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Golden
Candlestick

THE GLORY OF THE NAME

Part 1

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GOD'S NAME A SELF-REVELATION

Reading: Ex. 34:5-6; 1 Chron. 16:7-36.

“Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again” (John 12:28).

God's Name the foundation of all God's works

This answer of the Father to the prayer of His Son has a very wide meaning. “I have” reaches far back to the very beginning of all the divine activities. “I will” reaches right on to the consummation of all God's works. “I have ... glorified it, and will glorify it.” His name always has been and always will be the foundation of all God's works and His name is inherent in all His activities. God does not act in a nondescript, unrelated, abstract way. He acts in relation to His name, and He acts with the object of having a name put to His acts. If His acts provoke enquiry, that is exactly why He acts; if people are aware of things happening and ask from where and who, that is exactly what God is after in order to give a name to His acts. It is necessary to give a name to the source of all things and to the end and object of all things, for all things are summed up in His name.

The Name the basis of the whole Bible

We are always saying, as we come upon some great master-key, that *this* is the master-key to the whole of the Word of God. I do not know how many master-keys we have found, but there is a sense in which the Name is the basis of the whole Bible. The key to the story of this world and beyond is the name of the Lord. The Bible is concerned with the

inherence, the all-pervasiveness, of the names of God, the name of the Lord. Everything is from that name and everything is to that name. It is the beginning and the end.

Now it is quite an overwhelming business to take up this matter of the Name, with its varied meanings, content, challenge, effect, demands, values, glories, terrors and virtues. All these and so much more are bound up with the name of the Lord throughout the Scriptures. It is quite beyond us to cope with it, but I am quite sure the Lord's message here is of very vital consequence for His people.

The Name of the Lord — the revelation of the Lord

We will begin by noting that the name of the Lord is the revelation of the Lord. Perhaps we might just look at a fragment or two by way of setting our feet on that fact. "And God spoke unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them" (Ex. 6:2-3). "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *Jehovah thy God ...*" (Deut. 28:58). These two fragments imply the truth that the name of the Lord is a revelation, that by which He is known, and those of you who have knowledge of the Word will immediately find leaping up in your memories many parts of Scripture which emphasize how much is bound up with knowing the name of the Lord. You will be recalling: "They that know Thy name will put their trust in thee" (Psa. 9:10); "I will set him on high, because he hath known My name" (Psa. 91:14) and so on. There is a very great deal in the Word of God shown to be bound up with knowing the Name, because the Name is the revelation of Himself. God is known by His name. That does not mean that God is known by a title or a designation, but by a meaning which is represented by a name and which is in the very constitution of the Name.

We know in the Bible that names were never given without very serious exercise. Names, both to those who gave them and those who possessed them, committed the possessor to something, and in so many cases the name that they bore governed their lives and was shown to be the sum total of their lives.

Now there are many names of the Lord in the Bible. We could give a long list of them. I want to avoid anything that is only technical and try to get as quickly as possible to the spiritual values. We may refer to some of

those names as we go on, but they are all partial expressions of the one inclusive name. The Lord God, or as in the Hebrew with the English accent and pronunciation, Jehovah Elohim, is the inclusive name, and you may count all the other names as emanating from that, expressive of that, being the various aspects of that Name's fulness.

What does this inclusive name, 'the Lord God', mean? It is a double name. Wherever you have the name 'Lord' in the Old Testament, you have the Hebrew 'Jehovah'; wherever you have 'God', you have 'Elohim', and these two are brought together in major presentations of God, the Lord God. That by the way. Being foundational, what is the fundamental meaning of this Name?

The uniqueness of the Name

Firstly, the Word of God makes it very clear and gives tremendous emphasis to the fact of the uniqueness of the name of the Lord, Jehovah Elohim. Perhaps that does not get us very far. We should say it represents His absolute aloneness. There is not another, He is alone; He is the only one. I know that Elohim is a plural name. Elohim said, "Let us make man in our image." If we assume that the Trinity is in that very Name, we shall, before we are through, see the uniqueness of the Triune God in this Name. But first of all we just keep to this fact about the Name on the way to our main object. There is not another. He is one by Himself. He is unique.

