of Adam was an immanent act. Therefore, besides the actual sin of Adam, there is given something intrinsic, which has passed to his posterity, and from which they are denominated sinners, "for that all have sinned." 2. not only in v. 12 are all said to have sinned in Adam, but also in v. 19, "by one man's disobedience many were made sinners," which could not happen unless the sin and disobedience of Adam were also that of his posterity. 3. The comparison of the sin and disobedience of Adam with the obedience and Sanctity of Christ, of which we are made partakers by the Grace of Regeneration, proves that the posterity of Adam, on account of the sin propagated into them, are called and are sinners. 4. the Council of Trent itself, in Sess. 5, c. 3, teaches that original sin is transfused into posterity by propagation, not by imitation, and is in all. And in Sess. 6 c. 3, it says that men, when they are conceived, contract their own injustice. Hence 5. this opinion was ordered to be abolished in the Index Expurgatorius, under the entry for Ambrosius Catharinus.

§. XXIX.

Likewise, it is the same whether you translate the words ἐφ' ᾧ πάντες ἥμαρτον with the Vulgate, Beza, and the Dutch as "in whom all have sinned," or with Erasmus, Luther, Piscator, the English of Geneva, and Castellio you render it "for that" or "because all have sinned." For either Version can be conveniently reduced to this sense: By one man sinning, all have sinned. Parallel places also exist in which ἐφ' ᾧ signifies the same, or at least can signify, what ἐν ᾧ does, as in Marc. 2:4; 2 Cor. 5:4; Heb. 9:10, 17; 1 Thess. 3:7. And the Apostle not only uses a similar phrase in v. 19: "by one man's disobedience many were made sinners," but in 1 Cor. 15:22 he expressly says: ἐν τῷ Ἀδάμ, "In Adam all die."

§. XXX.

Thus GOD threatens to visit the sins of immediate Parents upon their sons, to the third and fourth generation (Ex. 20:5). Examples of this matter exist in Achan (Jos. 7:24, 25), the Amalekites (1 Sam. 15:2, 3), the Sons of Saul (2 Sam. 21), Jeroboam (1 Reg. 14:9, 10), Ahab (1 Reg. 21:21, 23). This was also observed among the Macedonians, as Curtius writes in l. 6, c. 11, that those who had conspired against the King were put to death along with their relatives and kin. And Cicero relates, in Ep. 15 to Brutus, that in the Greek cities the children of Tyrants were afflicted with the same punishment after they were oppressed.

§. XXXI.

From what has been said, therefore, it is perspicuous that the remote Cause of this Original stain is the first prevarication of the first parents (Rom. 5:12, 19). The proximate cause is carnal generation, and therefore the communication and propagation of a corrupt nature from a corrupt root. Concerning which Job says in c. 14:4: "Who can bring a clean thing out of an unclean?" and Christ in Joh. 3:6: "That which is born of the flesh is

flesh." and also David in Ps. 51:7: "in sin did my mother conceive me." since an effect is not more excellent than its Cause, nor children than their parents.

§. XXXII.

The Subject of Denomination are Men descending from Adam by the usual law, way, and mode of generation. And therefore Christ is wholly excepted and to be excepted, since He was conceived and born not by the power of the divine mandate of Gen. 1:28, "Increase and multiply," but by the power of the special Promise of Gen. 3:15, "The seed of the woman shall bruise the serpent's head," and Gen. 22:18, "In thy seed shall all the nations of the earth be blessed."

§. XXXIII.

Besides Christ, the Doctors of the Roman School except Jeremiah and John the Baptist, but especially the Blessed Mary. Augustine gave occasion to this Controversy concerning the Blessed Mary in lib. *de Nat. & Grat.* c. 36, with these words: "With the exception of the Holy Virgin Mary, concerning whom, on account of the honor of the Lord, I wish to have no question at all when we are dealing with sins," etc. He, however, is speaking not of Original, but of actual sin, which is acknowledged, among others, by Dominicus à Soto, l. 3, *de Nat. & Grat.* c. 4, and Petavius, *Theol. Dogm.* T. 4, Part. 2, l. 14, C. 1, §. 14. Wherefore Lombard's Annotator in l. 3, Dist. 3, c. 2, and Boyvin in *Theol. Scoti* Part. 2, de Incarn. C. 3, qu 1, p. 286, in vain extend these words to Original sin. Thomas, indeed, in *Summa* Part. 3, qu. 27, Art. 2, teaches that Mary "incurred the stain of Original fault," otherwise "she would not have needed the redemption and salvation which is through Christ, which is unfitting, that Christ is not the Savior of all men." likewise ad 2: "If the soul of the Blessed Virgin had never been stained with the contagion of Original sin, this would derogate from the dignity of Christ, according to which He is the universal Savior of all." which Becanus candidly confesses in *Theol. Scholaft.* Tract. 2, c. 9, q. 10, §. 5, where to the question, "Was the Blessed Virgin conceived in Original sin?" he Responds: "So think the ancient Scholastics who were before Scotus, like St. Thomas 3, P. q. 27, art. 2, Bonaventure, Albertus, Richardus, Durandus, Paludanus Capreolus in 3, d. 3, and many of the more recent ones."

§. XXXIV.

Scotus, therefore, was the first who, on the occasion of the Feast of the Conception of Mary, collected that it was fitting that the Mother of Christ, who was to be the hospice of the Savior of the world and the victor over sin, should be immune from Original sin, and in this respect be free from the power and dominion of the Devil, especially since by the power of GOD it could be done that she be conceived without the sin of origin. But the Franciscans believed that what Scotus had said could be done, had in reality been done, and hence they contended that the Blessed Virgin was conceived without Original sin. The Thomists resisted them, especially the Dominicans, who, resting on the doctrine of Thomas, taught that the Blessed Virgin was conceived in sin but was sanctified in the

womb and born without sin. Meanwhile, at the Council of Basel, A.D. 1439, Sess. 36, the opinion of Scotus and of his followers the Franciscans pleased, as pious. Wherefore it prohibited that anyone should dispute or preach against the immaculate Conception of the Blessed Mary. Consistent with which doctrine, Sixtus IV, formerly a Franciscan, in A.D. 1483, established that the Feast of the Conception of Mary should be called the Feast of the immaculate Conception, and at the same time threatened the penalty of Excommunication to those who should dare to call the doctrine of the Immaculate Conception false or heretical. Hence the Council of Trent in A.D. 1546, Sess. 5, declared that it was not its intention, when dealing with original sin, to comprehend in that decree the Blessed and immaculate Virgin Mary, the mother of GOD, but that the constitutions of Sixtus IV were to be observed. Because, however, among the dissenting Dominicans and Franciscans, to whom the Jesuits acceded, and their assenting followers on either side, most bitter quarrels, Concertations, and Disputations arose, hence by the legations and prayers of Kings and Princes, which were called the legations of the mother of GOD, some Bulls of the Pontiffs, Pius V, Paul V, and Gregory XV, were published, by which the ardor of the disputants and quarrellers was repressed, until at last in A.D. 1661, Alexander VII, having proposed grave penalties, would constitute it to be held and taught that the Blessed Mary, by the preventing grace of the Holy Spirit, was preserved from Original sin, and that in this sense, the festivity of her Conception was to be celebrated with a solemn rite. Heidegger exhibits this and the Bulls of other Pontiffs verbatim in his *Dissertationum Select.* Vol. 1, Diff. 8.

§. XXXV.

That this opinion is less probable to us is due to the following reasons:

1. because Scripture speaks generally, and without any exception, Rom. 5:12, "In whom all have sinned." 1 Corinth. 15:21, "In Adam all die." and 2 Corinth. 5:14, "all were dead: and that he died for all." These sentences are general, from which it is not lawful to except anyone.
2. because Christ is the universal Redeemer of all men; therefore, He also redeemed the Blessed Virgin; but He could not have redeemed her unless she had been in the servitude of sin; therefore, she was in reality in the servitude of sin. The Major is clear from that of 2 Corinth. 5:14, "He died for all," and 1 Timoth. 2:6, "Who gave himself a ransom for all."
3. because the penalty of original sin was in the Blessed Virgin, namely death, disease, and the like; therefore also original sin itself, because the penalty presupposes the fault. To this pertains that of Rom. 5:12, "By one man sin entered into this world, and death by sin."
4. because unless the Blessed Virgin had contracted original sin, it would follow that she, if she had died before Christ, would have immediately seen GOD. But this is held to be false in the Roman Church, because Christ had to open the gate of the celestial kingdom for all.

