

Theology Simply Explained — WSC53 Which Is the Third Commandment

Pastor walks his children through Westminster Shorter Catechism question 53: Which is the third commandment? *The third commandment is, 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..*

(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 via hopewellarp.org)

The Catechism question for the week is number 50, three. Which is the third commandment. The third commandment is thus shalt not. Take the name of the Lord thy God in vain for the Lord will not hold him. Guiltless that take it. This name in vain. So, we're going to get into you what?

Each of those phrases mean when we think about what the third commandment requires and what the third commandment forbids, and what it means at the end that the Lord will not hold him guiltless. That taketh his name in vain. So, we're going to be answering those things and examining those things in the next three weeks for this week.

However, it's important that we see that the third commandment is the one dealing with the manner. And particularly the weightiness with which we think about speak about worship and live as those who belong to the Living. God. So, God has, as it were given us His name, meaning, not that God has a name within himself and he introduces himself at some point and says hi.

I am whatever God is in himself all that he is when it talks about his name to us. It talks about his self-disclosure of what he is. Like this is why when Moses asks for a name, God says, I am that. I am In other words. Yes, he is.

The one who has existence in himself and everything else. Gets its existence from him that his attributes are inherent to him and everything else is dependent upon him. But he's also saying there that he just is what he is that there's no need for self-disclosure within the godhead because God knows himself.

The father, the son, and the Spirit exist in perfect knowledge and fellowship. And adoration of one another from all eternity. And so there's there's this, there's this complete all at once knowledge, self-knowledge within God and within the persons of the godhead, which Sophia you pick careful attention, both. Because I think you can do the shorter catechism this week.

And because the children's catechism is going to intersect with this. Because you're, you're catechism question, is going to be how many persons? And how many persons does this one God exist? And the answer is in three persons. Well, he's always existed in three persons, God doesn't change, and he doesn't learn more about himself, he knows himself fully and all at once.

So when it talks about God's name, it talks about the fact that he has communicated himself to us and all of the different particular ways in which he communicates himself to us. And yes, sometimes that is in words that are used as names, like, Yahweh or Elohim or at an eye or Lyon or, and many of the other names and the one great name in which he has revealed himself to us, which is Jesus, which is why that some of the worst violations of this commandment or those who use the word Jesus or his title Christ or Lord our lordy and people use them as throwaway words.

When he is the one in whom God has made the greatest self-disclosure to us, The greatest form of his communication to us and then things like the Bible itself as Psalm. 138 verse 2 says that, God has exalted His Word above all his name. And so there are all these different ways that God has communicated himself to us.

But His word is exalted above them all because we find out that his word is not just a collection of Hebrew and Greek and Aramaic words. But his word is a person who has communicated himself to us in those words by His Spirit who sustained his prophets and the word was in the beginning and the Word was God, and the Word was with God and the word became flesh.

And we know him now don't we as Jesus. And so the third commandment is addressing the weightiness. Then with which we think about all of the different ways that God has communicated himself to us, whether names entitles, whether the scriptures, whether our Lord Jesus, God the Son Himself And the way we speak about him, and the way we worship Him that even in our family workshop times, we know just go through the motions and treat it as a light thing or an exercise just to get through.

But we stir up our thoughts and we warm our affections. And we bend our wills to the worship of God. This is why when your oldest sister was leading, attempting to lead the house and we were trying to do the family worship over the internet together. She was so intent upon you praying, when we pray with your mind and with your heart and not just doing what I know is so easy to do and kind of zoning out and taking a little nap until you hear in his name or through him or whatever.

And you know, amen is coming and that's kind of the enchanted words that were bring you back to consciousness, But that we treat prayer as weighty and engage in it. Conscientiously because it is the worship of God. And the worship of God, is one of the ways that you discloses himself to us, is it has to do with the bearing of his name.

So, the way we think about, in the way we speak about him, you're singing with all your heart when we sing the Word of God. Because what we sing is not the words of man, but the word of God it too is a form of self-disclosure and the weightiness with which that should be done.

So the way we think, and the way we speak the way we worship and then the way we bear his name, for the Lord, has identified himself with the people first as a nation. And then he changes the, the nature of it, the church from the household of Israel.

Sorry wrong. But from the Commonwealth of Israel to the household of God and if Israel was supposed to be a display of the goodness and the greatness of the God who had redeemed them and constituted them a nation. How much more the church which is a household of adopted children and so we move from, you shall be holy from you for Yahwe.

Your God is holy which is still true to, you shall be holy because your father in heaven is holy and you should be children of the living God. You should be blameless and poor blameless and pure in a twisted and perverse generation, or you should be those who love your enemies.

And so, are children of your heavenly Father, etc. Jesus is the light of the world, but because of his, putting his name on us and identifying himself with us, working out his character in us weird to me, light in the world and salt and so forth. So the first commandment dealt with only having God as God, the second

commandment dealt, with only worshiping Him in the way that he has said, because we cannot come to him in any other way.

And he will not be honored if we come to him in any other way. So we must reverence him and come to him in the right way, which is through Jesus. And then the third commandment deals with the manner, the weightiness, with which we come to God, and think about God, and speak about God, and worship in bear, bear, his name.

Well, we'll have, we'll have more on that. We actually bled into the next couple of commandments. The next couple of catechism questions content, but just to see the relationship between, you know, commandment one, who commandment 2. By what actions or by? What way? And commitment. Three in what manner?

And then commandment 4 will be answering question of when when we get to it in a few catechism questions time.