

Exod. 20:7 The Third Commandment (part 2) Jesus: Name Above All Names

When we consider the word “take” found in v. 7 we immediately think of speaking the name of God in the wrong way (which is certainly sin). But, this word “take” is not the word for “speak.” It is a different word usually translated as “lift up,” “bear,” or even “carry.” So the commandment is not only about speaking God’s name, but more broadly, bearing it. And, it’s not like picking up a backpack and putting on your back. It is so much more. And since God is holy, in the most fundamental sense, only God can bear his name. For He alone is God. Last week we answered the question: What’s in name? And we saw very clearly that we can’t separate a person from his name. My name is Jon and I can’t be separated from that name. And, it is more than just three letters. When you hear my name in reference to me, you think of me and who I am and what I am like. You think of my character. You think of my reputation (and so much more).

In the same way when we think of the name of God we think of Him. God himself “bears” his name. We cannot separate his name from who He is. Today, I would like to go a step further by showing that Jesus bears the name of God in the most fundamental sense. For He is the image of the invisible God. When we mention the name of Jesus, we mention the name of God and vice versa. When we speak of Jesus, we speak of God and vice versa. Today, as we take the Lord’s Supper I would like for us to consider that Jesus is the name above all names because He truly bears the name of God and because of this he fulfills the third commandment. I have two points and some applications.

1. Jesus bears the name of God in his person. What I mean here is that Jesus is given the same names that God is given. This must be a major problem for some religious groups who consider Jesus to simply be a “created” perfect being. Here is why. In Is. 42:8 God says, **“I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.”** And in Is. 48:11 He says, **“For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.”** Now, if God names himself and says he will not give his glory to another, what do we do with the words of Jesus in the following verses. In John 12:28 Jesus says, **“Father, glorify your name. Then a voice came from heaven: I have glorified it, and I will glorify it again.”** Then, in 12:41, speaking of the prophet Isaiah and his words about the Messiah, he says, **“Isaiah said these things because he saw his glory and spoke of him.”** Then, in 17:5 Jesus says, **“And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”**

My question after reading these words is: Why can Jesus say these words and not break the third commandment? The only way he can do this is because he bears the name of God in his person. In other words, He IS the image of the invisible God. And, as we “remember” Him this morning in the Lord’s Supper, we remember WHO he is. He IS the name of God. In order to help us remember this morning, let’s consider some of the names Jesus is given.

God’s name is Holy. Is. 57:15 says, **“For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy. . .”** Jesus’ name is holy? In Mark 1:24 the demons say, **“What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God.”**

God's name is Everlasting. In Gen. 21:33, "**Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God.**" Neh. 9:5 says, "**Stand up and bless the LORD your God from everlasting to everlasting. Blessed be your glorious name, which is exalted above all blessing and praise.**" Is. 40:28 says, "**Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable.**" Jesus' name is everlasting. When Isaiah prophesies of the Messiah he says, "**For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain.**" Again in 9:6, "**For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.**"

God's name is the Lord of Creation. Jer. 33:2 says, "**Thus says the LORD who made the earth, the LORD who formed it to establish it--the LORD is his name.**" Jesus is also the Lord of Creation for we read in Col. 1:16-17, "**For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him.**"¹⁷ **And he is before all things, and in him all things hold together.**"

God's name is One. In other words, there is none like Him. He is who He is. In Deut. 6:4 we read, "**Hear, O Israel: The LORD our God, the LORD is one.**" Jesus' name is One. Clearly in the context of the day of the coming Messiah, Zech. 14:9 says, "**And the LORD will be king over all the earth. On that day the LORD will be one and his name one.**"

God's name is Lord of Hosts. He is the mighty warrior who leads all the hosts of heaven into battle. Is. 51:15 says, "**I am the LORD your God, who stirs up the sea so that its waves roar-- the LORD of hosts is his name.**" In the book of Revelation we see the same of Jesus. Rev. 6:2 says, "**And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.**" Then again in Rev. 19:11, "**Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.**"

I could go on and on, but I think you get the picture. In the third commandment, if the negative is "*You shall not take the name of the Lord in vain,*" then the positive is this: You shall **ONLY** praise the name of God. In the same way, you shall **ONLY** honor the name of God. In reference to Jesus as the early Christians preached in his name, Acts 19:17 says, "**And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled (magnified).**" And Jesus himself said, "**If you honor me, you honor the Father**" (John 5:22-23). So Today, when we come to the Lord's Supper we see that Jesus has fulfilled the third commandment as the One who bears the name of God. He is the one we remember.

2. Jesus bears the name of God in his work. These two points really overlap because you can't separate Jesus' person (who He is), from his work because what He does simply flows naturally from who He is. So, what I would like to do now is highlight some of God's names that reflect

his works. So, when we consider the words, *“This is my body which is broken for you,”* we remember that Jesus bears the name of God in what He does.

