

The Second Commandment

You shall have not misuse the name of the LORD your God.

What does this mean?

We should fear and love God,
so that we do not curse, swear, use satanic arts, lie or deceive by His name,
but call upon it in every trouble, pray, praise, and give thanks.

More by Luther From the Large Catechism:

The commandment [para. 49]

First came the heart, then our lips and words [para. 50]

What does it mean to take God's name in vain?

What does commandment mean? [para.51-52]

How is God's name abused? [para. 53-54]

The greatest abuse: false preaching [para. 55]

All this is dressing up one's self with God's name [para. 55]

Using God's name in falsehood is a double lie [para. 56]

Threat attached to 2nd Commandment [para. 57-58]

Lying makes shame look like virtue [para. 59-60]

This commandment important for young people [para. 61]

Summary of taking God's name in vain [para. 62]

How does one use God's name rightly?

From this commandment God wants you to use his name rightly [para. 63-64]

Not oath-taking which is the problem, but using that for evil [para. 65-68]

Children need to be trained to beware of lying and misusing God's name [para. 69]

Children must also be encouraged to honor God's name [para. 70]

Calling on God's name to battle against the devil [para. 71-72]

Daily commend ourselves to God for his protection [para. 73-74]

Train children with simple and playful methods to fear God not the rod [para. 75-77]

"Just as the First Commandment instructs the heart and teaches faith, so **this commandment leads us outward and directs the lips and tongue into a right relationship with God" (para. 50).**

"The greatest abuse, however, is in spiritual matters, which affect the conscience, when false preachers arise and present their lying nonsense as God's Word" (para. 55).

"Here, then, let us learn and take to heart the great importance of this commandment, that with all diligence we may guard against and dread every misuse of the holy name, as **the greatest sin that can be outwardly committed**. For to lie and deceive is in itself a great sin, but is greatly aggravated when we attempt to justify it, and seek to

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confirm it by invoking the name of God and using it as a cloak for shame, so that from a single lie a double lie, nay, manifold lies, result.” (para 56)

“By nature we all have this lovely virtue that whenever we commit a wrong we like to cover it and gloss over our disgrace” (para. 59).

“No one is so audacious as to boast of the wickedness he or she has committed” (para. 59).

“One must urge and encourage children again and again to honor God’s name and to keep it constantly on their lips in all circumstances and experiences, for the proper way to honor God’s name is to look to it for all consolation and therefore to call upon it” (para. 70)

“For this end it is also of service that we form the habit of daily commending ourselves to God, with soul and body, wife, children, servants, and all that we have, against every need that may occur; whence also the blessing and thanksgiving at meals, and other prayers, morning and evening, have originated and remain in use. Likewise the practice of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim: "Lord God, protect us!" "Help, dear Lord Jesus!" etc. Thus, too, if any one meets with unexpected good fortune, however trivial, that he say: "God be praised and thanked; this God has bestowed on me!" etc., as formerly the children were accustomed to fast and pray to St. Nicholas and other saints. This would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity.” (paras. 73-74)



THE SON OF SHELOMITH IS STONED FOR BLASPHEMY (LEVITICUS 24)