

# Westminster Larger Catechism

## Question 114

### *Certain Punishment for Abusers of God's Name*

Halifax, 24 October 2010

#### **Introduction**

Today we continue our study of third commandment.

- The third commandment is found in Exodus 20:7:
  - Exodus 20:7: "You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

As we have now completed our study of the commandment itself, it remains for us to look at the reasons that the LORD has given us to keep this commandment.

- It is a great mercy to us that He gives us reasons—
  - We ought to obey Him without having to be given additional incentives, but He knows our weakness and helps us by giving us additional encouragements to obey.
- The reasons for obedience are the subject of Question 114 in the Larger Catechism.
  - This is what it says:

#### **Q. 114 What reasons are annexed to the third commandment?**

- A. The reasons annexed to the third commandment, in these words, *The LORD thy God, and, For the LORD will not hold him guiltless that taketh His name in vain*, are, because He is the Lord and our God, therefore His name is not be profaned, or any way abused by us; especially because He will be so far from acquitting and sparing the transgressors of this commandment, as that He will not suffer them to escape His righteous judgement, albeit many such escape the censures and punishments of men.**

I have selected Revelation 3 for our scripture reading to correspond with this.

- In reading this, I want you to consider that the church of Sardis and the church of Laodicea were both guilty of taking God's name in vain...
  - It is interesting to note that despite this, the self assessment of Laodicea and the community's assessment of Sardis was quite positive.
    - It must have come as a rude awakening to them to learn what the Lord thought.
    - He essentially tells them that if they will not repent, He will not hold them guiltless, despite what others may think of them, for taking His name in vain.
- READ> Revelation 3

- I will refer to Revelation 3 later in the sermon,
  - but my text this afternoon is simply the third commandment:
    - Exodus 20:7: "You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

I want to begin by impressing upon you, as the Holy Spirit enables me,

### **I. What a great evil it is to take the name of the LORD in vain.**

A. The words, "the LORD your God" are used in the body of the commandment to impress on us the wrong in it.

- It might have just said, "you shall not take the name of God in vain."
  - but instead it says,
    - "You shall not take the name of *the LORD your God* in vain."

1. Consider first the word *LORD* that is used here.

- You will recall that when the word LORD is written with all capital letters in most English Bibles, it refers to the name Yahweh.
  - This is the name above every name that the LORD gave to Himself to distinguish Him from all other gods (which are really no gods at all).
  - It means "I am that I am."
    - It refers to Him as the one who alone is self-existing—
      - the uncreated sovereign one by whom all things subsist and have their being.
    - It is a name that ought to put holy fear in your heart!
      - An awe that makes you tremble in reference!
      - What holiness, what majesty, what glory is all found in Him!
- What a great offence it is to take that holy name in vain...
  - to count the one who bears this name as common or ordinary.
  - If He were to appear in His glory we would fly apart at the seams if not sustained by His mercy and grace!
    - What a great sin it is to lightly esteem the name of One so great in any way whatsoever!
      - Instead you ought to tremble before Him!

2. But this great name is not only sacred, it is also wonderfully personal!

- Yahweh is the name He gave to Himself when He brought His people out of Egypt and showed Himself to be their own God.

- This personal element is all the more emphasised in that He not only calls Himself “the LORD,” but “the LORD *your God.*”
- He is, of course, God over all, but He is in a very special way the God of His own people that He has taken to Himself.
  - He has made a covenant with them and this is the heart of that covenant...
    - He says, “I will be your God and you will be my people.”
    - And He does all that must be done to be our God—even though we are sinful people!
      - All that He is as the self-existing one is put into action to carry out His plan of redemption for His people!
      - He shows Himself to be LORD by showing that He is the God of the people He has promised to bless...
        - He upholds us and provides for our salvation.
        - He takes us and transforms us to be His own people!
- How much greater it makes the offence of taking His name in vain when we are reminded that He is our God in this most personal, gracious way!
  - It is not some impersonal God out there somewhere whose name you are told not to take in vain...
    - It is the one who is intimately and personally involved with you, in working out your salvation!
    - You are not to take *His* name in vain!

