

Exodus 20:7

Bearing God's Name Weightily upon Our Lives and upon Our Lips

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What is the third commandment, and why can't you be forgiven without following it? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 20:7 looks forward to the evening sermon on the coming Lord's Day. In this verse of Holy Scripture, the Holy Spirit teaches us that we were created and especially redeemed to bear God's Name upon our lives in His image and upon our lips in His worship—and that if we never take our sin and His glory seriously, then we can never be saved because we will be despisers of Christ.

Friday, May 20, 2022 ▫ Read Exodus 20:7

Questions from the Scripture text: What shall we not carry ("take") in the wrong way? Whose/which Name? What relation does He have to us? In what way shall we not carry that name? Who will punish the breaking of this commandment? What will He not do for them (cf. Matt 12:31)?

As creatures made in God's image (cf. Gen 1:26), man has always had a special responsibility to display and apply Lordship of God in all the creation (cf. Gen 1:28). But rather than view subjection to God as a display of His Lordship, man attempted to be Lord over himself (cf. Gen 3:5–6). Still, marvelously, even from among sinners, God has chosen to save some to be His own special people (cf. Ex 20:2). This amazing note rings out of each of the first five commandments: "before Me" (v3), "Yahweh your God" (v5), "Yahweh your God" (v7), "Yahweh your God" (v10), "Yahweh your God" (v12).

So, while all humanity has a special duty among the creation for the honoring of God's Name, those whom He has redeemed have a special duty even among humanity for the honoring of God's Name. He gave man speech, so that we could call upon His Name, and the capacity for worship so that we would praise His Name. And He has redeemed sinners so that they will call upon His Name for salvation, and so that they will praise His Name for redeeming them (cf. Rev 5:9).

What a weighty thing is the speech of a Christian! It is on this basis that the Spirit warns us against any improper use of our mouths whatsoever (cf. James 3:9–10). But that which is true so intensely with respect to our mouths is also true of our lives as a whole. The people of God are always to be a reflection upon the God of the people (cf. Deut 4:6–8).

If we are not careful and intentional about how we speak and how we live, then we treat the Name of God as an empty thing.

If we come thoughtlessly or heartlessly to worship itself, then we treat the Name of God as an empty thing.

If we use the gospel as an excuse for remaining the same, rather than as an assurance that the pursuit of holiness will ultimately succeed, then we treat the Name of God as an empty thing.

If we treat empty pleasures as if they are joyous and the worship of God as if it is dreary, then we treat the Name of God as an empty thing.

If we use the Name of God to add force to our empty words, rather than as a reminder that we are always before Him and dependent upon Him, then we treat the Name of God as an empty thing.

If we use that which is foul or crass to add weight to our words, rather than carefully choosing what comes out of worship-lips, we treat the Name of God as an empty thing.

If we treat worship as a superstitious magic by which we act in the spiritual realm, rather than an engaging of God Himself; or if we treat worship as a way to feel a certain way, rather than a felt interaction with God; then, we treat the Name of God as an empty thing.

But there is something greatly dangerous about treating the Name of God as an empty thing. By "the Name of God" we mean every part of how He communicates Himself to us. And if He is not divinely weighty unto us, there is no way that we can be saved. His divine weightiness is what makes us see the true guilt of our sin. His divine weightiness is what makes us see the true salvation that there is in the Savior.

Whenever we speak or live irreverently—and especially whenever we do this in worship—we expose the kind of thinking that demands us to ask, "will God really hold me guiltless?" Yahweh will not hold him guiltless who takes His Name in vain!

When are you most tempted to be silly or crass? What most hinders your reverence in worship?

Sample prayer: Lord, how marvelous that You have put Your glorious Name upon our lips and upon us ourselves! Grant unto us to speak and live as those in whom You have invested Your glorious Name, we ask through Christ, AMEN!

Suggested songs: ARP8 "LORD, Our Lord, in All the Earth" or TPH174 "The Ten Commandments"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 20:7, these are the words of God. You shall not take the name of Yahweh. Your God in vain for y'all. They will not hold him. Guiltless, who takes his name in vain So far. The reading of gods inspired and inherent worked, the name of God is the display of himself to us.

He doesn't need a name for himself. Father, Son and spirit, within the godhead, God knows himself perfectly. Well, all at once with infinite and perfect adoration and delight in the mutual love of the Trinity and which the triune God exists from all eternity unto all eternity, but he made things in order that they might receive good from him and know him and bring him glory.

And especially he has made man in his image. And so, man himself is to some extent. A display of the name of God, a projection into the creation, within the creation, of much, of the glory, and goodness, and wisdom of God, and so forth. And man was to glorify God and enjoy him forever and especially to make display of the glories, the perfections of our God in the creation.

So it's one of the reasons why So one of the reasons why part of the temptation when Satan was tempting Eve and Eve was being deceived, but we know Adam was not deceived from first Timothy. Do he was being willful part of the temptation? Was, you will be like, God knowing good and evil tempting, man in order.

