

THE WESTMINSTER STANDARDS

Shorter
CATECHISM

VIDEO LECTURE SERIES

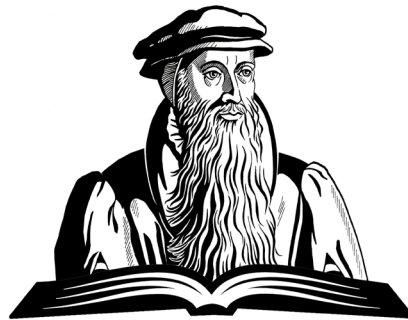
by Rev. Jonathan Mattull

Lecture #54

The Lord's Prayer:

The First Petition

Catechism Question 101



The John Knox Institute
of Higher Education

John Knox Institute of Higher Education

Entrusting our Reformed Inheritance to the Church Worldwide

© 2023 by John Knox Institute of Higher Education

All rights reserved. No part of this publication may be reproduced in any form or by any means for profit, except in brief quotations for the purposes of review, comment, or scholarship, without written permission from the publisher, John Knox Institute, P.O. Box 19398, Kalamazoo, MI 49019-19398, USA.

Unless otherwise indicated, all Scripture quotations are from the Authorized King James Version.

Visit our website: www.johnknoxinstitute.org

Rev. Jonathan Mattull is minister of the gospel at Sovereign Grace Presbyterian Church, in St. Louis, Missouri, a congregation of the Free Church of Scotland (Continuing), Presbytery of the United States of America.

stlpresbyterian.org

The Shorter CATECHISM

VIDEO LECTURE SERIES

by Rev. Jonathan Mattull

1. The Chief End of Man—*Question 1*
2. God's Word and Its Teaching—*Questions 2 & 3*
3. What God Is—*Question 4*
4. One Triune God—*Questions 5 & 6*
5. The Decrees of God—*Questions 7 & 8*
6. God's Work of Creation—*Question 9*
7. God's Creation of Man—*Question 10*
8. God's Works of Providence—*Question 11*
9. God's Special Providence Towards Man—*Question 12*
10. The Fall of Man—*Questions 13 & 15*
11. What Sin Is—*Question 14*
12. The Fall's Effect on All Mankind—*Questions 16 & 17*
13. The Sinfulness & Misery of Man's Fallen State—*Questions 18 & 19*
14. The Covenant of Grace—*Question 20*
15. Jesus Christ, the Redeemer of God's Elect—*Question 21*
16. The Incarnation—*Question 22*
17. Christ's Office of Prophet—*Questions 23 & 24*
18. Christ's Office of Priest—*Question 25*
19. Christ's Office of King—*Question 26*
20. The Humiliation of Christ—*Question 27*

The Shorter CATECHISM

VIDEO LECTURE SERIES

by Rev. Jonathan Mattull

21. Christ's Exaltation—*Question 28*
22. Redemption Applied—*Questions 29 & 30*
23. Effectual Calling—*Questions 31 & 32*
24. Justification—*Question 33*
25. Adoption—*Question 34*
26. Sanctification—*Question 35*
27. Blessings of Salvation in this Life—*Question 36*
28. Blessings of Salvation at Death—*Question 37*
29. Blessings of Salvation at the Resurrection—*Question 38*
30. The Duty Required of Man—*Questions 39–42*
31. The Ten Commandments: A Preface of Grace—*Questions 43 & 44*
32. The Ten Commandments: Love for God—*Questions 45–8*
33. The Ten Commandments: Love for God's Worship—*Question 49–52*
34. The Ten Commandments: Love for God's Name—*Questions 53–56*
35. The Ten Commandments: A Day for Holy Love—*Questions 57–59*
36. The Ten Commandments: Love for God's Day—*Questions 60–62*
37. The Ten Commandments: Love within Our Relationships—*Questions 63–66*
38. The Ten Commandments: Love for Life—*Questions 67–69*
39. The Ten Commandments: Love for Purity—*Questions 70–72*
40. The Ten Commandments: Love for the Lord's Allotment—*QQ 73–75*