B. How much more does all this press itself upon us now that Christ has been revealed.

1. Now that He has come, you spit in His face when you take God’s name in vain!

- You will remember if you were here for previous sermons on this commandment that when we speak of God’s name,
  - we speak of all that He has revealed about Himself...
- a. His names, titles, attributes, ordinances, word and works.
  - God has made Himself known to us in all these ways...
    - He tells us who He is by His names... “Jehovah, Elohim”
    - His position and relation to us by His titles... “Lord, King of kings,”
    - His nature by declaring His attributes—eternal, gracious, longsuffering
    - His connection to us by His ordinances—ordinances of worship, laws, sacraments
    - His word by giving us the holy scripture
    - His works of creation, providence and redemption.

- b. But fundamentally, God has revealed Himself to us in Jesus Christ...
    - Jesus Christ is the One who came to us and demonstrated all that God is—to us as His people!
      - By watching Him live, we saw his wisdom, compassion, power, holiness, and hatred of sin...
    - But in nothing did He more fully reveal to us the Father than in His death on the cross!
      - Here we see the justice and wrath of God in that God demanded the shedding of His Son's blood to atone for our sins.
      - Here we see the power of God in His conquering Satan and rising again from the dead after having the weight of the curse laid on Him.
      - Here we see the mercy, grace, and love of God in His bearing the awful curse for us.
2. The essence of taking God's name in vain is to count the blood of the covenant by which you are sanctified a common or unclean thing.
- a. I say, there is no greater evil than to look upon His death for us with contempt and cold ingratitude...
    - To take the supreme manifestation of God to us in Christ crucified and disregard it, count it a trifle, ignore it, deem it to be vanity!
      - God will not hold him guiltless that taketh His name in vain!
      - He is the LORD your God, and He has poured out His blood for you.
  - b. This trampling underfoot the blood of the covenant is spoken against in Hebrews 10:28-29:
    - Heb 10:28-29: Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?
    - You see, that blood of the covenant that sanctifies us is sacred because it is the blood of Christ...
      - To disregard it and count it as common is to take all that God has made known about Himself in vain...
        - It is to say that His law is not really to be taken seriously—
          - that the shedding of Christ's blood was not really needed to atone for our sins...
        - It is to despise the love and grace of Jesus Christ—
          - to count it a very small thing that He has done!

- I say again, it is to take this Saviour who has done so much for sinners and spit in His face!
  - God will not hold you guiltless for that!
3. How many times this despising of the blood of the covenant is spoken against in scripture!
- a. Take Cain as an early example...
- Cain refused to worship God in a way the revealed the blood of the covenant.
  - He wanted to worship on His own terms, without having to rely on the blood of Christ...(or that which represented it in that time)
  - This is true of all religions outside of Christianity, and it is also true of many Christians...
  - They dare to imagine that they can be accepted by God on some other basis than the shedding of Christ's blood for their sins.
  - That is to go in the way of Cain and take God's name in vain.
- b. The blood of the covenant was also despised by Esau.
- Esau refused to humble himself when Jacob was given the inheritance of God's house.
  - Esau might have submitted to Jacob (who represented Christ), because it was with Jacob that God had deposited His blessing (that is, with Jacob as he represented Christ)
  - but Esau was too proud to submit to Jacob.
    - He wanted to have a blessing apart from submission to Christ.
  - And he got the blessing he wanted in this world—sadly, when he obtained wealth and worldly status,
    - he was perfectly content to have no inheritance in Christ's kingdom!
    - He had Babylon, what need did he have of righteousness?
- c. The blood of the covenant was also despised by Eli's sons.
- We are told that they regarded the offerings of the Lord with contempt...
  - These offerings were the very offerings by which Christ was set forth, and they kicked at them.
  - Sadly this contempt for the blood of the covenant was representative of many of the people at that time and in our time.
    - They have very low regard for what Christ has done and either trivialise it or ignore it.

