

Malcolm's Monday Musings : 27 October 2025.

Greetings

Today's 'Musings' are set out below.

My calendar identifies this coming Friday, 31 October, as 'Halloween'.

I understand that the roots of Halloween lie in an ancient Celtic festival ('Samhain'), during which the Celts believed that the border between this world and the other-world became thin, allowing the souls of the dead to pass through.

This pagan superstition was later tagged onto the evening before a Catholic holiday known as 'All Hallows' Day'—'Hallows' being the old word for 'Saints'. Hence, 'All-Hallows-Evening' or 'All-Hallows-Even'—later shortened to 'Halloween' (more accurately, written as 'Hallowe'en'). Yuck, what a spiritually dark background!

On a more profitable note, although the connection is somewhat indirect, I am taking the opportunity to include (as the final and main item of this week's 'Musings') the notes of a message which I gave some time ago on the first petition in the so-called 'Lord's prayer'; namely, 'Hallowed be your name'.

Happy reading.

Yours in our Lord Jesus,

Malcolm

(i) Scripture.

A tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat.

Of these things we cannot now speak in detail.

Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing ...

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 9. 2-12 (*New King James Version*)

(ii) Food for thought.

The Gospel according to Mark: its message and purpose.

'Mark's Gospel is a narrative about Jesus. Mark identified his theme in the first verse: "the gospel of Jesus Christ, the Son of God".

'That Jesus is the divine Son of God is the major emphasis of his Gospel:

(i) God announced it at Jesus' baptism (Mark 1. 11).

(ii) Demons and unclean spirits recognized and acknowledged it (Mark 3. 11; 9. 7).

(iii) God reaffirmed it at the Transfiguration (Mark 9. 7).

(iv) Jesus taught it parabolically (Mark 12. 1-12), hinted at it (Mark 13. 32), and confessed it directly (Mark 14. 61-62).

(v) Finally, the Roman centurion confessed it openly and without qualification (Mark 15. 39).

‘Thus, Mark’s purpose was to summon people to repent and respond in faith to the good news of “Jesus Christ, the Son of God” (Mark 1. 1, 15)’.

(‘*The Holman Christian Standard Bible: Study Bible*’, 2010, the ‘Introduction to Mark’.)

Our Lord’s temptations in the wilderness.

‘He who had shown Himself to fulfil all righteousness (Matt. 3. 15) now shows Himself to resist all temptations.’

‘And it must be well marked that He had no secret weapon. He did not call on special means to overcome the devil other than those at the disposal of us all.’

‘By the Spirit He was led into the wilderness—in the conflict He used the sword of the Spirit which is the Word of God (Eph. 6. 17). That was all He used; and that was enough.’

(H. D. McDonald, ‘*Jesus: Human and Divine*’, pages 32-33.)

‘I am the resurrection and the life’ (John 11. 25).

‘Jesus has repeatedly mentioned resurrection on the last day (John 5. 21, 28–29; 6. 39–40, 44, 54). In this, He has been in line with mainstream Judaism. But these references have also insisted that He alone, under the express sanction of the Father, would raise the dead on the last day.

‘The same truth is now repeated in the pithy claim, “I am the resurrection and the life”. Jesus’ concern is to divert Martha’s focus from an abstract belief in what takes place on the last day to a personalized belief in Him who alone can provide it.

‘Just as He not only gives the bread from heaven (John 6. 27), but is Himself the bread of life (John 6. 35), so also, He not only raises the dead on the last day, but is Himself the resurrection and the life. There is neither resurrection nor eternal life outside of Him’.

(D. A. Carson, ‘*The Gospel according to John*’, page 412).

‘O my God, I am ashamed and blush to lift my face to you’ (Ezra 9. 6).

‘We have sinned as Christians (1 John 1. 10). It is sad that it should be so. We have been favoured, and yet we have been ungrateful—privileged beyond most, but we have not brought forth fruit in proportion.

‘Who is there, although he may have been engaged in the Christian warfare for years, who will not blush when he looks back upon the past? ...

