

in God as our God, and therefore firmly believe that our feet shall be washed, where our whole body has been washed before.

I shall conclude with some inferences.

Inf. 1. Beware of sin, as ye would be of contracting a debt which ye are unable to pay; and make sure your interest in the great Cautioner in time, lest ye be arrested ere ye are aware.

2. See your debts, and mourn over them, and apply to the blood of Christ for the pardon of them all, your imputed, your inherent, and your actual sins.

3. Pretend not to pay your debt by your good hearts, works, mourning, repentance, &c. but betake yourselves to free grace for forgiveness. If ever ye obtain pardon, it will be in the way of free grace.

4. An unforgiving irreconcileable disposition, and revengeful spirit, unsuits men for praying. Forgive, if ye would be forgiven. And so it unsuits for other duties, and particularly for the Lord's supper, the seal of forgiveness.

Lastly, Come to God through Christ for pardon. He is a forgiving God. Why does he teach us to pray for pardon to ourselves and others, but that there is a fulness of mercy for pardon with him?



THE SIXTH PETITION.

MATTH. vi. 13.—*And lead us not into temptation, but deliver us from evil.*

THIS is the second of those petitions which concern our souls, and it relates to temptation, for warding off that great evil, as the former for the enjoyment of a great good, the pardon of sin. Thus all that are to seek for our personal, spiritual good, is deliverance from sin, from the guilt of it, petition fifth; and from the power of it, petition sixth. For these being obtained, the soul is happy, since nothing can hurt us but sin.

In discoursing from this subject, I shall shew,

I. The connection of this petition with the former, in the particle *and*.

II. The petition itself.

III. Apply.

I. I am to shew the connection of this petition with the former, in the particle *and*. This teaches us, that,

1. No man can with a good conscience sue to God for pardon, nor

will he obtain it, who is not resolved to fight against sin in time coming, and to beware of it, Psal. lxvi. 18. There are two things frightful to a penitent, the guilt of past sin, and the power of sin for the future. He is equally concerned for justification and sanctification. They who separate them, act hypocritically, and therefore cannot come speed at the throne of grace. They are unreasonable, in that they would be saved from death, and yet lie under the power of the disease. Unchristian, in that they would make Christ the minister of sin, and his pardon a sconce for a sinful life.

2. A pardoned sinner is not past danger. He is in a sickly country; and though he be recovered he is in danger of a relapse. He is still in the field of battle; and though he is cured of one wound, he will be fair to get another, if the Lord do not shield him. Therefore he is to pray, *Forgive our debts; And lead us not into temptation, &c.* Nay, Satan will be most apt to bait the pardoned sinner, Acts xiii. 8.

II. Let us consider the petition itself, in which we pray, ‘That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.’ It consists of two parts.

I. The first is for preventing grace, *Lead us not into temptation.*

II. The second is for assisting grace, *But deliver us from evil.*

The FIRST is for preventing grace, *Lead us not into temptation.*

Here I am to shew,

1. What is meant by *temptation*.

2. What by *leading us into temptation*.

3. What is the import of this part of the petition.

FIRST, What is meant by *temptation*? In general, it is a trial made on a man to see what is in him, and what he will do; and so the matter it is designed to bring forth may be good as well as evil. Thus ‘God did tempt Abraham,’* Gen. xxii. 1. But ordinarily it is

* The author, in his manuscript treatise on Genesis, of which several extracts have been already given, thus renders and comments on these words: ‘The God himself; he tried Abraham;’ i. e. the true God, and no other, the God who had made him the promise of Isaac, and fulfilled it, who had promised to establish the covenant with him, and had declared, that in him only, Abraham should be called a seed; even he tried Abraham, and tried him exquisitely, by calling him to sacrifice, that his son, thereby discovering him, and, as it were, opening him out like a banner displayed to public view, whereby his most firm faith in God, and absolute resignation unto him, were laid open to the view of all, to whose knowledge this his trial might at any time come. The word by which the trial is expressed, doth never, so far as I have observed, signify to entice unto sin. Neither was the thing sin which Abraham was by the trial carried to the very point of accomplishing; since he had thereto the call of God, who was absolute Lord of the life of Isaac; as of all other men; and might vest whom he would with authority to take it away, as he has vested magistrates in other

taken in an evil sense; and so it is here meant of temptation to sin, which is the plying of a man with some engine or other to draw him into sin. So in temptation four things are to be considered.

1. The party tempted or liable to temptation.
2. The parties tempting, the black instruments of temptation.
3. The bait wherewith the hook of temptation is beset.
4. The mischievous design.

First, The party tempted, or liable to temptation, viz. ourselves and others, who live in this world of pits and snares, Cant. iv. 8. Those who are in the upper house are beyond the reach of temptation; no hissing serpent is there; they are not within bow-shot of Satan. But here he rangeth up and down, 1 Pet. v. 8. here he has the length of his chain. Adam in paradise was tempted,* and the

cases. But the matter was so suspicious like, that the infinitely holy Author of the trial is, by the sacred penman, indicated in the strongest terms, for to cut off all suspicion of delusion in the case. He tells us, it was the GOD, i. e. the true God; and that word is in effect doubled, q. d. the true God, even the true God. And after all there is an emphatical stop after it, the GOD; he, &c. So that, with good reason, the force of that term is, with Junius and Termellius, thus expressed, God himself, to the exclusion of all other. Moreover, that term looks backward, q. d. the same who had made so great promises with reference to Isaac; all which were thereby threatened to be quite overthrown and buried in oblivion. The word, he tried, is also emphatically pointed to shew it to have been a most exquisite trial, far surpassing all that Abraham had met with before. Nissah, he tried. It is of the form Phiel, and doth not clearly appear to be used in Kal at all. It notes an attempt, or essay, as David had not tried, viz. to go with Saul's armour, 1 Sam. xvii. 39. whether more full, as God tried Israel, Jud. iii. 1. and the queen of Sheba did Solomon, 1 Kings x. 1. or more light, as the delicate woman had not tried the sole of her foot, to set it on the earth, Deut. xxviii. 56. made by some means, as by the nations, Jud. iii. 1. by hard questions, 1 Kings x. 1. for discovering and laying open the object to view, as God tried the people, whether they would go in his law or not, Exod. xvi. 4. and Hezekiah, for to know all in his heart, 2 Chron. xxxii. 31. even as a banner displayed is set forth to view, for it is akin to Nasa, to lift up; and to Nasas, whence Nes, a banner or standard. It differs from Bahhan, to prove, as an action incomplete from itself as completed: Nissah, importing only the discovering or laying open of the object; Bahhan, not only that, but also the judgment formed upon the discovery made. Hence, Psal. xciv. 9. Your fathers tried me: they proved me, &c. From all which, the formal notion of Nissah appears to be to try.

* The temptation and seduction of our first parents is justly considered as the devil's master-piece, and a most glaring demonstration of that infernal spirit's implacable malice and desperate hatred against God and his innocent creatures. It was at the same time attended with the most interesting consequences to the guilty pair, and their descendants. It may not therefore be improper to give here several particulars relating to this remarkable event, selected from the author's notes on part of the second and third chapters of Genesis. As the essay on this book was written posterior to this illustration, and as these remarks contain many striking and important things concerning the grand temptation, and the effects thereof, it was judged expedient to insert

second Adam too; the one able to have stood, the other one who could not fall. What wonder then that he attack us, in whom he has bosom friends!

