

# For the Fame of His Name

Good morning. In English. Would you bow with me. Our Father. You are in heaven. Make Your name holy. Bring Your kingdom. Do what You want on Earth as it is done in Heaven. Give us right now, this day, this moment, our daily bread, and forgive us our many debts, as we also endeavor to forgive our debtors. And lead us not into temptation, but rescue us from the evil one. For yours is the kingdom and the power and the glory forever. Amen. Amen.

Would you turn with me in your Bibles to Exodus, chapter 20, verse seven, we're continuing our series through the Ten Commandments. Exodus twenty verse seven. Though it is verse seven, it is the third commandment. The third commandment.

Exodus twenty verse seven. The third commandment reads, "You shall not take the name of Yahweh, your God, in vain, for Yahweh will not leave him unpunished. Who takes His name in vain." This is the word of the Lord.

Four commands, four exhortations from this text. Number one, bear the name. Number two, obey the command. Number three, heed the warning. And number four, believe the Gospel. Bear the name. Obey the command, heed the warning, believe the Gospel.

First, bear the name. The third command regards and concerns the name of Yahweh, your God. Psalm 138 in the words of David, "I will sing praises to You before the gods and give thanks to Your name for Your love and Your truth. For, You have magnified Your Word according to all. Your name." It's as if scripture is God taking His name. Taking who He is, slapping it on a page and then smearing it from Genesis to Revelation. You have exalted Your name according to all. You've exalted Your Word according to all Your name. It's an unfolding of God's name, and we don't even have the beginning of it.

This is the starting line. Genesis to revelation. For eternity, we will be learning Yahweh. We will be knowing Yahweh. We will be growing in our knowledge and love for Yahweh.

But did you notice what king David said? He meant it. It's not a typo. "I will sing praises to You before in the presence of all the gods." That makes us feel a little uncomfortable, doesn't it? Earth is the war zone of the gods, and it's real.

Idols are dead. Things you make out of wood and metal, things that you idolize with your heart. They're dead. They're just stuff. They're just matter. But the gods. Oh, they're real.

They are very real. Deuteronomy 32 and Acts 17. Both the Old and the New Testament. Other places as well match in the Old and New Testament, but specifically Deuteronomy 32 and acts 17. Recall how Yahweh, the living God, the one true God, divided all the nations at Babel. You remember the tower of Babel. He confused their languages, and then He apportioned them. He created their languages, He created their nations, and then He set national borders against Satan's globalist agenda at Babel. Satan's a globalist Yahweh. He wants nations. But the condemnation there is that He bound every nation to blind allegiance under these fallen sons of

God, these beings from Heaven called sons of God, that are later called gods throughout the Old and New Testament.

Listen to Psalm 82. So that was King David in Psalm 138. This is Asaph, the worship leader in Israel with David. This is his worship leader. And he writes another Psalm, Psalm 82, where he says, God takes His stand in the congregation of God. So there seems to be this place where there are figures that gather. And Psalm 82 continues, He judges or rules in the midst of gods.

Whoa. And he asks them a question, this specific group. He says, how long will you judge unrighteously? How long will you rule unrighteously and show partiality to the wicked? You see these sons of God that have rebelled against Him? They are ruling their nations with cruelty as their gods. I said, this is God speaking. You are gods, and all of you are sons of the Most High. Nevertheless, you will die like men, and you will fall like any one of those princes. So clearly they are not in His good favor. They will answer for how they have ruled the nations.

But I love how Psalm 82 ends. Listen to this. This is Yahweh speaking. He says, "Arise, O God. Judge the earth. It is You who will inherit all the nations." Whoa. We see that. And I'm so tempted to get further into this than, than I should.

But Yahweh, the King of Heaven, we call him God the Father, says to the son of God, who is above all sons of God, who will come as the Son of Man. Arise, o God, and rule the planet and take back from all those fallen gods their nations. You will inherit them.

Who is this? I mean, this is wonderful truth that we need to know, because this is the explanation for all of redemptive history. Something cosmic is going on. Paul is not superstitious. In Ephesians one, Ephesians three, and Ephesians six, where he makes a big deal about the heavenly powers, the rulers and the authorities and the dominions and the principalities. He's telling the truth about that. And what Christ did in His life, what Christ did on the cross, putting them to public shame. What Christ is doing today through the church, it's confounding to those sons of God.