‘My soul, bow down under a sense of your natural sinfulness, and worship your God. Admire the grace that saves you—the mercy that spares you—the love that pardons you!’

(C. H. Spurgeon, ‘*Morning and Evening: A New Edition of the Classic Devotional*’: Revised and Updated by Alistair Begg’, Meditation for the Evening of 14 June.)

A fleet of 17 New Testament ‘ships’:

(i) Sonship: ‘that we might receive sonship’ (Gal. 4. 5).

(ii) Heirship: ‘heirs of God and fellow heirs with Christ’ (Rom. 8. 17.).

(iii) Workmanship: ‘we are His workmanship’ (Eph. 2. 10).

(iv) Stewardship: ‘stewards of the manifold grace of God’ (1 Pet. 4. 10).

(v) Citizenship: ‘our citizenship is in heaven’ (Phil. 3. 20).

(vi) Fellowship: ‘our fellowship is with the Father, and with His Son Jesus Christ’ (1 John 1. 3).

(vii) Companionship: ‘my brother, and companion in labour’ (Phil. 2. 25).

(viii) Partnership: ‘your partnership in the gospel’ (Phil. 1. 5).

(ix) Discipleship: ‘make disciples of all nations’ (Matt. 28. 19).

(x) Ambassadorship: ‘we are ambassadors for Christ’ (2 Cor. 5. 20).

(xi) Ownership: ‘God, whose I am’ (Acts 27. 23).

(xii) Hardship: ‘in toil and hardship’ (2 Cor. 11. 27).

(xiii) Apostleship: ‘we have received grace and apostleship’ (Rom. 1. 5).

(xiv) Leadership: ‘remember/obey/greet your leaders’ (Heb. 13. 7, 17, 24).

(xv) Messiahship: ‘We have found the Messiah’ (John 1. 41).

(xvi) Lordship: ‘Jesus Christ (He is Lord of all)’ (Acts 10. 36).

(xvii) Worship: ‘Let all God’s angels worship Him’ (Heb. 1. 6).

‘Lord, teach us to pray’ (Luke 11. 2).

'The overwhelming majority of prayers modelled in Scripture are concerned with glorifying God far more than soothing ourselves. *God is far more concerned with our holiness than with our health, our love than longevity, our character more than our comfort, our sanctification than with our safety ...*

'Studdard Kennedy (1883-1929) served as a chaplain during World War 1. From the front lines he wrote this powerful statement to his family:

"The first prayer I want my son to learn to say for me is not 'God keep daddy safe', but 'God make daddy brave, and if he has hard things to do make him strong to do them'. Life and death don't matter ... right and wrong do. Daddy dead is daddy still, but daddy dishonoured before God is something awful—too bad for words. I suppose you'd like to put in a bit about safety too ... Well, put it in, but afterwards, always afterwards, because it does not really matter near so much".

(J. Stitzinger, 'Lord, keep us safe ...' accessed at <https://thecripplegate.com/lord-keep-us-safe/>.)

Hebrews chapter 9.

'In chapter 9, the special subject is atonement; the blood shed and carried into the sanctuary. In chapter 10, it is the application of the blood to the individual, conscience being perfected through sprinkling of the blood ...

'We must notice that it is the tabernacle pitched by Moses in the wilderness which is spoken of here. There is no mention made of the temple built by Solomon ... when the ark of the covenant was placed in it, it contained neither the pot of manna nor Aaron's rod (cf. 1 Kings 8. 9 with Heb. 9. 4), which are both symbols of the resources displayed by grace in the wilderness. But *the tabernacle*, with its furniture and service, *set forth the provision of the grace of God to help us during our journey here below* ...

'Chapter 9 of Hebrews takes us back to Leviticus 16 and, though not a complete exposition of its contents, presents the leading features. On the great Day of Atonement, the service of the priesthood consisted in this: (i) the sacrificing of the goat offered to Jehovah and whose blood was sprinkled upon the mercy-seat; (ii) the sprinkling of blood on the tabernacle; and (iii) the sending off of the scapegoat to the wilderness, bearing away the sins of the people.

