

those of neglect, which shall be rejected at the great day, and all neglecters of the will of God punished with everlasting destruction.

3. *Lastly*, Let us be careful to comply with the will of Divine Providence. And,

(1.) Let us consider what the dispensations of the day towards the church, and towards ourselves do call for, and comply therewith. While the Lord's hand is stretched out, and he threatens to take away his peace from us, [1.] Let us examine ourselves, smiting on our breasts, and saying, What have I done to kindle the fire of the Lord's anger? [2.] Let us pray for the peace of Jerusalem, and have a deep concern for the preservation of truth and peace; that the Lord may support his own cause, bless the gospel for the conversion of sinners, and the edification of all who have given their names to Christ.

(2.) Let us be submissive under all afflicting providences, laying our hands on our mouths, accepting the punishment of our sins, and justifying God in whatever we meet with.

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THE FOURTH PETITION.

MATTH. vi. 11.—*Give us this day our daily bread.*

THE former three petitions respect God's glory; and the latter three our own welfare. In the first three we are directed to pray for the advancement of his name, kingdom, and will, and in the last three for our own temporal and spiritual good. The order is divine, and teaches us this

DOCT. 'That it is the duty of all, and the disposition of God's children, to prefer God's honour to all their personal and private interests.' It is preferable,

1. To our own temporal welfare: *Thy name be hallowed, Thy kingdom come, Thy will be done*; and then, *Give us this day our daily bread.* It speaks the disposition of God's children in three things.

(1.) They desire that God's glory may be advanced, whatever come of their bread or provision for this life. Their life itself is by them put in subordination to God's honour, much more the outward comforts of it, Acts xxi. 13. If the chariot of God's honour cannot drive forward, but it must drive over their table, they bid it welcome to drive on, though it cast down their table, making its way over it, Luke xiv. 26.

(2.) They desire not bread in a way inconsistent with the glory of

God's name, the coming of his kingdom, and doing his will, Heb. xi. 25. If they cannot have it, but out of the ruins of these, they will rather want it: it is too dear bought at the expence of the profanation of his name, wronging and marring the progress of his kingdom, and going over his declared will.

(3.) In pursuing the honour of his name, the advancing of his kingdom, and doing of his will, they will cast themselves on their Father for their bread, in confidence that he will furnish them with what they need of it for those great ends, 1 Cor. ix. 7. 'Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?' They have his promise for it, Psal. xxxvii. 3. 'Verily thou shalt be fed.' And he will be as good as his word: it is a ruled case, Luke xxii. 35. 'When I sent you without purse, and scrip, and shoes, wanted ye any thing? And they said, Nothing.'

2. To our own spiritual welfare: *Thy name, &c. Thy kingdom, &c. Thy will, &c.* Then, *Forgive us our debts, &c.* It speaks the disposition of the saints in submitting even their spiritual comforts and ease unto the glory of their Father. An eminent instance of this we have in David, 2 Sam. xv. 25, 26. 'And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation. But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good unto him.' And we have another eminent instance of it in David's Lord, Psal. xxii. 1, 2, 3. 'My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.' To this holy sovereignty Mary was required to stoop, and she did it, John xx. 17. 'Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' And why should not all the children of God submit the whole of their spiritual comforts, and the way of their travelling through the wilderness unto their heavenly Father, that he may dispose of it to his own glory, and according to his will? I make no question, but men are to submit their eternal salvation to the honour of God; but as soon as one is brought into God's family, that is secured, and put beyond a possibility of losing.

The reason of this point is, that God is man's chief end, and the

chief good. All things are from him, and so must be for him, Prov. xvi. 4. Rev. iv. ult. And to alter this order, is for men to make God's honour the means, and their own welfare the end; which is to lift up themselves very proudly above God.

USE 1. This speaks death to those who make the interest of God's name, kingdom, and will, lacquey at the foot of their personal private interests; and who cut and carve in their religion, as may be most subservient to advance their own interest, Phil. ii. 21. They will drive over God's honour, conscience, justice, and equity, to compass their own ends, and sacrifice all that is sacred to their own worldly interest.