The Shorter CATECHISM

VIDEO LECTURE SERIES

by Rev. Jonathan Mattull

41. The Ten Commandments - Love for the Truth—*Questions 76 thru 78*
42. The Ten Commandments - Love from Within—*Questions 79 thru 81*
43. Understanding Our Sin—*Questions 82 thru 84*
44. Escaping God’s Wrath and Curse: Saving Faith—*Questions 85 and 86*
45. Escaping God’s Wrath and Curse: Repentance unto Life—*Question 87*
46. Escaping God’s Wrath and Curse: Means of Grace—*Question 88*
47. Means of Grace: The Word of God—*Questions 89 and 90*
48. Means of Grace: The Sacraments—*Questions 91 thru 93*
49. Means of Grace: Christian Baptism—*Questions 94 and 95*
50. Means of Grace: The Lord’s Supper—*Question 96*
51. Means of Grace: Receiving the Lord’s Supper—*Question 97*
52. Means of Grace: Prayer—*Questions 98 and 99*
53. The Lord’s Prayer: The Preface—*Question 100*
- 54. The Lord’s Prayer: The First Petition—*Question 101***
55. The Lord’s Prayer: The Second Petition—*Question 102*
56. The Lord’s Prayer: The Third Petition—*Question 103*
57. The Lord’s Prayer: The Fourth Petition—*Question 104*
58. The Lord’s Prayer: The Fifth Petition—*Question 105*
59. The Lord’s Prayer: The Sixth Petition—*Question 106*
60. The Lord’s Prayer: The Conclusion—*Question 107*

The Shorter CATECHISM

VIDEO LECTURE SERIES

by Rev. Jonathan Mattull

Lecture #54

The Lord's Prayer: The First Petition

Question 101: *What do we pray for in the first petition?*

Answer: *In the first petition (which is, "Hallowed be thy name") we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.*

In our last lesson, we considered the gracious foundation for true prayer. In our lesson today, we take up the first petition Christ taught his disciples to pray. And so, we go from the encouragement to draw near to God—by Christ, of course, by faith—to consider now what it is we're to bring to God when we draw near. So this will help us understand the things for which we are to pray. What should we be desiring when we come near to God? What should our hearts be full of when we pour them out?

You'll also notice, as we work our way through the Lord's Prayer, that there is something of an order the Lord is cultivating us to understand. Remember how the Ten Commandments have an order, for the first four commandments deal with those duties more directly dealing with God himself; and then it moves to those duties which deal more with other men. Well, similarly, the Lord's Prayer starts with requests regarding God and his interests, and then it moves to those things which concern us more directly. This doesn't mean that we must always follow this order in our own prayers. But it does mean that we should be learning to balance our prayers, and that we should be thinking first and foremost of God and his glory, before we think of those things which regard ourselves.

So, our Question today is Question #101. It asks, "What do we pray for in the first petition?" The Answer, "In the first petition (which is, *Hallowed be thy name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory." You can find this petition both in Matthew 6, verse 9, and in Luke 11:2: "Hallowed be thy name."

The word translated as "hallowed" is the word that we often find translated as "sanctified," and in other forms, "to be holy." It's important to understand that this is a petition, a request. While it would be true to say to God, "Thy name is holy," as a statement of fact and praise to God, this is a petition, which means we're requesting God to do something. And what we're asking him to do is that he would hallow, that is, that he would sanctify his name—make it to be treated as holy. The words "hallowed be" are saying, "Let it be so"—"Let it be so, God, that your name would be treated as holy in our midst." In other words, we're asking God to do something. We're saying, in

effect, “Lord, make your name to be treated as it is—to be treated as holy.” So we’re asking God to make his name sanctified in this world, to make men, to make ourselves and others, treat it as holy.

So we want to look at three things then in our lesson. First, *Remembering the Meaning of God’s Name*; second, *Enabling the Honor of God’s Name*; and third, *Securing All Glory to God’s Name*.

So first, *Remembering the Meaning of God’s Name*. “Hallowed be thy name.” Remember, this is asking God to make his name to be treated as holy. However, it’s not merely asking that the syllables associated with God’s name would be used in a holy way. Surely it includes that. Every time we speak of his name and his titles, his attributes, his Word, and works, we should be using those words in a reverent way. Every time we speak of God, of Jehovah, of Jesus, the Holy Ghost, we ought to be using these names and titles with reverence. They should never find their place in a joke. But this is only part of the meaning of God’s name.

