

Daniel 5:1-31

Introduction

Nebuchadnezzar reigned for over forty years, but after him, in a span of just six years, four different kings from three different families took the throne of Babylon.¹ The last of these was Nabonidus who reigned for seventeen years until Babylon fell to the Persians in 539. But for probably the last ten years of his reign, Nabonidus wasn't living in Babylon. For various reasons he "entrusted the kingship" to his son Belshazzar and moved his royal residence somewhere else. Belshazzar wasn't technically the king, but for all practical purposes he could be called the king at least in Babylon. For ten years, Belshazzar ruled in Babylon while his father was gone. It's at the end of these ten years (23 years after Nebuchadnezzar died and probably thirty years after where we left off last week) that we'll pick up again here in Daniel chapter five. In 539 BC Nabonidus was back in Babylon, perhaps because of the approaching threat of the Persian army. On October 10, Nabonidus marched out to meet Cyrus in battle some 37 miles to the north of Babylon, leaving Belshazzar at home to keep the city. It was on the very next day while his father was away, and maybe even after he'd already heard about the total rout of his father's army by the advancing Persians, that the events of Daniel five took place.

I. Daniel 5:1 — King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand.

What in the world is Belshazzar doing? Is it a time for feasting and drinking and carousing when you know the Persian armies are advancing toward your walls and perhaps even already standing outside? Maybe this is Belshazzar's way of trying to rally the people. Maybe he's trying to drown out his own fears. But whatever his motives, this scene is the epitome of arrogance and selfish irresponsibility. Remember, we're not observing this scene as neutral, disinterested spectators. This is the "king" of the nation where God's people are living in exile. That's *who* this king is. It's against this backdrop that we find it all the more difficult to see this king feasting and drinking and carousing like he is. But, really, we haven't seen anything yet.

II. Daniel 5:1-2 — King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand. Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father² had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them.

¹ After Nebuchadnezzar died his son ruled for two years (this is the king who freed Jehoiachin from prison; 2 Kings 25:27-30); then his son was assassinated and his son's brother-in-law ruled for four years (this king is mentioned in Jer. 39:3, 13 when he was one of Nebuchadnezzar's officials at the final destruction of Jerusalem); this king was followed in turn by his son who reigned for only a few months before he was deposed and Nabonidus became king.

² Nebuchadnezzar was almost certainly not Belshazzar's biological father or grandfather or even his father-in-law. The point seems to be that Nebuchadnezzar was Belshazzar's "father" in the sense of being his predecessor *as king* in Babylon. Yes, there had been four other kings from other families in between Nebuchadnezzar and Belshazzar, but none of them measured up to the power and glory of Nebuchadnezzar, *the king* (5:11, 13, 18). Belshazzar's biological father was Nabonidus, but the real "father" of all the Babylonian kings was Nebuchadnezzar.

It can be hard for us to fully appreciate what's happening here. Belshazzar had plenty of bowls and cups to drink from. So why does he call for "the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem"? Remember the very first verses of chapter one:

□ Daniel 1:1–2 — In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, **with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god.**

This was Nebuchadnezzar's way of saying that his gods were bigger and better than Israel's God. The vessels of the house of God stored in the treasury of the god of Babylon was a really graphic picture not just of Israel's exile but of the nations' assault on Israel's *God*. And yet even Nebuchadnezzar still treats these vessels as *sacred* vessels by placing them "in the treasury of his god." Even Nebuchadnezzar would never have thought to use the sacred vessels of Israel's God (or of any of the gods of his conquered enemies) for any "profane" purposes. That doesn't make him a godly man, but at least there were some limits to his arrogance.

So now maybe we can feel a little more how distressing these words would have been to the people of God living in Daniel's day : "Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them." Belshazzar is trying to outdo his "father" (5:11, 13, 18, 22) the king. Nebuchadnezzar took the vessels of the house of "the God" and placed them in the "sacred" treasury of "his god." Sixty-six years later Belshazzar removes these vessels from the "sacred" treasury of his god and drinks from them with all his lords, and his wives and concubines in a profane, riotous, gluttonous feast.

