

# Godly Prayer and Its Answers



# Godly Prayer and Its Answers

John Brown of Wamphray



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*Godly Prayer and Its Answers*  
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**Soli Deo Gloria Publications**

An imprint of Reformation Heritage Books  
2965 Leonard St., NE  
Grand Rapids, MI 49525  
616-977-0889 / Fax 616-285-3246  
orders@heritagebooks.org  
www.heritagebooks.org

Printed in the United States of America  
16 17 18 19 20 21/10 9 8 7 6 5 4 3 2 1

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Library of Congress Cataloging-in-Publication Data

Names: Brown, John, 1610?-1679, author.

Title: Godly prayer and its answers / John Brown of Wamphray.

Other titles: Pious and elaborate treatise concerning prayer and the answer of prayer

Description: Grand Rapids, Michigan : Soli Deo Gloria, 2016. | Originally published under title: A pious and elaborate treatise concerning prayer and the answer of prayer : Glasgow, 1745.

Identifiers: LCCN 2015048150 (print) | LCCN 2015048612 (ebook) | ISBN 9781601784506 (hardcover : alk. paper) | ISBN 9781601784513 (Epub)

Subjects: LCSH: Prayer--Christianity--Early works to 1800.

Classification: LCC BV210.3 .B759 2016 (print) | LCC BV210.3 (ebook) | DDC 248.3/2--dc23

LC record available at <http://lcn.loc.gov/2015048150>

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## *Publisher's Preface*

John Brown of Wamphray<sup>1</sup> was born in Kirkcudbrightshire in southern Scotland, probably around the years 1609 and 1610.<sup>2</sup> In 1630 he graduated with his master's degree from Edinburgh. His mother was a friend of Samuel Rutherford (1600–1661), who served as the minister of Anwoth, Kirkcudbrightshire, from 1627 until his deprivation in 1636. In 1637 Rutherford wrote to Jean (or Jane) Brown about her son: “I

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1. This John Brown must be distinguished from other theological writers such as John Brown of Priesthill (c. 1627–1685); John Brown of Haddington (1722–1787); the latter's son, John Brown of Whitburn (1754–1832); John Brown of Edinburgh (1784–1858); and John Brown of Bedford (1830–1906). This preface is adapted from Joel R. Beeke, “John Calvin and John Brown of Wamphray on Justification,” in *Reformed Orthodoxy in Scotland: Essays on Scottish Theology, 1560–1775*, ed. Aaron C. Denlinger (London: Bloomsbury T&T Clark, 2015), chapter 11.

2. Sources on John Brown's life are few: Thomas Lockerby, *A Sketch of the Life of the Rev. John Brown, Sometime Minister of the Gospel in Wamphray* (Edinburgh: Thornton & Collie, 1839); Ian B. Doyle, “John Brown of Wamphray: A Study of His Life, Work and Thought” (PhD Diss, University of Edinburgh, 1956). Some biographical information on Brown may also be found in William Crookshank, *The History of the State and Sufferings of the Church of Scotland from the Restoration to the Revolution*, 2 vols. (Paisley: George Caldwell, 1789); Samuel Rutherford, *Letters of Samuel Rutherford* (London: Oliphants, [1904]); William Steven, *The History of the Scottish Church, Rotterdam* (Edinburgh: Waugh and Innes, 1833); Robert Wodrow, *History of the Sufferings of the Church of Scotland from the Restoration to the Revolution*, 4 vols. (Glasgow: Blackie & Son, 1835); Hew Scott, *Fasti Ecclesiae Scoticae: The Succession of Ministers in the Church of Scotland from the Reformation*, new ed. (Edinburgh: Oliver and Boyd, 1917), 2:224–25.

had always (as I said often to you) a great love to dear Mr. John Brown, because I thought I saw Christ in him more than in his brethren.”<sup>3</sup> Sometime afterward, Brown was ordained as a minister of the Church of Scotland and settled in Wamphray, Dumfriesshire—a village of perhaps a few hundred people near the River Annan.

During his ministry there, Scotland and England entered into the Solemn League and Covenant (1643) to unify the kingdoms in Reformed religion. In Brown’s view, “These lands did thus enter into covenant with the great God of heaven and earth.”<sup>4</sup> The Westminster Assembly put hands and feet on the covenant by writing the Directory for the Public Worship of God, the Confession of Faith, and the Larger and Shorter Catechisms.

