

great many people. And the disciples were first called Christians in Antioch.” (Acts 11:26)

I wonder, is your claim to the name of “Christian” a reflection of who you truly are now? Or is it aspirational? Or is it a complete sham?

Of course, in the Lord’s Prayer, we’re talking about the name of the Lord. The Lord’s name is never false, nor could it be said be aspirational: it must reflect a present reality. But when we speak of the Lord’s name, what do we mean?

Some months ago, I came across a Jewish understanding of Psalm 23. It is possible to render the opening words not so much as a sentence, as a name. “The Lord, my shepherd”. When we think of this as a sentence (by inserting test word, “is”) it speaks about me, the notion of my commitment, that I put my trust in the Lord. But when we think of it as a name - of the Lord - we can do no other than reflect upon His love and care for us and my own attitude to Him becomes of negligible importance. The name represents who the Lord is, His qualities. This is true of all the other names: “Jehovah”, “the Lord of Hosts”, “Shaddai”, even down to, “God”. Every one reflects some unique quality of the Divine.



How, then can the name be “Hallowed”? The word “hallow” is a verb, meaning to make something holy. Surely something is either holy - intrinsically, in and of itself - or it is not. Just as the name of the Lord must present some real quality of the Divine, surely it must also be holy already? How do we make something holy? We find some useful help in the Word.

“Remember the Sabbath day, to keep it holy.” ([Exodus 20:8](#))

“You shall not profane My holy name, but I will be hallowed among the children of Israel. I am the Lord who sanctifies you ...” ([Leviticus 22:32](#))