2. It speaks comfort to those who first seek the kingdom of God in the habitual conduct of their lives, Matth. vi. 33. These seek in the order prescribed, and so cannot miss to come speed. Heaven is a top with them, and earth under their feet. They consent to the cutting and carving of their own lot, as may be most subservient to God's honour, and God will see well to their welfare.

In the text God is represented as the universal Benefactor, Maintainer, and Supporter of all, out of whose hands every one must receive his portion; and to whom Christ sends rich and poor, to beg their bread of him. And here see,

1. What we are to seek of him, for our bodies, *bread*, i. e. all the means of life, necessaries and conveniences; for a man may be killed with thirst, and starved with cold, though he had abundance of other things, if he want things necessary in these cases.

2. What bread, *daily bread*, i. e. a competent portion of the good things of this life; God as the great Steward giving to all their portion meet for them, as a master or steward of a family gives to every member his stated allowance.

3. What sort of daily bread, *our own*; such as we lawfully come by; for what is unlawfully gotten, and we have no right to by God's gift, Satan puts it into men's hands, not God.

4. When we are to seek it, *this day*, i. e. every day. God keeps all men hanging on him for every day's provision. In respect of God, those who have the greatest fulness live from hand to mouth; and they are indebted to God for every day's mercies as well as the poor.

5. How we are to seek it, *Give us*, i. e. by way of free gift. We cannot plead the merit of a crumb; but grounding our plea on mercy through Christ, we may seek all we need.

6. *Lastly*, For whom we are to seek, *us*, i. e. for ourselves and others; for we are one needy company, and must be all furnished from the same hand.

Before I proceed to a particular consideration of this petition, I shall observe this point of doctrine from it, viz.

Doct. 'Men depend wholly and entirely on God's bounty, for all the means and comforts of life.' There are some who are quite broken, have nothing left them, and can do nothing for a livelihood: how do they live? they hang on about their friends' hands, and they have nothing but what they give them. That is the case of all men with respect to God, the best friend of the creatures; and have what ye will, ye know not your own state, if ye know not that ye thus depend on him.

To confirm this point, consider,

1. God is the Creator of all things. He made us and all things, and particularly those which contribute to the support and comfort of our lives, Psal. c. 3. What a precious thing is the life of man, for which so many hands are set on work to maintain it? They that have a great family to maintain, will have several hands employed in several pieces of work, and all to provide for them. All mankind depend on God; his family of nature is a vast one: and he has made the hands to be employed in it accordingly. He made the corn, and the beasts of the earth, for this end; the earth itself to produce the one, and feed the other; and the heavens, with the glorious bodies therein, to influence the earth for that effect. For this cause the sun, that great servant of the world, is constantly going about, making day and night, seed-time and harvest, &c. and all for the support of the family.

2. He preserves them all in their being, Heb. i. 3. The whole frame of the universe, and all the creatures in it, are upheld by him, as a ball in the air: which would presently fall down, if he should withdraw his supporting hand. The being of the creatures is in a continual flux; there is no necessary connection betwixt their being one moment and another; so that if God should withdraw his hand, they would immediately dwindle into nothing. Our food would all vanish, the beasts disappear, the whole globe of the earth go like ashes in the wind, and the sun go out like a candle burnt to snuff, without his supporting influence.

3. He is the Proprietor of us, and of all the creatures that we have the benefit of, in heaven or earth. He has given you the use of them, but property remains with him: he is the true Owner and Lord of all. Have you got the corn into your barns or barn-yards to feed you, and the wool to clothe you? remember, God says, it is 'my corn *and* my wool,' Hos. ii. 9. Have you the hills plenshed with your store? remember God's mark is upon them all, small and great, Psal. l. 10. As it is his earth that bears us, and his air that

we breathe, so it is his food that maintains us, and his raiment that clothes us.

4. All things that have life are maintained on his charges, man not excepted, Psal. cxlv. 15, 16. 'The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.' He makes grass to grow for the cattle, and feeds the young ravens that cry. The same heavenly Father whom we seek our daily bread from, feeds the fowls of the air, Matth. vi. 26. If God should close his hand upon the creatures that wait on him for their food, where would man's comforts be, that are drawn from them, for the support of his body.