Notice how the *Catechism* includes this expression, “in all that whereby he maketh himself known.” Remember that a name identifies someone. In this life, over time the name becomes filled with meaning to us because of what the person is and does, or has done. A name makes known someone, and over time, it becomes a short way to refer to all that the person is. I hope that you have at least begun to memorize the Ten Commandments. And if you’re doing so, or if you already have, you’ll remember the third commandment, “Thou shalt not take the name of the Lord thy God in vain.” Remember that the Answer to Question #54 of the *Shorter Catechism* stated, “The third commandment requireth the holy and reverent use of God’s names, titles, attributes, ordinances, word, and works.” The Answer to Question #55 stated further, “The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.” You’ll notice a relationship: “hallowed be thy name”—“Thou shalt not take the name of the Lord thy God in vain.” In other words, by the name of God, is meant everything by which he makes himself known. He makes himself known by his name, Jehovah—the eternal one, faithful to his Word; Jesus, which means Jehovah saves, or Jehovah is salvation.

However, he also makes known himself to us by his titles and attributes. He is the Judge of all the earth. He is the Holy One. He is God Almighty. We read in the Scriptures that he is wise, and good, and many other descriptions come to us. We know him as he makes known himself through his ordinances and Word. The reading and preaching of his Word make known himself to us. His will, and his commandments, his promises are all discovered by his Scriptures. We know him by his works. As we meditate upon creation, we understand that God is wise, and powerful, and eternal, and sovereign. His work of redemption shows forth his justice and mercy, that he is both “just and the justifier of him which believeth in Jesus Christ” (Romans 3:26).

Well, all of these join together in one harmonious display of who God is. This is what we are concerned with when we pray, “hallowed be thy name. We are saying, “Let everything by which you make yourself known be sanctified and treated as holy by all.” Think of how wondrous a petition that is. We desire men to be brought to fear God with reverence as his Word is read. We desire men to fear God with reverence and honor as they hear his name spoken. We not only desire the casting off of all profanity, and vanity, and vain use of God’s name, his titles, attributes, ordinances, word and works; we desire men to be filled with reverence. This is what we’re praying for.

So second, *Enabling the Honor of God’s Name*. Every request implies a need. If we ask a question in class to our teacher, we’re saying, whether we state it explicitly or not, we’re saying, “We need your help, because we lack understanding.” A child may want to travel a long distance, but he cannot drive a car, so he asks his mom or his dad to drive him. The request shows that he

cannot do it himself. He needs the help of another. We've heard stories of people in very difficult positions, in danger, and they cry out for help. Why are they crying out for help? Because they can't save themselves. Well, the same idea helps us understand this and every petition. When we ask God, "Hallowed be thy name," we are confessing that we cannot do this ourselves, even though we desire it, even though we know it's correct, we are confessing that we do not have the power in ourselves to treat God's name as it should be treated.

Additionally, we look around us, and we see how many ways God's name is profaned by others. We see his Bible mistreated, and we see his name mishandled. His ordinances are mocked and profaned. We begin to realize that there is no human power able to change this. So, what do we do? Well, we come under this reality that we can't do it ourselves. We can't make ourselves treat God's name as holy, nor can we make others do it. What we are to do, however, is to go to God who alone has the power to make this change in ourselves and in others. And we come with a simple petition, "Make it so." We ask him to do it. We don't bargain with him. We don't offer to buy this gift from him in some way. We don't make promises of what we're going to do for him. We simply come and ask him to make it so.

Notice the *Catechism* directs us to how he does this, for we ask him to "enable us and others to glorify him in all that whereby he maketh himself known." Fundamentally, this is asking two related things.

First, it's asking that he would convert those who are dead in their sins and opposed to God. There's no hope of an unconverted sinner actively glorifying God apart from God's saving grace given to them. So God must first convert the sinner. This can actually encourage us if we're unconverted. We can go to God and say, "Make your name to be treated as holy by me—convert me. Bring glory to yourself in this." It can help us when we're praying for others. "Lord, let your name be honored in the life of this one who is presently unconverted." Because the only way that they will personally, and actively, and deliberately treat God's name as holy is as God converts them; as he opens their eyes to see and enter into the kingdom of heaven, by grace, through faith in Christ. So that's one thing that we're asking.