5. because it was a singular privilege of Christ that He was born without original sin, according to that of Luc. 1:35, "that holy thing which shall be born of thee."
6. because the predestination and reprobation of men was made from a foreseen mass of perdition, as Augustine teaches everywhere; therefore, the predestination of the Blessed Virgin presupposes that she was first in that mass.
7. because Pius V took away the proper office of the conception, and for this reason, because in it the Blessed Virgin was said to be immaculate and preserved.
8. Most of the Fathers think thus, as Anselm in lib. 2, *Cur DEUS homo*, cap. 16; Bernard, Epist. 174; and Rupert the Abbot, l. 1, in *Cantica*, near the beginning. These things Becanus relates in so many words in *Theol. Scholaft.*, T. 2, Tract. 2, c. 9, qu. 10, n. 3, Concl. 3, p. 207. But the 4th Conclusion which he subjoins—that it is more probable that the Blessed Virgin indeed sinned in Adam, and from the force of her Conception had the debt of contracting Original sin, but yet did not contract it, because she was preserved by divine Grace—does not make it more probable to us, because most of the reasons for this opinion rest on human authority.

§. XXXVI.

The primary, remote Subject of Inherence is the Soul. The Proximate is the Intellect, with respect to Blindness, Eph. 4:18, "having the understanding darkened by darkness." C. 5:8, "ye were sometimes darkness." 1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 2 Cor. 3:5; Luc. 24:45. The Will, with respect to pravitas, Gen. 6:5 & C. 8:21, "every imagination of the thoughts of his heart was only evil continually." The Affects, with respect to excess or defect, and also the struggle against the Spirit (Rom. 7:22, 23; Gal. 5:17). The Secondary subject is the Body (Rom. 6:12), in which sin dwells (V. 13), whose members the impious yield as instruments of unrighteousness unto sin, which is prohibited to the pious there. These members of the body are recounted in Rom. 3:13, and by Christ in Matth. 18:8, 9, the hand, the foot, and the eye, namely the members that irritate us, are ordered to be cut off and plucked out.

§. XXXVII.

The Object is the Law, from which it falls short, and from which its nature ought to be estimated, to which corrupted man is disform.

§. XXXVIII.

The Form is the privation of Original Wisdom and Justice (Ps. 14:3; Rom. 3:10, ff.), "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." V. 23, "For all have sinned, and come short of the glory of GOD." add. 1 Cor. 2:14; Eph. 4:18, with an adjoined proclivity to sensible and sensual things. Hence it is called the evil that dwells, inhabits, and operates in us (Rom. 7:17, 20, 21), and also the Flesh (Joh.

3, 6), the Old man (Eph. 4:22), the law of the members and the body of death (Rom. 7:18, 23, 24). But those who here make mention of the positive, distinguish between the Positive taken Metaphysically or physically, and the Positive taken Ethically and Logically. In the former sense, whatever is Positive is being, and has the Adjuncts and Predicates of Being. In the latter sense, the Positive signifies the privation of a due habit inhering, but which infers an adjoined inclination to contrary habits, as a Disease is not only the privation of health, the temper of the humors being removed and disturbed, but also brings in a vicious quality arisen from the badly disposed humors; and in the Venereal plague and leprosy there is not only a privation of pure blood, but also its foul corruption.

§. XXXIX.

Therefore, the Original Stain is not a Substance, which Flacius asserted in the Disputation of Weimar with Victorinus Strigelius in A.D. 1561, which error he then repeated in his Writings. For (1.) Scripture distinguishes this stain from man himself, calling it in Rom. 7:17 "the evil that dwelleth in and adhereth" to us. But that which inhabits differs from its hospice, and that which adheres from that to which it adheres, for example, a garment from a man. (2) every created substance is from GOD, and in that sense, good (Gen. 1:31; 1 Tim. 4:4). (3.) because GOD creates man even after the fall, Job 10:8, "Thine hands have made me and fashioned me together round about." also Ps. 139:14, which cannot be said of sin. (4.) because this error overturns the Article of faith concerning the Creation, concerning the Assumption of human Nature, concerning Regeneration, Renovation, and Resurrection.

§. XL.

The effects are either moral or physical evils. To the former is to be referred 1. Concupiscence, not that natural and innate faculty by which, for our ordinate conservation, we desire necessary things like Food, drink, sleep, etc.—for this was instilled in man by GOD—but the pravitous Concupiscence derived into posterity through the fall, otherwise called the Concupiscence of the Flesh (Eph. 2:3; 1 Joh. 2:16; Gen. 8:21), which by its inordinate movements irritates man to evils, and is the cause, fuel, and fodder of sin and of all vices and outrages, concerning which Paul says in Rom. 7:7: "I had not known lust, except the law had said, Thou shalt not covet." James, c. 1:14: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." John in 1 Ep. 2:12, 16: "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." add. Gal. 5:17. 2. Actual sins, which flow from this impure fount: Matth. 15:19, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." Jac. 1:15. To these pertain 3. Punishments of every kind: calamities, diseases, and finally temporal and eternal Death (Rom. 5:12, 14; C. 7:10, 11, 13, 14; Eph. 2:3). Thomas in Summa, Part 1-2, q. 85, Art. 3, recounts four wounds of nature: ignorance, malice, Concupiscence, and infirmity, of which he constitutes the first in the Intellect,

the second in the Will, the third in the concupiscible appetite, and the fourth in the irascible, which Bellarmine expounds diffusely and pathetically in *de Amiss. Grat. & Statu pecc.*, l. 6, C. 9, 10, 11, 12.

§. XLI.

Although indeed this Stain is meritorious of eternal Death (Rom. 5:12, 16, 17, 18; Joh. 3:3, 5; Rom. 6:23), it does not, however, actually damn any but the unfaithful and impenitent, since its Effect *per Accidens* is the Philanthropy of GOD and General Mercy, proposed for this end, that the faithful and repentant may be saved. Rom. 5:15, "But not as the offence, so 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." V. 17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gi¹ft of righteousness shall reign in life by one, Jesus Christ." V. 18, "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." V. 19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made right²eous." C. 11:32, "For God hath concluded them all in unbelief, that he might have mercy upon all." Joh. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive."

§. XLII.

It is propagated from parents begetting offspring. Since their Soul is destitute of original justice and infected with this stain, they propagate one similar to themselves and communicate it with their offspring (Job. 14:4; Ps. 51:7; Joh. 3:6; Eph. 2:3), since an effect is not more excellent than its Cause, nor children than their parents. In the hypothesis of the Creation of the Soul, GOD, when parents beget offspring, creates a soul such as it is after the fall, i.e., destitute of original Justice, which, joined to the body, contracts the stain. This is commonly adduced from Augustine: "Someone had fallen into a well, and had revealed his fall by a cry. When someone had run up to him and asked how he had fallen in, he received this reply: 'You may inquire about this more opportunely at another time; now, take pains to get me out.' So here, one should not so much ask how we have contracted this vice, as take care that we be freed from it," which the sacred letters indicate, Joh. 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Eph. 4:23, "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." add. Col. 3:10.

§. XLIII.

The words of Cicero in a Fragment of *de Republica*, l. 3, are consonant: "Man is brought forth into life not as by a mother, but as by a stepmother, nature, with a body naked and fragile and weak, and with a soul anxious for troubles, humble for fears, soft for labors, prone to lusts; in which, however, there is, as if buried, a certain divine fire of genius and mind." (Augustine, l. 4, contr. Pelag.). Likewise Horace, *Carm.* l. 1, od. 3: "After fire was brought down from the ethereal home, wasting and a new cohort of fevers settled upon the Earth." And also the doctrine of the Jews concerning the יֵצֶר הָרַע (evil inclination), which they teach dominates in boys until, at the 13th year of age, the יֵצֶר הַטוֹב (good inclination) accedes, which resists the other.

§. XLIV.

Four things are commonly acknowledged in Original Sin: 1. The Fuel, which is the proclivity of nature to evils, specifically to sensible and sensual things. Whence Paul in Rom. 8:5, 7 calls τὸ Φρόνημα σαρκός, the "Wisdom of the flesh," that which savors the things of the flesh, and is therefore hostile to GOD, and not subject to the law of GOD. In chap. 7:17, 20, it is the "sin that dwelleth in us," the "evil that is present with us." V. 23, "the law which is in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." 2. The Sense of this Fuel. 3. The Guilt. 4. The Dominion. This last is taken away in Sanctification; the Guilt in Baptism and Justification; the Fuel and the Sense, left for the struggle in this life, are taken away in death and the disjunction of the soul from the body.

§. XLV.