Can you picture the scene? And what does this scene do to you? What does this scene stir up inside of you? I'm reminded of the words that our Lord taught us to pray: "Our Father, who is in heaven, hallowed be your name" (Mat. 6:9). "May your name—may You Yourself in Your great glory—be sanctified and set apart and treated as holy in this world." For anyone who's truly learned to pray these words as Jesus taught us to pray them, the scene here in Daniel 5 is the kind that should cause us to "shed streams of tears" (Ps. 119:136); it's the kind that should cause us to cry out to God not just for the vindication of His people—not just for our own vindication—but for the vindication of His holy name. We want God, our Father, to be treated as holy in this world. That's what we long for. So how can we not cry out to Him when we see in front of our very eyes His name being profaned among the nations? How can this scene in Daniel 5 not cause God's people the very deepest kind of distress?

"Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them."

III. Daniel 5:3–4 — Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

Are you feeling how effective the repetition is? Can you imagine God’s exiled people saying “Enough! I don’t want to hear anymore”? But Daniel doesn’t hold back. He wants not just his original readers, but also you and me today to feel the full weight of this profaning of God’s holy name. And so we have not only the word for word repetition of verse three, but then also verse four: “They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.” Of course, that’s not what Belshazzar would have said he was doing. He would have said he was worshiping real and living gods who were *represented* by his images of gold and silver, bronze, iron, wood, and stone. But in the Bible, these so-called “gods” are always just as lifeless as their images and therefore utterly worthless.

□ **Psalm 115:3–8** (cf. Deut. 4:27-28; Ps. 135:15-18; Isa. 40:19-20; 41:6-7; 44:12-20; 46:6-7; Jer. 10:3-5; Hab. 2:18-19) — Our God is in the heavens; he does all that he pleases. Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them become like them; so do all who trust in them.

The idols of Babylon represent a worshiping of “the creature rather than the Creator who is “in the heavens,” “**who is blessed forever! Amen**” (Rom. 1:25). And now the king of Babylon with a thousand of his lords and also his wives and concubines are drinking wine from the vessels of the house of the only living and true God and praising the gods of gold and silver, bronze, iron, wood, and stone. I don’t think it should be an exaggeration to say that there aren’t any words in any language to fully express the distress of God’s people over this arrogant profaning of God’s holy name. This isn’t just about gold and silver cups, is it? This isn’t even just about the exile of God’s people (though these vessels are certainly a symbol of that (cf. Dan. 1:1-2). This is about the holiness of God’s own name – the God who is blessed forever! Amen. In light of how God dealt with Nebuchadnezzar when he exalted himself in pride and arrogance, how would we expect God to deal with Belshazzar when he seeks to outdo his father?

IV. Daniel 5:5–6 — Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king’s palace, opposite the lampstand. And the king saw the hand as it wrote. Then the king’s color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together.

Look how quickly a man can go from arrogance and boasting and bravado to the utmost fear and panic and terror. The picture here is that the king completely lost control of his bodily functions. In fact, the language could even imply becoming incontinent. The first reason for this is the natural terror of seeing a disembodied hand writing on the wall. But this terror is exponentially multiplied by Belshazzar’s guilty conscience. It wasn’t just the terrors of a human hand writing on the wall but the terrors of his guilty conscience that completely unmanned Belshazzar. And it

will be this same kind of terror that unmans all of those who have not repented when Christ returns in power and in glory. Brothers and sisters, how glorious is the gift of a conscience that no longer condemns us so that, as John says, we even have confidence before God through our Lord Jesus Christ (1 Jn. 3:20-21).

“The throne room of the kings of Babylon was excavated... in 1899.... Enough [of the walls were] left to show that [they] were coated with white gypsum, which means that the writing would be clear on the wall” (Longman) The text also points out that the writing was opposite the lampstand where it would be the most brightly illuminated. So can you imagine the scene? In the very midst of profaning and desecrating the holy name of God—the God who is *our* Father and *our* God—perhaps in the very act of draining the wine from one of the temple vessels or of lifting that vessel up in praise of manmade idols, the king sees a human hand writing on the plaster of the wall.

V. Daniel 5:7–9 — The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared to the wise men of Babylon, “Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom.” Then all the king’s wise men came in, but they could not read the writing or make known to the king the interpretation. Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.

In Hebrew and Aramaic script there was no separation between words; they all ran together. Not only was there no separation between words, but there were no vowels (only consonants). So depending on which vowels were supplied by the reader the words could be vocalized in many different ways (they could be entirely different words with different meanings, or they could be different forms of the same word). That usually wasn’t a problem for native Hebrew or Aramaic speakers because their minds were trained for this and because the context usually made things clear. But in this case, there was no context and so the possible word divisions and the possible vocalizations (or the possible vowels to be supplied) were potentially “endless.” And even if Belshazzar had known what the words were, he still wouldn’t necessarily have been able to understand the meaning. So here he is looking at writing in his own language, but he still can’t read it or say what it means.

