

Theology Simply Explained — WSC54 What the Third Commandment Requires

Pastor walks his children through Westminster Shorter Catechism question 54: What is required in the third commandment? ***The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.*** [n.b. a little longer this time, due to more time spent on application].

(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)

Shorter Catechism for this week is, What is required in the third commandment. And the answer is the third commandment required. The whole eat and reverent use of God's names titles attributes, ordinances word and works.

Now, one of the things that

That this catechism answer implies and that the scripture teaches that is often messed, is that the third commandment requires the use. There we go. The third commandment required with the use of God's name's titles attributes, ordinances, word and works. He is communicated himself to us. It is not our prerogative to ignore that neglect, that fail to respond.

In fact, very famously, he tells Israel or tells Moses that Yahweh, for instance, is memorial name to all generations and Philippians 2. Very famously says that at the name of Jesus, every knee shall bow. And every tongue confess in the scripture tells us to do all things. In the name of Jesus Christ, our Lord.

And so there is the necessity of using his name being called by his name, making use of his word. When the living God has communicated himself to a particular number of his creatures, we are under obligation to bear his name correctly, whether it is his name as he has, put it upon ourselves and our identity, his name, as he has commanded to be put upon our lips in his praise etc.

So the very first thing we see is that we are to use his name. Well, if we are going to use his name Then this commandment of course requires that it not be done Empty or lightly, that's the literal word and it must be done. Therefore waitly Waitily. And seriously, this is that from which you get the word glory and it is the opposite of the word for in vain.

So we're to treat God as glorious. We are to treat God as holy. He has committed to himself and his own glory of the intensity of that commitment to himself and in himself is called His holiness. When he makes creatures his distinction from us gets to be known as his holiness because it is a function of his commitment to himself.

Sometimes people say, well holiness is set apartness or otherness. Well, that's sort of true except for holiness is an inherent quality in God himself. He did not acquire it when he made creatures. And before, there are creatures, there is not otherness or separateness, There is only togetherness and and union and unity in the Godhead.

So it is actually better to think of God's holiness as the intensity of His commitment to himself. And now, you know, why in heaven, the holiness of God is the blessedness of all those who are committed to him, have been redeemed by him for himself and had been conformed to his image.

And now when we are in glory, we will be as committed to him as he is to himself, not in our not in the intensity because we are not as great as he is. But in it in our the extensity extensiveness of our commitment will be wholly, committed to the Lord and so devoted consecrated You can hear some of the holiness words there but that's also the hellishness of hell for the unbeliever who is hostile to God.

And holy not committed to him to be in the presence of God. Who in all of his glory with all of his intensity is rightly committed to himself. Well, this God who is committed to himself? Has disclosed himself to us. He has communicated himself to us. He has put his name upon us.

He has, he has given his name to us, to use, to address him to know him. And this must not be done lightly Her superficially let alone profanely or foully, which is why it is as bad to use the name of God or the name of Jesus. In a flippant way.

It is as bad to come to the public worship and not pray. When we pray and not saying when we sing or to sing, just barely allowed enough that the that the other kids that you're sitting with, I know we don't do that. But this is one of the ways that it can harm you to set with quote unquote, your friends, if you and your friends do not have it, as a principle of your relationship that the friendship is built in Christ on.

And one of the main goals is that you will be more intensely devoted to him as a result of your connection to one another, then you would have been without then what happens is, people sit next to each other in the worship service, and because they're sitting with their quote unquote friends, they're more interested in interacting with one another or what the person next to them is thinking then in interacting with God and since they've not made a pact together to be more devoted to God and more devoted to his worship as part of the worship.

They pass notes or giggle it things or, or notice things that one another are noticing that are not in the worship board and all manner of things. That I'm actually sort of glad for you children to be sitting in the front and have your back to it all, because it becomes difficult to lead the worship from the front and see the profaning of God's name in the middle of the worship service.

Actually I was gonna say that's just as bad when people make use of God's names and use foul language and use in the use of God's names, it's actually worse and the public worship. And he's actually worse in the public courtship and what has done in But we asked me is that took place when his name is used lightly?

