

"Holy, Holy, Holy Is the Name of the Lord"

First Petition of the Lord's Prayer

1 Corinthians 10:31

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1 Corinthians 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"[Paul] teaches that there is no part of our life, and no action so minute, that it ought not to be directed to the glory of God, and that we must take care that, even in eating and drinking, we may aim at the advancement of it." [Calvin]

You cannot separate the use of a thing from the purpose of the thing. I learned this years ago. My grandfather was a carpenter, and a very good one. He loved working with his hands. He didn't have power equipment, not even a power saw or a router, as I remember. But he did wonderful work. I do not know what happened to all the things that he made—all I have is an ice chest that he made—a chest to keep ice in when it was delivered every week from the ice plant.

One summer I spent a good time with my grandparents, and one day I was tinkering in his workshop while he was away. I had a small piece of wood that I wanted to punch a hole in. I knew nothing of carpentry, but I discovered a fine pair of scribes hanging on a nail. They had sharp metal points, just the thing to drive through my wood. I took them, placed them in place and hit the end with a hammer. They broke, of course, and I threw them down under the bench, hoping that no one would notice.

Shortly after in the evening, my grandfather came to me and gave me a lecture that I have never forgotten. "Bud," he said. "It is important to use the tool for what it was designed for. If you don't, you will either spoil the work or wreck the tool." I knew what he meant, for he had the broken scribe in his hand. I always remember that lesson.

Man lives for the glory and the praise of God. This is expressed clearly in HC

Q6: Did God create man thus, wicked and perverse?

A7: No, but God created man good and after His own image, that is, in righteousness and true holiness; that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him.

The Westminster Shorter Catechism puts it:

Question 1: What is the chief end of man?

Answer 1: Man's chief end is to glorify God, and to enjoy Him for ever.

Man is a being that was created specifically for these purposes: to glorify God and to live with Him in eternal blessedness forever. When man does not live this way, then he either spoils what he is doing and he himself is spoiled in the doing.

It is to the glory of God that the first petition in the Lord's prayer goes. Question 122 of the HC puts it this way:

Q122: What is the first petition?

A122: Hallowed be Thy name; that is, grant us, first, rightly to know Thee, and to hallow, magnify and praise Thee, in all Thy works, in which Thy power, goodness, justice, mercy and truth shine forth; and further, that we so order our whole life, our thoughts, words and deeds, that Thy name may not be blasphemed, but honored and praised on our account.

Because of the Biblical doctrine of God and the glory that is due to Him, I would make the following points concerning this prayer. "Hallowed be thy name."

I. "Hallowed" means the same as sanctify—to set apart to holiness, the opposite of making common or unclean.

- a. God is not of the world. He is not like any thing that He made. He cannot be worshipped in the creatures, and He is a jealous God who will not have His glory given to another. His Name is Holy.
- b. He is all powerful, the most Perfect and Good Being; Pure in Justice—certainly rewarding the innocent and good, and burning with fire and revenge against the ungodly—Merciful to the sins of His Children through the blood of Jesus Christ; true in all His ways, so that not even a shade of deceit or a lie can touch Him, unchangeable and faithful in all His words and works.
- c. Remember: A "name" is a word that has associated to it all the attributes of that person. So the Name of God is associated with all the attributes "attributed" to God in the Bible.
- d. You are obligated, because of the nature of His Name, to know God. You cannot escape responsibility in this: you must seek to know the Lord and to learn of Him if you are ever to be saved. As Jesus said in John 17:
 - 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
 - 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
 - 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
 - 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

II. God is Hallowed, Magnified, and Praised in all His works.

- a. He is hallowed, or separated in His works: only He is the only Creator, the only One who answers prayers, who alone will judge the world, who only provides all things for man and beast, who is the source of all good things and every blessing.
- b. He is magnified: He is magnified through the consciousnesses of godly men,

who exalt Him and lift Him up in their minds. You must not have a small conception of God. He is to be very large in your heart, and life, and works. Do you know why Saddam Hussein, Adolph Hitler, Mao Zedong, Joseph Stalin, and others had such huge statues and photographs placed in all parts of their realm? So that people would be afraid and think they were great and mighty men—larger than life, dominating their country and their age. As such, they made themselves idols to their people, and tried to take glory and honor away from the Creator. As such they were cursed and they have passed away.

c. God would have us look to His mighty works and deeds. Look to the everlasting mountains—he is before all and will endure after they are gone—the heavens of heavens; they cannot contain Him. The great oceans and the deeps—he knows everything about them and all the creatures that are there. What of mercy and grace: look to the cross of Jesus Christ, and magnify the love and mercy of God in your hearts!! Who is like this great God? May He be hallowed in our hearts and minds, and let us pray that the day will come when He will be hallowed in the whole earth.

III. May we so order our whole life, our thoughts, words and deeds, that Thy name may not be blas-phemed, but honored and praised on our account.

a. Let there be no carelessness in our lives in our duty to God. We profess great things of Him: let us live every day that He be magnified and praised on our account—that He be not diminished in the eyes of men.

b. Every father who wants to be proud of his children; every mother who glories in the accom-plishments and praises of her children reflects this attribute of God.

Proverbs 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Proverbs 17:25 A foolish son is a grief to his father, and bitterness to her that bare him.

c. But there is more: You, child of God, are called a Christian, the most glorious name that you can bear. It means “a person like Christ” or a “disciple of Christ.” When you were baptized you were baptized into the name of the Father, and of the Son, and of the Holy Ghost.” Gala-tians 3:27 For as many of you as have been baptized into Christ have put on Christ. You have put on Christ and carry his name.

d. This is the import of the text: everything that we do, even so minute a thing as eating or not eat-ing meat, is to be done in terms of the purpose and calling of our very existence. We are not to live apart from God or His glory and plan. The question is not whether or not you have a right to eat meat—you have that right without question—but you have no right to eat meat in fellowship with devils, and you have no right to eat without thanksgiving and praise to God. You have no right to teach your brothers to live apart from the glory of God. This is what you are called to: hallow of the Name of God and to magnify and praise the Name of God forever.

e. It is a great sin to take God’s name in vain, for the Lord will not hold Him guiltless that takes His Name in vain. This prayer is for the opposite of the cheapening and profanation of God’s name: it is the hallowing of God’s Name to which we are called, and for which we pray.

f. Because we hallow the Name of God, we take the Third Commandment seriously, and it grieves us to hear His name taken in jest, in blasphemy, in coarseness, in levity. So in the HC we confess:

Q99: What is required in the third Commandment?

A99: That we must not by cursing, or by false swearing,[2] nor yet by unnecessary oaths, profane or abuse the name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in summary, that we use the holy name of God in no other way than with fear and reverence, so that He may be rightly confessed and worshiped by us, and be glorified in all our words and works.

Q100: Is the profaning of God's name, by swearing and cursing, so grievous a sin that His wrath is kindled against those also who do not help as much as they can to hinder and forbid it?

A100: Yes, truly, for no sin is greater and more provoking to God than the profaning of His name; wherefore He even commanded it to be punished with death.

g. So we seek to hallow the Name of God in our minds, by rejecting every false view of Him and His worship; in our lives—by living according to our confession in love and faithfulness and trust in Him; in our worship—by rejecting all vain and empty forms and silly practices that cheapen His Name and His worship; in our families—by seeking the Lord and trusting Him in all that we say and do.

h. We do this because this is what we have been created for: that we “might rightly know God [our] Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him.”

Amen and Amen.