5. All the usefulness and comfort of the creatures to us depends on God, Matth. xix. 17. Whatsoever good is in them is dropt into them from the fountain of goodness. The creature is a mere empty nothing in itself, and has no substance without the blessing from the Lord, Matth. iv. 4. No creature can be more to another than God makes it to be, Hos. ii. 21, 22. The corn cannot hear Jezreel, nor the earth the corn, nor the heavens the earth, unless God hear first; and then the heavens will hear the earth, the earth the corn, and the corn Jezreel.

6. Wherefore God has a negative on all the creatures. Should they all say, Yea, if he says No, nothing can be done, Lam. iii. 37. He is the spring that sets all the wheels of the creation a-going. Should he stop, and deny his influence, then all of them are motionless that moment. Thou hast bread; but what will it avail thee without his blessing? if he withdraw it, thou mayst eat, and not be satisfied, Hos. iv. 10. Thy clothes could not warm thee without it. Ye might plough and sow, and get nothing for your pains, if he but lay his charge on the earth to deny her fruits. Ye might tend your cattle and flocks and do your best for them, and all to no purpose, if he keep back his own, Psal. xcv. 4. which ye cannot crave as a debt. Ye might rise early and sit up late, and ply your business with the utmost diligence; but when thou hast done all thou canst do by art or industry, remember what Moses says to the Israelites, Dent. viii. 17, 18. 'Thou sayest in thine heart, My power, and the might of my hand, hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.' And consider what the Lord says, Psal. cxxvii. 1, 2. 'Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.'

7. *Lastly*, Our comforts and supports of life are never out of God's reach. If they were ever in such a flourishing condition, he can blast them to us in a moment. One day saw Job exceeding rich and poor to a proverb, Job i. 13, &c. having seven thousand sheep in the morning, and not a living one among all at night. How often has it been, that a fair braird has brought little into the barn-yard? When it has been ready for the hook, or cut down in the field, shaking winds and rotting rains have made it little worth, Hos. ii. 9. When it is brought to the barn-floor, even then we are not sure of it, Hos. ix. 2. 'The floor and the wine-press shall not feed them, and the new wine shall fail in her.' When the corn is made in bread, 'the Lord can take away the whole stay of bread, Isa. iii. 1. When it goes down the throat he can make it choke us, and when it is in the belly, he can 'turn it,' and make it 'the gall of asps within us,' Job xx. 14.

I proceed to the petition itself, in which we pray, 'That of God's free gift, we may obtain a competent portion of the good things of this life, and enjoy his blessing with them.'

In discoursing from this petition, I shall shew,

I. What is meant by *bread* in it.

II. What is the import of this petition for *bread*.

III. Apply.

I. I am to shew, what is meant by *bread* in this petition. Not the spiritual bread, which is Jesus Christ; that we pray for in the second petition. Not the sacramental bread neither; that is prayed for in the fifth petition, being a seal of the pardon of sin. But, as I have already observed, bread for the sustenance of our bodies, bread for our own tables, for nourishing the clay bodies in their present earthly state. So this petition concerns our bodies. Hence,

Observe, That we are allowed to be concerned for our bodies, and their sustenance. The neglect of it is a sin against God, Col. ii. ilt. And the care of it is necessary to fit us for serving God in our several stations, as the horse must be seen to by him who would make out his journey. And if we be the Lord's children, our bodies are the Lord's by a peculiar title; they are the members of Christ, and temples of his Spirit. And therefore we owe them a particular honour and regard.

Yet there is but one petition here for the body, while there are two for the soul, 'Forgive us our debts,' &c. 'And lead us not into temptation,' &c. Whence,

Observe, Our main concern should be for our souls; and so it is indeed with the saints. This is that better part of the man, which is worthy of double honour, double care and concern, Matth. xvi. 26.

1. The body is of the earth, the soul is from heaven. By the body we are allied to the beasts, but by our souls to the angels. The one is the brutal part of the man, the other the angelical part. And as heaven is above the earth, so should the care of our souls be beyond that of our bodies.