'We find *these three actions in this chapter*: (i) *the blood put upon the mercy-seat* (verse 12); (ii) *the sprinkling on the tabernacle* (verse 23); and (iii) *the scapegoat bearing sins* (verse 28)'.

(J. N. Darby, 'Notes on the Epistle to the Hebrews', collected writings, Volume 28, pages 21-23).

'To the glory of God' (2 Cor. 1. 20; Phil. 2. 11).

'It appears that all that is ever spoken of in the Scripture as an ultimate end of God's works, is included in that one phrase, "the glory of God"'.

(Jonathan Edwards, 'Two dissertations, I. Concerning the end for which God created the world. II. The nature of true virtue', 1791, page 114.)

'Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor shadow of turning' (James 1. 17).

The expression 'every good gift' is 'very probably part of a poetical allusion or quotation'.

(J. H. Ropes, 'A Critical and Exegetical Commentary on the Epistle of St James: The International Critical Commentary', page 159.)

Yes, indeed, Professor Ropes. For my part, I think of the following two quotations:

1. 'In Greek mythology, Zeus was the King of the Gods and called the "*giver of good gifts*".

(J. Sarfati, 'World's Oldest Hymn Rediscovered', accessed at https://www.creationmagazine.com/creation/2025_volume_47_issue_4/MobilePagedArticle.action.)

2. 'Queenly Demeter, bringer of seasons and *giver of good gifts*',

(Attributed to Homer, 8th century BC poet, and quoted from 'The Homeric Hymn to Demeter', translated by H. G. Evelyn-White', line 54. [In Greek mythology, Demeter was the Olympian goddess of agriculture.]

James makes it clear (i) that it is (not any mythical deity but) 'the Father of lights' who bestows '*every good gift*' and (ii) that every gift which He bestows is not only '*good*', but is also '*perfect*'—emphasising its moral quality.

(iii) Go on, smile.

An American, Willie Sparks, is on his deathbed. Around him are grouped five people: a nurse, his wife (Sybil), his daughter (Sarah), and his two sons (Bernie and Gilbert).

Turning to his elder son, Willie says, 'Bernie, I want you to take the Beverly Hills houses'.

Then, to his daughter, 'Sarah, you take the apartments in the Los Angeles Plaza'.

'And Gilbert', Willie adds, 'I want you to take the offices in the City Center'.

Finally, Willie says, 'Sybil, please take all the residential buildings downtown'.

The nurse is staggered by all Willie says. After Willie slips away, she whispers, 'Mrs Sparks, your husband must have been a very hard-working man to have accumulated all that property'.

'All what property?' Sybil responds,

'Willie's job was delivering newspapers!'

'Hallowed be your name'.

'In this manner, therefore, pray: Our Father in heaven, hallowed be your name' (Matt. 6. 9; cf. Luke 11. 2).

The Lord Jesus opens the prayer which He taught His disciples with references to: (i) *the relationship which God confers* (namely, that of children to a Father), (ii) *the residence which He occupies* (literally, 'the heavens', presumably, 'the heaven of heavens',¹ 'the third heaven'²), and (iii) *the reverence which is His due*.

Before we consider the meaning of our text, I need, as it were, to clear the decks a little. For we need to know what the word translated 'hallowed' means and whether there is any significance in the fact that our Lord spoke in terms of the Father's 'name', rather than the Father Himself, being hallowed.

What does it mean to be 'hallowed'?

Put at its simplest, the word means properly to be sanctified, either (i) to make or (ii) to treat something or someone as holy.

When God sanctifies ('*hallows*') us, it means that He *actually makes us holy*.³ But for us to 'hallow' God, means that we *treat and revere Him as holy*. For God is already and altogether holy. We certainly do not need to pray (or to do anything) to make Him more holy. What is needed is that others come to recognise and to acknowledge His holiness.⁴ But this in turn raises the question, 'what are we to understand by God's "holiness"?'

We will let the Bible itself answer that question.

