

## The Third Commandment

*Our Father in Heaven, hallowed be your Name on earth as it is in Heaven...*

Ex 20:7 — You shall not take the Name of the Sovereign, your Elohim in vain; for the Sovereign will not hold him guiltless that takes His name in vain.

If we are to use the Name of our God, we must use it in a way that is true to its meaning and intentions. Any use of the Name of our God that denies these, and the character of Him thereby revealed, breaks the commandment. Isa 48:1 — But if His holy **people are truly** living up to their name, all people will fear them (Dt 28:9-10). Isa 48:1 is the supreme form of breaking this commandment, swearing by the Name of the Lord, YAHWEH, but not in truth; making mention of the God of Israel, but not in righteousness. These people used the name of God, but did not obey the revelation contained therein, and so violated the third commandment.

In Mt 7:21, “Many will say to Me in that day, ‘Lord, Lord, did we not do all these things in your Name?’ But Yahshua will say to them, ‘I never knew you, depart from Me, you who work lawlessly.’” Here again the people are using the Name to work lawlessly (unauthorized works) when this is the very reason He appeared (Titus 2:14). Mal 4:3 — The day is coming when He will work with effect.

But they continued right on anyway as if they were not touched at all by His appearance. 1 Jn 3:8 — Here in Mt 7:23, these fellows were doing the works of the devil in Yahshua’s name, when He gave Himself for us that He might redeem us from this kind of works. They were not redeemed neither were they purified, nor were they His very own possession. For He said, “I never knew you.” They were taking His Name in vain. If we are redeemed and purified, we will not be doing lawless deeds in His name or taking His name in vain, because these are the works of the devil (1 Jn 3:4-10).

We take His name in vain when we do not use it in the way intended. “I will not hold him guiltless.” The Hebrew word here is clean — our Father will not hold him to be clean that takes His Name in vain. The test of moral cleanliness is the attitude of a man to the Name of His Sovereign. He is clean or unclean as he uses the Name of God in truth or for vanity.

So, the man who never uses the Name at all and the man who is always talking about God, yet denying Him in life, are in the end placed in the same place (Lk 12:46). Mt 22:12 — He is speechless when he realizes this startling reality.

Our Father says that a man’s relation to His Name is the proof of what that man is, in the fiber of his being, as to cleanness or uncleanness.

The prayer our Master gave as a pattern to His disciples (Mt 6:9-10). This is our prayer — that His Name would be hallowed on earth as it is in heaven. This is first to be done by the twelve tribes of Israel before His kingdom comes and His will is done on earth as it is in heaven. We can only hallow His Name on earth by seeking first for His kingdom and His righteousness or by our submission to His kingdom on earth — building it up, thereby doing His will on earth as it is done in heaven. Our Master actually prayed for His disciples to do this, so they would not take the Name of the God of Israel in vain. Hallowing the Name, as we see in Isa 48:1, is not merely holding it in reverence. One might be able to do that and still not ever see the kingdom. The Pharisees were sure to hold His Name in reverence but not producing the fruit of the kingdom (Mt 24:43). To hallow the Name of our Father in heaven is to do His will (Mt 7:21; Lk 6:46).

The man who has lost his delight in the fear of the Sovereign is unclean because he has lost his veneration of Him and His holy and sacred Name. The man who does not tremble in the presence of the God of Israel never worships and never works as he ought to (Isa 66:2).

Prayer without practice is blasphemy; praise without adoration violates the third commandment.

The prayer that is denied by the life, the praise that is counteracted by rebellion when the praise has worn off, that is blasphemy, that is taking the Name of our God in vain. If a man goes to celebration and speaks and prays and praises — even with tears — and goes home and breaks the least of the commandments, that man blasphemes when he prays and praises and speaks. Even if he deceives others, he cannot deceive His God. If a man takes the Name of the Sovereign for vanity and truth is not behind his worship, he had better not go through the vanity of it at all.

The way that the third commandment is broken most of the time is by making use of the name of the Lord while the life does not square with the profession that is made (Jn 14:21 24; Dt 38:10,15 20).