2. Our bodies are mortal, but our souls immortal. When one dies, his body goes to sleep in the dust till the resurrection; but his soul goes to God who gave it, to live either in heaven or hell. Shall we not then have a greater concern for the immortal inhabitant, than the clay cottage, the weak tabernacle in which it dwells?

3. Caring chiefly for the soul, we secure the happiness of the body too, in this life, Matth. vi. 33. 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;' and also in the life to come, Rom. viii. 11. 'But if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' But caring chiefly for the body, we lose the soul and body too, Matth. x. 39. 'He that findeth his life shall lose it.' And there is no compensating of this loss.

USE. How far are the most part of men from this duly divided concern! Alas! does not the body get the double portion of desires, cares, and concern; and is not the soul admitted only to the least part? For the quantity it gets more, and for the quality too; we being vigorous and lively in our concerns for the body, and careless and indifferent in those for the soul: which is the very reverse of the frame which grace puts the heart into.

Under the name of *bread* here is comprehended not only bread strictly so called, but generally the good things of this life for the support of our bodies.

1. Necessaries, without which life cannot be sustained, viz. food and raiment. For, as formerly noticed, a man may be killed with thirst, and starved by cold, though he had plenty of other things, 2 Tim. vi. 8. Thus the scripture uses of the word *bread*, Eccl. xi. 1. 'Cast thy bread upon the waters: for thou shalt find it after many days.'

2. Conveniences, which one cannot live comfortably without, Prov. xxx. 8. 'Feed me with food convenient for me.' God does not pen up his people to what is absolutely necessary for keeping in their life, but allows them for conveniency and delight, both as to desire and use. This varies according to the several stations in which men are placed in the world, that being abundance to one which would quite hamper another. And so in this men are allowed to beg of God, such a portion of the good things of this life, as is agreeable to the condition which he has placed them in.

Now, all necessaries and conveniencies of life are comprehended under bread: (1.) Because bread is, generally speaking, the most common and ordinary, the entertainment of the poor and of the rich, and what by a special providence so ordering it, men are least apt to loath.

II. I proceed to shew what is the import of this petition for *bread*. That I may the more directly handle this, I shall consider it in the several parts thereof, by shewing the import of the words, *Give bread*, *Give us bread*, *Give us our bread*, and *Give us our daily bread*.

*First*, I shall shew what is the import of these words, *Give bread*. Our Lord teaches all his people to come unto God, and say, *Our Father—give us bread*. It imports,

1. That we are allowed to lay our temporal concerns and wants before the Lord in prayer, as well as our spiritual concerns, Prov. iii. 6. 'In all thy ways acknowledge him.' The praying Christian is a trader with heaven, and he may trade there in small things as well as in great things; nay, he ought to do it. For the covenant comprehends the small things of this life, the bread and the water, Isa. xxxiii. 16. discretion in managing his affairs, Psal. cxii. 5; and the success of his management, Psal. i. 3; as well as the great things of eternal salvation, 1 Tim. iv. 1. And much of God may be seen in answers to prayers of that kind. Gen. xxxiii. 10.

2. That men depend entirely on heaven for the means and comforts of life. Our country in this world is nourished by the king's country: and if the communication betwixt them were stopt, we would all starve, Hos. ii. 21, 22. He is the Creator, Preserver, and Proprietor of all the creatures, and their Provisor. There are some who, having nothing of their own, do live by hanging on about the hands of their friends. And that is the case of all men with respect to God, the great Friend of the creatnres.

3. That we need bread. While we are in this world, we will need it. The clay tabernacle in its present state, like an old thatched house is still needing reparation: but in a little time we will need no more. Death puts an end to all these needs; and after the resurrection our bodies will be supported without these things which are now necessary.

4. That it is God who giveth us bread. The necessaries and conveniencies of life are distributed by his hand, Psal. cxlv. 16. Though you get your bread by your labour, you have it from God; for it is God that gives success to your labours. Though others give it you of their own, it is from God; for it is he that opens their hearts to bestow it on you, Dent. viii. 17, 18. Neither your industry nor interest can procure it without him.

