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May we also remember that the privilege has been granted to us of suffering for His sake. The sufferings of the saints in Philippi might have seemed to them very small in comparison with Paul's sufferings, but it was the same conflict. Are we ready to take our share?

FOR HIS NAME'S SAKE

ERNEST BARKER

Psalm 106:7, and 8. 'Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies; but provoked Him at the Red Sea, even at the Red Sea. Nevertheless He saved them for His Name's sake, that He might make His mighty power to be known'.

It is difficult for us to realize adequately the appalling sufferings which were inflicted on the Children of Israel in Egypt. They were treated as worthless chattels; they were compelled to serve with rigour; their lives were made bitter by hard bondage. Their sufferings were so severe that they sighed by reason of their bondage, and their cries reached the ears of God in Heaven, Who graciously heard their cry of distress, and came down to deliver them. It was a wonderful deliverance. He brought them forth with a mighty hand, and with an outstretched arm; with great signs, and terribleness and wonders.

In due time they arrived at the borders of the Red Sea, and there both their courage and their faith failed. Their memories were so short lived that they soon forgot both their deliverance and their Deliverer. Their ungrateful hearts reverted to their former state, and they said to Moses, 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness'.

'Nevertheless He saved them', notwithstanding their shocking ingratitude. But why did He save them? Certainly not because they deserved His salvation. In point of fact they deserved His condemnation. *He saved them for His Name's Sake.—He saved them for His glory*, that He might make His might and power to be known.

2 Timothy 1:10 'Who saved us and called us with an holy calling, not according to our works but according to His Own purpose and grace which was given us in Christ Jesus before the world began'.

Our emancipation has been far greater than that of the Children of Israel. God has delivered us from the powers of darkness, and has translated us in a wonderful way, into the Kingdom of the Son of His love. He has saved us with an everlasting salvation worthy of Himself—a salvation involving past, present and future: spirit, soul and body: a salvation, the magnitude of which the oldest and most experienced Christian has touched barely the fringe, though it will be revealed in all its unutterable fulness in a coming day.

But why has God dealt thus with us? We have done nothing to merit His salvation. We deserved His mercy as little as Israel deserved their deliverance from Egypt. The fact is that He has saved us *for His Name's Sake*—and for His glory—that He might make His mighty power to be known in and through us.

Psalm 25:11. 'For Thy Name's sake, O Lord, pardon mine iniquity for it is great'.

Whether David is referring to his sins in general, or to a particular transgression is not quite clear, but he beseeches God to pardon his iniquity *for His Names's sake*. Let us bracket this petition with the words recorded in 1 John 2:12 'I write unto you, little children', because your sins are forgiven you for His Name's Sake.

The title 'little children' in this passage embraces all the members of God's family, and the Apostle John reminds them that they had become the recipients of one of the greatest blessings God could bestow, and that His creatures could possess, namely, the forgiveness of *all* their sins. We are in danger of regarding the theme of forgiveness as an elementary matter. On the contrary, it is an outstanding blessing. To realize that the whole of our past sinful life has been not only forgiven but also *forgotten* by God: that everything that was against us was *nailed to the Cross*, when Christ poured out His soul unto death for us: that they were cancelled for ever: that not one single charge will ever

be brought up against us—this is indeed a benefit for which we cannot be too grateful.

But why has God forgiven us so freely, and fully? Not only that we might know and enjoy His pardoning grace: not only that we might preach forgiveness to others, great as these privileges are. He has forgiven us for the same reason that He saved us, namely, for His Name's sake—FOR HIS GLORY that His mighty power might be known.

Psalm 31:3. 'For Thou art my Rock and my Fortress; therefore for Thy Name's sake lead me and guide me'.

Guidance is one of the most perplexing features in Christian experience. We frequently find ourselves in situations so difficult that we know not what to do. We come to a cross-road, and we know not which way we should go. It is very difficult at times to ascertain God's Will. Surely every believer knows the vital need of divine direction.

But why do we desire God to guide us? Is it that we might be a blessing to our fellow men and women? Or is it that we might be where we ought to be? Both motives are good, but they constitute neither the best nor the highest. The real motive should be that God might be glorified—for *His Name's sake* He directs our path, if we are willing to be directed. The desire for God's glory should be the paramount longing of every genuine Christian.

Psalm 23:3. 'He leadeth me in the paths of righteousness for His Name's Sake'.

In the previous passage David expresses his desire to be guided. In the verse we are now considering he is confident that divine direction will be forthcoming. 'He leadeth me in the paths (the carriage tracks) of righteousness'. These carriage tracks were so clearly defined by the Son of God in His earthly career as to be unmistakable. The word 'righteousness' indicates a perfectly straight line which God has drawn, and from that straight line, the Lord Jesus never deviated. He enjoyed His Father's complete approval of every thought that entered His mind, of every word He spoke and of every deed He performed.

But listen to David's willing acknowledgement, 'He leadeth

me in the paths of righteousness for His Name's sake'—He leads us *that He might be glorified*.

1 Samuel 12:22. 'The Lord will not forsake His people for His great Name's sake, because it hath pleased the Lord to make you His people'.

Notwithstanding Israel's perverseness and disobedience Jehovah never discarded them. He was ever doing His utmost for their national and spiritual welfare. He caused His servant Samuel to convey to the people this grand message of encouragement that their Lord would never forsake them, 'For His GREAT Name's sake'. This communication is profoundly important. We have already examined a number of Scriptures where the words 'For His Name's sake' occur (and there are many others) but here in 1 Samuel 12:22 we see the adjective, GREAT, attached. This is almost the only place in the Bible where we find the expression 'For His GREAT Name's Sake'. Let this be both an inspiration and an incentive to us in this our day. It is *impossible* for Him to forsake His people. His very character is involved. If it has pleased the Lord to constitute us His children through faith in His Son, we can confidently rely upon His gracious promise that, what'er befall us, He will neither leave nor forsake His people.

When Christ suffered on the Cross He uttered the cry, 'My God, My God, why hast Thou forsaken Me?' One answer to that cry is that God in inflexible righteousness might never forsake those who put their trust in Him, but be enabled to turn His face towards them, not only in complacency, but also in divine pleasure.

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8. We become free by becoming 'slaves' (Rom. 6:17-22, with Rom. 8:2).
9. We possess all things by having nothing (2 Cor. 6:10)
10. When we are weak, then we are strong (2 Cor. 12:10).
11. We triumph by defeat (2 Cor. 12:7-9).
12. We glory in our infirmities (2 Cor. 12:5).
13. We live by dying (John 12:24-25, with 2 Cor. 6:9-10)—
Dr. F. E. Marsh.