The Name that the God of Israel will be called forever is recorded in Ex 3:14-15. The Name His Son is to be called is in Mt 1:21 and Lk 1:31. Both are Hebrew, not Greek or English, French, or German, or Spanish. Now here is a man who takes the Name of the Son of YHWH, Yahshua, and sings about this Name, but is not making Him the Sovereign of His life that man is breaking the third commandment. The man is a blasphemer. For if this Name which is above all names is not the keynote of his soul, the power of deliverance of all evil, then he would be better not to mention the Name for he breaks the third commandment. For he takes His Name in vain.

Blaspheme means to take upon your lips the Name of the Sovereign and to not at that moment believe He is the Deliverer and Savior, Emancipator from all evil. Because he utters with his mouth something he does not believe and which he knows is not true — this is irreverent (or the lack of reverence, the want of a due regard to the authority and character of the Supreme Being). He is held in disregard as to His word. That man does not believe His word or he would not be breaking the third commandment. His **hypocritical lips utter or manifest disregard for His power and His might over the enemy** (Jn 3:36).

I believe that there are permissible errors in the Bible by the Holy Spirit in order that those who are not His people will not take upon their lips the Name of the true Elohim. Otherwise there would have been people cursing in His REAL Name. Now they say “GOD”, which they believe somehow is His Name and they put damn along with it — to curse someone or just say it in vain. I believe that even JESUS instead of even YESHUA or the real pronunciation YAHSHUA in Hebrew is a mistake but is permissible — so that people also would not take His REAL Name in vain or curse with it, etc.

Only in the last of days will His Name be re discovered. But is it the work of the Spirit — or is it of evil — so that His precious Name will be revealed to the world and scoffed at and misused and taken in vain?

When Moses says the word “Lord” or “the Lord”, did he say a word which meant Sovereign or did he actually say the Name of Israel's Elohim in Hebrew (which is supposed to be YAHWEH). He used the word so much in repetition that it would seem to lose its sacredness. The Jehovah's Witnesses have discovered His real name in Hebrew and have started another sect or cult.

In Dt 28:9-10; Ex 3:14-15, we must walk cautiously and reverently, not using His Name in vain (both YAHWEH and YAHSHUA). We can use another word to communicate about Him — as the Father or our Father, our Sovereign or the Sovereign. The word “Lord” can be used without feeling that you have sinned, for the world knows this means “God” or “God's Son”.

Dt 28:9 says that because of His Name — but not just the word itself, but because they have the true God, not a false one.

Although one must call upon the Name of YAHWEH's Salvation, Yahshua, to be saved, we should not use His sacred and holy Name except in the most reverent way. His disciples did not call him by His Name, but addressed Him as “Master” or “Lord” or “Teacher”, etc. (Mt 23:8 10).

Master could mean leader, guide, director or teacher. Acts 2:36 — That same Yahshua, who suffered shame, who was crucified, God has made both Lord and Christ. *Lord* according to the Greek means *master*, or one who bought you, 1 Cor 6:20, or now is the owner of you. He is your Sovereign Lord. No one else owns you but Him. He is the One who endured the shame in order to save you from your slavery (from their sins Mt 1:21; Phil 2:5 8).

The Name YAHSHUA or YAHOSHUA (Joshua in abbreviated form) expresses the relation of YAHWEH to Him in incarnation by which He humbled Himself and became obedient unto death, even the death of the cross, who being god (divine) did not deem His glory a thing not to be relinquished. So the Name YAHSHUA is a name associated with the SHAME which He endured to save us. The Name we must call upon to be saved and baptized into, taking on His SHAME, is the Name above all Names. At the Name of YAH SHUA every knee shall bow and every tongue shall confess. We should never take His Name lightly, in vain, in redundancy. But we should address Him as Master, Lord, Sovereign, teacher. We have one Teacher and one Master, and one Father, in whom we address, our Master, Leader, and He is the Messiah.

We should address Him as Messiah more than “Yahshua”, or when it is appropriate. We must begin to sense when we break the commandment of taking His name in vain (Heb 8:10; 1 Cor 11:31).