Secondly, The parties tempting, the black instruments of temptation.

them here, though not the most proper place, rather than omit them altogether, as they were not adverted to when the discourses on the fall of our first parents, and on the first sin in particular, vol. i. were printing. And it is presumed, their getting a place in this work will not only be a valuable addition to it, but of no small advantage to the reader, as the extracts undoubtedly contain several observations new and uncommon, and which appear to have escaped the notice of former commentators, all tending to shew the evil and horrid nature of sin, and the riches of sovereign grace in the salvation of ruined man, discovered to him immediately after his fatal transgression; as well as they afford no mean specimen of the author's learning and skill in sacred criticism.

"Gen. ii. 25. Now they two were naked. Here begins the history of the fall of man; and this should have been the beginning of the third chapter. Though the division into verses is of divine authority, the division into chapters is not so.—The man, and his wife. They were naked, not only in presence of one another, but separately wherever they were.—But they wold not have been ashamed of themselves, notwithstanding of their nakedness. The manner of expression bears, that so it was during the happy state they were in, but that it lasted not, that was soon over, and now is gone. The distinctive in these words is emphatical, q. d. But they would not have, &c. i. e. they would not at all, in the least, have been, &c. Bosch is to be ashamed. If therefore, it were used in Pih. i. would be to shame, act, as the root in Kal is neuter. Here it is in Hithp. the relative of Pih. and therefore signifies formally to shame one's self. It is no where else used in this form, which is here purposely chosen, not only to intimate that our shame ariseth from a certain secret motion within our own breasts, but also, and chiefly, in opposition to Satan's endeavouring to shame them, on the account of their nakedness, which will appear by the sequel.

Gen. iii. 1. "And the serpent was subtile, from every wild beast of the field; which Jehovah God had made, i. e. And the old serpent the devil, was subtile, nicely observing, and artfully improving, what might make for his mischevious design against mankind; and in his attack he argued subtilely, from the state and ease of the wild beasts; every one of which he observed to have been made covered, none of them naked, though not of an erect posture, as man was; and withal that they were left to range up and down in the field, at their pleasure. So Satan pitching upon the ease of the wild beasts, as the great engine for the ruin of mankind, to be made effectual for that purpose by a comparison instituted, with hellish subtilty, between it and the case of our first parents, found in it a double topic, which he improved to the actual ruining of them, and of all their posterity in their loins. The first of these was the nakedness of our first parents, while the wild beasts were all covered and created so. Their nakedness, he would persuade them, was shameful and indecent; and that the wild beasts were in that respect in better ease than they. This was the first temptation, as Moses shews us in these words, making up the first hemistich of this verse. And this is the plain literal sense of the words, as thus pointed. Compare Job xxxv. 11. 'Teaching us, from beasts of earth: and from flying things of the heavens, &c'; with which compare chap. xii. 7. 'Come now ask thou beasts, and it (i. e. every one of

1. The grand tempter is the devil, Matth. iv. 3. He was an angel of light, but is now turned to a tempting devil. An apostate from God, for whom there is no hope ; and being God's irreconcileable enemy, goes about withdrawing men from their allegiance to

them) will teach thee : and flying thing of the heavens ; and it will tell to thee.' Accordingly the context doth not obscurely intimate the nakedness of our first parents to have been the first topic Satan made use of in his attack on them. God himself asks Adam, ver. 11. Who told him of his nakedness ? which is no obscure indication, that the devil told them of it. Moses takes notice, ver. 7. that after eating of the forbidden fruit, their eyes were opened, and they knew that they were naked, really needing clothes to hide their shame, which Satan would have persuaded them they were in need of before, and which they could not see while they stood in their integrity, there being really no such thing as the tempter alleged. Thus the connection is natural : ' The two were naked.'—And the serpent was subtile from the wild beasts of the field, to improve their ease against the naked pair. This is confirmed from the words used by the inspired penman. He tells us, chap. ii. ult. They two were *Gnarummim* (naked), and here the serpent was *Gnarum* (subtile). Thus, also the last clause, which Jehovah God had made affords a more efficacious sense than otherwise, viz. being understood, not of God's making them simply, but of making them covered. And hereunto fitly agrees the Lord's clothing the sinful naked pair, with the skins of beasts ; which was a humbling memorial to them of the spring of their ruin. *Nahhasch* the serpent. Whether it is from the verb *Nahhasch*, or the verb is from it, is all a case in this point. But the verb does import, subtile observation, learning by observation ; particularly it is used of observing omens, chap. xxx. 27. and xliv. 45. 2 Kings xxi. 6. And since *Nahhasch* is not the only name of the serpent in Hebrew, it would seem that primarily and originally it was the name of the devil, the old serpent, given him from this fatal event, and communicated to that animal, as having been the instrument of the devil in this mischief. *Gnarum*, subtile ; for the word is indifferent, either to good, as Prov. xii. 16, 23. or evil, as Job v. 12. Now, it is true the Hebrew forms its comparative phrases, by the preposition from, which in that case may be rendered above, as Judg. xi. 25. Good, good, [art] thou ; from (i. e. above) Balak, i. e. [Art] thou better, better ; than Balak ? So Prov. viii. 11. Hag. ii. 9. Eccl. iv. 9. and vii. 1, 2, 3, 5, 8. Isa. liv. 1. Psal. cxviii. 8, 9. Prov. xxv. 7. But the comparative sense cannot be admitted here. For, (1.) The reading offered is the primary and literal one, therefore not without necessity to give place to another. (2.) The comparative phrase is elliptical. And no ellipsis is to be admitted without necessity neither. (3.) The word from all, doth not immediately relate to the adjective subtile, but to the substantive verb was, as the principal word of the part referred to : so the construction is not, The serpent was subtile ; [subtile] from, &c. but, The serpent was subtile ; [he was so] from. &c. If the comparative phrase had been designed, I conceive the adjective would have been set before the substantival verb ; that so it might have related immediately to the word from-all : thus, The serpent subtile was ; from, &c. i. e. subtile from, that is more subtile than. And in all the above cited texts, bearing the comparative phrase, the adjective is so posted ; being either the only or the first, word of the clause, or part of the clause, in which it is found : by which situation it plainly relates to the word that hath the proposition —' And he said unto the woman, then, how hath God said, Ye shall not eat of all, tree of the garden ? The phrase not all is used for not any. Thus the woman understood it, as

their sovereign Lord. He is an expert tempter; and has now had the experience of several thousand years in the hellish trade. He has his devices for entrapping poor mortals, and knows how to suit his temptations, as they may best take.

