

Westminster Statements and Heidelberg Catechism on the Lords' Prayer (From Pastor Chris Brauns)

Parts of the Lord's Prayer		Text of Prayer	Westminster Shorter Catechism	Westminster Larger Catechism	Heidelberg Catechism
Preface		<i>Our Father which art in Heaven,</i>	Q. 100. <i>What doth the preface of the Lord's prayer teach us?</i> A. The preface of the Lord's prayer, which is, Our Father which art in heaven, teacheth us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us; and that we should pray with and for others.	Q. 189. <i>What doth the preface of the Lord's prayer teach us?</i> A. The preface of the Lord's prayer (contained in these words, <i>Our Father which art in heaven</i> ) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others.	Q. Why did Christ command us to call God "our Father"? A. To awaken in us at the very beginning of our prayer what should be basic to our prayer— a childlike reverence and trust that through Christ God has become our Father, and that just as our parents do not refuse us the things of this life, even less will God our Father refuse to give us what we ask in faith. Q. Why the words "in heaven"? A. These words teach us not to think of God's heavenly majesty as something earthly, <sup>1</sup> and to expect everything needed for body and soul from God's almighty power.
			Q. 101. <i>What do we pray for in the first petition?</i> A. 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.	Q. 190. <i>What do we pray for in the first petition?</i> A. In the first petition (which is, <i>Hallowed be thy name</i> ), acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.	Q. What does the first petition mean? A. "Hallowed be your name" means: Help us to truly know you, to honor, glorify, and praise you for all your works and for all that shines forth from them: your almighty power, wisdom, kindness, justice, mercy, and truth. And it means, Help us to direct all our living— what we think, say, and do— so that your name will never be blasphemed because of us but always honored and praised.
Petitions	1	<i>hallowed be thy name.</i>	Q. 102. <i>What do we pray for in the second petition?</i> A. In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.	Q. 191. <i>What do we pray for in the second petition?</i> A. In the second petition (which is, <i>Thy kingdom come</i> ), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate; that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.	Q. What does the second petition mean? A. "Your kingdom come" means: Rule us by your Word and Spirit in such a way that more and more we submit to you. Preserve your church and make it grow. Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your holy Word. <sup>3</sup> Do this until your kingdom fully comes, when you will be all in all.
	2	<i>Thy kingdom come,</i>			

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3	<i>thy will be done on earth as it is in heaven.</i>	<p>Q. 103. <i>What do we pray for in the third petition?</i>  A. In the third petition, which is, Thy will be done in earth, as it is in heaven, we pray that God, by his grace, would make us able and willing to know, obey and submit to his will in all things, as the angels do in heaven.</p>	<p>Q. 192. <i>What do we pray for in the third petition?</i>  A. In the third petition (which is, <i>Thy will be done in earth, as it is in heaven</i>), acknowledging that by nature we and all men are not only utterly unable and unwilling to know and to do the will of God, but prone to rebel against his word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart; and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.</p>	<p>Q. What does the third petition mean?  A. "Your will be done, on earth as it is in heaven" means: Help us and all people to reject our own wills and to obey your will without any back talk. Your will alone is good. Help us one and all to carry out the work we are called to, as willingly and faithfully as the angels in heaven.</p>
4	<i>Give us this day our daily bread,</i>	<p>Q. 104. <i>What do we pray for in the fourth petition?</i>  A. In the fourth petition, which is, Give us this day our daily bread, we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.</p>	<p>Q. 193. <i>What do we pray for in the fourth petition?</i>  A. In the fourth petition (which is, <i>Give us this day our daily bread</i>), acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get, and use them unlawfully: we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort.</p>	<p>Q. What does the fourth petition mean?  A. "Give us this day our daily bread" means: Do take care of all our physical needs so that we come to know that you are the only source of everything good, and that neither our work and worry nor your gifts can do us any good without your blessing. And so help us to give up our trust in creatures and trust in you alone.</p>
5	<i>and forgive us our sins as we forgive those who sin against us.</i>	<p>Q. 105. <i>What do we pray for in the fifth petition?</i>  A. In the fifth petition, which is, And forgive us our debts, as we forgive our debtors, we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.</p>	<p>Q. 194. <i>What do we pray for in the fifth petition?</i>  A. In the fifth petition (which is, <i>Forgive us our debts, as we forgive our debtors</i>), acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt: we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved; continue his favor and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness; which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.</p>	<p>Q. What does the fifth petition mean?  A. "Forgive us our debts, as we also have forgiven our debtors" means: Because of Christ's blood, do not hold against us, poor sinners that we are, any of the sins we do or the evil that constantly clings to us. Forgive us just as we are fully determined, as evidence of your grace in us, to forgive our neighbors.</p>

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6	<p><i>and lead us not into temptation, but deliver us from evil."</i></p>	<p>Q. 106. <i>What do we pray for in the sixth petition?</i>  A. In the sixth petition, which is, <i>And lead us not into temptation, but deliver us from evil, we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.</i></p>	<p>Q. 195. <i>What do we pray for in the sixth petition?</i>  A. In the sixth petition (which is, <i>And lead us not into temptation, but deliver us from evil</i>), acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them; and worthy to be left under the power of them; we pray, that God would so overrule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, forever.</p>	<p>Q. What does the sixth petition mean?  A. "And do not bring us to the time of trial, but rescue us from the evil one" means: By ourselves we are too weak to hold our own even for a moment. And our sworn enemies— the devil, the world, and our own flesh— never stop attacking us. And so, Lord, uphold us and make us strong with the strength of your Holy Spirit, so that we may not go down to defeat in this spiritual struggle, but may firmly resist our enemies until we finally win the complete victory.</p>
Conclusion	<p><i>For thine is the kingdom, and the power, and the glory, for ever. Amen.</i></p>	<p>Q. 107. <i>What doth the conclusion of the Lord's prayer teach us?</i>  A. The conclusion of the Lord's prayer, which is, <i>For thine is the kingdom, and the power, and the glory, forever, Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.</i></p>	<p>Q. 196. <i>What doth the conclusion of the Lord's prayer teach us?</i>  A. The conclusion of the Lord's prayer (which is, <i>For thine is the kingdom, and the power, and the glory, forever. Amen.</i>) teacheth us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfill our requests. And, to testify this our desire and assurance, we say, <i>Amen.</i></p>	<p>Q. What does your conclusion to this prayer mean?  A. For the kingdom and the power and the glory are yours forever" means: We have made all these petitions of you because, as our all-powerful king, you are both willing and able to give us all that is good; and because your holy name, and not we ourselves, should receive all the praise, forever.</p> <p>Q. What does that little word "Amen" express?  A. "Amen" means: This shall truly and surely be! It is even more sure that God listens to my prayer than that I really desire what I pray for.</p>