Concerning Infants who die without Baptism, in what place or state they are and will be, various opinions are fostered. We think it is not to be doubted that the Infants of Christians are comprehended in the covenant of GOD and pertain to the Church. Wherefore the Apostle in 1 Cor. 7:14 declares infants born of only one Christian parent to be holy, with a federal or Ecclesiastical sanctity, since in the civil forum the infants of Citizens pertain to the Republic, and are capable and partakers of the rights of the Republic, and are heirs of their paternal goods, and therefore can be saved, even if they are snatched away before receiving Baptism.

§. XLVI.

But as for what pertains to the Infants of Gentiles, there was someone who believed that the souls of such infants are reduced to nothing. "As for me," he says, "I would gladly believe that those little souls are annihilated," according to the testimony of Jaquelot in *Examen de la Theologie de Bayle*, Part. 2, C. 1, p. 201, 202. Otherwise Gregory Nazianzen, Ambrose, and the Author of the Questions attributed to Athanasius have dictated for these little ones a punishment not of destruction, but of exile, and not inclusion in hell, but exclusion from heaven, and have taught that they are in a middle condition between reward and punishment, from which opinion Augustine himself did not initially abhor. Vincentius Victor asserted that all infants are saved. Because, however, Pelagius came

close to this opinion, and was said to have said: "Where they do not go, I know; where they do go, I know not," (in Augustine, *de Pecc. Orig.* c. 21), Augustine therefore impugned it in lib. 2 of the *Imperfect Work against Julian*: "You make two eternal felicities, one which is in the kingdom of GOD, the other which is outside the Kingdom of God," (add Sermon 14, *de Verbis Apostoli*). Although, however, Augustine happily destroyed the alien opinion, he with difficulty found what he himself might construct. For so he says in Ep. 28 to Jerome: "When it comes to the punishments of little ones, believe me, I am tormented by great anxieties, nor do I find at all what to respond... Although I desire it, I ask it, I wish for it with ardent vows and expect that the Lord may take away my ignorance of this matter through you, yet if I am minimally deserving, I will ask for patience for myself from the Lord our GOD." Meanwhile, Augustine, Prosper, Fulgentius, and the Fathers exiled in Sardinia (the Anti-Pelagians), and Gregory, and also the Councils of Carthage and Milevis, stated that infants dying without Baptism are to be punished with an infernal, but a most mild, penalty, in such a way, however, that their condition is better than if they had not been born. (Augustine, l. 3, *de lib. Arb.* c. 25, & l. 5, in *Julian.* c. 8, also *Enchir.* c. 93). Gregory of Rimini, formerly General of the Augustinian Hermits, alone renewed their opinion, though it seemed harsher to others, whence he was called the "Tormenter of infants." Hence the Augustinians in the Council of Trent vehemently insisted that (on account of the reverence due to Augustine) Gregory of Rimini not be condemned, nor that that Article, which they acknowledged to be false, be declared heretical.

§. XLVII.

The common opinion of the Roman Church today is that infants dying without Baptism suffer a Punishment not of sense, but of loss, which Thomas proposed nervously in *de Malo*, qu. 5, Art. 2: "The penalty is proportioned to the Fault, and therefore to actual mortal sin, in which is found an Aversion from the incommunicable Good and a Conversion to a communicable Good, is due a penalty of loss, namely the Lack of the divine Vision, corresponding to the Aversion, and a penalty of sense, corresponding to the Conversion. But in Original sin there is no Conversion to the Creature, but only an Aversion from GOD, or something corresponding to aversion, namely the destitution of the Soul of Original Justice; and therefore to original sin is not due a penalty of sense, but only a penalty of loss, namely the Lack of the divine Vision," etc. And they wish that these infants suffer this penalty of loss in the Limbo, as they call it, of infants.

§. XLVIII.

The Protestants 1. agree that this Stain is in itself meritorious of eternal death and damnable, but does not always actually damn. 2. They deny the limbo of infants. Some, however, agree with Augustine thus far, that they feel the infants of infidels are damned, from 1 Cor. 5:12, 13. Others believe that all infants are damned. Others, that judgment should not be precipitated, believe that all infants, even of infidels, are saved. Such are Zwingli in *Declarat. de Peccat. Orig. ad Urban. Rheg.*, Tom. 2, Oper. p. 120; Franciscus Junius in *Collat. de Nat. & Grat. cont. Puccium*, Rat. 18, p. 331; J. Bergius in *der Wille*

Gottes, c. 19, §. 1, 5, ff., p. 213 to 225; G. J. Vossius in *Hist. Pelag.* l. 2, Part. 2, Th. 4 & Part. 3, Th. 4; Ludovicus Crocius in *Dyodec. Dissertat.* VI, §. 3, ff., p. 282 to 285, and also *Dissert.* XI, §. 53, p. 685, 686; Daille in *Apol. pro duab. Synodis*, Part. 3, p. 464 to 467, & Part. 4, p. 636 to 639; Jaquelot in *Examen de la Theol. de Bayle*, Part. 2, §. 1, p. 201.

§. XLIX.

We subscribe to the benign judgment of these on account of reasons sought (1) from the Covenant of Grace, initiated with the repenting first parents (Gen. 3:15, 16) and with Noah and Abraham (Gen. 18:18; C. 22:18; c. 28:14). Of which covenant are ordinarily those who have proceeded from covenanted parents, whether immediately, i.e., from a Father and mother, or either one; or mediately, i.e., from covenanted ancestors, although with an interrupted continuation, as GOD says He will exercise mercy unto a thousand generations (Exod. 20:6). (2.) from the philanthropy of GOD and the universal ransom of Christ, by which the fault and guilt of Adam was expiated, and access to the celestial kingdom was opened to all, from which none are excluded except the voluntarily unbelieving, as is established from Rom. 5:15, 17, 18, 19, 21. (3.) because no one is obligated to the impossible, which agrees with the words of Christ in Joh. 15:22, 24, "If I had not come and spoken unto them, they had not had sin," etc. (4.) because not the privation but the contempt of a Sacrament damns; otherwise GOD would not have restricted Circumcision to the eighth day. (5.) because in the places on the final Judgment, evitable sins are brought forth as the cause of damnation, as in Matth. 25:41, ff.; Joh. 3:17, 19, C. 5:29; 2 Cor. 5:10.

CHAPTER III. ON ACTUAL SIN

§. L.

Actual Sin is so called from an Act contrary to the Law, whether inscribed on the mind or on the Mosaic Tablets. We have recounted its Synonyms in §. I & II, and have indicated its abstract or concrete, that is, material, acceptance in §. III.

§. LI.

It is *ἀνομία*, a deflection from the Law, or an action contrary to the Law (1 Joh. 3:4). According to Augustine, from lib. 2, *de Consensu Evangelist.*, c. 4, and from Ambrose, l. 1, *de Paradiso*, c. 8, "Sin is the transgression of the divine law." and in l. 22, *cont. Faustum*, c. 27, "Sin is a deed or a word or a desire for something against the eternal law." according to Thomas, 1a-2ae, q. 71, art. 6, it is "a morally evil act." According to us, it is "an action contrary to the divine law, rendering a man culpable and worthy of temporal and eternal punishment."

§. LII.

Augustine in *Enchir.* c. 11 & l. 12 *de Civ. D.* c. 7, Lombard in l. 2, *Sent.*, Dist. 47, Chap. 6, and Thomas in 1a, q. 48, art. 1, attribute to Sin not an Efficient but a deficient Cause. This was principally done against the Manichæans, who concluded from its efficiency that Sin is a substance. This danger having ceased, Theologians inquired more freely into the nature of Sin, and some of them recognized that actual Sin does not consist in a mere privation of rectitude, but is formally constituted by something positive, namely by deformity and moral malice. In their number are, from the Thomists, Gonet, *Clyp. Thom.*, T. 3, Disp. 3, q. 1, Art. 1, §. 2; from the Scotists, Boyvin, *Part. 4 Philof. Scoti*, Part 1, *Philof. Moral.*, c. 1, q. 4, p. 33, 35; from the Reformed, Peter Molinaus, *Thesibus de Malo & Peccato*, in the Sedanensian collection, Vol. 1, p. 178, 179, and Baxter, *Method. Theol.*, Part. 1, C. 14, p. 282, 283, 288, 289.

§. LIII.