appears from the following verse. And so Satan was a liar, in the strictest sense from the beginning. Here is the second topic Satan made use of, viz. the restraint our first parents were laid under in respect of their food, while the wild beasts were at liberty in that point. In what words he proposed this second temptation, is here recorded; though his speech on the first is not. But that he did speak on this mischievous design, and unto the woman too, before he uttered the words here recorded, the text itself doth plainly intimate. The words, Then how q. d. More than that, in the next place, shew that there was a foregoing speech he had to her. Accordingly the text saith, He said unto the woman, q. d. unto the woman unto the woman; i. e. he said unto the woman words agreeable to the narration foregoing, and he said unto the woman the words following. Accordingly the word *He-said*, is by the distinctive fitted to be constructed after this manner. Comp. 2 Sam. xi. 8. And said David to Uriah; Go down to thy house. And it is generally owned, that *Aph ki*, the first words of the devil which are here recorded, is never put in the beginning of a speech; and that some words of the tempter did go before these. I conceive, then, the holy text itself intimates to us, that the devil in the serpent spoke to the woman to this purpose. ‘What can be the design of God in this? How is it, that when every wild beast of the field hath a covering put upon it by his own hand, though they do withhold look downward; yet ye are naked, and that in an erect posture, in the which there is a shameful indecency, that ye would manifestly see if your eyes were opened: Then, in the next place, How is it, that, whereas they are at full liberty, in the open fields, ranging up and down at their pleasure, eating freely whatever is before them, ye are under a notable restraint as to your food, that ye may not eat of any tree of the garden?’ Thus food and raiment were early snares to mankind.

Ver. 2. “And the woman said unto the serpent: of the fruit of the trees of the garden, we may eat.” Thus she repels this temptation, directly contradicting what Satan advanced concerning the restraint laid on them as to their food: and she also had repelled the other, continuing unashamed of her nakedness.

Ver. 3. “But of the fruit of the tree which [is] in the midst of the garden.” This part of the woman’s answer is elliptical: and the ellipsis is of that sort, which is caused by horror arising from the subject mentioned, q. d. “But of the fruit of the tree which [is] in midst of the garden! Supply, for the sense, we may not eat, of it tis said, lest ye die.” The last member of this verse, by the pointing, refers to both the preceding: and that points us to the latter part of the words understood, as the foregoing words, to the former part of them, “God has said, Ye shall not eat, of it; and shall not touch on it, viz. the fruit of the forbidden tree.” They were forbidden, not only to eat of it, but even to touch it at all, though never so lightly. From these words, directed to a plurality of persons, it appears that God repeated, in the hearing of Adam and Eve together, the law concerning the forbidden fruit, together with the grant of the fruit of the rest of the trees of the Garden; and consequently, that Eve had the revelation of the divine will and pleasure, in this matter, from the mouth of God himself. And the repetition of this law and grant, which were first given to Adam alone, chap. ii. 16, 17. seems to have been made at the solemnity of God’s bringing in the woman to the man: for it natively takes place, in connection with

2. Men are tempters to one another. Satan so prevails with them, as to act his part one against another. Sometimes they set themselves to drive others into sin by force, Acts xxvi. 11. sometimes gently to draw them into it, Gen. xxxix. 7. And Satan gets

chap. i. 29.—Lest ye die. These words import no doubting, being the Lord's own words repeated by Eve.

Ver. 4. “And the serpent said unto the woman : Ye shall not dying, die, i. e. Ye shall not at all die.” Satan flatly contradicts the divine threatening ; and that with an air of great confidence, for the stop between these two words is emphatic. That this is the sense of the phrase, appears from Psal. xlix. 8-7ths, He cannot redeeming redeem, i. e. He cannot at all, or by any means, redeem. The negative here doth primarily and directly affect but one of the verbs, as Exod. v. 23. and xxxix. 7. In the phrase respecting the certainty of the thing, it affects them both in conjunction equally, as Jer. xxxviii. 15. Will ye not, putting me to death put me to death, i. e. surely put me to death.

Ver. 5. But God he knoweth, viz. very well. Compare the last clause of this verse. Satan pretends to open up the mystery of the restraint put upon man, as to the fruit of the forbidden tree. “That in the day of your eating of it; then they shall be opened, viz. your eyes, q. d. Your eyes are now shut to the shameful indecency of your nakedness ;” but if once ye eat of that fruit, it will open your eyes, make you so sharp-sighted, that ye shall clearly see the truth of what I say. And therefore it is, ye are forbidden to meddle with it ; that ye may still be kept in a mist. Thus Satan chains together the two temptations, ver. 1. and so makes an attack with both at once. And thus, from the beginning, he sported himself with his deceivings, the cheats put upon man, by him. “And ye shall be as God, as God himself, appears from verse 21 ; whereas now ye are in some respect worse than the wild beasts. Knowing, of good and evil ;” singularly skilful and expert in the matter. Thus the tempter promiseth, from the opening of their eyes by eating of the fruit, a vast penetration as to good and ill, q. d. Not only shall ye know the particular, which I see you are now ignorant of, viz. the shameful indecency of your nakedness ; but your knowledge will be universally improved, and that to a pitch.

Ver. 6. “And the woman saw, that good was the tree for meat, and that lovely that [tree was] to the eyes : She saw it pleasant to the eyes, and her heart began to entertain a hankering after it. The demonstrative that is emphatic ; and is here used to point out that fatal tree, to the minds of her posterity. An affection it put for a thing very much to be affected, the abstract for the concrete. The manner of expression, the course of words being precipitated, represents lively the infernal fire now flaming in the woman's breast. And [that] the tree [was] desirable, for to afford wit ; that is to make them knowing of good and evil, ver. 5. singularly skilful and expert in those matters. Thus the tempter was believed, and his lies received for truth. “And she took [some] of its fruit, and ate [it.]” Observe here the degrees of the woman's yielding to the temptation. (1.) Her mind and understanding went off by unbelief : she saw and judged the tree to be good for meat, though it had no word of divine appointment for that end, but on the contrary was forbidden as deadly. (2.) Her affection towards it riseth, and she hankers after it. (3.) She is inflamed with the desire of it. (4.) She pulls it with her hand, and eats it with her mouth. “And she gave also to her husband, with her, and he ate.” Not, she gave to her husband with her, as if he had been present with her, in her encounter with the

not only wicked men, but many times godly men, yoked to this his tempting work, as in the case of Peter, Matth. xvi. 22, 23.

3. The lusts of the heart are temptations to all, Jam. i. 14. This is the most dangerous enemy, as being within. These are Satan's

serpent; no, Satan managed the matter more artfully: but, she gave to her husband, [to eat] with her, she plucked off so much of the fruit, as served her to eat, for the time while she was at the tree; and not only so, but she came eating unto her husband, and gave him also of it, to eat with her: and he ate with her accordingly. The word also is here emphatical; for in giving it to him, the deadly morsel was given to all mankind, the covenant being made with him, before the woman was in being, chap. ii. 16.

Ver. 7. Then were opened, the eyes of them both, viz. to see what they never saw, nor could have seen, before, namely, the shamefulfulness of their nakedness: and so were Satan's deceitful words, ver. 5. accomplished. And they knew, they knew, i. e. they knew, alas! they knew to sad experience. That nakedness, (i. e. stark naked) they [were.] The abstract for the concrete in the superlative degree. They saw their nakedness most shameful and indecent, and that they were greatly in need of a covering.

