

For The Glory and Fame of the Name: God's Purpose for All of History and All Peoples (Genesis 4-12)

Preached by Pastor Phil Layton at GCBC on April 14, 2013

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This morning I want us to look at Genesis chapters 4-12, next week 12-16, then the following week we'll pick up where last year's study left off in Genesis 17 for a chapter-by-chapter study on living the life of faith in the weeks and months ahead. Today we'll reintroduce Abram, later given a great name Abraham, and how he ties into the theme of the greater name of the Lord that drives the rest of Israel's history and redemptive history despite the sin of man since Gen. 3.

In Genesis 3, God curses the earth in v. 17 when Adam and Eve sin. He curses the serpent more than the rest of creation in v. 14, but He also in 3:15 promises someone who would be the seed of woman who would bring relief in this battle and an end to Satan. The Lord would come to reverse the curse brought by sin one day.

Now look at Genesis 4:1: *'Now the man had relations with his wife [literally knew] Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the LORD."*

In the NASB *the help of* is in italics, meaning it's not in the original text but the translators add it to help it make sense. Eve knows the Lord is the source of this seed or son He has given her. Some think she thinks (or at least wonders) if this child *is the Lord* or Messiah prophesied in Genesis 3:15, the promised seed to conquer the devil

The ESV footnote says "*Cain* sounds like the Hebrew for *gotten*," and the NASB footnote says Cain means "gotten one" and says her statement could also be translated "I have gotten a *man, the Lord*." Eve thinks she's got the One perhaps? Is this the Lord the Messiah? But soon she's raising Cain ... Her first son isn't the Messiah, he's a murderer of her 2nd son Abel. Cain doesn't bring life, Cain brings death. He doesn't reverse the curse, he receives a curse in v. 11. If you keep reading Cain's family tree in v. 18-24 it doesn't get any better--Lamech in v. 23 marries two wives and murders little boys

As we come to v. 25 it's apparent another family tree is needed:

²⁵ *Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring [literally "seed"] in place of Abel, for Cain killed him."* ²⁶ *To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.*

I like how the NKJV uses the word "seed" in v. 25, because it's the same Hebrew word as what God promised in 3:15. Her son Abel is dead, but she believes God has given her a seed in his place, to fill the void, and perhaps through this one to fulfill the promise of 3:15. Some Hebrew sources say Seth meant "substitution/replacement." Eve mourns Cain's murder of Abel and undoubtedly mourned the direction of Cain's family, but she doesn't lose hope in the promise of God who has replaced her loss with life. And it's through this line of genealogy that a future Substitute for sinners would come.

Would Seth be the Substitute himself? Look at Gen 5:8: "*So all the days of Seth were nine hundred and twelve years, **and he died.***"

What about Seth's son Enosh? Is he the seed to come? 5:11: "*So all the days of Enosh were nine hundred and five years, **and he died.***"

God was gracious in early days to let them live longer lives, but all died. Genesis 5 says "*and he died*" 8x. This is the "*and he died*" chapter. And each time we're to think the wages of sin is death but where is the gift of God in Christ (Christ is NT word for Messiah)? Where is this seed to conquer Satan and sin which brought death? Each time we read *and he died*, we're to think "it wasn't that man." Which seed will put an end to Satan's power and the cursed earth? Who's the son to come who will grant rest or relief from this cycle?

²⁸ *Lamech lived one hundred and eighty-two years, and became the father of a son.* ²⁹ *Now he called his name Noah, saying, "This one will give us [lit. comfort us in] rest from our work and from the toil of our hands arising from the ground which the LORD has cursed."*

ESV has "this one shall bring us relief" - that's what Noah's name means: relief/rest. *This is the one*, he thinks, the promised seed/son who will conquer Satan and comfort us with relief from sin's curse! Who will deliver us from this body of death? Thanks be to Noah!?

Noah did deliver his family from death in the flood, but right after that in chapter 9, verse 21, Noah is drunk, naked, and passed out in his tent and being dishonored by his son. Noah's not the Savior, he needs the Savior just like the rest of us to cover his sin and shame.