Now why do you think God would do this? If God wants to communicate a message to Belshazzar and if He writes on the wall right in front of Belshazzar, why doesn’t he spell it out more clearly? We might think of the simple answer right away! The stage is being set once again. But maybe even this simple answer needs a deeper explanation.

In the end, not only can the king not read the writing, but neither can any of the king’s wise men. Can you imagine in addition to the terror—and only adding to that terror—the feeling of total and complete helplessness – of not being able to read the writing or understand its interpretation?

VI. Daniel 5:10–12 — The queen, because of the words of the king and his lords, came into the banqueting hall, and the queen declared, “O king, live forever! Let not your thoughts alarm you or your color change. There is a man in your kingdom in whom is the spirit of the holy gods. In

the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers, because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belshazzar. Now let Daniel be called, and he will show the interpretation.”

By now Daniel is an old man – about eighty years old. From the sound of things, He had fallen out of favor after Nebuchadnezzar died. At the very least, Belshazzar has totally ignored him. And yet we’ll learn later that Belshazzar was not ignorant of Daniel (cf. 5:22). As for the queen (probably the queen mother [cf. 5:2-3]; maybe even the former wife of Nebuchadnezzar), we can hear the sarcasm in her words. She walks into the banquet hall without being summoned and “informs” Belshazzar about Daniel’s existence and his knowledge and understanding and wisdom and ability to interpret dreams, explain riddles, and solve problems – as if Belshazzar didn’t already know these things. She emphasizes three times that it was Belshazzar’s own *father* the king who made Daniel chief of the magicians, enchanters, Chaldeans, and astrologers. Belshazzar, on the other hand, has so completely ignored Daniel that he hasn’t even thought to call for him when he needed him most. The queen concludes: “Now let Daniel be called, and he will show the interpretation.”

Why does God give a message to Belshazzar that he can’t read or interpret? Here’s the simple answer: It’s so the ignored and forgotten Daniel will be called in to read the writing and makes its interpretation known. But why should this be such a big deal? Why is this so important?

VII. Daniel 5:13–16 — Then Daniel was brought in before the king. The king answered and said to Daniel, “You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. I have heard of you that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. Now the wise men, the enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the interpretation of the matter. But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom.”

By the time Daniel is brought in before the king, it looks as if the king has regained at least some of his outward composure. Remember the language back in verse two:

□ Daniel 5:2 — Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver **that Nebuchadnezzar his father had taken out of the temple in Jerusalem** be brought.

And now compare this with the king’s words to Daniel :

□ “You are that Daniel, one of the exiles of Judah, **whom the king my father brought from Judah.**”

Do you see how Daniel is being equated with the temple vessels that Belshazzar has just desecrated and profaned? In Belshazzar's mind, this is a reason to scorn and belittle Daniel. He continues to say as though he doubts whether it could really be true : "*I have heard of you that the spirit of the gods is in you... I have heard that you can give interpretations... Now if you can...*" In Belshazzar's eyes Daniel, the exile from Judah, is no better than the temple vessels from Judah that he's just been profaning. We see this *same connection* between the exiled people and the exiled temple vessels in chapter one:

□ Daniel 1:2-3 — The Lord gave Jehoiakim king of Judah into [Nebuchadnezzar's] hand, *with* some of the vessels of the house of God. And **he brought them to the land of Shinar...** Then the king commanded Ashpenaz... to **bring some of the people of Israel...**

So if Belshazzar sees this connection of the people with the vessels as a reason to scorn Daniel, what is it that God sees in this? Why, when the temple vessels that were brought from Judah are being profaned does God write a message for Belshazzar that can only be read by one of the scorned and belittled exiles who were brought from Judah? Is it, perhaps, because God has seen fit to connect the treatment of His *own holy* name with the treatment of His *own holy* people? To put it the other way around, does God see in the belittling and mocking of His people a desecrating and a profaning of **His own** holy name? Could that really be?