Ver. 8. "And they heard, even the voice of Jehovah God, walking in the garden, i. e. the voice walking: for so the words are by the pointing constructed. This voice which they heard walking, was the Word, the eternal Son of God, now entering upon the execution of the Mediatory office, and coming to discover the eternal counsel concerning the salvation of sinners.—At the wind of the day, i. e. in the cool of the day, when the sun declining, there was a breeze of wind, which would quickly let the guilty couple see the insufficiency of their fig-leaf coverings, for hiding their nakedness. The Hebrew text mentions three parts of the artificial day, one of which is called the blowing of the day, Cant. ii. 17; another the warm of the day, Gen. xviii. 1; a third, here, the wind of the day. The first is the morning, as appears from the text wherein it is mentioned: the second from morning to noon, and as long after it as before: the third from thence to the end of the day, otherwise called the space between the two evenings, Exod. xii. 6; i. e. between three and six of the clock in the afternoon.—And the man hid himself, and his wife [hid herself], for so the pointing shews the words to be constructed. The guilty couple, at hearing the sound of the VOICE walking in the garden, ran asunder, he one way, she another, and hid themselves in different places, not together. From the face of Jehovah God: i. e. from the *Schechinah*, the visible sign of the divine presence, the habitation of the divine majesty, from whence they were to have solemn communion with him.—In midst of tree of the garden. In some groves or other, some places where the trees were thick about them. The divine presence, which before was the joy of their hearts, was now become a terror to them, being guilty.

[Extracts from the notes on ver. 9.—14. must be omitted for want of room].

Ver. 15. And I will set enmity; between thee, and between this woman, viz. Eve, called the woman all along hitherto, and now standing as a criminal before the Judge, together with the serpent. And this looks to the friendship between that woman and the serpent, in their joining together, to the dishonour of God, and the ruin of mankind. *q. d.* And whereas you and this woman did conspire to violate my law, and to ruin this man, I will settle an enmity, a lasting enmity, between you, for all time coming. And this is a promise of efficacious grace, to convert and bring the woman to repentance, so that she should mortally hate, and seek the destruction of, the power

trustees, which effectually lead us off the road, and rob us of our purity. They are deceitful lusts; and as the heart of man is furnished with them, it is deceitful above all things, Jer. xvii. 9.

Thirdly, The bait wherewith the hook of temptation is busked.

and works of the devil, in herself and others.—And between thy seed, and between her seed: understand, I will set enmity: therefore these words are in a clause by themselves, as being equally constructed with the clause concerning the woman, and the clause concerning her seed: which shews even the gracious woman's utter inability to convey that enmity into her seed, and an equal necessity of efficacious grace for that end, to them, as well as to her. Hereby it was secured, that this enmity should not die with that woman, but that it should be propagated from generation to generation; the Lord himself still setting this enmity against the devil, into the heart of the woman's seed, to the end of the world. It is manifest that the serpent, the devil, can have no seed, but by imitation only: but the woman was capable of having a seed two ways, viz. (1.) By imitation. (2.) By generation of her body. Now, the woman's seed here mentioned is opposed to the serpent's seed: and the serpent's seed is the devil's angels, and wicked men, called his seed in respect of their imitation of him. Therefore the woman's seed is believers in Christ, called her seed, not in respect of natural generation, for the holy enmity, the enmity against the serpent and his seed, goes not so wide as that; but in respect of imitation, as followers of her faith: for the holy enmity is of equal latitude with that imitation; all and every one who become her seed, by believing as she did, being thereupon blessed with true (evangelical) repentance, according to the promise of the Lord's setting the enmity in the woman's seed. And in this respect Adam himself was one of her seed; in testimony whereof, he called her the mother of all living. Thus the believing Gentiles are Abraham's seed, to wit, by imitation, being followers of his faith. All this is agreeable to the scripture phraseology, in which one who is first in any thing, leading the way which others follow, is called the father of them, chap. iv. 20, 21.—That shall bruise away (to) thee the head; i. e. bruise away thy head, as a thing that is bruised into so very minute particles, that it flies away, to be seen no more. That shall do it, viz. the woman's seed: not, her seed by imitation, opposed to the serpent's seed; but her seed by generation of her body, opposed to the serpent himself. And that is the man Christ Jesus only. He is the seed of the woman in a proper sense, yea, in the strictest propriety: and he only is so; all other men being the seed of men. Believers only are the woman's seed, mentioned in the foregoing hemistich, and not Christ: for they alone are the seed in which the enmity is set. Jesus Christ being the speaker, ver. 8. is the party who sets the enmity; not the serpent and his seed, for their enmity is not from God; but in the woman, and her seed there mentioned: but he is none of those in whom the enmity is set; for the setting of the enmity being an introducing of a hatred, which was not before in the subject, it cannot agree to him. But he is the woman's seed here meant, and he alone; for the bruising away of the serpent's head can agree to none other but him. The head of the serpent, is that which holds together the venom, in its deadly killing efficacy: and as long as it is hale, the serpent can kill with his venom. Now, according to the apostle, I Cor. xv. 56. the strength of sin is the law. Wherefore the bruising away of the serpent's head, is the abolishing of the law as a covenant of works, armed with the curse and threatening of eternal death, in respect of the woman and her seed by imitation; i. e. believers. This is a work competent to Christ only: and he did it, by satisfying the law fully,

This is always some seeming good, if it were but the satisfying of a lust or a humour. In drawing or alluring temptations, the bait is some seeming good to be got. Thus was the present world to Demas, and the thirty pieces of silver to Jndas. In driving tempta-

in their room and stead. Hereby he disarmed it of its curse, and as it were girded to powder the stones, on which the ministration of death was engraven, as to the woman and her believing seed : though as to others it still remains in its full force. Now, the serpent's head being bruised away, his venom is destroyed, and he can kill no more ; as when a cup is bruised, the liquor in it perisheth. Sin is the serpentine venom, most deadly, therefore, metonymically called the head, Deut. xxxii. 33. Poison of dragons, [is] their wine : and head of asps, cruel, i. e. venom of asps, (the containing being put for the contained), cruel venom, that is deadly and killing. So Jesus Christ bruising away the serpent's head, by his full satisfaction made to the law, sin is destroyed ; and sin being destroyed, death is abolished ; and death being abolished, the power of the devil is entirely ruined. The enemies mentioned in the first hemistich, are the serpent, and his seed, on the one side ; the woman and her believing seed, on the other. An unequal match ! How then shall the victory fall to the side of the latter ! Why, an eminent One, the seed of the woman by generation of her body, as his brethren are by imitation of her faith, shall be more than match for the serpent, and all his power, and quite destroy it : so shall the woman and her believing seed be more than conquerors through him. For he shall bruise away the serpent's head. Thus the woman's seed is taken collectively, in the first hemistich, but here individually : and this agreeable to the phraseology of the Holy Ghost elsewhere, chap. xxvi. 4. ' And I will make to increase even thy seed * * * * ; and they shall bless themselves in thy seed ; all, nations of the earth.' The former is meant of the collective body of Isaac's seed, the latter of Christ alone. So chap. xxii. 17, 18, and xxviii. 14. Thus, 2 Sam. vii. 12. ' I will set up even thy seed after thee * * * 13. That shall build a house, for my name.' To wit, Solomon, the seed of David by way of eminency. And thou shalt bruise away [to] him the heel, i. e. bruise away his heel, that is, his body in the likeness of sinful flesh, with which he trod on earth, liable to infirmities and death. Here is a vehement encounter, bruising on both sides. But that seed of the woman bruiseth the serpent's head, where the bruise is deadly ; the serpent bruiseth not his head, but his heel, where the bruise is not deadly. This manner of expression looks to what goes before, touching the sin and punishment of the old serpent. And the heat of this battle was on the cross. Upon that tree that seed of the woman in an erect posture, and naked, (Heb. xii. 2), bruised the head of the serpent, and bruised it away, fully satisfying the demands of the law, John xix. 30 ; destroying sin, Rom. vi. 6 ; and abolishing death, 2 Tim. i. 10 ; while the serpent, doomed to go upon the belly, and incapable to reach his head, bruised and bruised away his heel, bringing his mortal body to the dust of death, to the darkness of the grave, never to be seen more, liable to death or infirmity, Rom. vi. 9. Here ends a closed section. The woman believes the promise : the enmity, set in by efficacious grace, commenceth : and the serpent, in virtue of the curse pronounced upon him, is hurried away from the place of this judgment. But the judgment is not yet over, though the judgment of death is, which the serpent carries away upon him.

