

# What's in a Name?

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Text: John 17:6-8

Today I want to look at “the name” as being “representative of.” Jesus’ language in this entire section is relational, and speaks of Himself as making known to the disciples who the Father is and what He is like. Everything is from the Father and Jesus has made it known to them.

Joh 17:6 **"I have manifested Your name** to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

To manifest the name is a Hebraism for making known the being to whom the name belongs. Jesus says that He has revealed the Father to them. This would appear to be one of the things referred to in v.4. “I have finished the work...”

Because they had lived with him for the last 3 years or so, they now knew what the Father is like.

"Then Moses said to God, 'Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, '**What is His name?**' what shall I say to them?'" (Exo 3:13, NKJV)

Knowing the name gave access to the person/deity. It was believed in some religions that having access to the name would give you some control over the deity. We, of course, reject that idea. I use it to illustrate the value of the name

"And when they had set them in the midst, they asked, "By what power or by what name have you done this?'" (Act 4:7, NKJV)

"In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;" (Joh 16:26, NKJV)

Jesus is clearly saying that He does not intend to be a mediator between us and God when it comes to prayer. Rather we are to come to the Father directly as if we were Him. He has made the Father known to us, and He has given us direct access to the Father. “Asking in His name” is asking as if it were Jesus Himself asking. It is my perspective that this relates to things pertaining to the manifestation of the Kingdom of God and things for which we have direct scriptural revelation.

May I suggest that using “in the name of Jesus” at the end of our other prayers is a misuse of the name. We are really praying in our name. I suggest that “in the name of Jesus” would best be used when we are acting on His behalf, such as commanding healing or deliverance. "Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.'" (Act 3:6, NKJV)

Joh 17:7 Now they have known that all things which You have given Me are from You.

Joh 17:8 For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

The relational language continues!

I came from you  
My words came from you  
They believe I'm from you  
Jesus says His personal credibility comes from being sent from the Father  
Jesus' authority was established by who sent Him  
At Mt. Sinai, God spoke audibly to Moses from the mountain in the presence of the people of Israel so they would believe that Moses acted on His behalf. In essence, listen to Moses because I have given him my words.  
Jesus' words were credible because they came from the Father  
The disciples believed Jesus!

I see a pattern developing here, one that I tend to look for, of course!

### **From the beginning, again!**

It seems that in this season I am in I keep going back to the beginning. What was God's original intent?

### **Imagers of God**

Michael Heiser has coined the phrase imagers of God for the summary statement of what humanity's job description was in the Garden. They were to co-reign with Him over creation and be his imagers on the earth.

The following is taken from, Bearing God's Name, Why Sinai Still Matters, Carmen Joy Imes, Intersity Press, Downers Grove, 2019, Pp. 48-53.

The commandment to not bear or carry the name of God in vain presents the idea (Exo. 20:7) of "Don't misrepresent God."

#### The High Priest

""So Aaron shall **bear** the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually." (Exo 28:29, NKJV). The high priest was to carry twelve gemstones on his chest "bearing" the sons of Israel before the Lord. He was the representative of the people before God. They were accepted when he was accepted.

""And you will make a pure gold rosette, and you will engrave on it with seal engravings: "A holy object for Yahweh."" (Exo 28:36, LEB). "A holy object for Yahweh" is "Qodesh LaYahweh." "Qodesh" is holy. "La" before Yahweh indicates possession. Therefore, Aaron, the representative bearer of the nation, was to bear on his forehead a gold rosette declaring he is the holy possession of Yahweh.

#### The nation of Israel

Exo 19:5 And now if you will carefully listen to my voice and keep my covenant, **you will be a treasured possession for me out of all the peoples**, for all the earth is mine,  
Exo 19:6 but you, **you will belong to me as a kingdom of priests and a holy nation.'** (LEB)  
As Aaron was to represent the people to God, the nation of Israel as a treasured possession a kingdom of priests, and a holy nation, was to represent God to the other disinherited nations.  
"As a treasured possession, Israel's vocation—the thing they were born to do—is to represent

their God to the rest of humanity. They were set apart for his service. (Their) calling is to *bear Yahweh's name* among the nations, that is, to represent him well." (Imes, p.51).

Israel's "Formula for Success" was the first two commandments which could be rendered in positive terms:

1. Worship only Yahweh
2. Represent him well

"These two commands bring the covenant relationship into alignment. Yahweh is the only God worthy of worship. Israel must see itself as belonging to him, representing him to the world. To bear his name in vain would be to enter into this covenant relationship with him but to live no differently than the surrounding pagans. Israel's fate in the succeeding narratives always comes down to breaking these two commands, either failing to worship Yahweh alone or failing to represent him well." (Imes, p.53)

The Angel of the Lord

Exo 23:20 "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.

Exo 23:21 Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; **for My name is in Him.**

Exo 23:22 But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.(NKJV)

Exo 23:21 Be attentive to him and listen to his voice; do not rebel against him, because he will not forgive your transgression, for my name is in him. (LEB)

"The angel...functions as Yahweh's authorized deputy, bearing Yahweh's name." (Imes, p.59)

Jesus

"I have **revealed** your name to the men whom you gave me out of the world. They were yours, and you have given them to me, and they have kept your word." (Joh 17:6, LEB)

G5319 (Word Study)

φανερῶ

phanerōō; contracted phanerō, fut. phanerōsō, from phanerós (G5318), manifest, visible, conspicuous. To make apparent, manifest, known, show openly.

While not directly using the word image, I believe it is clearly portrayed here. Jesus "imaged" the Father to the disciples. "I have glorified you on earth by completing the work that you have given me to do." (Joh 17:4, LEB)

You and me

"But you are a chosen race, a royal priesthood, a holy nation, **a people for God's possession**, so that you may **proclaim** the virtues of the one who called you out of darkness into his marvelous light," (1Pe 2:9, LEB)

G1804 (Word Study)

ἐξαγγέλλω

exaggéllō; fut. exaggelō, from ek (G1537), out, and aggélō (n.f., see anaggéllō [G312]), to tell, declare. To declare abroad, **make widely known**

**Summary**

It seems the pattern is clear. Jesus did not bear the name of Yahweh ineffectively. He represented God well to His disciples. His disciples were to now carry the mantle of representing Him and the Father to the nations. We are now the ones commissioned to represent Jesus in southeastern PA, or wherever we find ourselves.