After the restoration of Charles II to the monarchy, Scottish Covenanters began to suffer for insisting that Britain hold to the directory, confessions, and catechisms to which its authorities had bound themselves by covenant.<sup>5</sup> On November 6, 1662, Brown was imprisoned in the Tolbooth for calling some ministers “perjured knaves and villains” for acknowledging the authority of Andrew Fairfoul, just installed as the first archbishop of Glasgow. William Crookshank wrote, “Great were the hardships he underwent in prison, for he was denied even the necessaries of life,” to the point that “he was brought almost to the gates of death.”<sup>6</sup> On December 11, the authorities granted his petition for release, but only on condition of banishment from Scotland.

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3. Samuel Rutherford to Jean Brown, March 13, 1637, in *Letters*, 159.

4. John Brown, *An Apologetical Relation of the Particular Sufferings of the Faithful Ministers and Professors of the Church of Scotland, Since August. 1660* (N.p., 1665), 63.

5. Brown, *Apologetical Relation*, 74.

6. Crookshank, *History of the State and Sufferings of the Church of Scotland*, 1:159.

Brown arrived in the Netherlands on March 12, 1663, where he spent the rest of his life. He assisted the minister of the Scots church in Rotterdam and devoted himself to theological and historical writing for the Covenanters' cause. His work evidently irritated the Scottish authorities, for in 1676 King Charles II wrote to the States-General of the United Netherlands requesting that the nation expel him from its territories; however, he remained. In 1677 he published *Christ the Way, the Truth, and the Life*, a book being reprinted to this day.<sup>7</sup>

Brown was counted a blessing by many Reformed Christians among both the Scots and Dutchmen. One of his fellow Scottish exiles in Rotterdam, Robert MacWard, said that his sermons had a "pure gospel texture, breathing nothing but faith in Christ and communion with him."<sup>8</sup> He was highly respected by Dutch Further Reformation divines such as Wilhelmus à Brakel and Jacobus Koelman.<sup>9</sup> His writings supported the Covenanter view of church and state,<sup>10</sup> defended the Puritan view of the Sabbath and the moral law, opposed the teachings of the Quakers and Richard Baxter, and promoted experiential, Christ-centered Christianity. Copies of his scholastic defense of the Sabbath were in the New England library of Thomas Prince (1687–1758), minister of the Old South Church in Boston, and in the library of Yale in 1808.<sup>11</sup> It was also cited by the eccentric English theological writer John

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7. *Christ, the Way, and the Truth, and the Life. Or, a Short Discourse. Pointing forth the way of making use of Christ for justification, and especially and more particularly, for Sanctification in all its parts, from Johan. XIV: Vers. VI* (Rotterdam: by H. G. for Iohn Cairns, 1677). This book has been reprinted recently, and a new Soli Deo Gloria edition is forthcoming in 2016.

8. Lockerby, *Sketch of the Life of the Rev. John Brown*, 177.

9. Steven, *History of the Scottish Church, Rotterdam*, 72.

10. Iain B. Doyle, "The Doctrine of the Church in the Later Covenanting Period," in *Reformation and Revolution*, ed. Duncan Shaw (Edinburgh: St. Andrew Press, 1967), 212–36.

11. *Catalogue of the Library of Rev. Thomas Prince* (Boston: Crocker and

Hutchinson (1674–1737)<sup>12</sup> and Thomas Bell (1733–1802), minister in Glasgow, in his polemic against “popery.”<sup>13</sup>

One of his last public acts was the ordination of Richard Cameron in 1679, who perished back in Scotland a year later. Brown died in September 1679. His will indicated that one hundred guilders from the sale of his books should be donated to the church for the help of the poor.<sup>14</sup> Robert Wodrow (1679–1734) said in retrospect that Brown was “a man of very great learning, warm zeal, and remarkable piety.”<sup>15</sup>

Though John Brown is little known today, he held a prominent place in Scottish theology. James Walker wrote, “Brown of Wamphray was, without doubt, the most important theologian” in Scotland at his time.<sup>16</sup> John Macleod considered Brown to be perhaps “our greatest divine between Rutherford and Halyburton,” that is, in the latter part of seventeenth-century Scotland.<sup>17</sup>

Brown’s book *Godly Prayer and Its Answers* was first published posthumously in 1720 (and reprinted in 1745) under the title *A Pious and Elaborate Treatise Concerning Prayer and the Answer of Prayer*.<sup>18</sup> The manuscript was reportedly written in the Neth-

Brewster, 1846), 8; *Catalogue of Books in the Library of Yale-College, New-Haven* (New Haven, Conn.: Oliver Steele, 1808), 52.