The exclusiveness of the Name

Then this Name speaks of exclusiveness. It is the expression of the exclusiveness of the Lord; that is, none can take His place and none can divide His place with Him. When you have said that, you are placed right into the realm of the great cosmic conflict of the ages: "I will make myself like the Most High; I will exalt my throne above the stars of God" (Isa. 14:13-14). The Word of God makes it clear that that one, in his pride of heart, in his wicked, iniquitous ambition, made a bid to be equal with the Most High, to divide the throne, to be very God, the object of worship. The name of the Lord will not permit anything like that. It is exclusive. Sooner or later, anything that seeks to take His place will come up against another aspect of that Name. That is, the effectiveness of the meaning that God is God exclusively.

The inclusiveness of the Name

Further, the Name means inclusiveness. That is, the Lord is self-sufficient; He is all-sufficient in Himself for everything and anything. He does not need any help; He does not stand or fall by the help of others. While there is a sense in which He needs our help, quite another sense, and while there is truth in the fact that He desires our help and has made marvellous provision for us to help Him, He is not dependent upon us; we are not indispensable to Him in the ultimate sense of His being sufficient. Inclusively He is self-sufficient, all-sufficient in Himself for everything. We ought to bless God for that. I trust that this is going to lead us into spiritual strength and spiritual wealth. It is a blessed thing that God does not break down when man breaks down, that God is not at the end of His wits when man is there; when all other help fails, that the Lord shall not throw up His hands and say, 'Well, I cannot do any more!' The whole Bible gathers itself up to show that, when there is not another, His own arm brings salvation. He is inclusive in His self-sufficiency. That is the very name of the Lord.

The supremacy of the Name

Then this Name expresses His complete supremacy. He is God over all, blessed for ever, supreme — that is His name. If you can get hold of an American Standard Version, you will find the names of God properly translated there. You will find that name Jehovah comes out in relation to these four things that I have mentioned: His uniqueness, His exclusiveness, His inclusiveness and His supremacy. That is the Lord God, and, "they that know His name will put their trust in Him." What a lot there is in knowing the name of the Lord!

The glory linked with the meaning of the Name

It will then surely be seen that the glory is linked with the meaning of the Name. The Lord Jesus, in that moment of tremendous triumph, said, "What shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name" (John 12:27-28). When He prayed that prayer in that hour of conflict, testing and anguish, he was praying with the full knowledge of what the glorifying of that Name meant. In the midst of all the nations gathering together against the Lord

and against His anointed One, all the hosts of evil were concentrating upon Him to break Him and triumph. All the heavenly intelligences were looking on, almost holding their breath. In that moment He prayed in the full consciousness that the glorifying of the Father's name demanded that it should be seen that He is God alone; there is none to divide dominion with Him; He is exclusive. He knew that God the Father is all-sufficient for this whole mighty situation; He can see it through; He is supreme in this universe which was focusing its attention upon that hour of the cross. So the cross became the focal point of the glorifying of the Name in the sense of making manifest what that Name means, for it was in the cross that the universal significance of that Name was being put to the test, tried in a great universal crisis. How did the name of the Lord come out of this ordeal? It came out gloriously, as we know. The Name was glorified in this fourfold meaning.

The Name of the Lord — His reputation

You see, the name of the Lord is God's reputation. Name always involves reputation, but in His case as supreme above all other names, it is the supreme reputation that is centred in that cross. It would be helpful to recall all those prophetic Scriptures of the Old Testament which point on to and prophetically mention the Christ in the hour of His cross, the compassing round about like bees, these evil forces, these spiritual hosts of wickedness, this prophetic cry to be saved in the dire hour. God's reputation is at stake, speaking after the manner of men. It is His name. If that One goes down, if that One's soul is left in Hades, if that One's body suffers corruption, the reputation of God, all His faithfulness, goes down. This One bears the reputation of God. That is what the Name means. God's name is God's reputation; it is His authority; it is His power. How important, then, it is to know the name of the Lord — not know the letters put together into a title and be able to say, "God is called Jehovah, Elohim and El Shaddai, etcetera." That is not the point. The point is to *know* that there is none beside Him, to *know* that there is none that can take His place or share His throne or take anything from Him. Not one person is required to add anything to Him or who would be able to do so. He is all-sufficient without our help, without our groanings and strugglings and cravings to save ourselves. He can save us without any of it and very often has to let us exhaust ourselves in order to show that He can do everything by Himself and He is absolutely supreme. To know that is to know His

name, and to bring us to that knowledge He has to put us into the school of experience. There we discover the truth of what I said at the outset: all His works are related to His name.