VIII. Daniel 5:17-23 — Then Daniel answered and said before the king, "Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation. O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty. And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled. But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him. He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, **until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will.** And you his son, Belshazzar, have not humbled your heart, though you knew all this, but **you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them.** And you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but **the God in whose hand is your breath, and whose are all your ways, you have not honored.**

Even the pagan king, Belshazzar, was accountable not just for dishonoring God, but for failing to actively and purposefully honor God and sanctify God's holy name. Paul explains that what could be known about God (his eternal power and divine nature) was plain to Belshazzar because God had shown it to him in the things that have been made, so that Belshazzar was without excuse (Rom. 1:19-20). Daniel brings this out when he says to Nebuchadnezzar: "You have praised **the gods of silver and gold...** but **the God in whose hand is your breath, and whose**

are all your ways, you have not honored” (cf. Rom. 1:21). Paul says that Belshazzar knew very well the true nature of God as one who could never be represented by human ideas or created images, and in spite of this he still refused to honor *Him* as God or give thanks *to Him* (Rom. 1:21). What made Belshazzar’s guilt even greater was that he was Nebuchadnezzar’s “son” (successor). He knew the things that had happened to Nebuchadnezzar, his “father,” and in spite of this he not only failed to give honor to God, he purposefully and arrogantly profaned God’s *holy* name.

For all of us who have learned to pray, “Our Father, who is in heaven, hallowed be Your name,” shouldn’t this profaning of God’s name be the very thing that causes us to “shed streams of tears” and to cry out all the more: “Our Father, who is in heaven, *hallowed be Your holy name*”? But brothers and sisters, if we’ve ever experienced any true and godly zeal for the hallowing of God’s name in this world, should we really think that our zeal amounts to anything at all next to the zeal that *God* has for the hallowing of His own holy name? This is why we can “shed streams of tears” always in hope. This is why we can cry out to Him always with the utmost confidence. This is why Daniel can go on to say in verses 24-28:

IX. Daniel 5:24–28 — “Then from his presence the hand was sent, and this writing was inscribed. And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN. This is the interpretation of the matter: MENE, God has numbered the days of your kingdom and paid it out³; TEKEL, you have been weighed in the balances and found wanting; PERES, your kingdom is divided and given to the Medes and Persians.”⁴

I wish we had time to be able to see how Daniel’s interpretation is actually rooted in the words that Belshazzar saw written on the wall, but let me just agree with what one commentator says:

“This masterful, complex interpretation with its multiple plays on words expressed [so] concisely in the original Aramaic could only have been given to Daniel by divine inspiration. It was so convincing to Belshazzar that he had no doubt whatsoever that Daniel had indeed given the correct reading of the hand-writing on the wall.” (Steinmann).

³ See Steinmann, 287.

⁴ What Belshazzar saw on the wall was probably this: מנאמנא תקלפרס

Daniel separated the line into four words: מנא מנא תקל פרס

:Daniel vocalized the words as three nouns ופרסי תקל ופרסי מנא מנא (“mina, mina, shekel, and a half”)

Daniel then proceeded with an elaborate play on each of these three words (the new verb is always a play on the spelling of the original noun). Furthermore, the play on words continues in each of the three lines either with the *meaning* of another Aramaic word (as in the first two lines) or the spelling of another Aramaic word (as in the third line (“Persians”). Ultimately, the entire play on words is built on the original idea of weights and measures (see : (Steinmann; pp. 286-287

מִנָּא מְנֵה־אֱלֵהָא מְלַכְוֹתְךָ וְהַשְׁלֵמָה

”MENE, God has **numbered** the days of your kingdom and **paid it out**“

תִּקְלָהּ תְּקִילְתָּהּ בְּמֵאזְנֵיָא וְהַשְׁתַּכַּחְתָּ חֲסִיר

”[TEKEL, you have been **weighed** in the balances and **found wanting** [lacking in weight; too light“

פְּרִיסָתְךָ מְלַכְוֹתְךָ וְיֵהִיבֵת לְמַדְי וּפְרִס

”PÉRES, your kingdom is **divided** [broken in two] and given to the Medes and **Persians**“

And so we go on to read in verses 29-31:

X. Daniel 5:29–31 — Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom. That very night Belshazzar the Chaldean king was killed. And Darius the Mede received the kingdom, being about sixty-two years old. Are we comprehending what the meaning of this really is? What does it mean when Belshazzar *the Chaldean king* is killed and *Darius the Mede* [or, Cyrus the Persian⁵] receives the kingdom? It means the end of the exile for God’s people. That’s what just happened here! It means that God’s people, and *with them* even the vessels of God’s temple will soon be free to return home. At least 150 years earlier, Isaiah had prophesied with these words:

□ Isaiah 44:24, 28; 45:1, 4 — Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD... who says of Cyrus [or Darius], ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’” ... Thus says the LORD to his anointed, to Cyrus [or Darius]... For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.

