

SANCTIFYING  
GRACE

A 4-WEEK STUDY

DAN BOONE



THE FOUNDRY  
PUBLISHING®

Copyright © 2023 by The Foundry Publishing®  
The Foundry Publishing  
PO Box 419527  
Kansas City, MO 64141  
thefoundrypublishing.com

978-0-8341-4195-7

Printed in the  
United States of America

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—for example, electronic, photocopy, recording—without the prior written permission of the publisher. The only exception is brief quotations in printed reviews.

Cover design: Rob Monacelli  
Interior design: Sharon Page

Library of Congress Cataloging-in-Publication Data

A complete catalog record for this book is available from the Library of Congress.

All Scripture quotations, unless indicated, are taken from the New Revised Standard Version, Updated Edition (NRSVUE). Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Scriptures marked (NIV) are taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Scriptures marked (KJV) are taken from the King James Version, which is public domain.

The internet addresses, email addresses, and phone numbers in this book are accurate at the time of publication. They are provided as a resource. The Foundry Publishing does not endorse them or vouch for their content or permanence.

10 9 8 7 6 5 4 3 2 1

# CONTENTS

## **WEEK 1**

Hallowed Name

4

## **WEEK 2**

Kingdom Come

20

## **WEEK 3**

Group Sanctification

36

## **WEEK 4**

Sanctifying Spirit

50

**WEEK 1**

HALLOWED  
NAME

Brand creation and protection is big business in our world. Companies hire law firms to guard their name. They carefully vet celebrities who might want to represent their brands. If these human billboards do anything to tarnish the brand name, the brand cuts ties immediately. Brand use is a highly legal issue. It is a serious thing to misuse, misrepresent, or profane a name.

The Lord's Prayer begins, "Our Father in heaven, may your name be revered as holy" (Matthew 6:9). Or a more familiar version is, "Our Father in heaven, hallowed be your name" (NIV). This opening should be unsurprising. We are people of the Ten Commandments, after all. Even children are taught, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20:7, KJV). Of course, these days, children (and most adults) are taught with more modern language: "You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name." Again and again Scripture warns about profaning the name of God. It is serious stuff. God's name is to be hallowed by God's people.

When Moses spoke in God's name, things happened—bloody water and frogs and gnats and flies and boils and thunder and hail and locusts and darkness and death and seas opening and water coming out of rocks and bread falling from the sky. People were liberated by the name of this holy God. Moses spoke the name, and God did things. There is massive power in God's name. It

=====

**Don't use God's name for  
what God is not doing.**

=====

is the kind of power we frail humans would like to get our hands on and use for our own purposes, which is probably why we have the third commandment, *don't take God's name in vain*. Don't use God's name for what God is not doing.

For most of my life I thought not taking the name of the Lord in vain meant don't cuss. Don't swear using the name of God in any way, or the name of any member of the Trinity. And speaking irreverently in such a fashion is certainly one way to misuse the name of God, but I don't think it's exactly what God had in mind when the commandment was given. We profane the name of God (or take his name in vain) when our actions as God's name bearers fail to reflect the true character of God. We profane the name of God when we forge God's signature at the bottom of our own opinions or demands. A congregant once told me that God told *him* I should give him a hundred dollars. Well, God never bothered to tell me! An employee once announced that God had revealed to her that I was to hire her to do a specific task at a specific price. And we all know of at least one Christian college student who has announced to his date that God told him she would be his wife.

It was a misuse of the name of God to announce that 9/11 was the judgment of God on the United States; or that the tsunami in Bangladesh was God's judgment of Muslims; or that the earthquake in Haiti was God's judgment of witch doctors. People write lots of opinion checks and

sign them by forging God's name. This action profanes the name of God. And what about all the consumeristic paraphernalia we sell with God's name on it? Is God really present in all of the merchandise we produce?

Some men have misused scriptures to treat their wives like subservient humans while labeling their actions Christlike and godly. Many, many wars that have nothing to do with God have been fought in God's name. Prejudicial civic policies and biases have persisted for centuries with their rationale being that they are "God's will." Sexual abuse has occurred in the name of God. Scandals have happened in ministries that claim to be doing God's work. I've seen preachers bilk retired folk out of their meager finances in return for so-called healings or miracles (that may or may not arrive)—and label it godly. People have cheated in the name of God. We humans get hold of this powerful name and use it for our own purposes without any thought for the true character and mission of God. If we did that with a well-known brand name, we'd be sued for all we're worth.