It is likely that the Hebrew words translated 'holy', 'holiness' and 'hallow' (or 'sanctify') in the Old Testament all come from a root which means 'to cut' or 'to divide'—and, assuming that this is so, the idea underlying holiness is, therefore, that of separation and of setting apart.⁵

The word 'holy' originally referred to that which was marked off and separated from ordinary use. It occurs first in the command of God to Moses at the Bush in Exodus 3; 'Do not draw near this place. Take your sandals off your feet, for the place where you stand is *holy* ground'.⁶

It was in a similar way that 'the commander of the army of the Lord' speaks to Joshua just before Israel's assault on the Canaanite city of Jericho. The Lord appears to Joshua with a drawn sword in His hand.⁷ We read that 'Joshua fell on his face to the earth ... and said to Him, "What does my Lord say to His servant?"'—expecting no doubt to be given the plan of campaign to defeat the fortified city. 'And the commander of the Lord's army said to Joshua', the story continues, "'Take your shoes from off your feet; for the place where you stand is *holy*'" ... which Joshua promptly 'did so', perhaps keeping his eyes trained on the heavenly visitor's drawn sword.⁸

God was telling both Moses and Joshua that the ground on which they stood was different—set apart—on account of His presence.

The word, 'sanctify' ('hallow', 'make holy'), is found only once in the whole book of Genesis—when 'God blessed the seventh day, and sanctified it'⁹ ... when God, that is, set the day apart from the other days of the week.

It is clear from these early references that something was holy when it was marked off as different from that which was ordinary and common.

When used to describe the character of God, the attribute of 'holiness' draws attention to two distinct features of His person.

(i) It sometimes draws attention to His purity. For example, in chapter one of his book, the prophet Habakkuk, having asked, 'Are you not from everlasting, O Lord my God, my Holy One?', immediately added, 'You are of purer eyes than to behold evil, and cannot look on iniquity'.¹⁰

(ii) But, for the most part, God's 'holiness' speaks of God's utter uniqueness, emphasising that He is 'distinct' and 'set apart' from everything else which exists. In her prayer-song of joy, Hannah, the mother of Samuel, celebrated the fact that 'There is none holy like the Lord; there is none besides you'.¹¹

God's 'holiness' stresses for us, then, that He is totally separate from all of His creation—that He is 'wholly other' to everything and everyone else—that He alone is God, transcending and towering over everything He has made.

The word 'holiness' appears first in the song of victory which Moses and Israel sang after they had crossed the Red Sea: 'Who is like you, O Lord, among the gods? Who is like you, glorious ('magnificent') in holiness, fearful in praises, doing wonders?'¹²—where, again, the stress is on God's uniqueness and pre-eminence, as witness the repeated question, 'Who is like you ...?' God's intervention in mighty power had proved Him to be unrivalled, unequalled and supreme 'among the (so-called) gods' of Egypt.¹³

Certainly, we cannot, by prayer any more than by deed, make God more holy than He is. Nor, for that matter, can we make His 'name' more holy than it is.¹⁴

All we can do is that which our Lord intended—to desire and to plead with God that He and His name should be *recognised* as holy—that God and His name should be regarded with due honour and reverence.

We can well understand why, in this sense, God Himself should be hallowed, but why, we may well ask, does Jesus refer specifically to His 'name'?

Why does our Lord speak in terms of the Father's 'name' being hallowed?

By and large, to you and me a name is simply a label, a term by which persons, places or objects are identified and distinguished from others.

But it was very different in Bible lands and in Bible days. There and then, a name meant much more than that. When it came to a person, for instance, a name often served:

- (i) to remind others of some particular event or circumstance connected with that person,¹⁵
- (ii) as expression of faith on the part of a child's parents,¹⁶ or
- (iii) to indicate something of a person's nature, character or attributes.¹⁷ Consider the notable words of Abigail concerning her husband, Nabal, in the days of David: 'As his name is, so is he: Nabal (meaning 'fool' or 'foolish') is his name, and folly is with him'.¹⁸

Put simply then, often when scripture speaks of God's 'name', this is a way of referring to God Himself as He revealed Himself—of referring to His person and His attributes.¹⁹ Take, for example, David's desire, 'May the name of the God of Jacob defend you';²⁰ David clearly means, 'May the God of Jacob defend you'. Again, take Solomon's well-known words, 'The name of the Lord is a strong tower; the righteous run to it and are safe';²¹ Solomon clearly means that the Lord Himself proves to be a strong tower of refuge for the righteous man.