12. J[ohn] H[utchinson], *The Covenant in the Cherubim* (London: J. Hodges, 1749), 7:9.

13. Thomas Bell, *The Standard of the Spirit Lifted Up against the Enemy Coming in Like a Flood* (Glasgow: William Smith, 1780), 210.

14. Lockerby, *Sketch of the Life of the Rev. John Brown*, 181.

15. Wodrow, *History of the Sufferings of the Church of Scotland*, 1:304.

16. James Walker, *Theology and Theologians of Scotland, Chiefly of the Seventeenth and Eighteenth Centuries*, 2nd rev. ed. (Edinburgh: T&T Clark, 1888), 107.

17. John Macleod, *Scottish Theology in Relation to Church History Since the Reformation* (1946; repr., Edinburgh: Banner of Truth Trust, 1974), 148.

18. John Brown, *A Pious and Elaborate Treatise Concerning Prayer and the Answer of Prayer* (Edinburgh: John Reid, 1720); *A Pious and Elaborate Treatise Concerning Prayer; and the Answer of Prayer* (Glasgow: John Robertson and Mrs. M’Lean, 1745).

erlands during the last years of his life and was prepared for publication by the author, but delayed until after his death.<sup>19</sup> The text is an extended meditation upon Christ's promise in John 14:13–14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." However, in the process of touching upon everything stated and implied in the text, Brown produces a truly "elaborate," that is, full and complete, treatment of the doctrine of prayer in a manner calculated to promote the exercise of faith in Jesus Christ.

Many thanks to Ryan Hurd and Gary den Hollander for their editorial assistance and proofreading, respectively; to Paul Smalley for his research assistance on this preface; and to Linda den Hollander for her professional typesetting of this volume. If you glean as much from this work as I did in doing the final editorial pass, you will be richly rewarded!

—Joel R. Beeke

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19. "The Publishers to Reader," in *Pious and Elaborate Treatise* (1720), n.p.



## CHAPTER 1

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### *Their Words and Their Connection with What Precedes Cleared*

*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.*

—JOHN 14:13–14

Our Lord Jesus Christ, desiring to comfort His disciples who were much cast down and discouraged with the sad tidings of His departure from them, told them several things in the beginning of this chapter, aiming to encourage them. And, at length, on occasion of their questions, He came to clear up and insist on a very comforting and fundamental point of truth, namely, that He was in the Father, and the Father in Him. He thereby pointed to Him being one with the Father, as in essence, so in operations, and that the whole work of salvation was carried on with a wonderful harmony, agreement, and unanimity between the Father and Him. And so, that though as to His human nature, He was to be taken from them, yet He was the true and living God. And as God, He would always be with them—and that, as He had given frequent proof hereof in His many and great miracles and wonderful works that He did, namely, that He was God and in the Father, and the Father in Him, or that the work He was about was God's. So, for a further confirmation hereof and for

their further encouragement, He tells them in verse 12. This was so that they and others that would believe in Him would be endued with power to do such works and miracles as He Himself did, yea, and in some sense greater, and that because of Him going to and being glorified with the Father as the great Lord Redeemer that had finished the work of redemption that the Father had given Him to do.

Now, for further clearing and confirming of these particulars, He adds these words: “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it” (v. 13–14). The words having no remarkable difficulty in them, we need not here insist on the explanation of them. What will be necessary will be done as we go along. We will therefore here only take notice of the cohesion of these words with Christ’s preceding discourse, and in order to this, remark these three things:

First, consider them as connected with and a confirmation of that which He had last been speaking of concerning the power that such as should believe in Him would be provided with to work miracles. And so the words have this sense: That whatever they would desire to be done by them for the confirmation of the truth which they were to preach and hold forth and for the confirmation of their commission and authority to preach that doctrine, they had no more to do, in order thereunto, but to send up a plea to the Father in the name of Christ, and it would be granted—yea, Christ Himself, when exalted, would do it by His power and Spirit.

Next, considering them as related to what He was speaking of regarding His being one with the Father: They will contribute to prove Him to be God equal with the Father and, in the work of redemption which He was about, perfectly one with the Father, so that all was carried on with oneness

of mind, will, and design. For, first, when He was to be taken from them and translated into glory, yet even then and there He would hear and know all their supplications and requests. Second, they did not need to question nor doubt of a good and speedy return, seeing He was there. Yea, thirdly, He Himself having all power in heaven and earth granted to Him as mediator in order to the carrying on of that one work and design—that He, with the Father, would work out the answer to their prayers Himself, yea, and do what they desired, as being entrusted with all of the Father. Fourthly, and all this must be so, because it will be to the glory of the Father as concurring and consenting or working the same in and by Him—whereby it is manifest that He and the Father are one, as in essence, so in this work of mediation.