This school brings us into His works. They are deep works, dark works, unfathomable works; they are mysterious, strange works, works which are altogether beyond our power of understanding to know what He will do or how He will do it. He brings us there where we cannot imagine what God would do in order to show us the content of His name and to make us know His name that we may put our trust in Him. So trust in the Name, faith in the Name, is nothing other or less than trusting God's reputation and God's ability to look after His reputation. It is having faith in God to stand by His reputation and not let His reputation be spoiled.

Now we ought to go back to Exodus 34:5-6 again. I remind you that four times in that section of Exodus the Name is mentioned four times. "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth." That is the Name, the content of the Name.

In this time which has largely laid foundations, just stepping on the threshold of so vast a matter, we must be careful that we do not allow the tremendous implications of this to be easily rubbed out. We have touched the supreme thing in this universe. We have touched the matter of all matters which comes nearest to our very own beings of all matters. You and I, more than anything else, need to know the Name. If we do not know the Name it is going to be a poor, sorry, lookout for us. This world needs to know the impact of that Name, and it will not know and feel that impact unless there is a people who know it. That is what we have to come to sooner or later in our contemplation, that the impact of that Name has to be registered as it ever was in the sovereign appointment of God, through a people who know the Name. "The people that do know their God shall be strong, and do exploits" (Dan. 11:32). Yes, there is a great need for the recovery of that Name among the people of God in order to register upon this world filled with other gods, where there is a 'god of this age', where an attempt has been made to divide the throne with Him. The registration that He is God alone must come through a people and it must come, in measure, through individuals. I mean that you and I are constantly and personally up against issues where only the name of the Lord will be sufficient.

JESUS AND THE NAME

Reading: Isa. 50:4-10; 51:1-16.

“Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again” (John 12:28).

“I manifested Thy name unto the men whom Thou gavest Me out of the world” (John 17:6).

“And I made known unto them Thy name, and will make it known” (John 17:26).

“Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

In chapter one, after taking some account of the place of the name of the Lord in this whole universe as the foundation of all God’s ways, we went on to the first phase of this matter to try and see how the name of the Lord is the revelation of the Lord. Our first survey of its meaning was in three connections, the uniqueness of God’s name, the exclusiveness of His name, the inclusiveness of His name. We mentioned the fact that His Name also refers to His complete supremacy. We went on to point out how the glory is linked with the meaning of His name. God is glorified when that Name is really expressed and known in a practical way. We closed by pointing out that the name of God is God’s reputation. It is His authority and His power. That is the basis of everything.

The Name in the first place deposited with Israel

Now we are going to take our second step, which concerns Jesus and the Name. When He was to be born the word from heaven concerning Him was that they should call His name Jesus for He should save His people from their sins (Matt. 1:21); that is, Jesus means *Jehovah* Saviour. Now we who are Gentiles, not Hebrews, cannot get very far with the Old Testament in relation to the name of God and all its values and glories until that Name has been made the possession of all men, that is, available to all men, for the name of the Lord was deposited in Israel. They were the only people who knew the name of the Lord. He had, so to speak, made them the repository of His name. He had chosen them for that very purpose. He dealt with them with only one object in view, that His name might be made known by them and through them. They were called by His name, separated unto His name and disciplined to be brought into line with the Name which was among them. Everything having to do with His name was in the first place their peculiar concern. There is a sense in which it was exclusive with Israel. We are not of Israel after the flesh, so in the first place that Name is not deposited with us. Something has got to happen for us to inherit that Name with all its meaning, values and glories. It has to be made available. We in some way have to come into the place occupied by Israel of old in order to inherit the name of the Lord.

The Name of God borne by Jesus, the Christ

Well, this is the inclusive message of the New Testament. The New Testament is all about Jesus Christ, Son of God and Son of man, and the New Testament declares that *the name of God in all its aspects is borne by Jesus, the Christ*. The New Testament reveals that He shares the very Godhead by bearing the name of God. All that we have already said finds its meaning and value for us in Jesus Christ because of two things. He takes up into Himself the deposit concerning which Israel utterly failed in the glorifying of the name of the Lord. He takes up that holy deposit with Israel, fulfils all Israel's calling in Himself, (the glorifying of the Name and making it known), and then goes altogether beyond the limits of Israel. He as Son of man becomes linked with all men to make that Name the inheritance of all through faith, so that in Him Jew and Gentile are made one in the Name. That is another aspect with which we are not going to deal with further at this time. The point at the moment is how Jesus the

Christ stands in that Name to make all its meaning, content, value and glory available to all men through faith in the name.