Now go to Genesis 12 where God calls Abram from Ur of Chaldee and He promises to make his name great and a blessing. 12:3: *And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.*"

Sounds like Abram is the one who will bring blessing to the earth and reverse the curse and conquer sin and crush Satan's head. This one will put an end to the serpent and his lies, right? In v. 13 he says to his wife: "*say that you are my sister so that it may go well with me because of you, and that I may live on account of you.*"

This guy sounds more like the lying serpent than Lord and Savior. Abram is a sinner motivated by self-preservation and self-interest, who wants it to go well with him even at the expense of his wife, rather than the Messiah or Christ who lays down His life for her.

But God is gracious to Abram, not because of Abram, but in spite of Abram, and God extends covenant grace promises to his seed in v. 7. Some translations say "descendants" or "offspring" in v. 7 but it's the same Hebrew word for "seed" from Genesis 3:15. God's promise in Genesis 12:3 looks beyond Abram to his seed in 22:18: "*In your seed all the nations of the earth shall be blessed.*" Is that his son Isaac in that chapter? Paul in Galatians 3 says that promise looks beyond Isaac to a still future seed in his line, a coming Christ

Abram doesn't know the name of the Lord *as Jesus* but when seed promises for a blessed land are given to him in Genesis 12:7, v. 8 says Abram began to call on the name of the Lord. It is the same response from back in chapter 4 (turn back) when another godly but sinful man named Seth realizes the seed promise will not be fulfilled by him or mere man, they call on the name of the Lord. Gen. 4:26 *To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.*

The best and godliest names in the OT all have sinned and fallen short of the glory of God, so we must trust in the name of Another. Seth would not be the Messiah, either, and I think he realizes it as v. 26 says he named his son Enosh which means weak or frail man. *Enosh* just like *Adam* can be a proper name or it can be translated as 'man.' *Enosh* in Hebrew often emphasizes man as mortal, weak, frail, small, distant from God, insignificant in comparison to God.

Ps 8:3 *When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained;* ⁴ **What is man [Enosh, mortal, weak insignificant man] that You take thought of him, And the son of man [Adam] that You care for him? ...** ⁹ **O LORD, our Lord, How majestic is Your name in all the earth!**

Ps 8 moves from a word for man as weak, small, and insignificant, to the name of the LORD that is mighty, massive, and majestic. It's also what this son of Adam does in Genesis 4:26, going from the name of his son (for frail humanity) to calling on the name of God.

Ps 103:14 *For He Himself knows our frame; He is mindful that we are but dust.* ¹⁵ *As for man [enosh], his days are like grass; As a flower of the field ...* ¹⁶ *When the wind has passed over it, it is no more, And its place acknowledges it no longer.* [i.e., like a dandelion you blow on and the wind carries it away, but the Psalm says "*Bless the Lord, all that is within me bless His...name!*"]

The Psalms calls us to magnify, make great the name of the Lord, come into His presence blessing His name, to cause His name to be remembered in all generations (34:3, 45:17, 100:2). But in Genesis 4, Cain wants his own name to be great and remembered through his seed. Cain's family line does the exact opposite of the Psalms.

Gen 4:16 *Then Cain went out from the presence of the LORD ...*

Rather than coming into the presence of the Lord, Cain goes out from the presence of the Lord so he can say "I did it my way, I'm not my brother's keeper, I'm the master of my soul and my city."