In the gathering. So we have so far that the scriptures, the third commandment that the third commandment requireeth, the use of God's name's titles, attributes, ordinances, word and works. And that the third commandment requires the holy and reverent use of God's names titles attributes, ordinances, word and works. Now names here, his name is all of these things.

Anything by which he communicates himself to us, God knows who he is. He doesn't need a name. Moses wanted a name because he doesn't know who God is. And because when he comes back to the people, they are not going to know who God is, but God is who He is in Himself.

He can't be pinned down to one name or one title or one attribute and and so, even that attribute him being who he is in himself. Is I sayity or his being everything that he is all at once in. Perfect completion. And harmony and integration and unity or seamlessness his simplicity which in an irony of language, is not a simple thing to understand or not an easy thing at least to understand.

So those two great attributes as I say it and his simplicity and his immutability that he never changes who he is. All of those things, get bound up in the name that he gives the name that he chooses. But even that name therefore says that he can't be pinned down by a name that he is beyond us, but he does give us multiple names or titles as he discloses himself to us.

And so Elohim, which is a name of greatness and then El Shaddai, which is the God Almighty and the guy coming from a root that is connected to mountains or LLE on god who has lifted up and many others. Although there was one great name in which God has disclosed himself to us and it is a name that takes priority.

Now, even over the initial name by which he revealed himself in the bush, which is Yahweh. And that is in the name. Jesus, What the name? Yahweh implied could not be done by any one name has been done by a person and the name by which that person has given us to know him.

The name by which that person has given us to know him is Jesus. No one has seen God at any other time. The only begotten of the Father, the word who became flesh and dwelt among us. And we'd be held His glory. As of the only begotten of the Father, He has full.

He has fully revealed God, so that it is at the name of Jesus, that every knee and bows and tongue confesses in heaven. That Jesus Christ as Lord. He Jesus Christ is the name that is above every other name. Because as Jesus told Philip, he who has seen him.

Has seen the father, there is nothing unJesus-like in God. To see, there is nothing more of the being of God to see if you have seen Jesus Christ because the father, the son, and the Spirit, although three persons are one God. And so I'm going to talk about names.

It's talking about not name capital in like we use in the language of the third commandment take his name in vain. We're talking about all the other names, which we also capitalize that he uses for himself, the greatest of which is Jesus. And then titles Lord judge Redeemer etc.

Has attributes. When we think about the attributes of God, we are not to toy with them in a superficial manner, and certainly not to apply them especially his incommunicable attributes. Those, he doesn't share with the creatures to any other creatures. And then those communicable attributes there's characteristics of his that he does share with us to, to some extent.

We are to bear them and use them and employ them in. Holy and reverential ways, It makes it a very significant thing to be a human who has made in God's image and therefore we treat humans with dignity. The third commandment is the basis for the sixth commandment and it is a greater thing even than to be a human, is to be a Christian.

And so, we are to treat Christians, and Christianity with dignity. And those who try to make it sound. Like there is not much difference between the believer and the unbeliever, they profane God's name, but those who live in such a way as there's not a difference between the believer and the unbeliever They profane God's name even more how we live must be different because of the name of the Lord Jesus Christ on us.

And if it is not different than we are actually the worst of the violators of the third commandment because the third commandment requireth, the holy and reverent use of God's names, entitles and attributes. He has communicated to us even to be adopted children of the Living, God with the Holy Spirit and dwelling us being united to and conformed to the image of God.

The Son, this cannot leave us the same as other people. We must not in our hearts or in our arguments. Go after the liberty, quote, unquote to, to enjoy the same kind of worldly entertainment. God helping us an area that we can much grow as a family and you can pray for and support your father, or your husband as we make such changes, after reviewing, such wonderful theology.

His ordinances baptism and the suffer. Especially the ordained servants, the ministry of the gospel, by particular men who are gifted and called, and identified, and ordained trained, and ordained, and installed in a particular way. And the way that we do that that you don't have, you know. Yeah. Read a book and and vote for the popular guys as your way of selecting officers and you don't.

