

For My Name's Sake: God's Commitment to His Own Name

Matthew 6:9; Isaiah 48:9-11

Thesis: We should constantly be comparing lists of characteristics about God to determine if qualities are the same, different, or overlapping. This is especially important when states seem contrary to each other. Isaiah 48:9-11, uncovers God's love for us and his commitment to His own glory.

Introduction:

1. Some people say they have nothing but their name. Their name is their bond. It is refreshing when one can count on a person's integrity based on their name.
 2. Jesus' model prayer began with honoring the name of His Father (Matthew 6:9)
 3. "The Lord, the God of your fathers, the God of Abraham, the God of Isaac..." (Exodus 3:15)
 - a. **"This is my name for ever.** Henceforth there will be no change—this will be my most appropriate name so long as the world endures—"The Existent"—"The Alone Existent"—"He that is, and was, and is to come" (Rev. 1:4, 8; 4:8; 11:17; 16:5) **My memorial.** The name whereby I am to be spoken of."¹
 - b. I AM, not I Was, I Will Be, but I have always been and will continue to be God forever!
 4. God is committed to Himself, to His name and to His person, first and foremost. He celebrates Himself (hallow be His name, praise Him, praise Him...)
- I. Observation of the text (Isaiah 48:9-11)
- A. God refers to His radical commitment His own praise six times
 1. Vs. 1 for My name's sake; for the sake of My praise;
 2. vs. 11 for My Own sake; for my Own sake, how should My name; My glory
 - B. How do these relate to each other? The progression of God's passion for His glory
 1. Being (own, self)>>>name>>>glory>>>praise

¹ Spence-Jones, H. D. M. (Ed.). (1909). *Exodus* (Vol. 1). London; New York: Funk & Wagnalls Company.

2. The progression begins with God's being - who He is, all of who He is, this is expressed in His Name (I AM), then we praise Him. This is God's supreme zeal to His Name.
 3. Most of us have grown up hearing sermons and singing songs about God's love for us, God's mercy for us, God's grace for us.... How do these verses relate to us?
- C. God expresses His patience with and love for us six times (Isaiah 48:9-11)
1. vs. 9 "defer My anger"
 2. vs. 9 "restrain it (anger) for you"
 3. vs. 9 "may not cut you off"
 4. vs. 10 "refined you"
 5. vs. 10 "tried you"
 6. vs. 11 "I do it (refine you)"
 7. "How should My name be profaned?" Here we see God's:
 - a) God's amazing amazing patience to us
 - b) God's deferring His anger
 - c) God restraining His anger
 - d) **Refining us as silver** (Rom. 1:17 - God's righteousness is revealed, thus revealing man's unrighteousness)
- D. The foundation of His love for us is His commitment to Himself
1. Why has God destroyed all of creation completely? For His name's sake. So that His name will NOT be profaned.
 2. The foundation reason why God is committed to us is because He is first committed to Himself!
- II. Application:
- A. Love for people is not the most foundational thing in God's being. Underneath His love for us is His commitment to Himself.
 - B. God is angry.
 - C. Why is He angry? - Because we are full of dross.
 - D. We still need to be refined because we continue to profane His name. God's resolution to our profaning of His name is Jesus as the perfect sacrifice to vindicate His name. (Romans 1:18, Romans 2:5; Isaiah 53:4-5; Romans 3:25)

Conclusion:

1. God is love and indeed His love towards us has been demonstrated in the sacrifice of His Son on the cross.
2. But the sacrifice is in response as a resolution to His anger, hence a sacrifice.
3. There is no way we can merit salvation and we are in desperate need of God's mercy.
4. Thank God that for His name's sake He is committed to Himself and thus will save us.

Works Cited

- Baltzer, K. (2001). *Deutero-Isaiah: a commentary on Isaiah 40–55*. (P. Machinist, Ed.). Minneapolis, MN: Fortress Press. It consists of serving foreign gods (“committing adultery with stone and tree,” v. 9*) and “not obeying Yahweh’s voice” (v. 13*).
- Briley, T. R. (2000–). *Isaiah*. Joplin, MO: College Press Pub. Cyrus will do God’s bidding; Babylon will fall. God proclaims these events before they happen so that his people will know who brings them to pass. Yet Israel, God’s chosen servant, remains blind and deaf, stubbornly persisting in questioning and violating God’s ways. Consequently, God sets forth his nature and his purpose again in chapter 48, not to the nations but to Israel.
- Friesen, I. D. (2009). *Isaiah*. Scottdale, PA; Waterloo, ON: Herald Press. That the Lord responds to treachery and rebellion with restraint rather than unbridled anger for [his] name’s sake echoes the view in Ezekiel 20:8–9, 44 (see TBC). The significance of this motive lies in God’s compassion for his people rather than a compulsion to exercise judgment whenever an offense has occurred. God has the right to punish yet may choose to relinquish that right. The focus of God’s compassion is on restorative justice rather than punitive justice (48:10–11; see TLC). The phrase though not as silver (NIV) has puzzled commentators. It seems that the text should read I have refined you as silver (is refined), where refining silver to remove impurities serves as a metaphor for purifying people, perhaps by suffering (cf. Dan 11:35; 12:10; cf. Mal 3:2–3). But the phrase though not as

silver appears to mean simply that the purifying of the people has not taken place to the extent that silver is refined.

Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc. with silver –rather, “for silver.” I sought by affliction to purify thee, but thou wast not as silver obtained by melting, but as dross [GESENIUS]. Thy repentance is not complete: thou art not yet as refined silver. ROSENMULLER explains, “not as silver,” not with the intense heat needed to melt silver (it being harder to melt than gold), that is, not with the most extreme severity. The former view is better (Is 1:25; 42:25; Ez 22:18–20, 22).

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books. The Exile was to refine them so they would return to the land in belief. That refining, however, was not with silver. This means either that the refining was not accomplished with money, or that the process could not be compared to silver, or that unlike silver which becomes pure, the nation would not. Whatever the meaning, the Captivity was like being in a furnace, to test them, not destroy them. If God would go back on His word about the return, His reputation would be defamed.

McKenzie, J. L. (2008). *Second Isaiah: Introduction, Translation, and Notes* (Vol. 20). New Haven; London: Yale University Press. The reference to Babylon and the Chaldeans is questioned by some interpreters, and with more probability here than elsewhere; for in the references to Cyrus the purpose of Yahweh is not

directed to Babylon and the Chaldeans. The fall of Babylon has no significance in itself except as an exhibition of Yahweh's judgment (47 [SEC. 23]); it is simply a necessary step toward the liberation and the restoration of Israel. But the prophet need not be required to show that rigorous consistency which would make it impossible for him to have written this line. This has not been an occult prediction (see NOTE on 45:19 and COMMENT [SEC. 21]); it has been occult only in the sense that the manner of Israel's liberation has not been announced. In 45:9–13 the prophet has asserted Yahweh's freedom in liberating Israel in the manner in which he chooses, but no Israelite who knew his traditions could doubt that Yahweh was committed to deliver Israel in some way or other.

Motyer, J. A. (1999). *Isaiah: an introduction and commentary* (Vol. 20). Downers Grove, IL: InterVarsity Press. 9–11. What is it, then, that moves the Lord to persevere with his so desperately undeserving people? First, he acts for my own name's sake. His name is a summary statement (shorthand) for what he is in himself, and within that nature there is a divine logic at work (55:8) whereby merited wrath is restrained. But his name is also what he has revealed himself to be, and (see 2) 'Yahweh' (Exod. 3:15) is not only the holy God visiting judgment (Exod. 12:12) but also the saving and redeeming God (Exod. 6:6–7; 12:13). His people play false to revelation, but he is always true to what he has revealed through his word. Secondly, there is my praise, the praise due to me (see 11). This is illustrated in Exodus 32:12 and Numbers 14:13–14—the abandonment of rebellious Israel would expose the Lord's character and power to misunderstanding. Thirdly, there is the Lord's choice (10), see 41:8–9; 43:10;

44:1–2 (cf. Deut. 4:37; 7:6–8; 10:15; 1 Kgs 11:24). Why the Lord should so choose is a secret he has kept to himself, but his choice is no passing whim: it is an inalterable commitment of his will. He chose knowing exactly what his people are (8), and he will not be diverted from his choice till he has fulfilled its intention. Refined ... though not as silver (10): silver endures the crucible until all dross is gone. Were the Lord to deal with his people just like that, nothing would remain (1:22). Therefore, though he brings his people through trials, there is always a limit set: they are never treated as they deserve, always for the fulfilment of his purpose (Heb. 12:10). Furnace of affliction: classically this refers to Egypt (Deut. 4:20; 1 Kgs 8:51), and (10b) he will never alter the choice there made. In the present context the furnace could be Babylon, and the verb 'to choose' could exhibit the same meaning as in 14:1 and Zechariah 1:17, 'to renew choice'. Glory to another: if Israel's sinfulness defeats the Lord's purposes, then sin gets glory over him; if the people remain in exile, then the gods of Babylon triumph. But neither the forces of history (Babylon) nor the power of sin will win the day.

Piper, J. (2014–2015). *Look at the Book Laps*. Minneapolis, MN: Desiring God.

Spence-Jones, H. D. M. (Ed.). (1910). *Isaiah* (Vol. 2). London; New York: Funk & Wagnalls Company.

Wiersbe, W. W. (1996). *Be Comforted*. Wheaton, IL: Victor Books. Had they obeyed the Lord in the first place, they would have experienced peace and not war (vv. 18–19), but it was not too late. He had put them into the furnace to refine them and prepare them for their future work (v. 10). "Go forth from Babylon; flee from the

Chaldeans!” was God’s command (v. 20; see Jer. 50:8; 51:6, 45; Rev. 18:4).

God would go before them and prepare the way, and they had nothing to fear. One would think that the Jews would have been eager to leave their “prison” and return to their land to see God do new and great things for them. They had grown accustomed to the security of bondage and had forgotten the challenges of freedom. The church today can easily grow complacent with its comfort and affluence. God may have to put us into the furnace to remind us that we are here to be servants and not consumers or spectators.