In the end of v. 17 Cain builds a city for himself and names it after his son, in seeking to make a great name for the Cain family to be remembered for generations, but not doing that with God's name. This is the way of Cain (no offense to those with the last name Cain here, as we have 4 generations of them here at this church!). We're all sinners no matter what our name is, we need to call on the name of the Lord and listen to His voice and not be like v. 23:

*Lamech said to his wives, "Adah and Zillah, Listen to **my** voice..."*

That's his first problem: wives (plural with an "s" at the end). His wives' names start with A and Z. Lamech had wives from A to Z! His second problem is the way he degrades them and exalts self: ²³ *Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me; ²⁴ If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."*

In Hebrew, this is actually poetry or a song of self-glorification. It actually has a rhyme pattern, 6 lines ending an with "ee" sound. If I were try to replicate that in English it might go something like this:

*Listen to **me**, you wives belong to **me**
It's all about **me** so hear the voice of **me**
I've killed any man who tried to toy with **me**
If you hit **me**, you're dead, like that boy, you see*

This is the first gangsta rap. MTV has nothing new under the sun in sinful men talking down to or degrading women, glorifying self and violence and having multiple women, bragging about killing. Music is first mentioned in v. 21 but is corrupted by v. 23 as depravity does.

Jeremiah 17:9 says mankind's sinful hearts are 'deceitful' or 'desperately sick' or "beyond cure," i.e., beyond understanding in man's deceitful desperate wickedness (same Hebrew root word *enosh* in Gen 4:26). Seth seems to recognize this about humanity in the naming of his son *Enosh*, a word that can have those connotations, as the end of v. 26 says "**Then men began to call on the name of the Lord.**"

They then recognized the name and nature of mankind as sin-sick. Any hope in man at the start of the chapter is gone by the end of it. Eve may have named Cain and Seth with high hopes that they'd be the promised seed and Messiah to rescue humanity, but godly Seth recognizes by the name he chooses for his son that humanity's only hope is to call on the name of the Lord. Seth sees the depraved downward spiral of his brother's family and the world he brings his son into. Seth puts no confidence in his flesh and blood son who he names Enosh but he calls on the name of the Lord as the only hope for frail, sinful, deceitful, desperately and incurably sick mankind.

In chapter 6, this is God's verdict on man. Gen. 6:5 *Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*

So God sends a flood but man's heart is not washed clean. God told man to fill the earth and spread the name of the Lord abroad, but in Gen 11:4 after the flood they say: "**Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name...**" [same thing Cain wanted to do in building a city for himself, to make himself a name that continues]

But God stops their building project in v. 8 and scatters them all over the world into different languages and nations and their name is forgotten. Only God can make for man a name that will live on.

12:1 Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; ² And I will make you a great nation, And I will bless you, **And make your name great ...**

Man wanted to make for himself a great name, but only God can do that, and God does it here not so Abram can build a kingdom for himself, but as He says in v. 3 so Abram can bring blessing to all the nations of the earth, so Abram can spread God's kingdom and God's name to the world. How does Abram respond at the end of v. 8? 2nd half of v. 8: “...*he built an altar to the LORD and called upon the name of the LORD.*”

Same phrase from Genesis 4:26. God says "I'll make your name great..." Abram responds by bowing before the greatness of God's name.

What does it mean to call on the name of the Lord?

- 1. Praying to His name for grace**
- 2. Proclaiming His name in worship**

This is the test for all humanity since Genesis 3 and it's a test that will determine your eternal destiny: will you live your life for your own name, for yourself, trusting who you are or what you do to get to heaven, calling your own shots? Or will you call on the name of the Lord, die to self, knowing all your efforts will never bring you up from earth to heaven, but believing Jesus came from heaven to earth to save rebels like you who fall on their face and call on His name for grace? Admit your heart is sinful, deceitful, incurable and turn by grace from sin and self to trust Jesus as your substitute, His death you deserved, His resurrection and life you don't deserve, and Acts 2 says '*all who call on the name of the Lord will be saved.*' Psalm 116 says “*Then I called on the name of the LORD: “O LORD, save me!” The LORD is gracious and righteous; our God is full of compassion...when I was in great need, he saved me.*” (v. 4-6 NIV)

That's the first part of it, praying to His name for grace ...