Third, considering them as related to the scope and design of Christ here, which is to cheer up and comfort the hearts of His disciples now sorrowful because of the news of His departure: They will hold forth a ground of comfort on this account, that hereby He declares that, though as to His bodily presence He would be withdrawn from them, yet despite this there would be constant communication between them. They would be sending up their pleas to His name, and He would be sending down returns of their prayers—so that they would get all their desires answered just as well as when He was with them in His bodily presence.

We will shortly dispatch what may be taken notice of and observed from the words as they lie under this threefold relation.

As to the first relation or connection, we may observe that all the great works and miracles which the apostles—and others with and after them in the primitive church—did to confirm the doctrine of Christ as truly divine and as owned of God were not done by these instruments, but principally by

Christ Jesus Himself by His power and Spirit. What they asked of that kind, He would do it, even He Himself. The apostles Peter and John solemnly declared this when they had cured a man lame from his mother's womb: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (Acts 3:12). Thus they renounced all interest that men would be ready to acknowledge as their due. And, on the contrary, they ascribed all to Christ, saying, "And his [i.e., Christ's] name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Yea, when the miracle was about to be done, Peter said, verse 6, "In the name of Jesus Christ of Nazareth rise up and walk." From this, we should learn:

1. How to look on those miracles wrought by the apostles, even as demonstrations of the divine power and authority of Christ who wrought all these in and by those weak men, and as divine testimonies given to the truth of the doctrine of the gospel which they preached in commission from Christ—and thereupon to be induced to comply with and embrace that truth so attested and solemnly confirmed from heaven, knowing what the apostle says: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3–4).
2. Whether in reference to these works and miracles or in reference to other more ordinary works done since

that dispensation of miracles is ceased by instruments whom the Lord thinks good to raise up and make use of for that end, we would learn to see the principal more than the instrument. For we are ready to dote on instruments and look on them as if they by their might and power did do these things. And this appears by, first, our overpraising and commending them. It is true, we should honor such as the Lord is pleased to honor. But we readily transcend due bounds and praise them too much, as if none else were to be seen besides them. Second, our trusting too much in them and so deifying them and expecting too much from them—as if they and they only were to do all. From this, it comes to pass that when these instruments are out of sight or taken away, we are cast down, as if there were no more hope, and as if they had been something more than instruments, or as if the residue of the spirits were not with the Lord, and He could not raise up others and had not been the principal worker of all Himself. This evil, I say, should be guarded against. Let instruments have place and due, but no more. Let Christ have His due and the glory of all. And this will appear by these evidences. First, when we keep the throne for Christ and give Him the glory of all that is done that is due to Him, then, whatever we see done by instruments, we will be so far from taking our eyes off Christ, that, on the contrary, it will lead us up more directly to Him and bring Christ nearer to our view—and there our eyes will be fixed. We will then say, “This is the hand of the Lord; this is the work of the Lord.” Second, we will be taught thereby to fix our faith and dependence more on Him, for we will say, “This and this has the Lord done. Who would not rest on Him?”

Who would not trust Him? Who can doubt His power and might?" Third, we would be stirred up thereby to express our sense and thankfulness on account of these great works of His. Fourth, if at any time we were disappointed in our expectations, then we would be in an adoring frame, stooping before the Lord, lying in silence, and observing His hand, working or not working as He sees good.

3. With regards to our own work of righteousness and obedience, we would hence learn to do them in Him, or to have Him working them in us. For it is God that worked in us both to will and to do (Phil. 2:13). It is God that works all and in all even as to common operations of gifts (1 Cor. 12:6, 11). It is His power that works in us (Eph. 3:20). And He wrought in Paul mightily (Col. 2:29). He wrought effectually in Peter and Paul (Gal. 1:8). He works in us what is well pleasing in His sight through Jesus Christ (Heb. 13:21). Seeing then that it is He who thus works His works in us, let us put the work in His hands, depend on Him therefore, acknowledge Him in all, and give Him the glory of all, and beware of sacrificing to our own net or of burning incense to our own drag on this account.