According to Scripture, the Efficient Cause is Man, who is significantly proposed as the cause of sin in Joh 8:44; Rom. 5:12; 1 Tim. 2:14. Scripture also expresses the efficient cause with equipollent phrases, in Joh. 8:44, 1 Cor. 6:18, Eph. 2:3, and 1 Joh. 3:8, where men are said to "commit" sin, and in Matth. 7:23, Rom. 7:8, and Jac. 2:9, where they are said to "work" sin, and in Rom. 2:9, to "do" evil (*ἐνεργεῖν τὸ κακόν*). 2. The effects attributed to man prove that he is the Efficient Cause, for sins are called "works of the Flesh" (Gal. 5:19), "evil works" (Col. 1:21), "of darkness" (Rom. 13:12; Eph. 5:11), "iniquitous works" and "of iniquity" (2 Pet. 2:8; Jud. v. 15), "dead works" (Heb. 6:1; C. 9:14), and "actions of the old man" (Col. 3:9). See also Henr. Alting, *Theol. Probl. Nov.*, Loc. 7, Probl. 3.

§. LIV.

The External Moral Causes are the Devil, the World, and Men, by bad example, persuasions, and other modes, which are expressed in the following Verse: "Command, Counsel, Consent, Flattery, Recourse, Participating, Being silent, not-obstructing, not-manifesting." Which others express thus: "I consult, I command, I consent, I provoke, I praise, I do not reveal the fault, I do not punish, I do not reprehend, I do not obstruct but I command, and I defend what is another's."

§. LV.

The Subject is Man, from boyhood, adolescent, and adult. For more on the Subject, as well as the Object, Form, and End, see back on Sin in general, §. 12, 14, 15, 16.

§. LVI.

The Effects of actual Sin are 1. a Stain, 2. Guilt, and 3. temporal and eternal Punishment. For when a sin is committed, something remains in the man by way of a habit, on account of which he is truly and properly called a sinner, as long as the sin has not yet been revoked by penitence nor remitted by GOD, which is called a stain, and from which the sinner is called unclean, stained, defiled, sordid, and abominable. Scripture indicates this 1. when it attributes a stain or filth to sinners, as in Jos. 22:17, "the stain of this crime remains in you unto this present day." Jer. 2:22, "thine iniquity is marked before me, saith the Lord." Ezech. 16:6, "when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." V. 7, "thou wast naked and bare." Matth. 15:11, "that which cometh out of the mouth, this defileth a man." Apoc. 21:27, "And there shall in no wise enter into it any thing that defileth." C. 22:11, "he which is filthy, let him be filthy still." 2. when it proposes GOD as loathing sin, for example, Lev. 26:30, "and my soul shall abhor you." Jer. 14:19, "hath thy soul loathed Zion?" Is. 59:2, "your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear: for your hands are defiled with blood, and your fingers with iniquity." Hab. 1:13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hence in Luc. 5:8, Peter addresses Christ: "Depart from me; for I am a sinful man, O Lord." 3. when it calls Repentance, Remission of sins, and the Sanctification of men, washing and cleansing, as in Ps. 51:4, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ezech. 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness... will I cleanse you." 1 Cor. 6:11, "ye are washed, ye are sanctified." Is. 1:16, "Wash you, make you clean." Jer. 4:14, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Act. 22:16, "wash away thy sins." 2 Cor. 7:1, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of GOD." Eph. 5:26, Christ is said to have cleansed the Church "with the washing of water by the word, That he might present it to himself a glorious church, not having spot... but that it should be holy and without blemish."

§. LVII.

But just as that stain is a pollution, filthiness, and moral and spiritual deformity of the soul, so it consists, according to the Scholastics, 1. in the respect to the past act of sin not yet revoked by penitence nor remitted, and therefore morally permanent. For the sinner by sin turns himself away from GOD, and after the sin is committed remains turned away from GOD, until by penitence he turns himself again to GOD. 2. in the privation of inherent grace and sanctity, which was the soul's ornament, brightness, and splendor. For just as some bright body is stained and loses its brightness from contact with another body, so the soul of man, by sinning, is stained and loses its brightness from the forbidden contact with worldly things. For it is, as it were, a certain touching of the soul, when it inheres in some things by love, as Thomas teaches, 1a-2ae, qu. 86, art. 1. 3. in the deformity, baseness, and filthiness of the soul, which arises from the aversion from GOD and the inordinate conversion to the creature. For just as a distorted member is base and foul because it does not have its natural position and order with the other members, so the soul is rendered morally base and foul when it basely turns itself away from GOD its ultimate end and converts itself to the creature. See Rob. Baron, *Disp. Theol. de Vero Discrim. Peccati Mortal. & Venialis*, Sect. 2, n. 2, 3, 4, 5, 6.

§. LVIII.

To this is to be referred that both in the sacred letters and among the Ecclesiastical writers, Sinners are said to be changed into Beasts: namely, the Cruel into lions, tigers, and bears; the proud into fattened horses and peacocks; the libidinous into he-goats and sparrows; the astute into foxes and serpents; the slanderous into vipers; the obstinate into mules and asps; the Envious and detractors into dogs; the lazy into asses; the avaricious and rapacious into wolves, ravens, and vultures; the obscene into swine, etc. Ps. 32:9; Ps. 59:7; Matth. 3:7, c. 10:16; Luc. 13:32; 2 Pet. 2:22; Phil. 3:2; Apoc. 22:15; Ps. 22:13, 17. See Boethius, *de Consol. Philos.* l. 4, Prosa 3.

§. LIX.

The second Effect of Sin is Guilt. For a man is obligated to punishment because he is a sinner and is infected with the stain of sin. But Guilt is taken differently: 1. among the Jurists, for the state and Condition in which delinquents are, until they are either condemned or absolved. 2. among the Scholastics, who distinguish between Guilt of Fault (*Reatus Culpa*), by which a sinner is of himself unworthy of the grace of GOD, but worthy of the wrath of GOD and damnation (Ps. 5:5; Is. 59:2), whom the Leiden Professors follow in *Synops. Pur. Theol. Disp.* 16, Th. 22, and Guilt of Punishment (*Reatus Pœnae*), by which a sinner is subject to damnation and is obligated to it. They wish that the former is taken away by Christ, but the latter often remains, at least as to temporal punishment. 3. among the Protestants, for the Obligation to punishment, which sinners incur on account of GOD being offended and the divine law being violated, and in which they remain until they perform due penitence for the sin and obtain its Remission from GOD.

§. LX.

Punishment, by the power of divine Sanctity and Justice, follows Sin, that is, the Evil of Punishment follows the Evil of Fault. It is an incommodum, contrary to the nature or will of man, inflicted by GOD on account of sin. For since Sin offends God in many ways—as Legislator, by denying Him due subjection and obedience and violating His authority; as supreme Lord, by denying Him servitude; as a benevolent benefactor, Creator, Ruler, Redeemer, by showing oneself ungrateful to Him and abusing His benefits; as a just Judge, by spurning the punishment announced to transgressors; as a Witness, by holding His presence in contempt; and finally as the highest Good, by converting oneself to the creature as the ultimate end and averting oneself from GOD, the true End—hence the sanction of the divine Law finds its place in Deut. 27:26, repeated in Gal. 3:10, "Cursed is he that confirmeth not all the words of this law to do them." Ez. 18:20, "The soul that sinneth, it shall die." 2 Thess. 1:6, "it is a righteous thing with God to recompense tribulation to them that trouble you." Rom. 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." add. Hab. 1:13; Ps. 5:5,6; Rom. 2:5,6; Eph. 5:6.

§. LXI.

It is either Temporal or Eternal. Temporal is that which is inflicted in this life on account of sin, and this is either Corporal, such as is announced in Deut. 27 and Lev. 26, to which pertain the divine judgments by which GOD either snatched life from sinners, or sent other evils: diseases, famine, wars, scarcity of grain, fires, such as were the Flood, the destruction of Sodom and Gomorrah, and also of Jerusalem, the leading of the Jews into the Babylonian Captivity, the punishment of Pharaoh, Achan, Saul, Ahab, Haman, and Herod, who, being impenitent, did not escape eternal punishment either. GOD threatens such temporal punishments everywhere through the Prophets (Is. 3:2, ff.; Jer. 18:1; Ez. 21:3; Joel 1:4; Amos 4:6,7, ff.; Luc. 19:41, ff.; 1 Cor. 11:30); or it is Spiritual, such as is the subtraction of Grace after the neglect or abuse of Grace, which is called a famine of the word and the removal of the candlestick (Amos 8:11; Apoc. 2:5; Is. 3:1, ff.).

§. LXII.