[Extracts from the notes on ver. 16—19. must also be omitted for want of room.]

Ver. 20. ' And the man called the name of his wife, Eve.' The name given her at first, was taken from man, she being called woman ; or manness, chap. ii. 23 ; for then

tions, the bait is some seeming good to be kept, by preventing evil, as those spoke of, Matth. xiii. 21. who, ‘when tribulation or persecution ariseth because of the word, by and by are offended.’ And it is no small advantage in temptation, to see through the bait,

Adam considered her chiefly as a wife, as one made after his own likeness. But the new name he gave her, after the awful solemnity before described, is taken from life; for then he eyed her chiefly as a mother, the mother of the living and life-giving seed. And by his naming her so, he declared his faith of the promise. And thus by the same method, that God reconciled man to himself, he reconciled the man and the wife, namely, through that promised seed.—When, she was, mother of all living, namely of the life-giving seed and his brethren, who shall live for ever. She was mother of all these when she got this name; but of no other. She had been solemnly declared mother of the Messias, the seed that shall bruise away the serpent’s head; and had actually commenced mother of all that should believe in him, by believing first herself. And no other seed of her’s has been as yet mentioned, as her seed, but what should be at enmity with the serpent the devil. And what comfort could it have been either to Adam or her, that she was to be the mother of others also: since to them she was to be the mother of death, rather than of life?

Ver. 21. “And Jehovah God made, to Adam and to his wife, coats of skin, and caused them to put [them] on.” Coats of skin are skin-coats, or coats made of skin. These skin coats were a humbling memorial to our first parents, of the first spring of their ruin. Satan, by his subtlety, induced them to accuse God, of dealing better by the beasts of the field, than by them, in that these were covered, but they were left naked. Now they are covered like them; and instead of being like God, are like beasts. Thus the backslider in heart shall be filled with his own ways. I make no question but this clothing of Adam and Eve, was a typical action. Sacrifices were offered by Abel, chap. iv. 4. And if by Abel, then by Adam too before him, from whom he learned it. And being an acceptable piece of service to God, they behoved to be of divine institution, which we can no where find, if not in this text. The skins of the sacrifices, by the law of Moses, were given to the priests, Lev. vii. 8: the great promise of Christ to come, which was all along confirmed by sacrifices, was now made: the curse was now laid on the beasts in man’s stead; and so they were fitted to be made sacrifices, as God himself should be pleased to design the kinds of them, to be so used: God spake to Noah, before the flood, concerning clean and unclean beasts, as a distinction well known to him, chap. vii. 2. being handed down from Adam; in token whereof, it is marked, that Abel’s sacrifice was of the flock, viz. sheep or goats, which were clean beasts: it was after this that access to the tree of life, a seal of the first covenant, was blocked up, ver. 24; it was at the wind of the day, ver. 8. that these things were transacted; the same time of the day, at which Christ in the fulness of time, died a real sacrifice for sin. From all which one may reasonably conclude, that the promise, the new covenant, being promulgated, and by our first parents believed and embraced, was instantly, by divine appointment, confirmed and sealed by sacrifice; by which means the tree of life was superseded, as the passover, by the institution and administration of the Lord’s supper; and the girdle of fig-leaves, by the skin-coats; and Christ was typically slain from the foundation of the world, (Rev. xiii. 8.), which is the date of the events of this open section, Gen. ii. 4; and that these beasts of whose skins the coats were made, were clean beasts, which, Adam and Eve having first laid their hands upon the heads of them, were offered in sacrifice, by Adam as the

that it is but a bait to deceive. For so one will perceive, that it will not quit the cost, that by the bargain they will never better their condition, Matth. xvi. 26. ‘For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’

priest, to whom accordingly the skins were given, for his own use, and the use of his wife, whose recourse was to be to him, for what she wanted. Thus these skin-coats signified the righteousness of Christ; by which our spiritual nakedness is covered, we are defended from the wrath of God; and adorned in his sight, Isa. lxi. 10. God himself made these coats; for it is the righteousness of God, Rom. iii. 22. and they were put on for benefit by them: for it is the righteousness of God, by faith of Jesus Christ, ibid. They were made to the man and his wife; for it is unto all, ib. They were actually clothed with them, had them on them; for it is upon all them that believe, ib. even Eve, as well as Adam; for there is no difference, ib. And in this matter, there is neither male nor female, they are all one in Christ Jesus, Gal. iii. 28. The same God who made them, caused the man and his wife to put them on; for as the righteousness itself is God’s free gift, so is faith also, by which it is put on and applied, Eph. ii. 8. In these coats Adam and Eve appeared like the beasts whose skins they wore: and they who have on them the righteousness of Christ, appear in some measure like him, in holiness of life, walking as he also walked, 1 John ii. 6. Thus the coats of skin were garments of honour [put] upon their flesh, as Ockelos paraphrases the text.—To this occasion also, I would refer the original eating of flesh, as brought in by sacrificing. This agrees best with the vanity and bondage ($\phi\thetao\varphi\alpha\zeta$) of corruption (or destruction), which the creature was unwillingly made subject to, through the fall of man, Rom. viii. 20, 21. the chief branch of which bondage Peter expresseth, 2 Pet. ii. 12. brute beasts made ($\varepsilon\iota\zeta\phi\thetao\varphi\alpha\nu$) for destruction. So man’s new diet would be of use to keep him in mind, that it was by eating of the flesh, and drinking of the blood, of the great sacrifice, he was to have life, now that the first covenant was broken. Here ends this open section, bearing an enlargement of the history of the three last days of the creation, wherein there is a very particular account of man’s creation, on the sixth day, the making of the woman, their fall and their restoration, all in a continued connection. Those who cannot believe that so many various events, as are here related from chap. ii. 7. were crowded within the compass of one day, may consider the words of the Holy Ghost, Psal. xl ix. 13-12ths. Adam in honour could not night, without receding from the propriety of the expression, till they have otherwise proved the necessity of so doing. And withal they may consider the variety of events, relative to the second Adam’s death, recorded Luke xxii. 66. to the end, chap. xxiii. 1,—33. and elsewhere; and what time these events took place. There one finds, the sanhedrim is convened; Christ is examined and condemned before them; they lead him to Pilate; he holds a court; Christ is accused, and answers for himself before him; Pilate sticks, and will not go forward so cleverly as the Jews would have him; he removes the cause to Herod’s court; they had about a mile to go to Herod, and Christ appears before him; he is questioned by him in many words, vehemently accused, mocked, arrayed in a gorgeous robe, and sent back to Pilate again; Pilate convenes the chief priests, the rulers, and the people; there is a mighty struggle between Pilate and them, about him, the former to save him, the latter to get him condemned to the cross; Pilate’s wife sends to him; Jesus is scourged; John xix. 1. led by the soldiers into the common hall; they put on him a scarlet robe, Matth. xxvii. 27, 28. they plate a crown of thorns, and put on his head, John xix. 2. Christ is brought out again and shewn to the chief priests, as a spectacle of commiseration, by