2. Proclaiming His name in worship

In the first 5 books of the Bible, the Hebrew phrase for “calling on the name of the Lord” usually has more to do with public worship than private prayer. It’s not just for salvation but also proclamation. The same Hebrew phrase is translated this way in Deut. 32:3 “*For I proclaim the name of the LORD, ascribe greatness to our God!*”

This phrase is used of Elijah on Mt. Carmel proclaiming the only true Lord (1 Kings 18). To call on His name is to proclaim the greatness of who God is, to worship His nature and attributes (that's what "name" meant to the Jews, and it’s what Abram, the father of the Jews did in Gen 12:7). And this proclaiming the name of the Lord is why God called him and the Jews, not because they were great, because God’s name is.

God made Abram famous so Abram could make famous the name of the Lord for the joy of all peoples. God made a great nation of Israel so that Israel would declare the greatness and glory and fame of the name of the Lord to all nations (more on that next week). It is the purpose of Israel’s history, redemptive history, pre-history.

Why did God create us in Genesis 1? Isaiah 43:7 says it was for the Lord's name, and He says there "*all... I have created for My glory ...²¹ The people whom I formed for Myself Will declare My praise*"

Before history began, before the foundation of the world, the Lord chose and predestined to save people, not to the praise of the great choice He knew they could make, but to the praise of the glory of His grace to the spiritually dead who can do nothing to be saved or change their nature without regeneration (Ephesians 1:4-6, 2:1-7).

Eph 1:11-12 says we were predestined *to the praise of His glory*. It is not to the praise of man's ability to make a better choice, it's to the praise of the glory of the name of Him who does impossibilities like camels through eyes of needles, being born a 2nd time (which Nicodemus also saw as impossible, and that was the point), like the dead raised to life, physically (John 11) or spiritually (Ephesians 2)

Listen to Romans 4, how Paul describes the calling of Abram: *...in accordance with grace, so that the promise will be guaranteed ... (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") [what his name meant] in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. ... [4:16-17, then v. 20 says Abram] did not waver in unbelief but grew strong in faith, giving glory to God ...*

Abram did call upon God's name but because God first called him, the God who calls into being what doesn't exist, including faith and fetuses in barren wombs for ones who thought they're as good as dead. Abram believed God's impossible promise of a seed to come. God didn't choose Abram in Gen 12 because Abram's a good guy, He did it to glorify the name of God who transforms bad guys like Abram. Gen 12 shows a terrible husband and self-serving liar, but God saves him and begins to make him a man of God for His glory.

Deuteronomy 7:6-8 says it wasn't because Israel was so great, God chose to love them out of all people on earth because He was great and gracious and chose to love ungrateful Israel for His namesake. This is why God chose the Jews, not because of how faithful Israel would be, for His name's glory. It's why He chose Israel and not Egypt, Moses and not Pharaoh, etc.

This is what God says to Pharaoh in Ex 9:16: "*But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth.*"

Why did God do what He did in the Red Sea crossing with Israel? God explains in Exodus 14:4 (ESV) *And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD.*" ... [v. 16] *Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.* ¹⁷ *And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host ...* ¹⁸ *And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh*

...

In Ex. 15, Israel sings 'I will sing to the Lord for He has triumphed gloriously, the horse and rider fell into the sea' (splish, splash!). In the next chapter, why does God give manna to grumbling Israel? Exodus 16:7 explains to them that day they would see God's glory

In Exodus 20 the name and nature of God is what the first part of the Ten Commandments is all about. In Exodus 33:18 Moses asks '*I pray you, show me your glory!*' God's reply: '*I ... will proclaim the name of the LORD before you...*' (same phrase in Hebrew as Gen 4:26, 12:7, etc.).

Moses asks to see His glory, and God reveals His name. His name and glory are the same. In Genesis, Seth's family and Abram's family "call/proclaim the name of the LORD", but in Exodus 33, God Himself proclaims the name of the LORD. God's nature is to proclaim His name, fame, and glory, in all He does.