Just as Temporal Punishment inflicted on the impenitent is a true *πρωρία* or Penal Satisfaction, which the eternal one follows, so *παιδεία* (chastisement), *δοκιμασία* (testing), and Martyrdom, although they are consequences and effects of sin, are nevertheless not, rigorously speaking, punishments of sin. For *παιδεία* or Chastisement is inflicted on the lapsed faithful, so that they may hate and flee sins. And it admonishes us (1) of the sin remaining in us (2 Sam. 12:14, 15), (2) of the divine Sanctity and Justice (2 Chron. 12:6), (3) it exhorts to repentance and emendation of life (Is. 26:16; Heb. 12:9, 10), (4) it averts the peril of damnation (1 Cor. 11:32), (5) it tames the flesh and keeps it in its duty (2 Cor. 12:7), (6) it admonishes of mortality (Ps. 90:3), (7) it kindles in the chastised the desire for a blessed death and eternal life (Phil. 1:22, 23; Rom. 7:24), and therefore (8) conjoined with paternal Chastisement, it is a document of divine love (Heb. 12:6; Apoc. 3:19). Wherefore, divine Chastisements, for such salutary ends, are useful and necessary, not to be spurned, but when sent by GOD, to be borne patiently. For to resist is the part not of

sons, but of bastards (Hebr. 12:8). And perpetual felicity is proposed rather as a sign of wrath than of divine love (Ps. 73:3,4,18,19; Ps. 49:7,11,12,13,14; Jer. 12:1,2,3; Amos 6:3,4,5,6; 1 Cor. 11:32).

§. LXIII.

Of the same kind is *Δοκιμασία* or Probation, by which GOD explores and exercises the Faith, Hope, Charity, Patience, and Constancy of the faithful, directed toward eternal salvation; namely, not that He may acquire knowledge of an unknown thing, but that man may acknowledge himself and his strengths, or rather his weakness, and, from an intimate acknowledgement of himself, may study humility, and work out his own salvation with fear and trembling (Phil. 2:12), as the examples of Abraham, Job, David, Paul, etc., teach.

§. LXIV.

It is therefore far from a Temptation having an evil end, because one who tempts fishes out the strengths of another so that he may more easily harm him and subvert him, which belongs to the Devil and the World, and is called the *πειρασμός* or Temptation of seduction. And it is either internal, of our flesh, namely of pravitious Concupiscence, by which man tempts himself (Jac. 1:14), or External, by which Satan or the World, with GOD permitting, instigates to sins, in which way Eve, David, Job, Christ, and Peter are read to have been tempted.

§. LXV.

Martyrdom is the suffering of an innocent person of grievous torments or a violent death for the sake of celestial truth. And those who suffer in this way are called Martyrs, i.e., Witnesses of the Truth. From the beginning of the world, from Abel to Zacharias (Matt. 23:35), and therefore from the Prophets (Hebr. 11:35-37) to the Apostles and their successors in the primitive Christian Church to our own times, there has existed a huge number of them, who have confirmed the celestial truth with their blood.

§. LXVI.

Here they ask: can Sin be the punishment of sin? It is without controversy that Sin can have the nature of a punishment according to something which relates to it either antecedently, concomitantly, or consequently. Antecedently, the actual permission of Sin, the subtraction of grace and of divine aids (by the benefit and use of which the sin could and should have been avoided, and by the contempt and abuse of which the sin had been committed) have the nature of punishment. Concomitantly, the corporal and spiritual affliction, trouble, weariness, and other incommoda and disadvantages which often adhere to sin. Consequently, the detriments to life, health, honor, wealth, etc., which not rarely follow the sinner. But Sin, formally or considered according to its moral malice, cannot be the Punishment of sin. For 1. Fault and Punishment have a plainly contrary essence, so that a fault cannot be a punishment. Sin or Fault is an action against

the law; Punishment is a passion on account of an action contrary to the Law. 2. Fault is voluntary; punishment is involuntary. 3. Punishment is the object of justice and can be directly intended, but not fault. 4. the reason for punishment is that it be reparative of the fault or of the honest good and of the order violated by the fault; but sin cannot repair an honest good; indeed, any moral malice adds a new violation of the honest good and an eversion of the rational order; therefore it cannot be reparative of the honest good and of the constituted order. Hence 5. God as a just judge is the author of punishment (Amos 3:6, "shall there be evil in a city, and the Lord hath not done it?" add. Is. 45:7; Thren. 3:38), but He cannot be made the author of fault, as was said in C. 1, Th. 8. Finally 6. a sinner can be compelled to punishment, but not to sin.

§. LXVII.

When, nevertheless, sin is called the Punishment of sin, it is understood that a later sin is the punishment of a preceding sin. This suits sin *per accidens*, and happens by the permission and ordination of the Divine. Thus anger precipitates the mind of the sinner himself, kindles his spirit most vehemently, and incites to revilings of others, and indeed sometimes disposes to homicide. Envy and hatred cause to waste away. Pride, ambition, avarice, lust, and other pravitious desires and untamed affects take away the tranquility of the soul, perturb the man, afflict him with various troubles, and induce a most miserable servitude, a stupor or worm of conscience, and other incommoda. To which pertain the passages in Rom. 1:24, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts," etc., and Ps. 69:27, "Add iniquity unto their iniquity." And Augustine in l. 2, *Confess.* c. 6 says: "You have commanded, O Lord, and so it is, that every inordinate soul is its own punishment." Seneca agrees in Ep. 97: "The greatest punishment of sinners is to have sinned... crime is the punishment in crime."

§. LXVIII.

Thus, with respect to other sinners, God sometimes so wisely and holily directs the foreseen sin of one sinner, that by some act of that sin, a certain antecedent sin of another sinner is punished. By which pact God punished the adultery of David with the sin of Absalom, 2 Sam. 12:11,12: "I will raise up evil against thee out of thine own house, and I will take thy wives... and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun," which are to be referred to the Governance and Direction of God.

§. LXIX.

To this pertain the places of Scripture in which the Wicked are proposed as Instruments of God, for example, Is. 13:5, the Impious are called "the weapons of the Lord's indignation, to destroy the whole land." and of the Babylonians it is said in Jer. 51:20, "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Concerning which it should be especially

noted that the Impious cannot be called Instruments of God properly and strictly, but only in a looser sense, improperly and metaphorically. For 1. an Instrument properly and strictly so called does not move, nor does it act by its own activity or active form, nor does it produce any operation from itself, but acts only by the will and motion of the principal Cause, by whose powers it is moved and whose virtue it carries to the object, although it has an aptitude or passive potential to be elevated and moved by the principal agent. Hence the principal cause is said not to act *with* an instrument, but to act *by* an instrument or *through* it, which is lucidly apparent in a sword, an axe, and a writer's pen. 2. otherwise the error of those would have to be admitted who wished and do wish that secondary causes operate nothing, but that God only operates at their presence. By which reason 3. just as in good actions the notion of virtue and praise, so in evil ones that of vice, blame, and punishment would cease. And 4. the notion of a secondary cause would be taken away, which, speaking of man, as it is living, so it is endowed with the virtue of acting and of determining itself. Nor 5. would God be said to concur and cooperate with men, but to operate all things, even evils themselves, through them. See Joh. Strangius, *de Voluntate Dei circa Peccatum*, L. 1, c. 11, p. 61, 62, & l. 2, c. 24, p. 432, 433.

§. LXX.

James in c. 1:15 hands down the *ἀμαρτυγονίαν*, or the Mode by which Sin is conceived, generated, and consumed in man: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Hence Gregory relates these grades of Sin: "Sin is conceived by suggestion, is nourished by delectation, is consummated by consent. The suggestion happens through the adversary, the delectation through the flesh, the consent through the Spirit." To which some add a fourth grade, namely of Habit. Wherefore some more recent thinkers, from Augustine and Lombard, have constituted this scale, and in it these grades, of which 1. is Suggestion or the provocation of sense by an object. 2. Delectation. 3. Consent. 4. Machination. 5. The Act itself or the Work, whence in some sinners comes 6. Penitence, in others Habit. 7. Excuse. 8. Defense. 9. Obstinacy. 10. Gloriation. 11. a Reprobate Sense, which at last eternal Damnation follows. The Adjuncts of Sins, such as Gravity or Levity, Remissibility or Irremissibility, etc., will become clear from the Distinctions.

CHAPTER IV. ON THE DISTINCTIONS OF ACTUAL SIN

§. LXXI.