Daniel tells us specifically that Darius was *sixty-two* years old when he received the kingdom. This means that even as the exile was just barely beginning (601 BC), God was already forming in the womb the one who would “fulfill all his purpose” for the regathering of His people and the end of their exile.

Conclusion

Isaiah prophesied that these words would one day be spoken to the exiles in Babylon:

□ Isaiah 52:11 — Depart, depart, go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, **you who bear the vessels of the LORD.**

When Daniel had been in Babylon twelve years (593 BC), Jeremiah was prophesying to the people still living in Jerusalem:

□ Jeremiah 27:21–22 (cf. 16-20; 28:1-6) — Thus says the LORD of hosts, the God of Israel, **concerning the vessels** that are left in the house of the LORD...: They shall be carried to Babylon and remain there **until the day when I visit them, declares the LORD. Then I will bring them back and restore them to this place.**”

And in the actual event this is what we read in the book of Ezra:

□ Ezra 1:1, 7–11 — In the first year of Cyrus king of Persia... **[he] brought out the vessels of the house of the LORD that Nebuchadnezzar had carried away from Jerusalem and**

⁵ See Steinmann’s excellent discussion (290-296)

placed in the house of his gods. Cyrus king of Persia brought these out in the charge of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah. And this was the number of them: 30 basins of gold, 1,000 basins of silver, 29 censers, 30 bowls of gold, 410 bowls of silver, and 1,000 other vessels; all the vessels of gold and of silver were 5,400. **All these did Sheshbazzar bring up, when the exiles were brought up from Babylonia to Jerusalem.**

Why all this emphasis on the vessels of the Lord and the vessels of the house of the Lord? Let me ask another question: Why announce to Belshazzar the fall of his kingdom on the very night that it fell – even on the very night that he died? That wasn't so much for Belshazzar's benefit as it was for ours – so that we would see that the fall of the Babylonian empire and the end of the exile was the result of God's zeal for His own holiness – for His own holy name. Notice how Daniel emphasizes, “**That very night**—[on the night that Belshazzar called for the vessels that had been taken from the temple in Jerusalem]—**that very night** Belshazzar the Chaldean king was killed. And Darius the Mede received the kingdom.”

Brothers and sisters, as Christians we are those who pray “Hallowed be Your name”—Hallowed be Your name in my life; Hallowed be your name in my family; Hallowed be Your name in this church; Hallowed be Your name in all the world. And so as Christians we're also those who “shed streams of tears” when we see God's name being profaned. We want God, our Father, to be treated as holy in this world. That's what we long for. So how can we not cry out to God when we see in front of our very eyes His name being profaned among the nations? How can scenes like the one in Daniel 5 not cause us the very deepest kind of distress? **And yet it's precisely in *this* distress that we find the bedrock of our hope.** Should we really think that our longing for the hallowing of God's name amounts to anything at all next to the zeal that God has for His own holiness? And yet what we learn from Daniel five is that it's God's own zeal for His own holiness that guarantees *to us* our salvation. And so even as we pray with all of our hearts, “Hallowed be Your name,” we also learn to pray with the Psalmist (cf. Ps. 23:3; 79:9; 143:11; 106:8; Jer. 14:7; 14:21; Isa. 48:9; Ezek. 20:44):

- Psalm 25:11 — **For your name's sake**, O LORD, pardon my guilt, for it is great.
- Psalm 31:3 — You are my rock and my fortress; and **for your name's sake** you lead me and guide me.
- Psalm 109:21 — But you, O GOD my Lord, deal on my behalf **for your name's sake**; because your steadfast love is good, deliver me!
- Psalm 143:11 — **For your name's sake**, O LORD, preserve my life! In your righteousness bring my soul out of trouble!

Even as we pray with longing, “Hallowed be Your name,” we also learn to rejoice in these words of the Apostle John:

- 1 John 2:12 — I am writing to you, little children, because your sins are forgiven **for his name's sake**.

How can it be that our ultimate good should somehow be wholly bound up with God's own zeal for His own holy name? And how can we not, then, learn to pray all the more, and with all the more confidence and joy: "Hallowed be Your name."