The core of this universe is love. Right at the very heart of this universe there is a heart. He is the God who is, above everything else and through everything else, love. We are led on, of course, to the great climax and pivot of that love of God, to show how God, as love, has embodied His love in His Son who has come to reveal the love of God and in that way manifests God's name.

The glory of the Name secured by the Lord Jesus

That is the point at which we take things up. Jesus embodied all that the divine names or name means, and secured its glory. On the one hand it is a long history of the disputing of the name of the Lord in this universe. The hosts of evil who are always challenging that name and seeking to rob it of its glory and honour, and to bring it into reproach, shame and dishonour. On the other hand, it is the long history of man's failure to glorify the name of the Lord.

Elohim — the God of covenant in creation

The very first form in which the name of the Lord comes to us in the Bible is Elohim, meaning God the Creator and the Covenant Maker, especially in relation to creation. That is a big subject in itself, but you can probably begin to grasp its significance. It was in that Name that He created the heavens and the earth and man. He is the God of covenant in creation. That means He is the One who has committed Himself in an everlasting and eternal covenant to secure the creation for His glory. That is the basis of the spiritual challenge and of the history of man and the creation. Who will say that through history man has glorified the name of the Lord? Where is the name of the Lord with man? Where is the name of the Lord in the history of this world? On the contrary we can see a great deal more of the dishonouring of God in the creation and especially in man. Man in his own person is no means of glorifying the Name of such a One as God. The more we know of ourselves, the less we are inclined to think of ourselves as being very much to the glory of God. We think very much the other way. We will all agree that God's name and its glory in the world are being challenged all the time. There is a battle going on over this matter. It has always been an issue in history.

The vindication of the Name by the Lord Jesus

Now Jesus came to take up that universal issue of the Name. The glory of the Name was the one inclusive thing which governed His coming. He came to vindicate the name of His Father God. He came to take up all the content and meaning of that Name, to answer the challenge to the uniqueness and inclusiveness and the dominion and supremacy of that Name. For other gods had sought to take the place of that Name, other lords had sought to share His place of worship and power. Men have taken the glory of God to themselves. We know it is the easiest thing in the world for us to be proud whenever we experience the slightest kind of advantage or blessing. It is in us to take glory to ourselves in some way, to attach merit to ourselves if only we can. Nine-tenths of our miserable struggle to try and be better is because we want self-gratification. We want to be something, but God does not look upon anything like that. He will never help us and answer our prayers when we are trying to be something in ourselves. It is all contrary to the work of the Lord Jesus. He came for that Name's sake.

The crisis of the cross and the glory of the Name

As we pointed out in our previous meditation, in this passage in John 12 the Lord Jesus has come to the great crisis of the incarnation, the cross, and it says that He groaned in spirit. This is such a tremendous thing that is on hand. Oh, here is something far more than a man dying, even though it will be a very painful death. There is something in the realm of His soul which is unspeakably terrible. He groaned. He says, "What shall I say? 'Father, save me from this hour' — shall I say that? No, no! — "But for this cause came I unto this hour." For what cause? "Father, glorify Thy name." "For this cause came I unto this hour ... glorify Thy name." The Father responds to that at once. He says, 'Yes, I am with you in that. I answer when it is a matter of the Name and not yours, not your own deliverance, nothing to do with your own good; when it is a matter of the Name, I am with you'. That is the very heart of everything. He came to take up the Name to secure its glory. He came for the reputation of God.

The state of things all the way through had not been to the glory of God. It had been something against the very reputation of God. That reputation had to be secured and established in creation, in man, the centre of the creation. That reputation had to be established in the whole

intelligent and *responsible universe* — I was going to use the word, the *moral universe*, but that word is so often limited in the minds of people. What I mean is, people who are morally responsible, or intelligences that are morally responsible, who have the power of choice, action, reason, of fixing their minds and coming to conclusions. That whole universe of intelligent responsible beings has got to have this Name, this reputation, established at its very centre. It is a tremendous thing which the Lord Jesus came to do. Man had failed, Israel had failed, the creation had failed. There was a question in the moral universe of God so the Son came. It is in this sense that He is the Son of God's love. It is not just an affectionate relationship. It is a devotedness to an object. He came to take up that great challenge and answer it; that great need and fulfil it. Jesus undertook the vindicating and establishing of God's name in this whole intelligent and responsible universe. That is the meaning of the cross.