Fourthly, The mischievous design. The design of the great tempter, and the design of the thing, is always the ruin of the party, by falling into sin, and misery by sin. They are snares and traps for ruin, 1 Cor. x. 12. and land men in the bottomless pit.

Pilate, ver. 5. Pilate prevails not, goes in again into the judgment-hall, examines him anew, ver. 9,—12. Jesus is brought thence also, and Pilate sits down in a place called the Pavement, and there has a new encounter with the Jews, ver. 13,—15. Pilate washeth his hands, declares the pannel innocent, Matih. xxvii. 24. and then sentenceth him to die; then they lead him out of the city to Calvary, and crucify him there: All these things were done in the space of half a day, men being the immediate actors in them: for Christ was crucified about twelve o'clock, and hung upon the cross more than three hours, Luke xxiii. 44,—46.

Ver. 22. And Jehovah God said; Behold the man (*who*) was as one of us, viz. being made after our image, chap. i. 26, 27. the image of God the Father, Son, and Holy Ghost, which is one, and but one in the blessed Three; so that he was, as it were, a fourth, a God upon earth, partaking of that image: so groundless was the temptation, ver. 5. Ye shall be as God. The plurality here mentioned cannot be God and angels, for the image of God and angels is not one, but two vastly different; neither was man made after the image of angels, but of God himself, chap. i. 26, 27. Therefore not angels, but the three persons of the ever-blessed Trinity, are here meant. That there is here an ellipsis of the relative, appears from the pointing, which determines the word, the man to be the accusative after behold, not the nominative before was: and the pointing being observed, our language bears the ellipsis, as well as the Hebrew. Comp. Lam. iii. 1. I (*am*) the man, hath seen affliction. Psal. lli. 9-7ths. Behold the man; would not, &c. i. e the man [*that*], &c. as our translators rightly supply it in both these texts. For knwing, good and evil, q. d. and particularly was as one of us, in the point of knowing good and ill; knowing ill as we know it, though not experimentally as now he does. “And now lest he should put forth his hand; and take also of the tree of life; and eat, that he may live for ever.” This verse is so far from being an irony, that it is a most pathetic lamentation of the Mediator over fallen man, with a most affectionate concern to prevent a second ruin. And in token hereof, the sentence is imperfect; something is suppressed, and stopt as by a sob; as when David’s grief swelling, cut short his expression, Psal. vi. 4-3ds. The same is to be observed in his lamentation over Jerusalem, in the days of his flesh, when he wept over that city, Luke xix. 41, 42. The sense of the whole is, q. d. “Behold the man.” What a spectacle of commiseration is he now, who not long ago was as one of us, with our image in perfection upon him; who was as one of us, particularly for knowing of good and ill, knowing the same as we know them, yet could not be content with that, but would needs otherwise be as God, knowing of good and ill; and for that end put forth his hand, and ate of the forbidden tree: how much more now that he is fallen, will he entertain the thought of making himself proof against dying, slight his own mercy, thinking to keep himself in this miserable life? and for that foolish end, eat of the tree of life, with the same success with which he did of the tree of knowledge, and by eating of it reject the covenant of grace he hath embraced, and, by betaking himself to the seal of the covenant of works, run back to that covenant where there is no life for him now? So then, lest he put forth his hand again; and take also, of the tree of life, as he took of the tree of knowledge; and eat of the former, with a design thereby to render himself immortal, as he did eat of the latter, that he

SECONDLY, What is meant by leading us into temptation? It is holy wise providence so ordering matters about us as we are attacked with temptation to sin, brought upon the stage to fight with temptations, so as we may give a proof of ourselves. Here consider,

might be as God, knowing of good and ill, and so reject the new covenant, by eating of this tree, as he broke the first covenant by eating of the other tree, [I must, I will set him away out of paradise], to prevent his being ruined a second time.

Ver. 23. "And Jehovah God, did set him away from the garden of Eden;" i. e. obliged him to remove out of the garden. That no ignominy nor violence is imported in this word, whatever may be in some things, of which it is used, appears in that it is the word Moses constantly makes use of, in the name of God, to Pharaoh, in favour of the Israelites, Exod. iv. 23. v. 1. vii. 26. al. viii. 1. viii. 16. al. 20—For to dress even the ground; what he was taken away from, i. e. from whence he was taken away. Instead of dressing the garden, chap. ii. 15. which was one inclosed plat of ground, he is set to dress the ground, q. d. the ground the ground, i. e. the ground in several plats here and there. The construction is, to dress the ground; [to dress] what (i. e. that which) he was taken away from. So he was sent back to the place, where he was formed, chap. ii. 7. From thence the Lord brought him in unto paradise, and there made the covenant with him, and now that he had broken that covenant, he is sent back to the place whence he came; there to dress the ground, and as it were to dig his own grave; until he should return to that ground, from whence he had been taken away.

Ver. 24. So he quite turned out, even the man. The Lord set him away, ver. 23. So he quite turned him out of paradise, for good and all, never to come back again. As this is the genuine notion of the word, so here it is most agreeable to the pathetic lamentation, and affectionate concern shewn for man, ver. 22. whereof this was the effect. And since this word in Pihel denotes no violence it can far less import any such thing in Kal. It is not more generally, than justly observed, that these two words rendered setting away, and turning out, are terms used in the law of divorce. The law, as the covenant of works, was, according to the scripture, the first husband, Rom. vii. Paradise was the house of that husband. But our first parents having once sinned, were no more able to live with the first husband: So the Son of God, as supreme Lord, wrote the divorce, dissolved the relation, upon most weighty grounds, and turned them out of its house. And never was there a divorce and turning out so great a mercy to any poor broken hearted woman, who could have no comfortable life with her husband, as this was to Adam and Eve in their lapsed state, and will be to all who imitate their faith in Jesus Christ, the second Husband. And he made to inhabit on the east to the garden of Eden, i. e. east in respect of the garden. Now, the garden was on the east part of Eden, chap. ii. 8. And the dwelling of the cherubims here assigned them, was east in respect of the garden. Therefore this dwelling-place was without Eden, or at least in the outmost part of Eden, to the east. And even the flame of the sword, [the sword] that turned itself. Flame of the sword is a flame like a sword, and therefore a real flame, but the sword not real. For to keep; even the way of the tree of life, i. e. he did this, that thereby he might keep the way leading to the tree, or trees, of life; that man might not come upon that way: for the two last clauses are, by the pointing, balanced with the two first of this hemistich. The pointing of the first word of this verse, and the manner of expression used through the whole, agreeing to the native effect of that pointing, persuade me, that the cherubims

How the Lord leads men into temptation; and how it consists with his holiness so to lead them.

