

The School of Biblical Law

Covenant and Law

Lesson Nineteen: “The Covenant Model and Commandment Three, Part 1”

Commandment three correlates with the third section of the covenant model, which is ethics. Ethics are the rules presented to the covenant steward by the covenant giver. Ethics describe what is expected when managing the assets of the owner. “Moreover, it is required in stewards that a man be found faithful” (I Cor. 4:2). A steward must be faithful to manage the property of his or her boss by the set parameters or rules.

Commandments 1-5	Covenant Model	Commandments 6-10
No other gods	Transcendence	
No graven images	Hierarchy	
Do not take the Lord’s Name in vain	Ethics	

1. A man’s name is attached to his person and his property.

Within the broad context of the bible, a person’s name identified his or her nature and, often, his or her destiny.

- Jacob to Israel, Abram to Abraham, Hephzibah and Beulah, Loruhamah and Loammi are just a few examples of the meaning of names in Scripture.
- Naming a thing is an aspect of dominion.
- Jehovah Jireh, Shamma, Tsidkenu, Shalom, Rophe, Nissi are names that identify various aspects of God’s nature; but God revealed His name to men rather than men giving a name to God.

Ownership is tied to dominion and destiny. What a man owns has his name attached.

2. God’s name is attached to what He owns and only those to whom He gives authority may use His name, but even the authorized may only use His name as He designates.
 - The name of God may not be used as though it is any individual’s private property.
 - Giving honor to the name of the Lord is rightfully elevating God’s person and property to their due estate.
 - To speak ill of or to curse God’s person or His property is an attempt to devalue or deface God and that to which God has attached His name.

Psalm 8:1, 9: “O Lord our Lord, how excellent is thy name in all the earth! Who has set thy glory above the heavens. O Lord our Lord, how excellent is thy name in all the earth!”

Psalm 29:2: “Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.”

3. To use God’s name outside of God’s designated parameters is to take His name in vain.
 - “In vain” comes from the Hebrew word *shaw* (Strong’s #7723), meaning falsely, lying, or vanity from *shoah* (Strong’s #7722) meaning to rush over in the sense of desolating, destructive, or to ruin.
 - Profane (Berkeley Version translation of *shaw*) comes from two Latin words, *pro* meaning before or in front, and *fanum*, meaning temple.
 - To profane is, therefore, to use God’s name outside or the temple or outside of its God-ordained, holy boundary.

The rules that define the use of God’s property and the honor due His person do not arise from the autonomous mind of man nor from the thoughts or wishes of the steward, but they are wholly under the discretion and determination of the sovereign. God, alone, defines where and how He will authorize the use of His name.