Apparently the misuse of God's name was of concern to Jesus as well. Near the end of the Sermon on the Mount we hear Jesus say, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only one who does the will of my Father in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' Then I will declare to them, 'I never



=====

**Unless we are sure that  
we are actually doing the  
sanctified work of God,  
we do not affix God's name  
to our agendas.**

=====

knew you; go away from me, you who behave lawlessly” (Matthew 7:21–23). God’s name is not to be used wrongly or taken lightly. We don’t casually stick this name on our ideas, our products, or our words. Unless we are sure that we are actually doing the sanctified work of God, we do not affix God’s name to our agendas.

I must confess that in my own life I have profaned the name of God. I have been unlike God while bearing his name when my responses were impolite, when my priorities were skewed, when my checkbook reflected more materialism than generosity, when my words were misleading. When our actions and words and deeds profane the God we claim to follow, the name is not hallowed in or among us. That’s why we pray “hallowed be your name.” It is a petition that requires the sanctifying grace of God. It is a petition for holiness that reflects Jesus.

Our hunger for holiness as humans is satisfied only in intimate relationship with the one who alone is holy. God’s holiness is a category all by itself, unique, one of a kind. The name of God has no equal. Only God is essentially holy. God is the only source of holiness. Anything that participates in God is holy, and anything that doesn’t, isn’t. So when Jesus shows us how to pray and instructs us to start with hallowing God’s name, he is leading us into the presence of the holy God, evoking that God in our life, and bringing that God to bear on all we are and all we do. The name of God will either be hallowed or profaned by our lives.

A college student was hanging around with some friends who were involved in some bad stuff. The immorality of their deeds was not even debatable. It was just plain wrong. Rather than doing wrong, this student simply left. The rest of the group stayed, and in the aftermath, people were hurt, names were ruined, and consequences were severe. Why did this one student excuse himself from the group? Why did he walk away? What caused him to go against the grain of his friends? "Simple," he explained. "My grandparents were saints. They loved me and were proud of me. They made sacrifices so I could attend a Christian university." Then he said an interesting thing: "I didn't want to ruin their name. I love them too much to do that." We are the walking representations of the names we bear.

As president of a university, I am the walking and living embodiment of that university's brand, whether I like it or not. Our university's PR groups, athletic teams, summer mission teams, professors, and yes, even our students—all bear the name and become the brand of the university. People draw conclusions about our school based on what they see in us. That's why I loved Kyle so much. His 33 ACT score could have landed him in almost any university. He was math-and-science smart.

Unfortunately, Kyle also battled a disease that resulted in brain tumors. He would get chemotherapy in the morning and show up to class later that afternoon. Kyle had the best friends, the best sense of humor, the strongest faith, and the most courageous resilience. I had the privilege of

attending his funeral in Raleigh, North Carolina. He didn't get to finish his studies and graduate, so we gave his parents his diploma—he had earned a high degree in character and courage. I'd choose Kyle any day to be the walking brand of our university. He hallowed the name of God. God was magnified in his life.

But God doesn't pick and choose a few stalwart ones among us to be God's name bearers. All God's children are the walking brand—which makes me, at times, look heavenward and say, "What were you thinking?" Entrusting God's name to the likes of us is an enormous risk. Maybe there should be divine branding lawyers running around looking for misusers of the name, hauling us into court, and passing judgment. Does our God realize what he is doing by allowing us to be branded with his name in baptism, telling us to ask for things in his name, and giving us his name to use as a label for our deeds? Many other gods have concrete images made in their likenesses—little replicas or statues. These are inanimate, so they can't mess up or misrepresent the gods whose images they bear. Our God hallows his name by giving it to us, making *us* in his likeness and image. We are the people of Jesus, the body of Christ, the likeness of God. And we pray that, when people see us, they see God present in us and with us.

We are the walking brand. And it matters to God.



## PRAYER

How does your life faithfully represent Jesus to the watching world? If your friends draw their conclusions about what God is like based on your life, what kind of God do they see? What do you need from God to ensure that you hallow his name?



4. What should we do when we encounter a use of God's name that is a brand violation?

5. How and why is it good news that God would share his name with us?



NOTES

NOTES

NOTES