- d. This same contempt is seen again and again right up until the time of Malachi when the priests are accused of offering lame sacrifices to God...
- These lame and diseased sacrifices show what they thought of Christ and the sacrifice of Himself...
    - They represented His great offering with lame and diseased animals.
    - Christ was despised and rejected in their eyes; they did not esteem Him.
    - God accused them of taking His name in vain.
- e. And of course this same sin is seen in the way Christ was treated when He came.
- 1) The Jews would have been happy to make Him king if He had given independence from the Rome and worldly riches...
    - They were ready to do just that after He fed the 5000,
      - But as soon as He told them that He had come to give them eternal life by the giving of His flesh and blood as a sacrifice,
        - They immediately despised Him and refused to follow!
        - They despised the blood of the covenant.
    - They did not take God seriously as a holy God.
      - If they had, they would have seen their need of righteousness and they would have been greatly encouraged to have such a Saviour.
  - 2) The way they treated Him when they arrested Him shows how deeply they disregarded Him...
    - They spit upon Him and blasphemed Him!
    - They screamed out saying “crucify, crucify.”
  - 3) And sadly, this same spirit quickly appears in the infant church.
    - Already, the blood of the covenant is despised!
    - There are the Corinthians at the Lord’s Table, drunk and greedily despising their brethren for whom Christ died...
      - holding Christ crucified with contempt!
      - Rending His body that was broken and partaking of the table in an unworthy manner, despising His sacrifice!
        - The Apostle rebukes them and tells them:
          - “For this cause, many are sick and some even sleep!”
          - God did not hold them guiltless for taking His name in vain.

C. Now what about you? Do you take His name in vain?

1. Do you count the blood of the covenant as an unclean thing?
  - Does it make no difference to you to the Son of God died to atone for sin?
  - Does it make no impact on the way you look at sin?
  - Does it make no difference in your zeal for service to God and to your brothers and sisters?
  - Can you have a sacrifice like this and go on in cold indifference as if it were a very little thing—a vain thing—a thing of no consequence?
    - That is to spit in the face of Jesus Christ as if He were a toilet bowl!
2. What ingratitude it is!
  - Here is the One who has made the greatest sacrifice in great love—
    - God Himself, the matchless, glorious creator, pouring out His life for worms like us!
    - Here is the gift of gifts that ought to make us dance and give our lives to Him forever...
      - but instead we spit and count it as common.
3. What impertinence this is!
  - a. To insult His majesty and glory like this is to dare Him to judge us...
    - And in the third commandment He assures us that He will!
    - God will not be mocked!
  - b. It is to be like the man we read about a couple of weeks ago in Deut 29:19,
    - who hears God's curse and blessed himself in his heart, saying,
      - 'I shall have peace, even though I follow the dictates of my heart.'
      - The great offense is this...
        - Here is a person who is doing that which deserves judgement (taking God's name in vain), acting as though no harm will come of it...
          - And by doing that, he takes God's name in vain again—acting as if no harm will come if he ignores God!
        - Acting as though God's threats of judgement mean nothing and carry no weight—
          - taking it all in vain!
          - Such a person is daring God to judge Him—and God will!

- Deut 19:20: "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.
- The punishment is great because the sin is great!

TRANS> And this leads us to the second thing I want to look at this afternoon...

- That God appends to the third commandment a solemn warning that...

## **II. You will not escape God's punishment if you take the name of the LORD your God in vain.**

A. Know that you will be judged for taking God's name in vain even though you or others may not see that you are taking his name in vain.

1. Of all the commandments,
  - the third commandment is the one that is most often violated without anyone recognising it.
  - a. When someone breaks the first or second commandment,
    - it is often (though not always) quite visible and evident.
    - But the third commandment can be broken when people are outwardly listening and even obeying God's word...
      - but are not really esteeming God for who He is as they do.
  - b. Romans 10:10 declares:
    - "For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."
    - You can make a perfect confession with your mouth that Jesus is Lord and be received into the church and remain as a member in good standing...
      - but if you do not believe with your heart, you cannot be saved.
      - God will not hold you guiltless even though no one else can see your guilt.
2. God wants you to know that He sees, even when others don't!
  - a. In the passage we read from Revelation 3, the church of Sardis was thought well of by others—
    - Jesus says that they had **a name** that they were alive...
      - But He says that they are dead.
    - Outwardly, they were serving God and very religious...
      - but none of this was really in response to God—