A second thing is that we're asking if he would continue his sanctifying work in those already converted. A believer is one who has trusted in Jesus Christ as his Savior. God has effectually called him, and by God's grace, he is turned from his sin unto God in Christ Jesus. However, this is not the end of God's gracious work. You'll remember that God continues to sanctify his people. This is what we're asking in this petition. If we're believers, we are acknowledging that we still need God's continued work of grace in us. If he leaves us to ourselves, we're acknowledging that we will decline and backslide. He must continue to work within us. He must live and dwell within us. Remember what Christ said, "Abide in me, and I in you" (John 15:4). He likens us to branches of the vine. Except the branch abide in the vine, it can bear no fruit. Well, so it is with us. We need Christ to supply us his grace. And so what we're asking is, "That I would grow in holiness, in sanctification, I need you to make it so. Enable me, even though a believer, to do these things."

We have encouragement in the Bible to seek God for this, not only in this petition, but in a promise we find in Philippians 2, verse 13. Paul there writes, "For it is God which worketh in you both to will and to do of his good pleasure." This is what we're asking God to do—that he would work within us, and cause it to be our desire and our action to honor him.

If we're believers, we're also asking him to do this in our brothers and sisters. Remember, "our Father." And so, we're asking him to do this, not just to us individually, but to all of our brothers and sisters as well. Just as we, they need God's continued grace. If we are to grow together in the

holy use of “all that whereby God maketh himself known,” this will only happen as God enables us to do this by his grace.

Remember the first Question to the *Catechism*: “What is the chief end of man?” Well, I hope by now that you’re able to answer that: “Man’s chief end is to glorify God and to enjoy him forever.” Notice this connection. The only way that we can fulfill our highest calling—our chief end of glorifying God and enjoying him forever—is by God graciously working within us. In order for us to glorify God, we need God to be gracious to us, not only one time, but always. Here is an encouragement then. Christ is teaching us to draw near to our Father in heaven with this petition. What does this tell us, but that God is willing to do this in us and for us? And so, embedded in this petition is a great encouragement that God would give the grace needed that we may indeed glorify and enjoy him. And when it happens that we are brought to glorify and enjoy him, what should that bring from us but praise and thanksgiving? Thank you, God that there’s growth in sanctifying your name! Oh, may he give us faith to trust him as we pray this!

Well, third, *Securing All Glory to God’s Name*. It’s a blessing to know that God works within his people. He enables them. He makes it so that they will and do of all his good pleasure. He makes them a willing people, and all of this by his grace, through Jesus Christ. And what this means is, they, by God’s grace, are desiring and wanting to do these things. And what about all other things? What about the fact that there are wicked men who despise God, and all of their life they’ll oppose God in this world? They’ll always hate God. This means that Christians will suffer at the hands of wicked men. There are difficult things that come, afflictions and trials that come, persecutions that come. Sins have been committed by us that are in the past that we cannot control, and shamefully, sins will be committed by us—things which are contrary to God’s revealed will.

Well, notice the remaining part of the Answer to our Question, because in this request, we also ask “that he would dispose all things to his own glory.” We acknowledge that not everyone will be brought about to desire the honor of God’s name. We realize that there are sinful people and sinful actions. Indeed, we even acknowledge that we sin, that we have done wicked things. Yet this reminds us that God is able to direct even those things to his glory. There’s much here that’s mysterious to us. There’s much that’s hard for us to understand.

However, one story, with which you may be familiar, can help us. You know the story of Joseph. If you don’t, I encourage you, after this lesson, to sit down and make time to read from Genesis chapter 37 through to Genesis chapter 50. As you read it, you’ll discover the story of Joseph. He was betrayed by his brothers. They hated him because of certain favors that their father showed him, and of the dreams and visions that God had given him. And on one occasion, they made a plan to murder him. However, they ended up selling him to some Ishmaelites, who then took Joseph to Egypt. And then in Egypt, Joseph was made a servant. And while he was being favored of God, he was then falsely accused by the wife of his master, so he was thrown into prison. Eventually, though, God blessed Joseph after much anguish and shame. And in the end, God used Joseph to provide a place of refuge for his father, and even his brothers who had mistreated and abused him. In Genesis 50, Joseph’s brothers are worried, at the end of the story, that all of their wicked acts would provoke Joseph to turn against them. But notice Joseph and his perspective, and where his attention was. We see it in Genesis 50, verses 19 and 20: “And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.” Joseph was not a perfect man, but Joseph had been given a perspective informed by God’s Word, and his experience of trial, the exercise of faith, and now this evidence of God’s mercy led him to discern this truth that even the difficulties,

even the consequences of others' sins and our own sins, God is able to work it all together for good. This is something we need to remember. God is able to handle even the most wicked things that men do, and use them for good.