Once they are selected, you don't treat their office as a light or small thing because they are. Now, one of the ordinances of Christ for us, which ordinances ways, that Jesus himself, personally, interacts with the congregation, his feeding us upon himself at the table and it, we must be a holy and reverent use, which according to the commandments, and the instruction in Scripture.

You, you must eat and drink by faith. This is why we remind you at the table every week as we come to eat. And, and to drink that, it must be done in a particular way. That's part of the holy and reverent use, not delaying baptism or treating it as some statement of men or some unimportant thing.

But recognizing that God has put his name on us by means of the ordinances. And that's, it's, he who does it even as the water is applied from earth? God who is the one who gives the spirit from heaven? Has commanded that, which be done on earth. And so, whether that child is being regenerated in the moment, or has already been regenerated isn't gonna be regenerated for 30 years and we and we do not know through our own.

Unfaithfulness, they may be part of the visible church. That God is adding them to. And God is adding them to the visible church. Not the pouring of the water but the act of God and and baptism is to be treated with the reverence of something that God is doing, just like preaching is to be treated with the reference of something that God is doing or church discipline, which is an ordinance of God.

An ordinance of Christ is to be treated as something that God is doing and and so the weightiness of his ordinances. And of course, the weightiness of his word, which we have, which we have talked about many times. And in God's good providence, just had an Acts 13:42 through 48.

And the Lord's day, a sermon on a living and right response to the Word of God. And then even his works, You don't make jokes about the Exodus. You don't make jokes about any of the miracles of Christ. Truly he everything he has done, is his work, but there are particular works that he has done as signs.

That have a more unique declaration of who he is and especially don't make jokes or make light of the incarnation of the second person of the Trinity. So much is done a few months a year because of the man-made liturgical calendar that that strikes directly against the holiness of the Lord's own day.

But so much is done. That makes light of and makes have maybe light isn't helpful enough word because those are guilty we'll try to wiggle to makes cuteness of baby Jesus. They say is not a baby, he became a baby and that was a tremendous work of God and it is to be treated as holy and reverential.

There's there's a lot more that can be said there but but you don't joke about the incarnation or the baby Jesus. We we don't think about it in terms of that cute thing and you definitely don't sing error about it to. So we tunes or anything like that, you don't joke about the cross.

You don't joke about the resurrection. You don't treat lightly the greatness of his royal reign on the throne of heaven. There are those who want to take that great rain and to turn it into you know questions. You know maybe questions isn't bad but continual argument about yeah how to enforce the kingdom with laws and we want to understand what it means.

Of course, to live under and bear out that current kingship of Jesus. But turning his enthronement, his ascension and his sessionism thronement into a continual argument for how to reconstruct. The kingdom on earth is a way of taking lightly or blaspheming his works. So, this is serious. It's supposed to be theology, simply explained.

That was a little bit more in parts, theology, complexly explained but I hope it has been somewhat helpful to you. One of the things that I think we have noticed and you have probably noticed as we have interacted with people in the church. And in the church has, is that the second commandment and the fourth commandment, our places where there is lack of understanding and often resistance to understanding better.

Well, think about what is involved in, what God requires, the Holy Rev, Holy and reverent use of his name's titles attributes, ordinances, word and works. You see that this two is a place where there is little understanding and much resistance to more understanding. And the reasons are is this, these first table of the law commandments, are the great, the first, and great commandment.

They are the breaking out in details of what it means to love the Lord, our God with all our heart, and soul and mind, and strength, doesn't mean to feel. So warm and charged that you feel like singing Disney tunes about God, all the time. Now he's the one who defines, what loving him with all our heart and soul and mind and strength means.

And this is a big part of how he is. Defined it. You shall not take the name of the Lord. Your God and vain the Lord will not held him guiltless. Which taketh his name in vain? Well then guilt us which taketh his name in vain and you see that how we are required to a holy and reverent life and of course a holy and reverent speech, and holy and Reverend worship because God has put his name upon us and upon our lips.