- In other words, the true God was irrelevant to them.
    - Even though they went through the motions of worship, it was not for God or to God.
    - They were like those in Matthew 6 who pray and fast and give alms to be seen by men and get men's praise,
      - but who do not regard God.
  - God will not hold you guiltless if you take His name in vain...
    - regardless of how well others may think of you...
    - You cannot bring the people you impressed to testify to God of your faithfulness on the day of judgement...
      - He will declare what was in your heart.
- b. Nor will it matter if you have managed to deceive yourself about your contempt of God—
- If you are so caught up with other things that you think you are fine when you are not...
- 1) That is what seemed to be the case with the Laodiceans.
- Jesus accuses them of a coolness in their service to Him...
    - They were neither hot nor cold; neither genuinely fervent nor blatantly rejecting Him.
    - In other words (to use the language we used before from Heb. 10),
      - they counted the blood of the covenant by which they were sanctified to be common—nothing special—they took God's name in vain!
- 2) But **they** thought they were fine.
- They said, "I am rich, have become wealthy, and have need of nothing..."
    - His assessment of them was that
      - "you are wretched, miserable, poor, blind, and naked."
  - These were those who like so many today found their life in the world—and served God too!
    - Jesus says that He will spit you out of His mouth if you are like that and will not repent!
  - These were like the people in Malachi who had no heart for God...
    - But thought they were fine...
      - When God said He had loved them, they said,

- How have you loved us?
- They took all that He had done for them in vain...
- And when He accused them of offering defiled food on His altar they said,
  - “In what way have we defiled you.”
  - They had no regard for the Lord but took His name in vain.

TRANS> And so you see that it doesn't matter if others think well of you and even if you think well of yourself...

- God will not hold you guiltless if you take His name in vain.

B. Know likewise that you will be judged for taking God's name in vain even though those in authority may overlook it.

1. We live in a society where it is regarded as perfectly acceptable to openly blaspheme God!

a. This is bad for us because we are not challenged about this—

- We can start to think it is acceptable to be indifferent to God and even to curse Him!
- We are like little children who say, “Everyone else does it,” or “at least I'm not as bad as those people that swear and curse.”

b. It is even worse if blasphemy is accepted in your church or in your home!

- What could be of greater service to harden your heart against this sin than to be in church where God's word is disregarded by the leadership!
- Where both members and elders are permitted to openly take God's name in vain...
  - to mock at His word and say it is not true?
  - or to say that Jesus is not the only way of salvation?
  - or to laugh at His threats and ridicule His commandments?

2. God told His people that this was a sin that should not have been tolerated in their midst...

- In Lev 24:10-16, the following account is given:

- Lev 24:10-16 Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp. And the Israelite woman's son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.) Then they put him in custody, that the mind of the LORD might be shown to them. And the LORD spoke to Moses, saying, "Take outside the camp him who

has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him. "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin. 'And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

- God wants us to deal with blasphemy, in the church by removing a person from membership...
  - but for some reason, blasphemy is a sin that is often winked at—overlooked!
  
- 3. Parents, let me urge you: Do not allow this sin in your home!
  - a. God will not hold you or your children guiltless if you allow them to take His name in vain!
    - He will surely chasten you for it and may even cut your children off!
      - We looked at this this morning...
        - It is so easy for parents to accept luke-warmness as if a disinterest in the things of God is something their children can't help.
        - No, if you see luke-warmness or any other kind of blasphemy, you must call them to repentance!
  
  - b. Eli did not do this when his sons took the name of the Lord in vain...
    - God recounts to Samuel the sentence He had passed against Eli for allowing his sons to take His name in vain...
      - 1 Sam 3:11-14: Then the LORD said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will tingle. In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."
    - God will not hold you guiltless, if you allow your sons to take God's name in vain.
      - And neither will God hold you guiltless for taking His name in vain,
        - even though the elders in your church, the civil magistrates in your city, or the parents in your home allow you to do it.
        - Repent, for God will deal with you.
        - Do not think it is acceptable just because others accept you.

TRANS> And so we have seen that God will judge blasphemy...

- even if it is unknown to you and those around you...
- or even if it is allowed by those who are over you in authority...
- Thirdly...

C. Know that you will be judged for taking God's name in vain even though God does not judge you for it immediately.

1. Ecclesiastes 8:11 warns:

- Ecc. 8:11: Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

a. There is always a temptation to think that you will not be judged at all when you are not judged immediately...