We have already seen that Jesus is called the Creator (Col 1; Heb. 1). This means that He controls nature. What an amazing work! Amos 4:13 says, **“For behold, he who forms the mountains and creates the wind, and declares to man what is his thought, who makes the morning darkness, and treads on the heights of the earth-- the LORD, the God of hosts, is his name!”** Now, let’s move to Mark 4:35-41. Listen to these words: **“On that day, when evening had come, he said to them, Let us go across to the other side. ³⁶ And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. ³⁷ And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing? ³⁹ And he awoke and rebuked the wind and said to the sea, Peace! Be still! And the wind ceased, and there was a great calm. ⁴⁰ He said to them, “Why are you so afraid? Have you still no faith? ⁴¹ And they were filled with great fear and said to one another, Who then is this, that even the wind and the sea obey him?”**

Jesus is called savior. Matt. 1:21 says, **“She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”** From the beginning God is a saving God. He sent his Son to save, and His name means savior. In this way Jesus bears the name of God.

Jesus is called Immanuel. Matt. 1:23 says, **“Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us).”** This is the real meaning of Christmas. In the OT God put his name in a place (Tent of meeting, the Ark, Shiloh, Jerusalem, the Temple). But now, his name dwells in Jesus (No more Tent of meeting. No more Ark. No more Shiloh. No more Jerusalem. No more Temple).

In the OT God is called Redeemer. Is. 63:16 says, **“You, O LORD, are our Father, our Redeemer from of old is your name.”** In most of the verses that speak of God as redeemer you will see Israel in some kind of trouble or you will see them sinning against God and in need of salvation. These verses speak of a God that ransoms a sinful people and delivers them from some kind of bondage. In the OT God is the redeemer. The people sin. They are punished and many times carried away to other nations. Then, God redeems them. He brings them back. We see this over and over. The problem in the OT is that the blood of bulls and goats never cover sins. Their blood and death is not sufficient payment.

But, as we come to the NT we see that Jesus is called redeemer. In Mark 10:45 Jesus said, **“I did not come to be served, but to serve and give my life a ransom for many”** (Mark 10:45). This is why he came. He came to redeem a people. He came to give his life. Today, as God is named Redeemer in the OT, in the NT we see that Jesus IS the Redeemer. His name is Redeemer. Really, in his work of redemption, we see the key to all the Scriptures. Redemption is both accomplished and applied in Christ. In a nutshell, he purchased our salvation with the price of his blood, and all the benefits we receive flow from his work as he bears the name of God. So when we think of the words this morning: *“This is my body; Do this in remembrance of me,”* we

remember that Jesus is the fulfillment of the third commandment as he bears the name of God in both his person and his work. (See Psalm 24:3-4 for explanation and/or illustration.)

Applications.

1. Salvation is found in no other name. All of us break the command of God by any sin that we commit because we bring contempt on his name. But, Jesus fulfilled this commandment by bearing his name % 100 percent in his person and his work. Therefore today there is no other name. Because he fulfilled this command His name is the name above all names and salvation only comes through him. This is what the Apostle John meant when he wrote in John 20:31: **“These things are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”**
2. Whoever calls upon the name of the Lord will be saved.
3. If you receive Christ, you receive the Father. Luke 9:48 Jesus says, **“Whoever receives this child in my name receives me, and whoever receives me receives him who sent me.”**
4. God’s people suffer for the name of Christ. In Acts 5:40-41 we read: **“And when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. ⁴¹ Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.”** If there is no greater name, then there is no greater cause for suffering than what Christians suffer in this world. In Acts 21:13 Paul said, **“For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”**
5. We are urged to unity for sake of the name of Christ. In 1 Cor. 1:10 Paul says, **“I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment.”**
6. We serve one another in his name. Heb. 6:10: **“For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.”**
7. We praise in his name. Heb. 13:15: **“Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.”**
8. We pray for the sick in his name. James 5:14: **“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord.”**
9. We bear his name. This was actually going to be point #3, I simply add it as an application. Throughout the OT, the prophets speak of a time when God will give his people a new name. Is. 62:2 says, **“The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the LORD will give.”** In Rev. 3:12 we read: **“The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God,**

the new Jerusalem, which comes down from my God out of heaven, and my own new name.” This naming is in reference to the New Covenant. Jer. 31:31-34 says, **“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.³⁴ And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”** Isn't it interesting that, concerning the cup in the Lord's Supper, Jesus says, **“This cup is the new covenant in my blood.”**

Today, if you are in Christ, you bear the name of Christ. You have been covered by his blood. You are united with him, given a new name, blessed in this new covenant.

There is so much more to this point. But, I will end with Rev. 19:11-16 that speak about the name of Jesus.

Today, we read the words, *“Take and eat, this is my body which is broken for you.”* This is our Lord. This is his name.”