1. How the Lord leads men into temptation. He does so only two ways.

(1.) By a providential placing them in such circumstances, as the heart may take occasion of sin from them. Thus innocent Adam was led into temptation, being placed within reach of the forbidden

and the fiery sword were within the garden before this time, as well as the man was: and that he being turned out, they were turned out too in mercy to him. For the first word of the verse, being by a distinctive separated from the second word, with which it doth undoubtedly agree in construction; that shews it to be constructed, not only with that second word, but also with what follows, since the words themselves will admit the same, q. d. "And he quite turned out even the man: [And he quite turned out] and made to inhabit on the east, the cherubims; and flame, &c." I conceive, then, that Moses here gives us an account of the *Schechinah*, the visible sign of the divine presence, called the glory of Jehovah, or of God, Ezek. x. 4. 19. there represented to be upon the cherubims; in respect of which God is said to dwell between the cherubims, or, as the Holy Ghost phraseth it, to sit the cherubims, Psal. lxxx. 2-1sts: so that the removal of the cherubims was the removal of the *Schechinah*: that the fiery sword was an attendant on the *Schechinah*: that they both were within the garden, while man stood in his integrity: but that man having fallen, could no more enjoy the *Schechinah* there: nevertheless, being reconciled to God through the blood of the new covenant, and st away out of paradise; it was removed too, and the fiery sword after it: and that then the *Schechinah* inhabited, without the garden, on the east, next to the place where the man now was; and the fiery sword between the *Schechinah* and the garden, according to the order of the text; that so man might have access to the former, but no access any more to the latter. Accordingly, Moses speaks of them, not as of things newly appearing, but in the same manner of expression, as of the man, and of the tree of life. It is reasonable to think that the *Schechinah* was in paradise before the fall; man being there in a state of communion with God, and the tabernacle of God being said to be with men in the heavenly paradise, Rev. xxi. 3: and that the fiery sword, attended it there; since man was then in a state of probation, not beyond the hazard of the sword of justice, being capable to sin, and fall under the curse. And the removing of the *Schechinah* from out of the garden, where man sinned, unto another place, upon that occasion, is very agreeable to the method of the divine dispensations in such cases. Now, the *Schechinah* being thus removed out of paradise, together with its attendant the fiery sword; man was effectually kept from returning into it, by the lively majesty of the one, and the terror of the other: for should he have attempted a return, he behoved to have turned his back on the *Schechinah*, and set his face to the fiery sword; they being posted in manner above observed. Moreover, by this means, Adam, and the church in his time, were provided of a gospel-paradise, a place of the world, where was the divine presence, called the face of Jehovah, from which Cain was afterwards banished, chap. iv. 16. And thus was our Lord Jesus Christ, the true *Schechinah*, Col. ii. 9. turned out of the vineyard, Matth. xxi. 39. and made to inhabit in the dust of death, by his burial: whereby all believers in him, are for ever after freed from the law as a covenant of works, Rom. vii. 4. By the connection of events narrated in the text, all this seems to have been done at that time of the day wherein Christ was buried.

fruit; Joseph, by being alone in the house with an adulterous woman, where yet he came fair off; Achan, by seeing the wedge of gold, and having an opportunity to take it, where he fell by it; Peter by being in the High Priest's hall, where he was attacked. It is on this account that afflictions and persecutions are called *temptations*, Jam. i. 2. because there the man is beset with such things as are apt to work on his corruptions, and so to lead him into sin, through fear or hope.

(2.) By permitting Satan or his instruments, to tempt them to sin. God has them in a chain, but sometimes, for holy wise ends, the Lord lets them loose, 2 Sam. xxiv. 1. compared with 1 Chron. xxi. 1. They need no positive order; if God do not restrain them, they will fall on with all their might.

2. How it consists with God's holiness to lead men into temptation. This will appear from the consideration of three things.

(1.) God gave man a power to stand against temptation, if he would, Eccl. vii. 29. 'God made man upright.' Thus the stock was put in man's hand, and he is bound still to stand out against it.

(2.) God is debtor to none, either to keep them out of such circumstances, as the heart may not take occasion of sin from thence, or to restrain Satan, or his instruments, from tempting them. Nay, it is just with him so to do, since men often cast themselves unnecessarily upon temptation, and will not be kept back from sin.

(3.) God can bring good out of it, for his own glory, the sinner's profit, or both. Thus Hezekiah and Peter were checked for their pride and vanity, and humbled.

THIRDLY, What is the import of this part of the petition?

1. That we are in danger to be tempted to sin. Temptations are ready for us in this evil world, the devil, the world, and the flesh, are ready to attack us, and break in upon us, if the hedge whereby they are held off were but removed, 1 Pet. v. 8. We walk amidst armed enemies, amongst lions' dens, amidst sparks of fire; were they but let loose, they would set on vigorously.

2. That no temptation can befall us without an over-ruling providence. Though the lion roar, he is in a chain, and cannot set on us, but as he is permitted of God, Job i. 8,—10. He who rules the sea, when the waters thereof do roar, has an over-ruling hand over devils, men and the corruptions of our hearts, that no flood can break out, but where the sluice is opened, he withdrawing the restraint.

3. That when the Lord leads us into temptation, we will be sure of an attack. There is no hope in the mercy of our enemies, no hope that they will let an occasion of fighting us slip. He that goes about seeking his prey, will not pass by it, when it is laid in his

way. We are ready to let advantages against sin and Satan slip, but they will let none slip, which they have against us.

4. That God may justly lead us into temptations, and leave us under the power of them, Psal. lxxxii. 11, 12. How often do we court temptations, and tamper with them, like the fly about the candle till its wings be burnt? How often do we grieve his spirit, and cleave to our idols, over the belly of warnings? What wonder he say, ‘Ephraim is joined to idols: let him alone?’ Hos. iv. 17.

5. That we are not able of ourselves to stand against temptation, but if once we be engaged, we are fair to be foiled, Rom. vii. 23, 24. And so much the more unable are we, that presumption and self-confidence is our ordinary plague in this case. So that there is much need of fear and trembling, when entering into temptation, lest we be overcome.

6. *Lastly*, That it is the duty of all, and the disposition of the people of God, to desire they may be kept from engaging with temptations, as with an enemy too strong for them, Matth. xxvi. 42. ‘Watch and pray that ye enter not into temptation.’ It is their souls’ desire that God would restrain Satan, 2 Cor. xii. 8; subdue their lusts, Psal. cxix. 133; and over-rule all in this evil world, as they may be kept from the evil of it, John xvii. 15.