Yet Zeus and Greek and all his punks. You got Ra in Egypt and all those punks. You've got Molech and Baal and Asherah there in Canaan. Those nations have their gods. But there's one true God, the uncreated God who reigns over all the created so called gods. And He is taking back planet Earth.

First command, and He means it. No gods before Me. Worship Me, says Yahweh. Number two, no idols of any gods, including Me. Worship Me rightly. I love you. They don't. Number three, wear My name well. You belong to Me, not to them. Oh, how I love you.

We're told in Genesis four that men began to call upon the name of Yahweh in the age of Enosh, who was just the grandson of Adam. So in that long time, without going into further detail, Cain had run off, he had been banished, and he built a city. And he had several different generations who all built with him. And in the shadow of that great civilization, Adam and Eve have another son named Seth. And then that son has a son named Enosh. And it's in his days that instead of just worshiping God individually. Instead of just worshiping Yahweh as a family, people started

getting together like this to call upon the name of Yahweh. Things were getting tight. Things were growing heated.

But even those men who called upon the name of Yahweh, they didn't understand the full expression of Yahweh's name. They didn't quite grab what His name meant. They simply knew that His name was Yahweh. They knew Him by other names, El Shaddai and El Ro and others. But this Yahweh, we didn't understand what that meant.

And so Exodus three, God speaks his name to Moses from the burning bush. I am who I am. I am what I am. I am I am. My name is Yahweh. I am reality, and I am the covenant keeping God.

You see, in Exodus six, it says that God's people knew Yahweh as a covenant making God. But in Exodus nine, we're told that Moses is going to meet. Moses has met, and Moses is going to know, and Moses is going to witness Yahweh, the covenant keeping God.

God is going to go public. King Yahweh is going public. His sovereign power over Egypt would bring him worldwide fame. The name Yahweh would be known throughout the land, and we see that fulfilled in Rahab and Jericho. Our hearts are melting because we know what your God has done. This, he says, this is my name. Yahweh is My name forever. And this is My memorial name. From generation to generation. Brothers and sisters in Christ, you were baptized into the one name of the Father and the Son and the Holy Spirit. Yahweh is the name of the Father. Yahweh is the name of the Son. Yahweh is the name of the Holy Spirit. We have been brought into the Triune life of Yahweh through Jesus Christ by His spirit, brought to the Father, consumed in Yahweh, the God who burns a bush, and yet it's not consumed. And here we are, like a burning bush. Never thought of this before. But here we are, the presence of God, and we're not consumed. Like that burning bush. Yeah, that's good. That'll preach as they say.

Second, obey the command. Bear the name. Obey the command. You shall not take the name of Yahweh, your God, in vain.

Now look with me back in context. Chapter 20, verse two. I am Yahweh, your God. This is about God. The law is about God. God's Word is about God. Don't go to God's Word. Don't go to rules and regulations and look for morality. You can do morality and be totally dead. Go to God to know God, to love God, to see God.

Jesus says, you search the scriptures because you think that in them you have life, and it is they that bear witness about me. Yet you refuse to come to me that you might live. I am Yahweh, your God. Look at me, Yahweh says, who brought you out of the land of Egypt, out of the house of slavery, to Pharaoh and to the gods of Egypt. I rescued you.

Verses three to five renounce those gods have nothing to do with them. They hate you. They want to destroy you. And I hate them for hating you. I am a jealous God. Oh, how I love you. Oh, I love you, Israel. I love you. You are the apple of my eye.

Exodus 34 is going to tell us. His name is jealous. He loves you now, married or not. Your husband in heaven. He's jealous for you. He has eyes for you. He has eyes for you alone. He has no wandering eyes. You are the apple of his eye.

God's never sitting around thinking, man, I wish I didn't pick them. Those other people, they're way more attractive. They're way more talented. I think they might be more obedient if I rescued them from their sin. Never. Never does he have such thoughts. On your worst day, He says, I'm jealous for you. I love you. I love you because I love you. You want to know why I love you? Because I love you. And I love you because I love you. The God who is love.

We have a bunch of young people getting engaged and doing stuff like that lately. Getting married. Many of you in this room are wives. Wives. Did you take your husband's surname for nothing?

You shall not take the name of Yahweh, your God, in vain. How we treat His name is how we treat Him.

If you take the name of Yahweh in vain, you take God in vain. Now, let's break this down a little bit. To take. The idea of to take here is to take a loan that you plan to repay. So it's as if you're saying, I take your name, Yahweh, and I vow to live a life worthy of it. That's what's going on here.

