

## Commandment 2... Thou shalt not take the name of God in vain

The Spiritual Sun, Volume 2 - Messages of Jesus Christ on the spiritual life in the Beyond. Given thru the inner word to Jakob Lorber (1842-43).

The Guidance through the 'Children's Kingdom' takes place by the Apostle of Love, John. Here in the 2nd hall the second commandment is explained to the children's souls... „Thou shalt not take the name of God in vain“.

### Chapter 76

3. Thus, immediately in the next hall, the commandment: "Thou shalt not take the name of God in vain," is discussed. In fact, you yourselves also do not understand what this commandment fundamentally means, and that is why I also want to correct your understanding of these commandments through some examples and explanations.

4. Thus, in this second room, this commandment is not interpreted as if no one should not, on secular occasions, pronounce the Name of the Lord without due respect and reverence, which prohibition would certainly be of no use here. For if someone thinks that he has to pronounce the name of the Lord only in the most extreme case of need, and always with the highest reverence and respect, this would have meant nothing more and nothing less than: one should certainly never pronounce the name of God, by which two conditions are presupposed under which the name of God is to be pronounced. These conditions are, however, in the first place based on such screws, that none can say for certain and with conviction, which occasion would be such an extreme emergency which would justify the utterance of the most holy Name. Secondly, even if such a case would occur, such as in extreme life-danger, which can happen under various conditions, it is still to wonder whether any man in such most dubious conditions would possess the presence of mind and the capacity to dignify the name of the Lord as would be proper?

5. So, if you look at the explanation of this second commandment, as it usually occurs on earth, you must necessarily arrive at this final conclusion that the name of the Lord should never actually be pronounced, and for the simple reason that the two hardly discernible, given conditions can never actually agree with each other. I would like to know those people on the earth who, in their highest distress, would be able to place themselves in that quietly exalted reverent and devout state, in which he may utter the name of the Lord with dignity.

6. If this would be so, then no man should pray, for in prayer he also names the name of the Lord. But man should pray daily and give glory to God and should not restrict prayer to the most extreme emergency.

7. It is clear from all this that this commandment is wrongly understood. But in order to put an end to all brooding over it with one blow, I will tell you in a nutshell how this commandment is to be fundamentally understood. And so, "Thou shalt not call the name of God in vain" means as much as:

8. Thou shalt not merely utter the Name of God with your mouth, not merely utter the articulated sound of a few syllables, but since God is the reason of your life, you must always utter it from the very bottom of your life, that is, you shalt not pronounce it mechanically, but always alive in all your actions; because whatever you do, you do with the power God has given you. If you use this power for evil action, then you evidently desecrate the divine in you; and this is your power, the Living Name of God!

9. See, so much does this commandment say, that for the first time you should know the name of God, what He is, and wherein he exists; and then you should not pronounce it vainly with outward words just like another name, but always actively, because the name of God is the energy of man. Therefore, man should also do everything he does in this name. If he does that, he does not speak the name of God in vain with outward words, but actively and vividly.