I shall conclude this first part of the petition with a few inferences.

Inf. 1. Trials and persecutions, though God may bring good out of them, are not to be desired, but the averting of them prayed for. For they are sharp temptations to sin, wherein though God is much honoured by some, he is much dishonoured by many, Matth. xiii. 21. forecited, compared with Luke viii. 13. ‘They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.’ And they that desire them are much of the temper of those disciples who would have prayed down fire from heaven, when they knew not what spirit they were of. The desire of them is downright contradictory to this petition; for the language of it is, *Lord, lead us into temptation.*

2. To run into temptation, cannot be from God’s Spirit, but from Satan, and a corrupt, blind, and presumptuous heart. For it is a running into that which we should beg of God that he would not lead us into. If a man be called of God into a place where he is beset with temptations, he may look for grace to be kept up against them, because he is in God’s way, and where he has his call to be, Psal. xci. 11. ‘For he shall give his angels charge over thee, to keep thee in all thy ways,’ See 1 Kings xviii. 3. Obadiah was the governor of the house of Ahab, an idolatrous prince. But it is observed

of him, that ‘he feared the Lord greatly,’ even in such a corrupt court. But where a man steps in among temptations without a call from God, he cannot expect such grace to be vouchsafed him. This rashness, self-confidence, and curiosity has cost dear to many.

3. ‘Watch and pray, that ye enter not into temptation,’ Matth. xxvi. 41. Praying without watching is a tempting of God: watching without praying is a contempt of God and his grace. There is need to watch, for our enemies are ever lying at the catch, and they are ready to steal a dint of us when we are not aware; and we cannot expect God’s help, but when we are in the way of duty. There is need to pray; for watch as we will, our enemies are too strong for us, if the Lord himself do not second us. We must have new supplies of grace, from the grace in Christ Jesus, if we would stand. What then God has joined, put not ye asunder.

The SECOND part of this petition is for assisting grace, *But deliver us from evil.* Here I shall shew,

1. What is meant by *evil*.
2. What by *deliverance* from it.
3. What is the import of this part of the petition.

First, What is meant by *evil*? By *evil* is meant,

1. Sin, which is the greatest of evils, the worst of evils, and the cause of all other evils, Amos v. 15. ‘Hate the evil.’ There is no good in sin, it is an only evil. What makes the devil evil, the world evil, and the heart evil, but sin? Strip them of sin, and there would be no evil in them.

2. Temptation to sin, or whatsoever draws the soul to sin; that is, ‘the evil of the world,’ John xvii. 15. The soul-ruining snare that is in any thing, is the evil of it. For as sin is evil, so every thing that has a native tendency to draw into sin is evil.

Secondly, What is meant by *deliverance from evil*? It stands in two things.

1. To be brought out of it, by way of recovery when fallen into it, Psal. li. 12. Temptation may get the child of God down, his foot may be fast in the snare, and he needs an omnipotent hand to rid him out of Satan’s net.

2. To be kept from it, that he fall not into it again. The snares are so many, that it is hard to stand; there is need of a divine power to keep back the sinner’s soul from the pit of sin, Jude 14. to take part with him when engaged with a temptation.

Thirdly, What is the import of this part of the petition? We may take it up in these three things.

1. There is no escaping of temptation, in greater or lesser measure, while we are in this world. Though we should watch ever so

narrowly, so as not to cast ourselves into temptation; though by no special providence we be led into temptation, yet the heart within is so full of corruption, the world without is so full of snares, and Satan goes so constantly about, that we are in danger every where, and no where safe.

In prosperity we are apt to be proud, vain, carnal, secure; to forget God, and grow tasteless of heavenly things, &c. In adversity, we are impatient, and discontented, and fretting, and dead to good things, Psal. exix. 107. In company we are apt to be infected, or to infect others; and in solitude to become a prey to the tempter. House nor field, bed nor board, civil duties nor religious duties, are not such, but temptations will haunt us at them.

2. God's children would fain be delivered from evil, from sin and temptation to it, Rom. vii. 24. 'O wretched man that I am!' says Paul, 'who shall deliver me from the body of this death?' The new nature in them makes them long and groan for it, as ever the captive exile longs for deliverance from captivity. And there is a threefold deliverance which their souls desire here.

(1.) A deliverance in temptation, that God would powerfully support and enable them to stand in the hour of temptation, 2 Cor. xii. 8; that when they are engaged in the battle with Satan, the world, and the flesh, the Lord himself would come in for their rescue. They see they are not man enough for their enemies; and they would fain have Heaven to interpose, and cast the balance of victory to their side.

(2.) A deliverance under temptation, Psal. li. 8. Sometimes they are trod under foot by their lusts and passions: they are lying in the mire, and cannot get out. But they look again towards the Lord, as Jonah out of the whale's belly, that he would afford them his helping hand, and so sanctify their lot to them, as all may work for their good.

(3.) A deliverance completely from all sin, and temptation to it, Rom. vii. 24. forecited. And thus the petitions of this prayer end with a longing cry for perfect freedom from sin in another world. And this good the Lord brings out of the hard handling which his people get there, that thereby they are made to long for heaven.

3. They believe that God, and he only can deliver them from evil. Without this faith they could not put up this petition; but the belief of the power and willingness of God to grant this deliverance to his people, daily excites them to cry unto him, *Deliver us from evil.*

I shall conclude this part of the sixth petition with a few inferences.

Inf. 1. Sinning is more terrible than suffering, in the eyes of the children of God. They pray to be delivered from sin absolutely, at any rate, cost what it will. And they have good reason for it; for there is more evil in the least sin than in the greatest suffering. In sinning we are conformed to the devil, but in suffering to Jesus Christ. Let us then cry earnestly to God, that he may *deliver us from evil*.

2. It is a black mark of one that belongs not to God, when there is no parting betwixt him and his lusts. The word and providence works to the delivering the man from his sin, but he will not part with it; he is not content to let it go. It is not the spot of God's children.

3. A careless, fearless way of going through the world, without daily care of being ensnared in sin, is an evidence that the man is at home, and is not travelling Zion-ward. For those who are going through this world as a wilderness, are walking with fear and trembling through it, still saying, Lord, *lead us not into temptation*.

4. *Lastly*, It is in the nature of all God's children, to desire to be home. *Our Father which art in heaven,—deliver us from evil*. They know that this will never be completely and fully answered till they be beyond the clouds: but from their hearts they desire it. Let us evidence ourselves to be the children of God, by our ardent desires for this complete deliverance from sin.

THE CONCLUSION OF THE LORD'S PRAYER.

MATTH. vi. 13.—*For thine is the kingdom, and the power, and the glory for ever. Amen.*

WE come now to the conclusion of the Lord's prayer, which teacheth us, 'to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.'

In this conclusion three things are to be considered.

I. The connection thereof with the petitions.

II. The concluding sentence.

III. The concluding word.

IV. I shall deduce some inferences.

I. Let us consider the connection of this conclusion with the petitions in the particle *for*: which shews it to contain arguments to be