It's to take pride in his name, to lift it upon your lip, to bear it as a badge, to carry its reputation, to carry its likeness, to identify with Yahweh. It's to raise His name as a flag in war or as a hand in worship. To take his name is to own his name. It's to exalt His name above all else. You're telling me that you could do that in vain? Absolutely.

That's the third command. We can pledge allegiance and be false? Professions of faith can be meaningless? Walking the aisle can be worthless? You shall not take the name of Yahweh, your God, in vain. Do not say that Yahweh is your God if it's not true.

Jesus quotes Isaiah 29 and says, this people honors Me with their lips, but their heart is far away from Me. But in vain do they worship Me. That's it. Same word. In vain.

They say that they're the people of Yahweh, and they act so reverent about it. And they might be very well intentioned about it. As a matter of fact, so reverent were the people of Israel, the people called by Yahweh's name. They said, we don't want to break the third commandment. We'll make rules to keep a distance between us and breaking the third commandment. We won't take Yahweh's name in vain. No, we won't even say his name. Even though it's written thousands of times in their scriptures. We won't say it. That's how holy we are. We won't even touch it with our lips.

And Jesus says, Yahweh saying today what He said through the prophet Isaiah. This people honors Me with their lips. We say hashem, the name. We say Adonai, the Lord. We will not say his holy name. But their hearts are far from him.

I want you to imagine. I'm using marital illustrations today. I want you to imagine a young man falls in love with a girl. And then he drops to his knee to propose to her. And his proposal sounds something like this, sweetheart. You can tell I've been practicing, huh? All right, get it out. Get it out. Get it out, sweetheart. All right, that's enough. I swear. I swear. With all the twinkling in his eyes. I swear I will never cheat on you. Then he hands are the ring.

I mean. Okay. That's nice. That's good. I think any girl is going to be sorely disappointed with that proposal.

You've reduced marriage. You've reduced love to I promise I'll never cheat. As if that's marriage. I mean, brothers, if we brought you into the office and we said, brother, it looks like maybe things are a little tense in the marriage. And you said, I'm not cheating on her. Okay. But your marriage could probably improve a little bit. Don't you agree?

And that's what the Jews are saying here. We won't say His name. They've totally missed the point. They've totally missed the point of the third command.

Listen to Paul quote Isaiah 52. The name of God is blasphemed among the nations because of you people who do not say His name. And yet the name of God is blasphemed among the nations by how you live. You say that you're people of King Yahweh. Yet you live like you're people of King Ra. And King Zeus and King Molech.

You live like the world. You have the world's values. You do not have the heart of God expressed in your life. Where did that go? And by your life, you blaspheme His name, though you never speak it.

I want to bring this down into our world a little bit. And show us a few of the many ways that you and I have been in violation of this command. And don't worry. Good news is coming. Okay.

Have you ever heard someone say. No. Have you ever found yourself saying, whether on mistake or on purpose, I have a word from the Lord for you. Well, you better hope that whatever is going to come out your mouth has chapter and verse, that it's scripture. Because if it's not the Word of God, you have just taken the Lord's name in vain. And you have just said that what you have to say is what He has to say, and that is presumption of the highest order.

Have you ever said, I swear to God when you were trying to maybe exert authority? I swear to God. Or when you were trying to get out of a pinch? I swear to God. What does Jesus say? Yes, would have done well. No. Would have done well. Don't treat God's name as a light matter.

How about this one? And maybe this is true of someone in this room. Good news is coming. But have you said, I am a Christian and yet lived otherwise? That's taking the Lord's name in vain. That's carrying His name for no purpose, that's dragging His name through the dirt. Of course, this command includes saying, OMG. But it's way deeper, higher, broader, bigger than that.

And it's sad that so many of us in this room grow up thinking that the third commandment was telling you not to say some magic phrase. Don't say, oh, my. Oh. Don't say that. God's up in heaven, sitting there looking down, watching people. Oh, my. Oh. Watch it. Goodness. Okay, that's good. Good job. By the way. Oh, my goodness. What goodness do you have apart from God?

Think about that. This afternoon. Okay, we took his watch this. The ordinances. We took his name in baptism, baptized into the name of the Father and the Son and the Holy Spirit. We proclaim His name at His table. We proclaim the Lord's death until He comes. And we protect His name in discipline.

