

## Theology Simply Explained — WSC56 The Reason Annexed to the Third Commandment

Pastor walks his children through Westminster Shorter Catechism question 56: What is the reason annexed to the third commandment? ***The reason annexed to the third commandment is that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.***

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Catechism, question of the week is number 56. What is the reason Annex to the third commandment? And the answer is, the reason NX to the third commandment is that, however, the breakers of this commandment may escape punishment from men. Yet the Lord our God will not suffer them to escape his righteous judgment.

Remember that the reason Annex to the third commandment is in these words, for the Lord will not hold him. Guiltless. That taketh his name in vain now because man is not committed. Either to the holiness of God, the knowledge of God or the gospel of Jesus Christ, It has been very rare even in so-called Christian nations that the blaspheming or despising of the Lord and his ordinances and the use of his names has been punished by men but ultimately it is not man.

Who holds us guiltless or guilty? It is gone when we learn from scripture. That all things are from God and through God and to God, and to him as the glory and that we in particular are created to know him and especially redeemed to know him. Then we understand the greatness of the third commandment that it is that same thing for which The Corinthian believers.

We're being executed. Corinthian. Believers were being executed by God is that in that in which they were being brought near to the Lord Jesus Christ to feed upon him by faith, the fellowship with him, at his table, to recognize there, being bound to him in his covenant, with him as their covenant head and bound to God through him.

That in that very moment. They were taking that lightly and neglecting the fact that they were to be acting at all, upon the Lord, Jesus Christ. Well, similarly, then in all of God's making himself known to us because Jesus is the ultimate communication of God, communication to us by God, he has got himself the second person.

And so after God had given the scriptures and after God had made so many appearances of himself and after God had, in the scriptures given so many of his names and after God had given them. So many signs by which he placed his name upon them and after God had given them the various ordinances of the priesthood and the ceremonial law and, and the Benedictions and so forth, and all of these things where God had made himself known to them and put his name upon them and exalted, his word above, all his name.

He still said no one has seen God at any time, But when the word became flesh and dwelt among us and we beheld His glory, he said but he who is the only begotten of the Father, the only begotten who is in the bosom of the Father, He has fully revealed him.

He is exegeted him or ep exegeted him. As I believe it's verse 18 of John chapter 1 says And so we realize that in all of God's making Himself known to us disclosing himself to us. Putting his name upon us, putting his name upon our lips. All of these things are building up to and participating in and looking forward to the Lord.

Jesus. And now in the wake of Christ, all of our knowing him, all of our, our membership invisible Church. The sacraments were just talking about the Lord's Supper and baptism as well, hearing his word, preached in which Jesus himself, addresses us through servants, that he has redeemed and ordained and in, whom he has put his spirit, the ordinances that he's given us, everything that God gives us whereby to know.

Him is participates in the fact that Christ is God's disclosure of himself to us. And Christ is the one in whom God has put his own name upon us. So that when we speak about God or when we speak about the Bible or when we speak about worship, or when we use

Or when we use any of the names that God has given us in Scripture or when we quote the Bible, all of these things are interactions with God through Jesus. Now there's nothing. God is so committed to as himself and particularly himself as displayed in his son, who is the expression of God to us.

And whose glory is the point of everything that he does in time and space, and creation and providence in history, and particularly that that great center of Providence and history, that is his redemption of sinners. Everything is for his glory in the Son and how can someone be held guiltless Only through the Son.

So, we realize the greatness of the third commandment in our lives. Because when we break this commandment, we are treating Christ. As of little value, You cannot be saved without Christ and even the believer when he treats Christ as a little value. What's he doing? He's treating his own redemption.

He's treating his unforgiveness as of little value and this cannot continue as this continues in someone's life. He has no reason to think that he's a believer. How can someone be a believer in? Jesus Christ. And continue to despise him over and over without repentance without horror and sorrow and grief, and hatred of that sin.

And so someone who is characterized by lightness and worship lightness, in the way we speak and think about God, lightness even in our repenting and praying and asking for forgiveness lightness and how we read the Bible, or hear it read, or hear it. Preached, let alone foulness or silliness.

Someone who's characterized by that? How can they think that they are believer in Jesus Christ? Embracing him as the living God who has given himself for them. And so there's a great warning in the third commandment. Not just the greatness of this sin as as expressed in God, saying he will not hold him.

Guiltless. Who taketh his name in vain? He says that sin is great but that a habitual unconcerned unrepenting breaking of this commandment is a great indicator that someone is not a believer in Jesus Christ does not actually have atonement for or forgiveness of his sins and when he appears in the last day and he says, Lord Lord.

Did I not in your name in your name? Did I not? And your name? Did I not In your name that I not? You will be one of those at Matthew of whom Jesus says, in Matthew 7, He will say to him. I never knew you depart from me.

You worker of Lawlessness, the Lord will not hold him guiltless to taketh his name in vain. So it's not a small thing to say. Oh my or to use the Lord Jesus's name as a throw away word. And and conversation or many of the other ways that this commandment is, right?

It's just not a small thing, he who is your God? He who is your Savior, His glory, his honor, the weightiness of who he is the greatness of what he has done for you. Had ought to by the grace of the spirit. Producing your heart. Great honor and reverence and joy.

Not silly lightness but joy and to the extent to which we still need to be sanctified in this because obviously we're not perfected in this. We ought to hate whatever extent to which we still take our Lord lightly and take his name in the way. He makes himself known to us slightly.

The Lord will not hold him guiltless. That taketh his name in vain, or as the Catechism answer has at the reason, Annex to the third commandment is that, however, the breakers of this commandment may escape punishment from men. Yet the Lord our God will not suffer them to escape His righteous judgment.