The next book, Leviticus, is all about the holiness of God's name. "Hallowed be Thy name" could be its theme. The next book of Numbers is not just a long list of names in Israelite genealogies, it's to make us look to the Lord's name for blessing, ex: Numbers 6: "*they shall put My name on the children of Israel, and I will bless them.*" ...*Say to them: The LORD bless you and keep you; The LORD make His face shine upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace*" (27, 23-25)

The book of Numbers reminds grumblers it's only by the name of a gracious Lord we're not destroyed, and are blessed by/for His name. The same theme continues in Deut. 5, why Israel was still alive ... [look at Dt 5:24] "*You said, 'Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.*"²⁵*Now then why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, then we will die.*"²⁶ *For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived?*

Al Mohler imagines a modern churchgoer asking an ancient Israelite "So, what did you get out of worship today?" An Israelite from this chapter would reply "I got out of worship alive, that's what I got out of worship! What did I get out of worship? It's not about me, I'm just amazed I got out alive!" It should amaze us to hear God speaking and for us to keep breathing! The book of Hebrews refers to this event and says God speaks in the church today when His Word is preached, and it says God is a consuming fire still, whose name we must still honor, treat as holy.

God could have consumed Israel, but He called Israel. Why? Dt 26:19: "*that He will set you high above all nations which He has made, for praise, fame, and honor...*" [Dt 28:9 adds] "*The LORD will establish you as a holy people to Himself ... So all the peoples of the earth will see that you are called by the name of the LORD ...*"

In Joshua the fame of the name spreads to the nations, ex: Rahab. In Judges the Lord appears and Manoah asks Him "*what is your name, so ... we may honor you?*" *He replies "Why do you ask my name, seeing it is wonderful"* (f.n: lit. incomprehensible, 13:16-17). The next book Ruth ends with the people saying may the Lord's name be made famous in Israel through the redeemer (Ruth 4:14).

The next book explains why God stayed faithful to His people who were doing what's right in their eyes. 1 Sam 12:22 *“the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself.*

Next book of the Bible, same theme: 2 Samuel 7:23 *“what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people and to make a name for Himself*

...

In the next book, 1 Kings, Solomon recognizes this as the purpose of the temple and he prays for *“the foreigner ... when he comes from a far country for Your name’s sake (for they will hear of Your great name ...); when he comes and prays toward this house, ... do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name...”*(8:41-43)

I'm not the smartest guy, but I think I see a pattern here! Why did God defend Jerusalem from a massive army of 185,000 Assyrians? 2 Kings 19:34 *‘I will defend this city to save it for My own sake...’*

This is the theme that ties every book of the Bible together, God's name is the reason for everything, not Israel or us. Why God's grace to unfaithful Israel? For His glory, His name. Israel was to proclaim and call on the name of the LORD so that all the nations would see Israel was called by the name of the Lord, not for Israel's name, fame, praise, honor, glory, but for the Lord's.

Ezekiel 20:8 *“But they rebelled against Me and were not willing to listen to Me; they did not cast away the detestable things of their eyes, nor did they forsake the idols of Egypt. Then I resolved to pour out My wrath on them, to accomplish My anger against them in the midst of the land of Egypt. ⁹ “But I acted for the sake of My name, that it should not be profaned in the sight of the nations ...*

...¹³ *“But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances, by which, if a man observes them, he will live; and My sabbaths they greatly profaned. Then I resolved to pour out My wrath on them in the wilderness, to annihilate them. ¹⁴ “But I acted for the sake of My name, that it should not be profaned in the sight of the nations, before whose sight I had brought them out.*

Again the cycle repeats itself, why didn't God's hand destroy them?

²² *“But I withdrew My hand and acted for the sake of My name...*

This is why God is not through with the Jews and will regather the Jewish people as v. 40-43 says and grant Israel grace yet again:

⁴⁴ *“Then you will know that I am the LORD when I have dealt with you for My name’s sake, not according to your evil ways or according to your corrupt deeds, O house of Israel,” ...*

Go to chapter 36. I would agree with Spurgeon and J.C. Ryle and some of the Puritans that chapter 36 prophecies Israel's salvation and restoration in the future and also has a word for us:

