

Some few indeed have learned to dread it as
destructive of their eternal happiness: but very
few have any idea of it as debiling & delusory
to the soul. but it is in this view we are now
called to consider sin. sin has defiled every
member of our body & faculty of our soul
and hath spread its deadly poison thro them
all in every part. Hence St. Paul speaks of sin
as filthiness both of flesh & spirit. He exhorts
the Cor.^s to cleanse themselves from all filthiness
of flesh & spirit if they might perfect holiness,
in the fear of God. we are naturally unconcerned
in heart & ears like of Jews of old. our Tongues
are full of deadly poison, and our Eyes of
Adultery. The Ap. St. Paul ~~describes~~ ^{delineates} our real
state in very plain language in 1st of
Romans. There is none of us that understandeth
there is none of us that seeketh after God. They are
all gone out of the way, ^{they} are together
become unprofitable, there is none of
us that doeth good nor not one. Now are all
the members of our body used as instruments

Psalm 51. N. Y. Purge me with Hyssop & I shall
be clean wash me & I shall be whiter than snow
Every Part of G^d's word is profitable for ~~our~~
Instruction in Righteousness. but in y^e Psalm we
find true Religion exemplified and interwe
to y^e whole. The workings of true and genuine
Repentance are beautifully drawn in the
Psalm before us. we see it in all its
various Parts - David traces all his actual
sins & Iniquities to their proper source
the original Depravity & Corruption of
human Nature. From this full Conviction
he acknowledges the absolute necessity of
a full renovation of heart; and in legal
terms, but of evangelical import, he
expresses Forgiveness. Purge me in Hyssop
& I shall be clean, &c. These words clearly
intimate unto us y^e nature of sin -
2^d The means of deliverance from it -
1. The ^{consider} ~~generality~~ of y^e O^b to be a light and small
evil, of very little or no consequence