Next, we may hence observe that Christ would here have the apostles making use of prayer in order to their working instrumentally of miracles. And accordingly we find they did so (Acts 4:24–30). And this was for noble ends. First, to keep them humble in the sense of their own inability and insufficiency for these great things which they were to be employed in. Second, to teach them pure and single dependence on Him who was to work all these works in them and by them.

Third, to teach them to ascribe all the glory to Him to whom alone it was due.

For our use, we may here take notice of these two things:

1. We may see and observe what a sweet subordination and harmony there is between God's promises and purposes to work His great works and our prayers in reference thereunto. Our praying for and obtaining of a blessing by prayer should not cause us to think that God had no purpose or resolution to do that before our prayer. His purposes are all everlasting, and our prayers can make no change in Him or in His resolutions, or occasion any new purposes and intentions in Him. And again, His promises or purposes should not shut out or render our prayers useless. These harmoniously agree and are to be so looked on by us. After many promises made to the church of the Jews in the latter days, this is subjoined: "Thus saith the Lord GOD; I will yet be enquired of by the house of Israel, to do it for them" (Ezek. 36:37).
2. We may here mark the wonderful goodness and condescension of God that will have us pray for that which He minds to give and work Himself. For thus, He first renews and confirms the proof of His faithfulness. Second, He makes the mercy a double mercy by giving of it freely and by giving of it in such a way as it were on our prayers and desires. Third, He thus allures and engages poor sinners to have fellowship and correspondence with Him by prayer. Fourth, He hereby makes the mercy sweeter and more desirable to us and more welcome when it comes when He has made us pray and wrestle for it in prayer. Fifth, He hereby keeps us in the fresh sense of our unworthiness. Sixth,

He hereby engages us more to see and acknowledge the true fountain and spring, or well head, of all those mercies and favors, namely, the free grace and love of God. Seventh, He hereby lays obligations on us to be more thankful for and sensible of His free and undeserved kindnesses.

As to the second relation that these words have, namely, as a further proof and confirmation of the Lord Mediator's being one in essence and operation with the Father, it gives ground to observe these three things:

1. That Christ's answering all the lawful and necessary desires and petitions of His people is a demonstration and confirmation of His being one with the Father, both as to essence and operation, and especially in the work of redemption.
2. That Christ's hearing and answering all our supplications should assure us of this fundamental truth: that He is God equal with the Father, and that He and the Father are one as to the carrying on of the wonderful work of redemption.
3. That we cannot rightly direct our prayers to Christ, or, to God through Christ, and expect His effectual granting and working the answer unless we be fixed in the faith of this: that He and the Father are one.

All these three lie wrapped up in the connection of the words with what went before. And they say to us:

1. That in order to approach God rightly in prayer, we should labor to be rooted in the faith of this: that our Lord Jesus is one with the Father in essence and

operation; that He is in the Father, and the Father in Him; and that, as to the work of redemption, they are perfectly one. We first may hereby be confirmed in our hope of being heard by Christ when we present our supplications. He being God, we need not question His being acquainted with all our necessities and His hearing the very inward desires of our soul. Second, we may hereby be encouraged to go with confidence to the Father through Him, for He and the Father being one, we need not question His expediency and power with the Father. What He wills, the Father wills also. Third, we may hereby be certain that our prayers put up to the Father through Christ will be accepted. And fourthly, we may rest confident that the answer and return of our prayers will be solid, real, safe, and seasonable—for He being God, and our savior and redeemer, will unquestionably perform the desires He has framed in us by His Spirit. And who can hinder Him from working who is God, and what can stand in the way of His carrying on and perfecting that work wherein He and the Father are one?

2. That every return and answer of our prayers should confirm us in the faith of this: that our Lord Jesus and the Father are one in essence and operation, and that the work of redemption is carried on by both in a wonderful oneness of mind.
3. That the advantages of believers are great who put up their supplications to God through God and have their returns from God through God, and that all their answers are confirmations of the mediator's being God and one with the Father, both as to essence and as to the work of redemption.

4. That the consideration hereof should wonderfully work on us to fall in love with and to delight in the noble exercise of prayer.