With respect to the efficient cause, Sin is divided into that of Commission and of Omission. A Sin of Commission is that by which a positive act, prohibited by some negative precept, is perpetrated, for example, perjury, lying, homicide, adultery. A Sin of Omission is that by which an act, commanded by an affirmative precept, is not performed, although the occasion of performing it is not lacking. Such Christ will recount in the final judgment, Matth. 25:42: "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." It is called of Omission, not because it is a complete cessation from all action, but an omission of that which GOD has ordered to be done. Thus he who on the Lord's day is absent from sacred worship without a grave cause, commits a Sin of Omission, although in the meantime he may be handling other business. 2. Action is either generic or specific. From the negation of the latter to the negation of the former there is no consequence. 3. Therefore, under Actual Sin, the Sin of Omission can be comprehended and referred to it, because Action is here taken broadly, so that any operation of man is contained in it, whether it be of the mind, or of the mouth, or of the other members. The Will which is occupied with such acts of Omission is either indirect, by which something is performed with which the omission of the due action is connected, although the Omission is not thought of—for example, to walk for the sake of recreating the mind when one ought to be at leisure for divine worship, or to spend on superfluous things money with which the family ought to and could be fed, or the needy relieved—or Direct, by which someone wishes to omit what he does not ignore to be commanded. Which omission is the more grave, the more voluntary it is, although the former cannot be excused either.

§. LXXII.

From what has been said, it is established that a Sin of Omission is not light, but grave; it is most grave, however, in any Superiors, who are placed over others for teaching, ruling, admonishing, and defending, and therefore have greater authority, faculty, and occasion for doing good and impeding evil. For "to him that knoweth to do good, and doeth it not, to him it is sin" (Jac. 4:17). And the servant who knows the will of the Lord but yet omits it will be beaten with many stripes (Luc. 12:47). With respect to other men, the gravity of this sin is perceived from the fact that we are ordered as much to do good as to depart from evil (Ps. 34:15; Is. 1:16; Rom. 12:9). And not only will those be damned who have done evil, but also those who have omitted good things (Matth. 3:10, "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." C. 25:42, "For I was an hungred, and ye gave me no meat," etc.). We adduce a simile from Chrysostom, in our work *On Sanctification*, §. 14, from the slothful Servant, who commits no evil, yet omits the labor promised to his master, and is unworthy of his wage.

§. LXXIII.

More evidently referred to the Efficient Cause is the distinction of Sin into Voluntary and Involuntary. Voluntary is not so called with respect to the Subject, the Will, for in this sense any actual sin is voluntary, but because it is Proairetic and is committed from a certain knowledge and a full and deliberate will, and not from ignorance or the vehemence of the Affects or a sudden perturbation. Mention is made in Heb. 10:26 of those sinning *ἐκουσίως* or voluntarily. Rom. 2:21, 22, "thou therefore which preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" etc. To which pertain the places where men are said to hear the words of GOD and of the preachers, and yet not to hearken to them, Ezech. 33:31, 32, "they hear thy words, but they will not do them," and those who freely violate the Precepts of the Decalogue.

§. LXXIV.

Relative to the judgment of the practical Intellect, Voluntary Sin is against Conscience, whether it be Right or Erroneous, or Probable or doubtful. See Amesius, *de Conscientia eiusque Casibus*, l. 1, c. 2, 4, 5. But relative to the purpose of the Will, voluntary Sin is either from malice, to which neither ignorance nor passion, but a destined counsel and a will depraved either by hatred or envy, or pride, or habit, or some other habit has given cause (Job. 21:14, "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." Jer. 7:25, 26, "I have sent unto you all my servants the prophets, daily rising up early... Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers."). Of such sins were guilty Pharaoh, the Jews both in the Old and New Testaments, the Pharisees and the lawyers persecuting Christ (Joh. 5:40; C. 8:46; C. 15:22; Matth. 11:21), immunity from which David prays for in Ps. 19:13, saying: "Keep back thy servant also from presumptuous sins." Or it is admitted by force and fear, such as was that of Peter, Matth. 26:70, ff.

§. LXXV.

To this pertains the sin *בְּיָד רָמָה* (with a high hand), i.e., committed deliberately, defiantly, proudly, arrogantly, with fear or shame cast off, which was therefore to be punished utterly with death (Num. 15:30, 31). See Maimonides, *Moreh Nevochim*, Part. 3, c. 41.

§. LXXVI.

Involuntary is that which is admitted, also by the regenerate, from a defect of cognition, or by a sudden perturbation of the mind and a vehement passion. And it is either of Ignorance or of Infirmary. Sins of Ignorance are called in Hebrew *שְׁגָגוֹת* (shegagot), in Greek *ἀγνοήματα*, in Latin *Error*es or *Errata* (Lev. 4:2, "If a soul shall sin through ignorance," etc. Num. 15:27, "And if any soul sin through ignorance," etc. Ps. 19:12, "Who can understand his errors?" Act. 3:17, "I wot that through ignorance ye did it." 1 Tim. 1:13, "I did it ignorantly." add. Act. 23:2,3; 1 Sam. 14:24. Ignorance, however, ought not to be vincible nor of the law, still less Universal, nor voluntary, consequent to the act, or

concomitant, nor affected and supine). A Sin of Infirmity is that which arises from an antecedent, invincible ignorance of fact, or from some grave and sudden affect which anticipates judgment, for example, anger, fear, pleasure, or pain, or from precipitancy, and has Repentance as a companion of the offense. It is called by Tertullian a "daily Incursion," and commonly also "of Imbecility and human Fragility." Matth. 26:41, "the spirit indeed is willing, but the flesh is weak." Gal. 6:1, "if a man be overtaken in a fault." Heb. 4:15, "we have not an high priest which cannot be touched with the feeling of our infirmities." Jac. 3:2, "For in many things we offend all." Hence sin in Heb. 12:1 is called *εύπερίστατον*, "easily besetting" or "prone to encircle." Such was the Sin of Noah (Gen. 9:21), of Sarah (Gen. 18:12), of Moses (Num. 20:11, 12), of Peter (Gal. 2:12), of Paul (Act. 15:39). And Solomon says in 1 Reg. 8:46, "for there is no man that sinneth not." So, however, that it is one thing to have sin and another to do sin (1 Joh. 1:8, c. 3:8). By the former are signified 1. a proclivity or affect, 2. guilt, and 3. the act of daily errors; by the latter, however, the exercise of sinning and the commission of grave sins is signified.

§. LXXVII.

Akin is the Distinction of Sin into Reigning and not-reigning (Rom. 6:12). Sin is said to Reign when a man obeys his lusts and by inveterate habit has so submitted to the yoke of sin that Sin, like a master, holds the man captive, at whose nod, from the consent of his mind, he presents the members of his body as instruments for executing malice. Christ describes the peril of such a state in Joh. 8:34, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever." and the Apostle in Rom. 6:16, "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." V. 21, "the end of those things is death." C. 7:14, "I am carnal, sold under sin." 2 Pet. 2:19, "they are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." Paul dissuades from this in Rom. 6:12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto GOD... and your members as instruments of righteousness unto GOD." Not-reigning sin is that which is sometimes admitted from a sudden or more grievous affect, or from inadvertence, or even with the full consent of the will, in which, however, a man does not long remain, but expels it through faith and repentance. Rom. 6:18, "Being then made free from sin, ye became the servants of righteousness." V. 19, "yield your members servants to righteousness unto holiness." V. 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

§. LXXVIII.

With respect to the Subject, Sin is either of the Flesh or of the Spirit, from 2 Cor. 7:1, where we are ordered to "cleanse ourselves from all filthiness of the flesh and spirit." This is not because they differ in their whole subjects, and sins of the Flesh or Body are perpetrated only by the flesh or body, and sins of the Spirit only by the Spirit or soul. For the Flesh and Spirit here render mutual services to each other, wherefore Paul also

recounts more works of the flesh than those which are accustomed to be called sins of the flesh (Gal. 5:19, ff.), where by "flesh" the whole man is signified, considered according to his corrupt nature (as in 1 Cor. 3:3). Nor without the Spirit is any sin, even of the Flesh, perpetrated, since sins proceed from the heart (Matth. 15:19). But the denomination is from the principle and prevailing part. Therefore, sins of the Spirit are those which are chiefly intended and directed by a carnal and worldly Spirit, to the consummation of which sometimes also the external members of the body are applied. Sins of this kind are pride, ambition, haughtiness, envy, hatred, anger, dissensions, emulations, sects, and Idolatry. Sins of the flesh are those which are consummated by the members of the body through the delectation of the flesh and the senses, such as are Gluttony, drunkenness, and lust. The Doctors of the Roman School recount seven capital Sins, contained in the letters of the word SALIGIA, namely: superbia (pride), avaritia (avarice), libido or luxuria (lust), Invidia (Envy), Gula (Gluttony), Ira (Anger), & acedia (sloth), of which two are corporal, namely gluttony and lust, and five are spiritual. They are called Capital because they are the cause, or matter, or occasion, or end of other sins.