36:20 "When they came to the nations where they went, they profaned My holy name, because it was said of them, 'These are the people of the LORD; yet they have come out of His land.'²¹ **"But I had concern for My holy name, which the house of Israel had profaned among the nations where they went.**²² "Therefore say to the house of Israel, 'Thus says the Lord GOD, **"It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went.**²³ **"I will vindicate the holiness of My great name ...³² "I am not doing this for your sake," declares the Lord GOD, "let it be known to you...**

It's not about you, church, it's all God acting for His name sake to Israel. It's not even about the nation Israel, it's about God's name. In Isaiah 48:9 God explains why Israel still isn't cut off in wrath: **"For the sake of My name I delay My wrath, And for My praise I restrain it for you, In order not to cut you off ...¹¹ "For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another."**

This is good news for us, too, as God's chosen people today, amen? God loves Himself more than He does you! It's not about you, it's all about God and His glory! The Lord commits to His name more than to us, and it's good news for us that He's driven by something higher and more worthy than us, as I read earlier He won't abandon His people *for His namesake*. God's love for His Son above all is good news for us who are counted "in Christ" by God in grace through faith.

The name of the Lord is a strong tower for the righteous who run to it and find safety, Pr 18:10. Ps 23 *"He leads me in paths of righteousness for His name sake."* Ps 109:21 *'You...Lord, deal kindly with me for Your name's sake, because Your lovingkindness is good...'* The good news is it's never based on us or our goodness, it's based on the goodness, greatness, and glory of His name, not our loveliness, but His lovingkindness. It's not about us or dependent on us which is very good news for us. His favor is never based on our performance, it's based on Christ's for us

The good news of 1 John 2:12: we're forgiven *for His name's sake*. The good news of Ps 106:8 is He saves us *for the sake of His name* and the good news gets better in Rev 2:3 because we also endure for the sake of His name and will *have His name on us* in Rev 22:4.

The good news is that everyone who calls on His name are saved. The Lord's name in OT is *Yahweh*; in NT, *Jesus*="Yahweh saves." There is no other name given to men by which they can be saved. His is the name above every other name, the name every knee will bow before and every tongue confess Jesus Christ is LORD to the glory of the Father. This is the purpose for all history and all of us!

How do we respond?

1. Praise His Name

'O my soul, and all that is within me, praise His holy name'-Ps 103

'magnify the LORD with me...let us exalt His name together'-Ps 34

*'Praise the name of the LORD...From the rising of the sun unto the going down of the same The LORD's name is to be praised.'*¹¹³ AV

Ps 135 *'Praise the name...sing praises to His name, for it is lovely'*

2. Pray for the glory of His Name

Ps 115:1 *'Not to us, O LORD, not to us, but to your name be glory...'*

Ps 143:11: *For the sake of Your name, O LORD, revive me...*

Ps 79:9: *Help us, O God of our salvation, for the glory of Your name; And deliver us and forgive our sins for Your name's sake.*

Jeremiah 14:7: *Although our iniquities testify against us, O LORD, act for Your name's sake! ...²¹
Do not despise us, for Your own name's sake; Do not disgrace the throne of Your glory ...*

Jesus said in John 14:13 *"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son."* It doesn't mean be sure to throw in the phrase "in Jesus' name" right before we say amen, and Jesus will do whatever we ask like some magic words. It is an application of everything we've been talking about today, calling on the name of the Lord, and asking consistent with who the Lord is, His character, His will, for His name to be glorified.

Jesus taught us to pray starting with *'Hallowed be Thy name...'* and everything else that follows flows through that, honoring His name so His will be done ... for His is the kingdom, power, and the glory.

3. Proclaim His Name in All Things and to All Peoples

Jesus in Luke 24 started in Genesis and showed them how the OT in its entirety (Law, prophets, psalms) had to be fulfilled by Jesus and that *"it is written ... that repentance for forgiveness of sins would be proclaimed in His name to all the nations..."* (v. 44-47).

One of the Psalms He may have quoted is Psalm 96:2-3: *'praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples.'*

God created us to glorify Him and enjoy Him forever, to proclaim His name for the joy of all peoples, to honor His name in all things.

Col. 3:17: *Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.*