Instead of being a display of God's godness to have his own godness to determine for himself, what is good and what is evil to advance and display himself for his own glory. And there was confusion for the woman, she took it as an explanation of how someone can be made wise.

Not only was it good looking good for food but it was useful for making someone wise. She was deceived the man being not deceived, understood, even more, that this would be a violation against what we were created to be. And to do Well If we're created to image God and to glorify him to praise him.

Then how much more have we been redeemed in order to worship God? And to praise Him. This is not only the purpose of our personal salvation, in which the Lord Jesus atones for our sin and is our righteousness and brings us into a state of being right with God being justified and secures and guarantees that we saw it.

Last, we sanctified and glorified, but this purpose of redemption was also true of the national and church redemption of the people of Israel, When the Lord sent Moses to Pharaoh, he was to tell them. Let my people go, that they may serve me that they may worship me. It is the purpose for which we have been redeemed.

Therefore, both in eternity, and in time, The Lord Jesus, we read in many places. Psalm 22, for instance, which prophesies much about his death. And then at the end of the Psalm, the last third of that Psalm prophesies about his leading of the public worship of the church that is consecrated by his blood secured by his death.

And you and every time we gather on the Lord's day, the proclaims the name of God in the midst of the assembly and sings, he proclaims the name of God to his brother and sings. The praise of God, in the midst of the assembly, We have been saved for worship in eternity and now it is especially what our words are for.

God used words to create God, has used words to communicate himself to us. God used Word uses words to bring to faith. Faith comes by hearing and hearing the Word of God. God uses words to sanctify us to make us more and more holy and get us ready for glory.

The Lord Jesus. That great prayer for those for whom he was about to die on the night that he was betrayed prayed sanctify them by your truth. Your word is truth. And so one of the ways that we image God is by being word bearers. So we have been created to image God and to worship him.

We have his name upon us ourselves and upon our lips and we have been redeemed to be conformed to the image of Christ, who is the image of the invisible. God. And so we are redeemed to image God and to worship him to have his name upon us and upon our lips.

And therefore we have a great responsibility for how we live and especially how we speak. When the, when the book of James is criticizing the cursing of our brother or our sister, he says, in chapter 3 verses 9 and 10 that mouths that are that exist for the purpose of phrase should not be used to curse brother or sister, and this is true of all types of curses and all types of course language and filthiness that the reason to watch our mouths all the time is because we know that A when we speak to others and when we have words by which we communicate ourselves to others and receive their communication of themselves, this is part of imaging God, but we also know the greater purpose, the greatest purpose, for which we have been given words for which we have been given speech, is the praise of God.

And we should always use our lips, even outside of times of worship, We should always use our lips, our words, our mouths, in a way that respects that these are lips. These are tongues. These are mouths that are going to soon be praising God, and not just praising him privately.

And in the family, which it should never be more than a few hours before you are going to come apart by yourself to worship, God, or being gathered together, a family to worship God, but you're never more than six days away. Are you from being gathered for the public worship?

And so our connection to God, not just by creation, but by redemption by covenant, is emphasized in the first four commandments and here we will point that out. Although we could have done that in any of them because he says, in the first commandment, you shall have no other Gods before me or upon me, or against me.

Reminding us that everything we do. We do as the redeemed as those who belong to as the preface to the Ten Commandments said in verse 2 Yahweh. Our God who has redeemed us and then verse 4 for you shall. You shall not make for yourself a carved image for I Yahweh.

Your God and then in our verse today, verse 7, the third commitment. You shall not take the name of Yahweh. Your God. And then, even in the fourth commandment, remember the Sabbath day is the Sabbath of Yahweh. Your God and even in the fifth commandment honor, your father and mother that your days may be long upon the land which yahweh you're God is giving you.

And so there's this, reminder every one of the first five commandments that God by his redemption has not just restored to us relationship with Him but has bound his name in saving us, in bringing us out of the judgment that we deserved and bringing us into relationship with Him.

That should be marked by holiness. He'll say many times from this point on to the Israelites and he says the same thing to us by the pen of Peter and other

places in the New Testament, you shall be holy for. I am. Holy, we must live and we must speak as those whom God has purchased.

And so, the New Testament will say, things like, you are not your own. You've been bought with a price. Yes, all things are permissible, but not all things edify, You must do. All things. Not just according to what the letter of the law allows you to do outwardly, but from a mission of glorifying God.

So we shouldn't even eat our lunch unless we intend to glorify God. By eating this lunch, shouldn't even drink water. Unless we intend to glorify God by drinking the water and how much more than when it comes to our speech. It's very interesting that you shall not take the name of Yahweh.

Your God in vain lightly empty here, does not specific specifically name speech, although at most applies to speech and we've already pointed out that using the covenant relation and the words about that covenant relation as throw away words or hurts words, or exclamatory emotive words without the, the meaning of the relationship that God has purchased for us by the blood of Christ to say, oh my god, and not mean all, my God, the God who has created me and redeemed me, bought me by the blood of Christ and is sanctifying me so that I may be may have that holiness that is required for seeing the Lord.