§. LXXIX.

This corresponds with the Distinction of Sins into Sins of the Heart, of the Mouth, and of Work. Sins of the Heart are pravitous Thoughts and Desires, by which the mind inheres in an illicit Object and acquisition with delay and delectation (Prov. 6:18, "An heart that deviseth wicked imaginations." Matth. 15:19, "out of the heart proceed evil thoughts." add. Jac. 1:14). Examples are in Achan (Jos. 7:21), Ahab (1 Reg. 21:2), and David himself (2 Sam. 11:2), where the eyes are the leaders in love. Sins of the Mouth are words adverse to the norm of the divine word and to honesty, for example, blasphemies, perjuries, lies, calumnies, revilings, detractions, obscene and scurrilous words (Eph. 4:29; C. 5:3, 4), and idle words (Matth. 12:36). Sins of Work are deeds committed against the law, like homicide, adultery, theft. To this is referred Sin, whether Internal or External.

§. LXXX.

From the Object, Sins are against God, the Neighbor, or the Sinner himself. One sins against God either directly and immediately, by Idolatry, Blasphemy, or perjury, or Indirectly and mediately, by the violation of any divine precept (Jac. 2:10, 11). Sin against GOD is far graver than sin against man, as His tremendous majesty and His many benefits conferred on men teach, and as Eli acknowledges in 1 Sam. 2:25, "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?" except, however, for sins committed against the ceremonial worship of GOD, which are held to be lighter than sins perpetrated against the Charity of a neighbor (Hos. 6:6, "For I desired mercy, and not sacrifice"). And Christ declared that it is better to labor on the Sabbath than to be wanting to a miserable and laboring person in his necessity (Matth. 12:12). Sins against a neighbor are those by which damage is inferred upon the souls, body, goods, or fame of men, which are therefore forbidden in the second table, such as are seduction, homicide, theft, calumny, reviling, detraction. One sinning against himself transgresses by neglect of his own soul, by intemperance,

gluttony, or lust (Matth. 16:26; 1 Cor. 6:18). Another distinction is sin against the Son of man, which is committed by impugning the person or doctrine of Christ, and another against the Holy Spirit (Matth 12:32; Luc. 12:10). To this pertains Sin against a man's own Body (1 Cor. 6:18).

§. LXXXI.

With respect to the Act itself, Sin is either *per se* or *per accidens*. A Sin *per se* is that whose whole (specific and individual) essence is evil, that is, which is not evil only by reason of some circumstance, but whose whole act is evil and therefore prohibited, for example, blasphemy, perjury, homicide, lying, hatred. A Sin *per accidens* is that which, considered indeed in itself and its essence, is good, but by reason of a circumstance is evil, like praying, fasting, or giving alms so that you may be seen and praised by men (Matth. 6:1, ff.).

§. LXXXII.

With respect to the effect, Sin is distinguished into Mortal and Venial. The former is that which not only merits death, but also inflicts it on the impenitent. The latter is that which, through faith and repentance, obtains pardon from the grace of GOD. The Jews teach that certain sins are lighter and venial by their own nature, which they call עבירות קלות (light Transgressions), as is to be seen in Menasseh Ben Israel, *de Fragil. humana*, p. 105, 108, and Hottinger, *Histor. Eccles. Sec. 16, Part 3, c. 2, Tom. 7, p. 377, ff.* The Doctors of the Roman Church teach with common consent that certain Sins are venial by their own nature, which can consist with true justice and sanctity and do not dissolve a man's friendship with GOD, and are therefore afflicted not with eternal death but with temporal punishment. These they distribute into two kinds: some, they wish, are such from their genus, which indeed have for their object an evil and inordinate thing, but are not repugnant to the charity of GOD and neighbor, like an idle word, excessive laughter, etc. Others are from the imperfection of the work, some of which are from subreption, such as are the sudden and indeliberate movements of anger, cupidity, envy, pride; others from the parvity of the matter, like the theft of a single penny. The contrary opinion of Michael Baius was, among other things, condemned as erroneous by Pius V and Gregory XIII. See Bellarmine, *de Amiss. Grat. & Stat. Pecc.*, C. 9, 10, and Becanus, *Theol. Scholaft*, Part 2, Tract. 2, c. 2, qu. 1, 2, 3, and *Manual. Controv.* l. 1, c. 14, qu. 2. The Socinians approve this Distinction in the same sense, as is clear from Volkel, *de V. R.*, l. 4, c. 23, p. 354, 355.

§. LXXXIII.

Because, however, the Pontificians here accuse the Protestants of Socinianism and other errors, we shall open our mind concerning this Distinction with some Assertions, of which the first will be: Sins, with respect to their Adjuncts, are not equal, but one Sin is graver or lighter than another, which is to be held against Jovinian, who asserted and defended the equality of Sins. Among the Philosophers, the Stoics preceded him, who, as

Cicero testifies in his *Oration for Murena*, felt that "All sins are equal; every offense is a nefarious crime; nor does he transgress less who, when there was no need, kills a rooster, than he who suffocates his Father." He illustrates their error with Similes in *Paradoxa*, 3: "Whether a pilot overturns a ship of gold or of straw, it differs somewhat in the matter, but in the ignorance of the pilot there is no difference." "For to sin is like crossing lines: when you have done this, the fault is committed; how far you proceed once you have crossed has no bearing on increasing the fault of crossing." Cicero hands down things not dissimilar to these and responds to them in l. 4, *de Finibus*.

§. LXXXIV.

But this error is adverse both to Scripture and to reason. Matth. 11:22, "it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Joh. 19:11, "he that delivered me unto thee hath the greater sin." Luc. 12:47, "And that servant, which knew his lord's will... shall be beaten with many stripes." Matth. 12:31, "All manner of sin... shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven." Sins also are compared, some to beams, others to motes, Luc. 6:41. Reason also teaches that a sin admitted from ignorance or imbecility is lighter than a sin from malice; a sin against GOD is graver than a sin against man; parricide is graver than another homicide; a sin against parents, the Magistrate, and any Superiors is graver than a sin against a Servant; Incest is graver than fornication; sacrilege is graver than theft; the theft of a hundred gold pieces is graver than the theft of a farthing. A murder in a Church is graver than one done elsewhere; it is graver to snatch from a poor person what is necessary for the sustenance of life than to steal something from the superfluity of a rich person; an Ecclesiastic given to luxury sins more gravely than another private person, etc. By a similar overturned ship, the precepts and sins of art and of morals are confused. If someone sins in an art on purpose, he is excused and is not accused of lack of skill, for according to Aristotle in *Nicomachean Ethics*, 1. 6, c. 5, ἐν τέχνῃ ὁ ἐκὼν ἀμαρτάνων αἰρετώτερος, "he who sins voluntarily in an art is preferable" to him who does so involuntarily. Whence a Grammarian does not blush at a Solecism if he makes it knowingly, but blushes if he does so unknowingly, says Seneca in Epistle 95. But in moral matters, the soul and the will distinguish offenses, so that he who sins from ignorance or infirmity and crosses the line beyond his intention, transgresses more lightly than he who sins knowingly and willingly and crosses the lines with a destined purpose of his mind and proceeds so far that he can hardly or not even hardly be called back to the way and the tracks.

§. LXXXV.

II. Proposition: Any Sin, from the rigor of the Law, is deadly and excludes a man from the favor of GOD and the kingdom of heaven, and is therefore in itself mortal. 1. because it is against the Law of God, the transgression of which merits a curse (Devt. 27:26; Gal. 3:10; Jac. 2:10, 11). 2. Scripture generally denounces death for sin, Rom. 6:23, "The wages of sin is death." V. 21, "the end," or fruit, "of sin is death." 1 Cor. 15:56, "The sting of death is sin." 3. sin induces a stain; but "there shall in no wise enter into it any thing that defileth" into

the celestial city (Apoc. 21:27), whence the necessity of regeneration (Joh. 3:3,5), which John Gerson, formerly Chancellor of the University of Paris, acknowledged in his *Tract. de Vita Spirituali*, Lect. 1, and Cajetan does not deny in 1a-2ae, qu. 87, Art. 5.

III. The Covenant of Grace having been initiated, however, GOD does not deal with believers and penitents by strict right, but from mercy, clemently and benignly (Ps. 103:9, ff.), "He will not always chide... He hath not dealt with us after our sins... For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Is. 42:3 & Matth. 12:20, "A bruised reed shall he not break, and the smoking flax shall he not quench." Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh." Matth. 9:2,12,13; 1 Tim. 1:15. Their sins are therefore venial, because from paternal benignity and clemency according to the Covenant of Grace they are not imputed, but are pardoned.