See what responsibility rested upon Him in that hour! He knew the vastness of the issues bound up with that hour. No wonder His sweat was, as it were, great drops of blood falling to the ground. Have you ever carried an overwhelming responsibility? Have you ever, in your small way, felt the responsibility for some lives? Great things were at stake, hanging upon your decision, upon you. Well, you know what a thing like that can do for you in wakeful, sleepless nights, anxious days, until you are worked up to almost an unbearable, overwhelming distraction. But our incidents of life are nothing, butterfly touches, compared with what He took on and faced in that cross: the issue of the eternal glory of the name of God in this universe. That was His responsibility. Sonship is responsibility, and He took up that responsibility in man form, not in naked deity, in man form. What an issue was involved in His cross!

The cosmic battle over the Name

That explains so much. You see the *cosmic* battle in the cross. Yes, you see from His birth with the hunting Herod, prepared to slaughter every boy babe to find that one child, and all through his life, the evil forces at work behind men. How often it is said that they took up stones to stone Him (John 8:59 and 10:31). "They ... led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong" (Luke 4:29). They came to take Him and He said, "Ye are of your father the devil ... He was a murderer from the beginning" (John 8:44). Why the movement of these unseen forces through men?

Why the cross? Not just because this Man had been teaching things with which they did not agree. Oh no, there is a sinister background to it all; it is a cosmic battle. The Scriptures can be gathered together to show that this issue was a spiritual one. The whole realm of evil intelligences were deeply concerned about this issue, if possible to quench this One before He carried the matter through. It was a battle.

The issue

“Wherefore God highly exalted Him, and gave unto Him the name which is above every name”. There is the issue. He has vindicated the Name, He has established the reputation of God. Every one of us ought to be able to say, ‘Yes, God through Jesus Christ is proved true, as Saviour, Lord, Keeper, as all that the many aspects of His name means.’ His name is many-sided, all included in one name, and through Jesus Christ I know that His name stands true. We may not have exhausted it yet; we may have much to learn about the name and much to come into, but surely we have the foundation. How do we know that God is true and His name and reputation stand without shame? We know through Jesus Christ. He has made the Name good for us. We know the battle goes on, but we ought to be knowing that that Name is triumphant, and knowing it more and more.

Well, He has taken the responsibility for the Name. The immense issue of the Name is involved in His cross; there is the great cosmic battle swirling round Him when crucified. And then there is the issue that God raised Him, set Him at His own right hand, gave Him the name which is above every name, and the little word, “Wherefore” is the explanation. “Wherefore God highly exalted Him” — because He has fought out the issue of the Name. Oh, think of all the implications of the name of Jehovah Elohim resting upon a man. What a burden! I could not take that, you could not take it, altogether we could not take it; we could not stand up to it for one hour of our lives. The vindication of God’s name and all the implications of that vast name of the Lord in all its aspects and meanings rested upon one man, this Man, Himself man. And He plunged with that name into the depths of hell, triumphed with that name there, bore it up in triumph to the Father’s throne. *“Jesus, the name high over all”*, in every realm. “Wherefore ... God ... gave unto Him the name which is above every name.” God committed Himself to His Son, to the Man Christ Jesus, committed His reputation, authority, power, and we watch Him, fascinated, we watch Him closely, to see how He will bear

that Name. Look at whole list of the names of the Lord:

Elohim - God the Covenant Creator and Redeemer

Jehovah - The Eternally Self-Sufficient and Holy One

El Shaddai - God All-Sufficient

El Elion - The Most High God, Possessor of Heaven and Earth
pre-eminently

Adonai - Master, Lord, Husband

El Olen - God Unfathomable

Eloah - God Adorable

And then all the compounds of Jehovah:

Jehovah Sabaoth - The Lord of Hosts

Jehovah Jireh - The Lord the Provider

Jehovah Rophi - The Lord the Healer

Jehovah Nissi - The Lord Triumphant

Jehovah Shalom - The Lord of Peace

Jehovah Tsidkenu - The Lord our Righteousness

Jehovah Shammah - The Lord is there

There are more, and you can trace every one of them in Jesus Christ. Is He not the Healer, the Lord Triumphant, the Lord the Provider? Oh yes, and He is the Lord of Hosts, Jesus, Jehovah Saviour. “Thou shalt call His name *Jesus*” (Matt. 1:21). We see the tremendous inheritance, we see the responsibility, we see the tremendous triumph. I trust that we shall see our inheritance in Him when we contemplate the unspeakably great thing that the Lord Jesus has done in taking up this Name beside which there is no other and proving that there is no other; taking up this Name which is all-sufficient and proving that He is all-sufficient and can do everything without our help; taking up this Name and showing that His throne cannot and will not be shared by another God; taking up this Name in all its authority and dominion and proving that it is so. Oh, you want to start reading the book of the Acts now! “In His name”; “through faith in His name”; everything is in the Name — and it is happening, it is working. He is proving that through the cross that Name has been vindicated and established. The book of the Acts is just a book of the proof, the vindication, of the Name. The book of the Acts did not stop with the laying down of Luke’s pen, it did not finish with the twenty-eighth chapter of that record. One of the things known to the simplest Bible student is that it is an uncompleted story. It breaks off and there are lots of things

you want to know. You are left with any number of questions when you read the last verses of Acts 28. What happened here; what happened to that one? Luke has not finished the story. He would have to have lived on until today to write the full story of the works which Jesus began to do. It is the continuation in virtue of the name of God vindicated, the proving of it, the working out of it.

THE HALLOWING OF THE NAME

Reading: Exodus 23:20-25.

“After this manner therefore pray ye: Our Father who art in heaven, Hallowed be Thy name” (Matt. 4:9).

Now we come to the meaning of this clause in the prayer, “Hallowed be Thy name.”

First, we must step back for a moment to that name itself, the name of Jehovah, usually translated Lord in the Old Testament. The name Jehovah means the content, the qualities, which are in God. We saw in the previous chapter that the first name by which God is known in the Bible is Elohim, the God of covenant in redeeming the creation. And then follows this name Jehovah, which contains those features of God’s nature which are implicit in His covenant work, particularly righteousness and holiness. If Elohim is covenant love, Jehovah is love as holiness or holy love. If Elohim is God as Saviour redeeming the creation and covenanting that it shall be a glorious and glorified creation, then Jehovah means that that glory is the glory of holiness. And glorification will come, but only along the line of holiness, or, if you prefer, righteousness. That is why righteousness has such a great place in the Word of God. The very covenant God made with the creation in order to glorify it is the covenant of Jehovah Who is the Holy One. Everything that He takes up must partake of His own nature, His holiness, holy and true.

This helps us, perhaps only a little, but it does help us a little towards this prayer, “Hallowed be Thy name”, for the name of the Holy One had been dishonoured. Isaiah cried as from the Lord: “My name continually all the day is blasphemed” (Isa. 52:5) — blasphemed among the nations because of you, Israel. The Name has been dishonoured; the creation and man, even the chosen people of God have grievously brought dishonour

upon the name of the Lord and failed to manifest the meaning of that Name. As we say, they have ‘let down’ the Name. And when the Lord Jesus included this particular petition in the great prayer, He was only in another way saying, ‘Pray that you do not let down the Name!’ That is bringing it in common everyday language very near home. When you pray, pray: ‘Our Father, Who art in heaven, save us from letting down Your name.’ To put it positively it is: ‘Help us always to honour the Name and to bring honour to the Name.’ How far-reaching a petition that is!

It goes right back to the beginning when the meaning of that met its first great challenge. I am not going back again to break up that Name and to repeat what has been said about the challenge to the Name. Its uniqueness, exclusiveness, inclusiveness and supremacy were assailed by one trying to step into its place or to divide that uniqueness and that exclusiveness. A great effort was made to be equal with the Most High, to be God, by one who had no right thereto, a created being. All that is here. The consequence of that challenge after that one was hurled from his high place, determined to be an everlasting enemy of the Name, has been seen all through history. The desire to put other names, other gods, other governments, rulers, dominions and powers in the place of Jehovah is a result of this challenge to the Name. This is a story far too big for us to ever comprehend; the great, terrible story of the defaming, the dishonouring of the name of Jehovah, the challenge to that name.