To speak of God's name then is often equivalent to speaking of His person—equivalent to speaking of what God is. Indeed, I suspect that when (following our Lord's own prayer, 'Father, glorify your name') 'a voice came from heaven, saying, "I have both glorified it and will glorify it again"',²² this meant much the same as our Lord's words later, 'I have glorified you'.²³

You may well recall that, having been told in Exodus 34 that 'the Lord descended in the cloud ... and proclaimed the name of the Lord', we then read that 'the Lord ... proclaimed ... the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth', and so on.²⁴ That is, (i) God's 'name' and (ii) God's character and attributes are, in effect, one and the same. Applying the words of Abigail²⁵ to the Lord Himself, we may well say: 'As God's name is, so is He'.

If I understand it correctly then, God's name stands for that which can be known of the nature and character of God. I agree, therefore, with Hugh Latimer, the 16th century Oxford martyr, who, in answer to the question, 'What is God's name?' replied, '... all that is spoken of Him in holy scripture, that is His name'.²⁶

The Father's name in our text stands, therefore, for all that He had revealed of Himself. Hence, our Lord's words in prayer in John 17, 'I have manifested your name to the men whom you have given me out of the world'.²⁷

Jesus taught, I noted earlier, that we pray that God and His name would be recognised as holy—that God and His name would be regarded with due honour and reverence. And I emphasise that *this forms part of a prayer*. It is not an exhortation for *you and/or me* to sanctify God's name. It is a petition that *God* Himself should bring about the hallowing of His name.

It is possible, of course, for human beings to sanctify God's name. This they can do by attributing to Him His true greatness and power and by making Him the sole object of their trust and reverential fear—an act of faith for which the prophet Isaiah pleaded unsuccessfully with King Ahaz: 'Sanctify the Lord of hosts Himself; and let Him be your fear'.²⁸

Again, it was, we are told, by disobedience and lack of faith on their part at Massah/Meribah that Moses and Aaron failed 'to sanctify' ('to hallow') God in the eyes of the people of Israel²⁹—which failure cost them both dearly—the forfeiting of entrance into the Promised Land.³⁰

But, as we have noted, our text today is not an exhortation for us to sanctify God's name. It is not even a request to God for His help to enable us to do it. The Lord Jesus made it clear that God Himself is to accomplish the hallowing of His name.³¹

Some six centuries before, Ezekiel had foretold that, because Israel, on account of their sins, had failed to sanctify His holy name (and, what is more, as a consequence of their ensuing exile, had caused it to be 'profaned' among the nations), He, the Lord Himself, would act Himself to sanctify His own name.³² And this received a partial fulfilment³³ when He made known His power by restoring them to their own land, as recorded in the books of Ezra and Nehemiah.

For what precisely does our Lord ask His disciples to pray?

As I see it, my text is inextricably linked with the following two petitions. Translated literally, the first three petitions run in close parallel: 'Let be hallowed your name, let come your kingdom, let be done your will as in heaven so upon the earth'.³⁴ That is, if I have it right, God's action to sanctify His name is directly related to His purpose and plan to introduce and to inaugurate His kingdom, when His will shall be done on earth as it is now in heaven.

And I note that our Lord uses the same tense³⁵ when formulating all three requests—which suggests that He had a single, specific time of God's intervention in mind.

In His ministry, our Lord teaches that there are two main aspects to the kingdom of God. There is (i) the 'present form', entered by repentance, faith and the new birth, and there is (ii) that which has been called the 'future outward form'.³⁶ These two forms are sometimes labelled the 'now' and the 'not yet' aspects of the kingdom.