As to the third relation of these words, that is, the respect they have to the main scope and design of our Lord Jesus, namely, to comfort His sorrowfully hearted disciples, now troubled at the report of His going away from them as to His bodily presence, we may hence observe four things:

1. That Christ's bodily absence needs not hinder our prayers. Yea:
2. Christ's being now in glory and exalted as mediator should be a strong encouragement and inducement to this duty of prayer, seeing He will not suffer our prayers to miscarry, and He is in case<sup>1</sup> to an effectual return.
3. Christ, even while out of sight of His people, can and will procure their good as effectually as if He were present with them; no change of that kind altering His affection or rendering Him more unable.
4. Christ's care of the prayers of His people while He is now absent as to His bodily presence should make them digest well and be satisfied with His bodily absence. And the faith of this will prove a cordial to strengthen against the thoughts of that which may otherwise prove a heart-saddening and fainting consideration.

From this we see:

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1. *In case*: being prepared or in a fitting state to accomplish a work.

1. The happy condition of believers to whom all things work together for good and to whom Christ makes the saddest condition advantageous. Even Christ's bodily absence can be made up with advantage to them. O how are they made up, who have a true interest in and such a sure relation to such a lord, head, and husband as can and will carry on their profit and advantage, even by such dispensations as do (in their apprehensions) threaten no less than their utter undoing! What could be more saddening to the poor heartbroken disciples than the withdrawing and bodily absence of Christ? And what should they do now (might they think) with their desires and petitions, when their master, who was careful to answer and satisfy them in all their demands, is now removed from them? But Christ tells them that His bodily absence should not prove harmful to them as to that, for He would be as tender and careful of them as ever and would not fail to answer all their desires.
2. That believers should be far from questioning the love, tenderness, and kindness of Christ even when He is withdrawn and hides Himself or when He is at a distance from them in their apprehensions. Christ would have the disciples resting assured that even when He was to be taken from them and they were to enjoy His bodily presence no more, His affections would remain warm toward them. He would be as careful and tender of them in all their necessities as ever, and as observant of their desires in all points as ever. Whatever they should ask or desire, He would do it for them.

3. While Christ is now in glory at the Father's right hand as the ascended and exalted mediator, believers should be diligent in posting away their desires and improve with earnestness that rich advantage which now they have by Christ being there—and thereby give proof of their drawing encouragement from there. "Christ is now high at court," believers should say. "Therefore let us ply our time and hasten up all our desires and make known all our wants and necessities—seeing we may be sure they will find acceptance there, and we will not want a quick dispatch and satisfying return."
4. Believers should not be unbelievably troubled or too much discouraged and cast down at Christ's necessary withdrawals. Nor should they particularly infer therefrom that their prayers shall be the less regarded. For as He can make up that seeming loss with real advantage, so their prayers and desires may succeed with better advantage thereby.
5. Believers should improve all the sweet and satisfying returns of prayer which they obtain to this end and advantage, among others, to confirm them in the faith of this: that the Lord Jesus is God, equal in power and glory with the Father, and that now He is one with the Father as to the work of redemption and is accepted of the Father and set down as high priest on the right hand of the throne of the majesty in the heavens (Heb. 8:1).
6. This should be an encouragement to strangers to acquaint themselves with this Lord Redeemer, who is one with the Father, if they desire ever to have it going

well with them here or hereafter and have their necessary wants supplied.

Having thus quickly dispatched these things observable in the connection of these words with the foregoing discourse, we will now come to a more particular search of what lies in the words themselves, which we see are conceived in general terms and so not to be restricted alone to their seeking of such helps and assistances for working of miracles as might serve to confirm their commission and the divine truth of their doctrine which they were to get a more full and ample commission to deliver after Christ's resurrection and ascension. Nor are we to look on these words as concerning only these disciples of Christ, but as concerning all the followers of Christ to the end of the world, though as to some things (as we hinted above) peculiar to the primitive dispensation of the gospel, in a special manner they relate to these and other extraordinary officers. For not only are the grounds foregoing, but all also that follow are of a universally useful nature through all the ages of the church and to all the followers of Christ, as is plain and obvious.

The words thus considered contain these particulars (the subject of our following discourse):

1. There is the duty of prayer mentioned in the word "asking."
2. The person to whom prayer is to be addressed, which is presupposed and to be gathered from the foregoing and following discourse, namely, the Father, or God, and Christ Himself.
3. The person through whom these prayers are to be presented, or, the manner of the performance of this duty, in these words: "in my name."

4. There is the matter of this prayer, and that is very large—“whatsoever ye shall ask.”
5. There is the return or answer of this prayer, in these words: “I will do it.”
6. There is the end of this return, in these words: “that the Father may be glorified in the Son.”
7. And lastly, there is the doubling or repetition of this return, verse 14: “If ye shall ask any thing in my name, I will do it.”