The Lord Jesus takes up the whole of that in this one simple clause. When you pray, pray, “Hallowed be Thy Name.” That word ‘hallow’ is the same word in the original languages. There are two other words we use: consecrate and sanctify. Three English words for one original word: sanctify, consecrate, hallow. And there is this element that is at the root of the original word — not so much what the Name is to be separated *from* (although it is that) but what it is to be separated *unto*. In the Old Testament, while there is much from which that which is of God is to be separated, that is, sanctified, consecrated, hallowed, the real emphasis is upon what it is unto. We are sanctified not only by being separated *from* things (that is the negative side). The positive side is the emphatic side — what we are separated *unto*, what we are consecrated *unto*. Christ consecrated Himself unto the will of God. That involved detachment from other wills, His own included. It is *unto* and this petition carries the force of that with it. ‘Hallowed, consecrated, sanctified, be Thy name; Thy name come to Thee with all honour, with all glory; be separated unto Thee.’ This is something for God; not only taken away from other powers,

interests and defilements, but that this Name should be reserved as unto God alone; full of glory, hallowed, separated, sanctified, consecrated unto God. That is why we are not allowed to take the name of the Lord our God in vain, because it is a positive thing for the Lord, something consecrated and holy to the Lord.

How the Name is hallowed

A great deal of detail could be brought in there, but we have now come to this point, that life in all its contact, character, work, life, in all that we are, in all that we have and in all that we do is to be brought into accord with the Name. That is how the Name is hallowed, by all life being brought into accord with the Name, brought on to the ground of the holiness of the name of the Lord; set apart unto God. Those who bear the Lord's name have to have their whole life in accord with the Name and in that way alone is the Name hallowed. "Ye shall be holy; for I Jehovah your God am holy" (Lev. 19:2); "that we may be partakers of his holiness" (Heb. 12:10); brought into accord with that Name which means His holiness and His righteousness. These are the Lord's. What we are, our character, demeanour, behaviour, spirit; our impact and registration upon others and upon this world; our activities and our interests, all immediately and unavoidably affect His name. And the Lord says to His own: "Make this a matter of prayer; you want to know how to pray. You say, 'Lord, teach us to pray.' Well, look here, you are on this earth related to God, to the Father, you are His children; as such you bear His name. You have to pray constantly that your whole life will be in accordance with that Name; that the influence of your life, the impact and registration of your life, in what you are, what you do, how you do things, in everything, shall keep that Name from dishonour, shall be the hallowing of that Name."

That is, I know, very simple as a statement. It does not sound very profound, but you and I know only too well how often we trip up on that and therefore very much prayer is needed that the Lord's name shall not be dishonoured. And we must not divide our lives up into compartments, what we call our spiritual life and our other life, whatever it might be, in business or elsewhere. We are carrying the Name all the time wherever we go; in whatever situation we are found we are carrying the Name, and even if we have not announced it and no one is informed about it, it is coming out sometime and somehow or other. It is going to be discovered

that we are professing Christians and at once the Name is involved. We are here for the Name if we are His, and it is a matter for constant earnest prayer that, so far as we are concerned, the Name shall be hallowed.

The universal effect of hallowing the Name

This goes beyond our personal lives — we shall speak more about that again, but you see, this is a universal thing. I believe that the Lord Jesus comprehended the whole range of the Name in this petition wherever and however the Name was involved among spiritual intelligences on the evil side. You and I have got to give an answer for the Name that those evil forces shall have no ground upon which to encamp or be gratified. Their great abiding desire for the Name to be dishonoured, must not be satisfied by their getting ground because of us. We are told that the other celestial intelligences are looking on, and they are greatly concerned about the Name. “I send an angel before thee ... Take ye heed before him, and hearken unto his voice; provoke him not ... for my name is in him” (Ex. 23:20-21). There is an interest and a concern for this Name among angelic forces. Celestial intelligences are watching, very concerned about that Name here, and it makes a very great difference in that realm whether we observe and honour the Name.

Remember those five verses we read from Exodus. If you do honour the Name, there will be victory and blessing. If you do not respect the Name, see what will happen on the other side. The evil forces are concerned about this. It is a great universal thing that is centred in the Name and therefore centred upon those who bear the Name. God commits Himself to His name.

“Hallowed be Thy name.” This Name, His name, is the Lord’s one concern. It is His exclusive concern, His only concern. How much we could gather up from the Word about God’s jealousy for His name and what He says about doing things for His own name’s sake. “I do not this for your sake, O house of Israel, but for my holy name” (Ezek. 36:22). That is a note that He very strongly strikes in the Word. His name is His concern; He is jealous for it.