The future form of the kingdom, its appearing and manifestation in power, will be established when the Son of man sits on the throne of His glory and takes the reins of universal government. And it is, I believe, this aspect of the kingdom which our Lord has in view here.³⁷

That is, I understand our text to refer to the time when, according to Revelation 11, 'the kingdom of the world' becomes the kingdom of our Lord and of His Christ',³⁸ and when, by demonstrating His absolute supremacy in this way, God causes His name to be revered.³⁹

I do not need to tell you that God's name is not revered on earth now. Far from it. Rather, it is blasphemed and belittled. But it will not always be so.

And, if I have it right, when we pray for God's name to be hallowed, we express our heart-felt longing for the time when the dawning of God's manifested kingdom will mean that God's name will no longer be desecrated and dishonoured but that God Himself will be magnified and revered as the incomparable and transcendent Lord.

Lord, hasten that day!

A present-day practical application.

I said earlier that our text is not an exhortation for us to sanctify God's name. Nor is it. But you and I are not off the hook yet. And this for two reasons.

(i) First, because we can hardly miss where this petition comes in the prayer. It is the first of three petitions which our Lord specifies before He mentions our needs—before He mentions even our spiritual needs. Yes, it is the first of three petitions which our Lord specifies before He even mentions (a) *provision* of food, (b) *pardon* for sins, or (c) *protection* from temptation and the evil one. In a word, God's interests—His reputation, His kingdom and His will—have priority and come first.

While not dismissing His people's material needs as too trifling for them to pray about, the Lord Jesus insists that the first and principal concern of His followers should be that the Father's reputation be honoured and acknowledged here on earth.

(ii) Second, because God requires us (here in this instance, as with all prayer requests) to live in a manner altogether consistent with that which we ask of Him. As Thomas Watson expressed it when commenting on our text, 'If we do not magnify His name, we contradict our own prayers'.⁴⁰

Yes, we make a mockery of our own prayers if we have no intention of living in harmony with them—in this case, if we show no concern for our Father's reputation here and now.⁴¹

We do well to remember that:

(i) According to the *Old* Testament, the seraphim in God's heavenly temple/palace call one to another, 'Holy, holy, holy',⁴² and, according to the *New* Testament, the four living creatures in the midst of God's throne and around His throne 'cease not day and night, saying, Holy, holy, holy'.⁴³

(ii) The One who addressed God as '*Abba*, Father'⁴⁴ also addressed Him as '*Holy* Father'.⁴⁵

For our part, we must never lose sight of God's holiness and must never confuse the 'intimacy' of a children/Father relationship with irreverent 'familiarity'.

May God so help us.

Notes

¹ Neh. 9. 6.

² 2 Cor. 12. 2.

³ See, for example, 1 Thess. 5. 23.

⁴ 'God's "name" is God Himself, as He is and as He has revealed Himself, and so His name is already holy. Holiness, often thought of as "separateness", is less an attribute than what He is. It has to do with the very godhood of God. Therefore, to pray that God's "name" be "hallowed" (the verbal form of "holy," recurring in Matthew only at Matt. 23. 17, 19) is not to pray that God may become holy but that He may be treated as holy', D. A. Carson, '*Matthew (Expositor's Bible Commentary)*', comment on Matt. 6. 9.

⁵ 'Insofar as the meaning of "holy" can be determined etymologically, the word originally had reference to "that which is marked off, withdrawn from ordinary use" (W. Eichrodt, '*Theology of the Old Testament*', page 270) ... It is, in fact, "the wholly other" (G. von Rad, '*Old Testament Theology*', page 205)', D. W. McCullough, '*The Trivialization of God*', page 79.

⁶ Exod. 3. 5.

⁷ 'Three points suggest that this is a manifestation of the divine presence, and therefore more than an angelic visitation. Firstly, Joshua worships the figure, who accepts his worship. In the light of the covenantal requirements that only the Lord God should be worshipped (cf. Exod. 20 and Deut. 5–8), there can be no doubt who this is. Secondly, the holiness is a manifestation of the divine presence throughout the Bible. Finally, the continuation of the narrative in chapter 6 blends the figure of the commander of the army of the Lord with God Himself', R. S. Hess, '*Joshua: Tyndale Old Testament Commentary*', comment on Josh. 5. 15..