IV. Hence the sins of the Unfaithful and Reprobate are all and remain mortal, not only from merit, but also from the event, because they spurn the Covenant of Grace and do not fulfill its Condition as is proper.

V. Yet it is not to be said that all the sins of the faithful and Elect are venial. For it happens that they sometimes commit proairetic, grave, mortal sins, which lay waste the conscience, by which they incur the paternal indignation and hatred of GOD—not indeed a hostile hatred of extermination, but of displeasure—and the guilt of death, and merit exclusion from the celestial kingdom, and lose their present fitness for entering the kingdom of heaven. Indeed, in reality, if they did not repent, they would be eternally damned. 2 Sam. 12:5, "the man that hath done this thing shall surely die." Ps. 89:31,32, "If his children forsake my law, and walk not in my judgments... Then will I visit their transgression with the rod, and their iniquity with stripes." Rom. 2:9, 10, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile... For there is no respect of persons with God." Ezech. 18:4, "the soul that sinneth, it shall die." Rom. 8:8, "So then they that are in the flesh cannot please GOD." V. 13, "for if ye live after the flesh, ye shall die." add. Gal. 5:21; Eph. 5:5; 1 Cor. 6:9,10. See the Declaration of Thorn, Sect. 2, n. 11; the British Judgment on Artic. 5 in the Acts of Dort, th. 3, p. 770; Rob. Baron, *de Peccato Mortali & Ven.* Part. 1, Sect. 3, p. 15, 16, ff.; Ursinus, *Expl. Catech. on qu.* 86, *de Peccato regnante*; Pareus, *contra Bellarm. de Amiss. Grat. l. 1, C. 7*; Lud. le Blanc, *Thes. de Peccato Mortal. & Ven.*

VI. The lighter sins of the Regenerate, considered not absolutely but comparatively with mortal ones, are Venial. And if it is asked why the lighter rather than the graver are venial, it can be admitted that they have this from their own nature. Such are the indeliberate movements of the Affects, sins of daily incursion, and what the Scholastics call venial from their genus, from subreption, and from the parvity of the matter (here th. 82), which the places adduced in th. 76 deal with.

VII. A sin, venial in this sense, can become mortal by the repetition and proairetic multiplication of its acts, contrary to the Scholastics.

VIII. For the remission of grave and especially Mortal Sins, a singular, accurate, and extraordinary Repentance is required (Ps. 51:14; Matth. 26:75; Luc. 7:38; 2 Cor. 7:11), namely a singular acknowledgement, Confession, Sorrow, and Contrition (Ps. 51:14), and indeed a perfectly practical Repentance, which has as its companion an all-encompassing abstinence from sins of that kind, and the practice of Virtues contrary to the prior sins (Prov. 28:13; Joh. 5:14; Luc. 15:17, 21, 22). For the remission of light or venial sins, GOD clemently accepts the devout petition of the Lord's prayer: "Forgive us our debts!" which Augustine therefore calls a "daily medicine" (de Symb. ad Catechum. l. 1, c. 7, & hom. 28, c. 6), and also a general, but humble and serious, acknowledgement of our corruption and that deprecation: "cleanse thou me from secret faults" (Ps. 19:12). See Rob. Baron, de Discrim. Peccati Mortal. & Venial. Part. 1, Sect. 3, p. 15, ff.

§. LXXXVI.

To the Effects also pertains a Crying Sin, which is a delict so enormous that it seems to demand divine vengeance with a cry, as it were. Such was the shedding of Abel's blood (Gen. 4:10), the crime of the Sodomites (Gen. 18:20), the Oppression of the Israelites in Egypt (Exod. 3:7), the offense against the poor, widows, and orphans (Exod. 22:23, 27), the wage detained from laborers (Jac. 5:4). Hence the verse: "The voice of Blood and of the Sodomites cries to Heaven, The voice of the oppressed, the wage detained from laborers." A non-crying sin is that which Divine Patience tolerates (Act. 17:30; Rom. 2:4).

§. LXXXVII.

They become guilty of another's Sin who command, consent, counsel, praise, flatter, and cooperate in any way, or do not impede or correct the sinner when they are able and are held to impede or correct him. This genus of sin is prohibited in 1 Tim. 5:22 and 2 Joh. v. 11.

§. LXXXVIII.

Concerning all sins in general, the words of Augustine are especially to be noted: "In estimating sins, let us not bring forth deceitful scales, where we may weigh what we wish and how we wish according to our own will, saying: 'this is grave, this is light'; but let us bring forth the divine scale from the Holy Scriptures, as from the lordly treasures, and in them let us weigh what is graver, or rather, let us not weigh, but recognize what has been weighed by the Lord!" for GOD has sometimes punished severely sins that seemed lighter, of which matter we have adduced examples on the Severity of GOD.

§. LXXXIX.

Finally, with respect to the Adjuncts, besides Gravity or Levity (concerning which see th. 83), Sin is either Remissible or Irremissible. Remissible is any sin, however otherwise

most grave, because it can be washed away by faith and repentance. Even a Sin against the Son of man, committed without full conviction from his doctrine and miracles, was to be remitted to those who believe and repent, as is clear not so much from the lapse of Peter (Matth. 26:70, ff.) as from the sin of Paul (Act. 9:1,2; 1 Tim. 1:13).

§. XC.

The Irremissible sin, *κατ' ἐξοχήν*, is the Blasphemy against the Holy Spirit (Matth. 12:32; Luc. 12:10; Marc. 3:28, 29), which is not 1. a denial of the Deity of the Holy Spirit, nor 2. the sin of Simony, nor 3. a denial of the faith in persecution, nor 4. a reviling and contumely against GOD, nor 5. a voluntary sin after Baptism, nor 6. final Impenitence, nor 7. (as it has seemed to not a few Doctors of the Roman Church) a sin from malice, as is established from Lombard, *Sent.* 2, Dist. 14, and Thomas, 2a-2ae, qu. 14, who constitute six species of it: namely despair, presumption, impenitence, obstinacy, impugning of the known truth, and envy of fraternal grace. But the nature of this Blasphemy can be best judged from the occasion given to Christ.

§. XCI.

The Occasion was the Ejection of a demon from a certain man, on account of which the people standing by praised GOD, saying: "Is not this the son of David?" But the Pharisees, moved by envy, attributed it to Beelzebub the prince of the demons. Christ refuted the absurdity of this crimination with solid reasons, and taught that it could not happen that miracles performed for the promotion of the glory and truth of the divine have the Devil as their Author, but that they are to be ascribed to the Holy Spirit, and that by the contrary opinion the Holy Spirit is blasphemed.

§. XCII.

Therefore, the Blasphemy against the Holy Spirit was that by which the miracles of Christ, performed by the power of the Holy Spirit, were attributed to the Devil, although those who criminated were convinced that such works could not be performed except by divine power, but the contrary could not be proven by any, not even a probable, argument.

§. XCIII.

Close to this comes the sin of those who, knowing, willingly, and maliciously deny and oppose the celestial truth of which they had been convicted by the grace and operation of the Holy Spirit.

§. XCIV.

Hence it is said to be Irremissible *הַנֶּזֶק הַזֶּה*, "in this Age," i.e., under the Economy of the Old Testament, then hastening to its end, *וּבְעוֹלָם הַבָּא*, "and in the Age to come," i.e., under the Economy of the New Testament, or if you wish, in this life and the future. This is not

from a defect of the absolute power of God, but by justice, because the sole means of salvation and the grace of the Holy Spirit is contemned, denied, and opposed.

§. XCVI.

Julian the Apostate does not seem to have committed the Blasphemy against the Holy Spirit. For although he opposed the celestial truth, it is rightly doubted whether he was fully persuaded of it. Destined as the successor to the Christian Emperor Constantius, he seems to have only simulated the Christian Religion, and in the meantime secretly to have avidly read the Writings of the gentile Philosophers Libanius and Maximus, and from them to have conserved and fostered gentilism.

§. XCVI.

Nor can Francesco Spiera indubitably be made guilty of this Blasphemy. He denied the Reformed Religion from fear of losing his honor and wealth for himself and his family, whence he fell into a melancholic disease, in which he testified a late penitence and extreme sorrow, and sometimes uttered words of desperation, but yet with intermixed sighs, and also recited the Lord's Prayer with those standing by. Hence W. Musculus, Gomarus, Hoornbeek, Momma, Burmannus, and others absolve him from this Blasphemy. But he has given us an example, that we should do nothing against our Conscience!

To God alone be the Glory.