Brothers or sisters, if any of us. Okay, I include myself. I'm particularly sensitive about this recently with the moral failings of men who stand in the pulpit like I am now.

If any of us are professing the name and yet living contrary to it habitually, we are commanded to come as the church, gently, progressively, and to say, brother, sister, you're taking His name in vain, and we are complicit taking His name in vain. If we allow you to continue, we have to speak to you and praise God. His name is gracious, His name is merciful. His name is abounding in love. So come back, come back. Stop taking His name in vain.

I wonder, what would early Christians in the first century, let's say many of whom were slaves in Rome. I wonder what they would think of Christian Americans or American Christians or however you want to put it. I wonder what they would think about us right now. I wonder what they would think about us as citizens of a historically unprecedented nation.

A covenant constitution. That's what federal means. A covenant constitution. I wonder where we got that idea. A covenant constitution. We have no king but King Jesus. And we're people contracted with one another. We are a government of us, the people. We, the people of the United States of America establish and ordain this constitution in order to form a more perfect union, establish justice, insure domestic tranquility, or peace, provide for the common defense of this nation, promote the general welfare of its citizens and secure the blessings of liberty, the blessings of freedom to ourselves and our posterity. I wonder what they would think. You live in a country like that. We never heard of a country like that.

As we pledge allegiance to the flag of the United States of America and to the republic. Us, the people. The government's the people. Not an emperor, not a pharaoh, not a king. It's us. One nation under God. What? Your pledge says that? With liberty and justice for all. Every single one in the country. That's right. And I wonder what they would think.

We've got the church of Thessalonica coming in here, let's say tiny little church. And they're listening to this. Listening to the country in which we live. As millions of God's image, bearers are being torn from the womb. And if they survive the womb, they're being sexually mutilated. As crime is skyrocketing, as those in authority are promoting injustice. And according to George Barna, 73 million Americans who claim the name of Christ are intending not to vote this fall.

How in the world is that possible? I want to inform your consciences. You are essentially the kings of America by constitution. And you get to exert your rule by voicing. I pray God's will expressed in His Word.

I mean, are we going to be like David, who, when all the kings were going out to war, stood up in his tower and wondered who might be bathing on the rooftop that afternoon? Honestly, we have been given an unprecedented privilege. No one in history has been able to express the Will of God revealed in scripture like this in a government and a nation. What are we going to do? I pray we don't bear his name in vain. That's for sure.

Heed the warning. Thirdly, heed the warning. Listen, He gives an explanation here. Not every command does he give an explanation, but this one He does. He says, four, because Yahweh will not leave Him unpunished.

Who takes His name in vain. Zero tolerance justice will be executed. Yahweh will avenge His name.

Now, as we watch Exodus, Moses is going to march up to Sinai. Israel is going to grow bored. They are going to form a bull. They are going to worship that bull. And Yahweh is going to grow jealous. Moses is going to Him to relent of his anger. He says, act for the fame of your name. Keep your covenant that you made to our fathers. Take my life if it comes to it, rather than theirs. And God says, no, no, no, I will have mercy. I will have mercy.

So Moses says, oh, there is no God like you. Show me your glory. Show me the if this is the kind of God you are. When your people turn away from you so quickly, and you are so patient, you are so gracious, you are so mercy merciful. I want you to flood me with all that you are. God says, you don't know what you're asking Mo.

I will proclaim the name of Yahweh before you. And I will be gracious to whom I will be gracious, and I will show compassion on whom I will show compassion. I am what I am. I am who I am. I do what I do. I am. I am reality. I am the truth. Yahweh says, I am. Greek translators have ego emi. That word appears often in the New Testament out the mouth of Jesus from Nazareth. Countless times walking on water. Fear not. I am. At the well with the woman who is living a horrible life of serial adultery. I am. To the lost Jews, unless you believe that I am, you will die in your sins. When you lift up the Son of Man, then you will know that I am before Abraham was. I am. To disciples frightened by his talk of betrayal, He says, I've told you this beforehand so that when it happens, you will believe that I am.

An army comes to arrest Him and falls back to a bow before Him as He says the words, I am. The Sanhedrin will shout blasphemy before Him when He says, I am. After his resurrection. I am at the end of all things. I am. The alpha and the omega, the beginning and the end, the first and the last.