Like Hebrews 12 says to just use that phrase and not have any meaning to it shows that we disregard the greatness of God and the greatness of his gospel. And so it's very important that when we speak of God, and then, especially when we come to the worship of God, that we do it with reverence, with meaning thoughtfully intelligently.

One of the ways that God's name is most taken in vain is, when the intellect is taken out of worship, or when the will is taken out of worship, and the only things left are emotions and feelings. So that God now is little more than a drug to manipulate the chemicals in your brain to make you feel high for a little while.

We must not do this with the Living God. And with his redemption, and with his worship, our brains must be on, not off considering him amazed at him learning more of him. Our wills must be on making commitments to him. Engaging him. Willfully belonging to him and submitting ourselves to him.

Offering ourselves to him. In fact, this ability to use the name of God or the display of God or the words of God or the worship of God or any other thing, in which he has communicated himself without meaning reappears again in the New Testament and what people call the unpardonable sin, because there were some who responded to the Lord.

Jesus, by saying he has a demon and Jesus called this blasphemy against the Holy Spirit, Blasphemy against him, who gives us light and life by making us to see who Jesus is and believe in him, so that we will take God as seriously as the greatness of Christ. And we will take sin and redemption from it as seriously as the cross and the hell which Christ endured so that he could obtain for us.

The everlasting blessedness that actually belongs to God and that he would obtain God himself for us and to respond to him or interact with him in a way that takes him. Lightly is indeed. The thing that cannot be forgiven because the Lord Jesus, as the Holy Spirit, convinces us of him, convinces us.

That he is in himself. He is the only way we can be forgiven and so the God who has promised salvation and he's now brought a 12 tribes from among the descendants of Abraham out of Egypt and he's saving people from all of the families of the earth through these tribes and through the Christ to will come by means of these tribes.

And he's been displaying his salvation and redemption. He attaches this threat to our violating of the third commandment for Yahweh will not hold him. Guiltless, who takes his name in vain. In other words, you can't be saved by filling out a sticker that says, the day on which you made your your decision and sticking it, pasting it in the back of your Bible so that you can always look at it.

And say, I made the decision. I got saved now when God saves a man and God saves a woman, a boy or a girl, he makes you to take him with great seriousness, to take him seriously to take your sins, seriously, right? That's one of the reasons we need discipline is so that we'll take our sins seriously and not pretend like it's a small thing just because we've heard about forgiveness.

And so we think it's easy. You just get the forgiveness taken care of in this sin. Doesn't matter. No. The forgiven person, the way someone gets saved by the Holy Spirit is the Holy Spirit. Convinces us of the glory of God, and that Jesus is the Lord of glory.

And that sin is against the glory of God. And that the atonement that God has made for sin is as great as the glory of God. And that the Blessedness that he brings us into by our salvation is the blessedness not of enjoying ourselves, or indulging, the flesh.

But the blessedness of enjoying God and His goodness in all the good things that he has made, but especially him himself. And so you see how appropriate the threat attached to the third commandment is? You shall not take the name of Yahweh, your God in vain. You shall not bear His name, lightly, either upon you or upon your lips for, He always will not hold him.

Guiltless who takes his name in vain. Now, you're not saved by how weightily you think of God. You are saved by the infinitely. Glorious. God. Whom the Spirit convinces. You is your Savior and in your remaining sin, there will be times continuously to some extent but the times were it's more prominent or pointed.

When you have taken, God, lightly and worship, there will be those times when you get three quarters of the way through a worship service and a sermon. And you realize, you haven't really been engaging God or you're supposed to be reading and praying, but your mind has been on something else or you use your mouth in a form of speech that is coarse and cross.

And, and filthy and not appropriate to a mouth that you intended to use. You were saved to use for the worship of God. And in those moments, it is precisely taking the glory of Jesus Christ by faith. Dependence upon the Holy Spirit, the greatness of his atonement for you and realizing and embracing him resting up on him and then in response to the forgiveness and response to his love for you.

Renewing love for you. You love for him and making new resolution after. Holy living waiting living serious living on holy and weighty and serious. Speaking. The third commandment doesn't want us to be silly or foolish because silliness and foolishness belongs to those don't realize the greatness of their God that we may have more profound joy and live with greater pleasure even in God's.

Good gifts, even got to earthly gifts, which are also good and then let's pray.

Father, it's very convicting to read and explain your word and never more. Then when thinking about living life seriously and mightily and vigorously and enjoying with profound joy, even what our kind of the littler things that we wouldn't have silly or fleshly pleasure. But we would have joy that recognizes who you are.

Glorifies you help us O God's to live as those who have your name upon us. Not only as creatures in your image but as having been redeemed. Now by your son and dwelt by your spirit, that we might be conformed to the image of your son and bring you glory for how you have redeemed us by your blood.

And so we pray that you would make us to live seriously to live well to speak seriously to speak well and then especially when we come to worship that, we would do it with all the heart, not just superficial emotions, and not just going through the motions, but that you would make us to bear weightily.

Your name, especially upon our lips for, we ask it through Christ. The Word, Amen.