*Lastly*, That our bread is God's free gift of mercy, without any merit of ours, Gen. xxxii. 10. The least rag for our clothing, crumb for our food, breathing in God's air, &c. is what we deserve not at the hand of God, Luke xvii. 10. In Adam we forfeited our right to God's creatures, Gen. ii. 17; and by that sin of breaking the first covenant, and many other rebellions against the sovereign God, we have deserved to be stript of all our comforts: so that all we get is God's free undeserved gift.

*Quest.* What needs one pray for bread, when he has it already? He that has it in his house, yea, upon his table, has good reason to pray for it; because,

1. Without the efficacy of the divine appointment, it cannot be bread to us, it cannot nourish us, Matth. iv. 4. Without that our bread will not strengthen us, more than ashes, if God break the stay and staff of it, Isa. iii. 1.

2. Without God's good-will and favour with it, there is a curse in it, Mal. vi. 2. And cursed bread makes a sad meal.

*Secondly*, What is the import of these words, *Give us bread?* It imports,

1. That we may and ought to look to the Lord, not only for our own provision, but for the provision of our families, 1 Pet. v. 7. He that has laid it on masters of families to provide for their families, will make them welcome to pray for their provision. They who have had nothing to provide them with, have got them provided this way: and those who have had enough for them, little or nothing of it has come to their hand, when God has seen it meet to make it so.

2. That we should be concerned for others also, that they may have bread as well as we. Good men are merciful men, and will give to others that need, and much more wish them well, Jam. ii. 15, 16. We are all of one common nature, which requires this sympathy; and it well becomes those who are full to remember those who are hungry.

*Thirdly*, What is the import of these words, *Give us our bread?* There are three things imported in it, as desired by us.

1. That whatever portion of the good things of this life be bestowed on us, we may have a right to them, and so may look on them as our own bread.

(1.) A covenant-right to them, through Jesus Christ, by whom the lost right to the creatures is restored to believers, 1 Cor. iii. 22. For if one be in Christ, he enjoys his bread by a new tenor, the tenor of the covenant, Isa. xxxiii. 16. And that makes dry bread sweet.

(2.) A civil right to them, that it be such bread as we come law-

fully by; that it be our own, not another's coming to us in an unjust way, 2 Thess. iii. 12. One had better want, than be sustained on the gain of injustice; for upon that one can never expect God's blessing.

(3.) That God would bless our lawful endeavours for bread. That is a promise of the covenant; and what God has promised we may pray for, Psal. cxxviii. 2. 'Thou shalt eat the labour of thine hands.' One must not think to get his bread by praying for it, with folded hands, Prov. x. 4. 'He becometh poor that dealeth with a slack hand.' Nor is working for it without prayer to God, the way to obtain it, Hag. i. 6, 9. But God's blessing and man's industry must go hand in hand towards it.

3. That our bread thus brought to our hands may be blessed of God to us, 1 Tim. iv. 4, 5. As an ingenuous child loves rather to take his bread out of his father's hand, than to take it to himself; so the bread which is ours, as aforesaid, the children of God do by prayer put again into God's hand, that they may receive it out of his hand again with his blessing. Lord, do thou give us our bread.

*Fourthly*, What is the import of praying for *daily bread*? It imports,

1. That we are to confine our desires of the good things of this life to a competency, and not extend them to wealth and riches, Prov. xxx. 8. 'Give me neither poverty, nor riches.' We are to pray for daily, not weekly and yearly bread. Riches are a snare to our corrupt hearts, Matth. xix. 23. and they who are anxious for them, court their own harm, 1 Tim. vii. 9. If God lay them to your hand, as he has done to some of his own, ye are to be thankful for them; but beware the heart go not out after them, but use them for the honour and service of God.

2. That we are to be content to live from hand to mouth, having daily bread, without anxiety for the time to come, Matth. vi. 34. Surely we have enough, if God provide for every day as it comes.

*Fifthly*, What is the import of praying, *Give us this day our daily bread*? It is not, Give us to-morrow our daily bread. It teaches us,

1. That we are not to be anxious about to-morrow's provision, Matth. vi. 34.

2. That God will have us every day coming to him for the supply of our needs. He likes to have his people about his hand; and therefore never furnishes them so one day, but they need to come again another day.