⁸ Josh. 5. 13-15. Clearly, the 'figure with a drawn sword is one not to be toyed with', R. S. Hess, *ibid.*, comment on Josh. 5. 13.

⁹ Gen. 2. 3.

¹⁰ Hab. 1. 12-13.

¹¹ 1 Sam. 2. 2.

¹² Exod. 15. 11.

¹³ Psalm 135 proclaims that 'our Lord is above all gods', Psa. 135. 5, just as other psalms proclaim Him to be 'above all the people', Psa. 99. 2, 'above all nations', Psa. 113. 4, and 'above all the earth', Psa. 97. 9.

The prophet Isaiah has a great deal to say about the incomparable majesty of God. In chapters 44 to 47, for instance, no less than sixteen times we come across expressions such as 'there is none like to you', or, when God Himself speaks, 'there is none beside me'. It is hardly surprising therefore that Isaiah employs 'the Holy One of Israel' as his favourite and distinctive title for the Lord—using it almost 30 times. God's challenge through Isaiah in chapter 40 says it all: "'To whom then will you liken me, or to whom shall I be equal?'" says the Holy One', Isa. 40. 25.

¹⁴ Compare, 'holy and awesome is His name', Psa. 111. 9.

¹⁵ For example, the name of Isaac ('Laughter') recalled the laughter of his aged parents when they first heard that they were to have a child, Gen. 17. 17, 19; 18. 12. Separately, Jacob's name pointed to his having grabbed the heel of Esau, Gen. 25. 26; cf. Gen. 32. 28. See also the significance of the names, 'Seth', Gen. 4. 25; 'Ishmael', Gen. 16. 11; 'Esau', Gen. 25. 25, 'Samuel', 1 Sam. 1. 27; and 'Ichabod', 1 Sam. 4. 21.

¹⁶ For example, 'Judah' means 'may he be praised'.

¹⁷ For example, 'Eve', Gen. 3. 20, and 'Solomon', 1 Chron. 22. 9.

¹⁸ 1 Sam. 25. 25. 'Nabal' is one of several Hebrew words for 'fool' or 'foolish', and Abigail's word 'folly' translates the related Hebrew word '*Nebalah*'. Frankly, I find it hard to imagine that any parents in their right mind would bestow the name 'Fool' on their little baby son. I think it far more likely that 'Nabal' was a derogatory nickname given to him by others in later life, as being an accurate description of his then known character and conduct.

¹⁹ "'Your name" is a typical and roundabout way of reverently referring to God's person; and, as God has revealed Himself in His name (Exod 3. 13-14), to know His name is to know Him', D. C. Allison Jr, '*Matthew (ICC)*', Volume 1, page 368.

²⁰ Psa. 20. 1.

²¹ Prov. 18. 10.

²² John 12. 28.

²³ John 17. 4.

²⁴ Exod. 34. 5-6.

²⁵ 1 Sam. 25. 25.

²⁶ Bishop Latimer's sermon can be accessed at <https://katapi.org.uk/LordsPrayer/LatimerLP/2.html>.

²⁷ John 17. 6. 'God's "name" embodies His character; to reveal God's name is to make God's character known', D. A. Carson, '*The Gospel according to John*', page 558.

²⁸ Isa. 8. 12-13; cf. Isa. 29. 23; 1 Pet. 3. 15.

²⁹ 'The verb "qā aš" means "be set apart, consecrated, holy", and in the Hiphil "to make separate, holy", i.e., "to consecrate" or "treat as sacred". Moses and Aaron have not treated Yahweh as sacred before the eyes of the children of Israel, i.e., openly, as they were commanded to do in verse 8 ("speak to the rock before their eyes"). Instead, by their lack of reliance on Yahweh, they have proved to be impediments to the manifestation of Yahweh's power and holiness before the eyes of his people', T. R. Ashley, '*The Book of Numbers: NICOT*', comment on Num. 20. 12.