Now we must say, this does nothing to excuse the sinner at all. Rather, it testifies of the wonder of God's grace, that he is able to direct all things, or, as our *Catechism* says, to dispose all things to his glory and the good of his people. And there's an encouragement here for his people. In Romans 8, and verse 28, Paul writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This is a great comfort to the believer. God works all things, he disposes all things for the good of his people who love him, who are the called according to his purpose. Now this is what we're praying for. "Oh God, would you make it so that you would enable us and others to glorify you, and yet even those in whom you aren't working, who will be left to their sin, and would oppose you in this life, yet would you so work all things together for your glory and our good." Now this, you see, is a great comfort.

There will be times, if you haven't yet had it, where you'll face serious grief, sadness, pain, and you'll be left with the question, "How can this promote God's glory?" Well, here's one petition that can help you in that moment. "Lord in my grief, in my loss, in my pain, in my suffering, in the suffering of my brothers, in the grief of my brothers and sisters, hallowed be thy name. Direct all of these things to the glorifying and the sanctifying of your name in us and by us." God is able to do that, and does it, as we look to him.

Well, as we close, if we're going to pray as Christ teaches us to pray in this first petition, we need to be sure to understand how holy God is. We'll never sincerely ask that God would cause his name to be hallowed among us, unless we first see how glorious and majestic God's name is. This means we need to meditate upon it. We need to take up his Word and consider the revelation of his power, and his majesty, and his holiness, and his glory. We must read, and pray, and meditate. Yet, we must also remember that in order to do even this correctly, we need God to help us. Even in our reading and our meditating, we come in reliance upon God to make use of this for our good. In other words, for us even to begin to understand God's holiness, that would then lead us to cry out, "Oh God, make it so that we would treat your name as holy." We need God to work within us. So we see again that prayer is a sincere expression of our dependence upon God and his grace. This reminds us, we can only ever approach God by grace. We can never of ourselves come as those who are deserving something from God, or as those who are strong and able and worthy to receive something from God. We approach God as those who are entirely dependent upon him, and yet, with great confidence that through Christ, he will provide.

A second thing is that we can see another way of increasing our desire to see God's name hallowed, by a more difficult exercise, which is to consider how many ways his name is mistreated and profaned today. We can start with ourselves, and see how careless we are with the Bible; how often in sermons our minds drift and we think about other things; how, in days of prayer, we struggle even to formulate expressions. We can see it in others as well. And this should grieve us. As we consider our own sins, as we consider the sins of others; as we consider how the world presently mocks God's name, and profanes his name. This creates, though, a spiritual appetite. We feel the pains of our soul in the absence of God's name being hallowed, and it makes us to cry out, "Oh, God, make it so that I and others would treat your name with reverence, for it is holy." By God's grace, this causes us to cry out to the Lord to work in grace and mercy. So take time to consider—not in a trivial way, but in a serious way—how it is that there's great need for the Lord to bring forth the holy use of his name.

Well, finally, let this petition as well give you encouragement. The Lord is teaching us to pray for things that are pleasing to him. This should encourage us. Sometimes we're faced with circumstances of wondering, Well, should I pray for that or not? But here's something that Christ says, "Go to God and pray for it!" Remember, as we mentioned in a previous lesson, 1 John 5:14 and 15, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." And so, as we come to God in Christ, and cry out, "hallowed be thy name," we're asking for something according to his will, and therefore, we have every reason to understand that he hears us, and if he hears us, that we have the petitions we desired of him. And so, we approach him in confidence, by the mediation of Christ, and look expectantly for his answer in mercy. Well, may the Lord give us that faith, and a desire as well to seek the advance of the glory of his name now and forever.