That brings us to a very positive ground. If you and I are really on the ground of the Name, committed to the Name, jealous for the Name, seeking everything only for the sake of His name, if we are taking that interest in His name which angels and demons are taking, or let me go further — if we are in fellowship with Him, the Lord, in His own jealousy

for His name, we have the ground upon which God will commit Himself. That is what the Word of God says everywhere. Do you want to find the ground where the Lord will meet you, answer you, commit Himself, be free to move? That ground is the ground of His name. Wherever He puts His name, there He is. Not just the word, the title, but where the Name in real meaning is found, there God is committed. A good deal of discipline and searching has to take place to get us absolutely there. Sometimes we go through very severe fires in order to get us on to the pure ground of the Lord's interests, away from our own. How often the Lord has to challenge our prayers. Why do you want this? What is it you are after? And even when we would be very honest and say that we want it for the Lord, He knows the mixture deep down in our hearts, those hidden motives. He does not always immediately respond until we come to the point where it is a matter of real anguish for the Lord's glory. And how often the Lord raises that issue in the life of His people in some acute form to bring them to the place where this matter — while it does affect us and involves our own interests and convenience or our own pleasures or even our own honour — ultimately and most deeply touches the name of the Lord, and we are drawn out in agony on that and we let all the other go. The Lord takes that line with His people very often in order to bring them to the place where they discover God has committed Himself. We do not get there all at once. You may tag your every prayer with "in the name", but oh, what does it mean if the Lord takes us to task? Are you quite sure that deep down at the very springs of your being it is the Lord's name that is your concern, or is it so that there is some personal interest in this matter? Are you really prepared for Him to do it only for His name's sake? That is where God is.

On the one hand, it is the explanation of much fiery purifying of heart and motive. On the other hand, it is the ground of absolute assurance. Get onto that ground, and you can be assured that the Lord is for you. Out of the very jealousy that is in Him for His own name, He is going to watch over it and see it through. His name is involved and God Himself stands or falls by His name, and if it is tied up with that situation, you may be assured the Lord is not going to let His name be dishonoured.

There is a large section of our lives where we cannot find the Lord at all, where the Lord is absolutely neutral. You pray, and the Lord takes no notice. You are not aware that He is answering one way or the other. You are not aware that He is doing anything in you about it. It seems as though He is standing back and leaving the whole thing. You cannot find Him,

cannot get at Him at all. Why? You are not on His ground. The Lord is not at all interested in your name and my name. He is not at all interested in our interests as such. He is not at all concerned for our things, the things for which we are so much concerned. The Lord is only concerned for His name. There will be that vacuum where there is nothing at all with God until we have come onto His ground. But see how positive He is when that ground is there. If things are really contrary to His name, dishonouring to His name in you and in me, we shall have a terrible time under the hand of God. There will be real discipline; we shall go through it if there is something which is dishonouring His name about which He has spoken to us.

This Name brings in positive factors one way or the other. Either God is absolutely for something or on the other hand, completely against it. The Name means that and you have only to read the Old Testament again in that light to see what happened when the Name was sanctified in the midst of His people, among the nations. Oh, how God came out for His name. Yes, He sovereignly transcended much weakness, much imperfection, many faults, but when His people really sought the honour of His name, then He committed Himself.

See, on the other hand, what happened when His name was continually blasphemed. Away they went into captivity, handed over to the fires of judgment. The Name was involved. "Hallowed be Thy name." That is said thousands, perhaps a million times on this earth every week or every day. What does it amount to? Do you not see how necessary it is for us to pray intelligently, not to just say prayers, but to know what we are talking about? Here, in a phrase so often mechanically repeated, is a universe of concern and meaning; it all centres there. May we be therefore those who intelligently take up not just a phrase, but life accordingly, to have everything that is ours with the Name upon it. Oh, put the Lord's name on your home, put the Lord's name on everything that you have, everything that you earn, put the Lord's name on it. Take the Name with you wherever you go. Bring everything under the Name and into the Name and you will see how the Lord will honour. I know what it will cost, but you want the Lord, do you not? You want to know the Lord, you want the Lord to be manifested in your life. Very well, bring everything under the Name, write the Name upon it, and by doing so see that there is nothing that does not hallow His name.

To be continued