³⁰ Num. 20. 12; 27. 13-14.

³¹ 'God is being called upon to act: He will hallow His own name', D. C. Allison Jr, *ibid.*, page 368.

³² Ezek. 36. 22-23.

³³ See Ezek. 36. 24-31. 'They were to be endowed with the Holy Spirit, enabling them to do God's will, to walk in His statutes, and to fulfil His ordinances ... the people were to be transformed and empowered to live in such a way as to glorify God. This was not achieved at the restoration in Zerubbabel's day, and it seems clear that the prophecy anticipated the blessings of the millennial age ... The picture painted obviously goes beyond anything experienced by the returned exiles and the description clearly anticipates the golden age which is yet to come ... after the Second Advent of Christ, when He returns to judge the earth and to establish His kingdom here', F. A. Tatford, *'Dead Bones Live: An Exposition of Ezekiel's Prophecy'*, pages 214-215.

³⁴ Note the following comments:

(i) "'Hallowed be your name, your kingdom come". These two petitions are not only parallel in structure, but they also correspond to one another in content. They recall the Kaddish ('Holy'), an ancient Aramaic prayer which formed the conclusion of the daily service in the synagogue. ... What is probably the oldest form of this prayer (later expanded) runs: "Exalted and hallowed be His great name in the world which He created according to His will. May He let His kingdom rule", Joachim Jeremias, *'The Prayers of Jesus'*, page 98.

(ii) 'The (a) coming of the kingdom, the (b) hallowing of God's name, and the (c) doing of God's will on earth as in heaven are in essence all one; each looks at the "telos" [the final end, purpose, goal] of history—each refers to the fitting culmination of God's salvific work', D. C. Allison Jr, *ibid.*, page 368.

³⁵ The aorist.

³⁶ David Gooding, *'According to Luke'*, page 300. For the future aspect of the kingdom, see, for example: Matt. 7. 21-22; 25. 34; Mark 9. 47; 14. 25; 15. 43; Luke 19. 12; 21. 31.

³⁷ 'When the kingdom comes in its fullness God be wholly honoured and glorified as is His due; only then will He be acknowledged by all. Thus, the supplication has to do with eschatology', D. C. Allison Jr, *ibid.*, page 368.

³⁸ Rev. 11. 15.

³⁹ Compare the Lord's word through Ezekiel, when He acts decisively to quash the Satanically-inspired uprising against 'the beloved city', Jerusalem: 'I will magnify myself and sanctify myself, and I will be known in the eyes of many nations. Then they shall know that I am the Lord ...', Ezek. 38. 23.

⁴⁰ Thomas Watson, *'The Lord's Prayer'*, page 51.

We do well to keep in mind the thought-provoking words of another Puritan: 'Prayer is preaching to ourselves in God's hearing', Thomas Manton, *'A Practical Exposition of the Lord's Prayer'*, Sermon 5 ('Hallowed be Thy name'). [The *'Exposition'* is published in 'The Works of Thomas Manton', Volume 1; the quotation is on page 66.]

⁴¹ This petition is in some ways the flipside of the third Commandment: 'You shall not take the name of the Lord your God in vain', Exod. 20. 7. Note the following comments:

(i) 'Taking God's name in vain means using the name of God in a common way. The name of God represents the person of God. The Israelites were to show respect for the person of God by their use of His name', T. E. Constable, *'Expository Notes on the Bible'*, comment on Exod. 20. 7.

(ii) 'The word prohibits all employment of the name of God for vain and unworthy objects, and includes not only false swearing, which is condemned in Lev. 19. 12 as a profanation of the name of Jehovah, but trivial swearing in the ordinary intercourse of life, and every use of the name of God in the service of untruth and lying', C. F. Keil and F. Delitzsch, *'Commentary of the Old Testament'*, Volume I, 'The Second Book of Moses', page 118.

⁴² Isa. 6. 3.

⁴³ Rev. 4. 8.

⁴⁴ Mark 14. 36.

⁴⁵ John 17. 11.