Watch this. Exodus 34 let's go back to Moses. Yahweh descended and stood with Moses. And Yahweh called upon the name of Yahweh. What? Huh? Yahweh. Okay. Yahweh comes down from heaven, stood with Moses and calls on the name of Yahweh. Like Abraham did like Moses. Did like men do. What is this? And Yahweh passed by in front of Moses and called out,

can you imagine? Here he is. And he's shouting up to Yahweh, Yahweh. Speaking to Yahweh and saying, Yahweh, Yahweh, God, compassionate and gracious, slow to anger, and abounding in loving kindness and truth. Who keeps loving kindness for thousands and forgives iniquity, transgression and sin, yet He will by no means leave the guilty unpunished.

That sounds like a lot of really good news followed by some really bad news. What does it matter if He's grace and mercy and love abounding? If He doesn't leave the guilty unpunished, I'm doomed.

But who is Yahweh? And also calls upon Yahweh. Who is this passing by Moses. Who passed by Moses and called out Yahweh. The gracious will not leave the guilty unpunished. Who came into the world to save blasphemers, who took His name in vain.

Brings us to the Gospel. Fourthly, lastly, believe the Gospel. Paul writes to Timothy, even though I was a blasphemer, I didn't know. I thought I was the best Yahweh worshiper on planet Earth. I never reviled His name, I never soiled His name, and my whole life was a stain on His name. Even though I was a blasphemer, Timothy. I persecuted the name. Even though I was a blasphemer, even though I lived my whole life in absolute violation of the third commandment, yet I was shown mercy, and the grace of our Lord was more than abundant. Timothy. It would have been good enough if His grace was abundant, His grace more than abundant, because He gave me the faith and He gave me the love that is in Christ Jesus. He gave me the full package deal. Timothy. It is a trustworthy saying and deserving full acceptance that Christ Jesus came into the world to save sinners. Yes, even blasphemers.

The great I Am did not leave the guilty unpunished. I Am what I Am, became a man, and He died for the guilty. He died for us.

I wonder if Exodus 34, Yahweh, calling upon the name of Yahweh, is this precursor of Jesus in Gethsemane, with loud cries and tears, with blood and anguish calling out, and He was heard for His reverence, and He died for the guilty. He did not leave the guilty unpunished. He punished me in Christ so that He could be nothing but mercy and grace, compassion and love. All abounding to the worst of sinners.

What is his name? Yahshua. Yahweh is salvation. Yeshua? Yesu. Jesus, the King who dies for his lawbreakers.

Psalms eight says, O Yahweh, our Lord. How majestic is Your name in all the earth. In Isaiah, Yahweh says, here I am. Here I am. To a nation that did not call on My name. I, even I am the one who wipes out your transgressions. For my own sake. Psalms, for Your name's sake, O Yahweh, pardon my iniquity, for it is great deal with me for Your name's sake. Because Your love is good. Save me. Jeremiah. O Yahweh, act for Your name's sake. Truly, our acts of faithlessness have been many. We have sinned against You. Do not despise us for Your own name's sake. Do not disgrace the throne of your glory. A throne of grace. Don't disgrace the throne of grace. Give grace from that throne.



Ezekiel. Yahweh's response. You will know that I am Yahweh when I have dealt with You for My name's sake, and not according to your evil ways.

Romans takes up the mantle if you confess with your mouth Jesus as Lord, Yahweh, and believe in your heart that God raised them from the dead, you will be saved. For whoever calls on the name of Yahweh will be saved. The name of the Lord. Acts, there is salvation in no one else. For there is no other name under heaven that has been given among men by which we must be saved. First John, your sins. Your sins. Our sins have been forgiven us for His name's sake. Philippians. God has highly exalted Him and bestowed on Him the name which is above every name, so that at the name of Jesus, every knee will bow in heaven and on earth and under the earth.

Those who bear the name of Yahweh, the merciful, the gracious, the compassionate, who did not leave their guilt unpunished, but put it in Christ. Those who refuse insanely such love, the gods who sought worship among the nations, and the angels who remained obedient to their Lord. Every name is going to bow under that name.

Brothers and sisters, you bear His name. Isn't that wonderful? You bear His name. His wonderful name. The wonderful name of Jesus. Bear it well.

Father. Our Father, who is in heaven, make Your name holy among us. Bring your kingdom. For the kingdom, the power and the glory are Yours and Yours alone forever. We pray it. In the mighty, merciful, wonderful name of your Son, Jesus Christ. Amen.