

THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

QUESTIONS # 190&101.

(Larger Catechism)

Q #190. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed by thy name*,¹) acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright,² we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,³ his titles,⁴ attributes,⁵ ordinances, word,⁶ works, and whatsoever he is pleased to make himself known by;⁷ and to glorify him in thought, word,⁸ and deed:⁹ that he would prevent and remove atheism,¹⁰ ignorance,¹¹ idolatry,¹² profaneness,¹³ and whatsoever is dishonorable to him;¹⁴ and, by his over-ruling providence, direct and dispose of all things to his own glory.¹⁵

(Shorter Catechism)

Q #101. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name*,¹⁶) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;¹⁷ and that he would dispose all things to his own glory.¹⁸

Question 1—*What is the concern of the first petition?*

Answer—The first petition of the Lord's prayer consists in these words, *hallowed be thy name*, Matt. 6:9. Herein is expressed a concern for the name of God, as names are often put for persons, Rev. 3:4. Thus, it is that the name of God appears for God himself, Deut. 28:58. Accordingly, we are to pray that God's name may be hallowed, or sanctified, in

¹Matt. 6:9.

²2 Cor. 3:5; Ps. 51:15.

³Ps. 67:2, 3.

⁴Ps. 83:18.

⁵Ps. 86:10-13, 15.

⁶2 Thess. 3:1; Ps. 147:19, 20; Ps. 138:1-3; 2 Cor. 2:14, 15.

⁷Ps. 145; Ps. 8.

⁸Ps. 103:1; 19:14.

⁹Phil. 1:9, 11.

¹⁰Ps. 67:1-4.

¹¹Eph. 1:17, 18.

¹²Ps. 97:7.

¹³Ps. 74:18, 22, 23.

¹⁴2 Kings 19:15, 16.

¹⁵2 Chron. 20:6, 10-12; Ps. 83; Ps. 140:4, 8.

¹⁶Matt. 6:9.

¹⁷Ps. 67:2, 3.

¹⁸Ps. 83.

order that he is himself sanctified by us, Lev. 10:3. Additionally, by the name of God is meant everything by which he makes himself known to his creatures, Ps. 8:1. This includes his attributes, or perfections, Ex. 34:5; Ps. 86:10-13, 15; his word and ordinances, 2 Thess. 3:1; Ps. 147:19, 20; and his works, Ps. 77:11, 12. Especially, however, by the name of God should be understood the Angel of the Covenant, Ex. 23:20, 21; the Lord Jesus Christ, in whom God manifests himself to us, John 1:18.

Question 2—*What is to be understood by hallowing the name of God?*

Answer—It cannot be meant by this petition that we are to make his name holy effectively, because he stands in need of nothing from the creature, 1 John 1:5. Rather, it has to do with making manifest, or declaratively, the name of God, Isa. 29:23.

The petition is for making holy the name of God, rather than glorifying his name, because holiness is the glory of God in a peculiar manner, Ex. 15:11. Thus, when the angels would pick an attribute, they pick his holiness, wherein the beauty of all his attributes, or perfections, is most signified, Isa. 6:3. It is God who sanctifies the creature by making them holy, Heb. 2:11. It is in the communicating of this holiness to the creature that fits men to glorify God, for only those who are holy are fit for such a purpose, 1 Pet. 2:9.

Question 3—*What is the import of this petition?*

Answer—The import of this petition is twofold:

First, that God would, by his over-ruling providence, hallow his own name, and glorify himself, John 12:28. In this petition, the children of God put it into his own hands to cause the honor of his name to shine forth: 1.) Despite all of the impediments placed in the way of it, whether by men or devils, Ps. 79:9. 2.) Breaking forth from these impediments themselves, over-ruling the dishonor done to his name, to his honor, Ps. 76:10; 83:17, 18. 3.) Removing all the impediments and casting off the opprobrium which the sins of men and devils have cast upon the honor of his name, that it may shine forth forever, Rev. 20:14.

Second, that God would, by his powerful grace, cause the sons of men, to glorify him and hallow his name, which supposes: 1.) That it is our duty to glorify God, 1 Cor. 10:31. 2.) That we cannot of ourselves do it, 2 Cor. 3:5. 3.) That only God can fit and dispose us for it, Phil. 4:13; Ps. 51:15.

Therefore we pray here, that grace may be bestowed on ourselves and others, whereby we and they may glorify him: 1.) Internally, by knowing, acknowledging, and highly esteeming him, his names, titles, attributes, ordinances, words, and works, and every thing whereby he makes himself known, Ps. 77:2, 3. 2.) Externally, in our words and actions, speaking and living to his praise, Phil. 1:11.

Question 4—*What ought we to bewail in regard of this the first petition?*

Answer—This petition ought to make us bewail:

First, Whatsoever is in any way defective and wanting to the honor of God, so as, if it were more complete, God might be the more honored thereby, *cf.* Ezra 3:12.

Second, Whatsoever brings dishonor upon the name of God, such as: 1.) *Atheism*, which is an utter denying of God, Ps. 10:4; 14:1. This petition seeks that God prevent and remove such, Ps. 67:1-4. 2.) *Ignorance* of the true God, whereby men transfer the honor of God upon others, provoking the vengeance of God, 2 Thess. 1:8. By this petition we seek to have this ignorance removed, Eph. 1:17, 18. 3.) *Errors* of God, whereby men confound his nature, perfections or attributes, making God in any respect like unto the

creature, Ps. 50:21. Which idolatry is also disclaimed in this petition, Ps. 97:7. 4.) *Light esteem of God*, when he is not trusted in, feared, loved or obeyed with all the mind and might, 1 Sam. 2:30. This profaneness, too, is prayed against by this petition, Ps. 74:18, 22, 23. 5.) *Neglect of due worship*, or yielding false or careless service to him, Mal. 1:10.

Third, The sins of those who profess themselves members of the church, which cause the name of God to be blasphemed, Dan. 9:5; Jer. 9:1-3.

Fourth, The evil events which follow from any of the troubles that befall the church, particularly fear of man more than God, denying the truth of God, and apostasy, 2 Tim. 4:16.

Fifth, All the advantages that enemies of God and of his saints do any way get, whether insult, curse, *etc.*, Ps. 10:13; 42:3.

Question 5—*Why is this the first petition put into our mouths by Christ?*

Answer—This petition is first put into our mouths because the glory of God, or honor of his name, is the chief end of our being, and of all others, Rom. 11:36. Therefore, 1.) The dishonor done to God, by one's own sin and the sins of others, must needs go near the heart of a saint, Ps. 51:4; 119:136. 2.) Habitual profaners of that holy name are none of the children of God, whose main care is to get that name hallowed, Jer. 23:10. 3.) Holiness is the creature's glory, and its greatest glory; and therefore unholiness is its disgrace and dishonor, Phil. 3:19. 4.) It is the concern of the child of God that God may be honored by others as well as by himself, *contra* Gen. 4:9. 5.) It is the disposition of a child of God, to submit his lot and condition in the world to the Lord, to be cut and carved as may serve his glory, Phil. 1:20. 6.) It is the duty of all men to sanctify the holy name of God, to reverence, adore and honor it, in their hearts, lips and lives, Amos 6:10.