3. That we are not sure of to-morrow. Every day may be our last. 'For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away,' Jam. iv. 14. We may

die this day, and need no more. So that there is no occasion for praying for any more than provision suitable to the day when it comes.

I shall conclude this subject with a few inferences.

*Inf.* 1. Let us be thankful to God for what we enjoy of the good things of this life. We owe it all to him; and therefore let us take all we have as out of his hand, whatever we do for it: for it is at his charges we live. Let us then be thankful to God, and own ourselves debtors to him, for all our mercies; for he it is that giveth rain and fruitful seasons. That there is food for man and beast among us is the effect of his free bounty. And it is owing to the same cause that we have peace to enjoy the fruit of our labours, and that God has not put it into the hands of enemies to eat it up. Let us admire his bounty to a sinful generation; and see and notice with wonder, how he does good to the unthankful and unholy, and how strictly he observes his promises, Gen. viii. ult. 'While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.' That year the general deluge happened, there was no seed-time, nor harvest; but since they have never failed.

2. Let us look to God, and depend by faith on him for future mercies; and particularly look to him, for his blessing on the winter and spring season, on which so much depends with us. Whatever strait he may be pleased to bring, let us accept it humbly off his hand, since he owes us nothing, and may do with his own what he will. Look to him for removing of it, and patiently wait his time. Pray for his blessing on your substance, and on the work of your hands. You see the petition is put in your mouths for it every day. And therefore being offered through Christ, it will be accepted.

3. Let us be content with the measure he sees meet for us. Though others may have more than we, we have more than we can crave as debt? and it becomes us not to pretend to teach the ruler of the world, to whom he should give more, and to whom less, Matth. xx. 15.

5. Let us make God our friend through the mediation of his Son, Acts xii. 20. Repent, and turn from your sins; and reform yourselves and families. Sin is the only make-bate betwixt God and us: put that away, since ye depend entirely on him for all you have. It is a strange thing to be provoking him, and grieving his Spirit, by a course of sin, on whom we depend for all things.

5. Beware of abusing God's creatures to gluttony, drunkenness, sensuality, and luxury. Be not like the horse that kicks against him that feeds him: and fight not against the Lord with the bene-

fits he puts into your hands. Many to whom the Lord has given plenty of worldly good things, look on themselves as entitled to a greater liberty than others: but know that the more ye have, ye are the more in God's debt; and as your receipts are more than others, your reckoning will be deeper.

6. Let us serve God joyfully with what he gives us. Let not men take God's gifts, and bestow them on their lusts, as those who use their worldly good things to the dishonour of the name of God, and the feeding of their pride, sensuality, and other brutal passions. Sobriety becomes us; and as our Lord has stinted us to ask no more than a day's provision, let us use what he gives for every day soberly, with thankfulness; and improve it to his honour, in doing his will.

7. Let us not be anxious about provision for this life, nor go out of the road of duty or righteousness to get it. For the earth is the Lord's and the fulness thereof; and they that keep his way, he will see to their provision. Let us be diligent in our several callings to maintain ourselves in an honest way, without anxious solicitude and carking cares about the event; but leave the success to God, taking thankfully whatever he sends, and craving his blessing upon it.

8. *Lastly*, Let us, from the same God, through Jesus Christ, look for eternal life, and the means leading thereto. Be concerned for your souls, and for the bread of life to them. Little bread will serve us till we will need no more. Many of us have eaten most of our bread already, and less may serve us than we are aware of. Our souls must have food too, and live for ever; therefore be especially concerned for them.

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THE FIFTH PETITION.

MATTII. vi. 12.—*And forgive us our debts as we forgive our debtors.*

THIS petition concerns our souls, as the former did our bodies, and relates to the pardon of sin, which we are here taught to pray for.

In discoursing from this subject, I shall consider,

I. The order of this petition, and the connection of it.

II. The petition itself.

III. Deduce some inferences.

I. I shall consider the order of this petition, and the connection of it. Concerning the order of it, two things may be observed.

1. That it follows the petition for daily bread. Not that bread