- You sin and nothing happens—so you assume that it is okay.
- The third commandment is one that God often does not judge right away...
  - because, as we have seen, it is often hidden.
  - And the sins that God judges right away, either by those He has appointed in government or by a special act of His providence,
    - are those that are quite visible.
    - The judgement of secret sins will be revealed at the last day.

b. Take the example of Ahab...

- God had, through Elijah, pronounced judgement on Ahab for his idolatry and wickedness.
  - And we are told that Ahab clothed himself with sackcloth, mourned, and greatly humbled himself...
  - And God graciously responded to this humiliation and said to Elijah:
    - 1 Kings 21:29: “See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house.”
  - But this was only outward humiliation—
    - Ahab's heart was not really in it because in the very next chapter, he is seeking the prophets of other gods.
    - God accepted his outward appearance, but waited to judge his heart until the end!

TRANS> What a dreadful thing to not be told till the last day, when it is too late, that your heart was not right.

- God is under no obligation to tell anyone this—our hearts ought to be right without Him telling us...
2. But in His great mercy, He does warn us...
- Even right here in the third commandment, He warns us that we will not be held guiltless if we take His name in vain!
    - We should be glad He appends this threat to the third commandment!
  - a. It is a great mercy because it guards you against resting in outward religion when God seeks purity of heart.
    - Be assured, He will judge you, even if He does not judge you now.
    - Therefore, repent of your hypocrisy and serve Him in sincerity.
  - b. Do not be like those we in Matthew 7:21 who outwardly profess the Lord and perform their service to Him to the end...
    - but then on the day of Judgement hear Him say the awful words:
      - “I never knew you. Depart from me, you who practice lawlessness!”
      - Do not think you will escape if you take His name in vain!

TRANS> But alas, we have all committed this sin!

- Is there any one who can say that you are altogether free of it?
  - Can you even say that you have *ever* been entirely free of it?
    - If God should mark iniquities, who could stand?
- Does this mean that we are all without hope?
  - No, there is forgiveness with God that He may be feared.

### **III. By saying that you will certainly be judged for this sin does not mean it cannot be forgiven.**

- A. The gospel makes it clear that you can be forgiven for speaking against Christ.
1. There is a beautiful account of such forgiveness at Pentecost!
    - a. In Acts 2, Peter addresses those who consented to crucifying Jesus. He says:
      - Acts 2:22-24: "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.
      - Peter shows them clearly that they are at cross-purposes with God!
        - The One they rejected and crucified, God has raised up and exalted!
        - He is the Messiah whom they had blasphemed!

- b. Yet, what does Peter say to these guilty, Christ rejecting blasphemers, when they are cut to the heart for their sin and cry out under conviction:
    - “Men and brethren, what shall we do?”
    - Peter replies:
      - Acts 2:38-39: “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”
  - c. The Lord will not hold you guiltless for this sin,
    - but that does not mean He will not pardon it!
    - It you confess your sin,
      - He is faithful and just to forgive you your sin and cleanse you from all unrighteousness.
        - He is pleased to transfer your guilt to His Son...
        - That is what happens when the blood of Jesus cleanses you...
          - The sin is taken off your account and put onto His account.
          - It is just like the transfer of a debt.
2. The Apostle Paul was forgiven even though he persecuted the church...and killed believers!
- a. He speaks of how God showed mercy to him in his letter to Timothy
    - 1 Timothy 1:12-14: And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.
  - b. Paul uses his own receiving of mercy to encourage all others that they can also be forgiven for blasphemy against Christ.
    - 1 Tim 1:15-16: This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.
    - Paul is a pattern man of forgiveness for blasphemy!
      - Here is a pattern for you when you realise that you have spit in Christ’s face and want to repent.
        - There is mercy for you from God!

- God will not hold you guiltless for taking His name in vain...
  - but He will accept your repentance if you will hold yourself guilty and turn to Christ...
  - He will hold Christ guilty in your place.

B. The only sin that you **can't** be forgiven for is blasphemy against the Holy Spirit.

1. This sin is described by Jesus

- In Luke 12:10, He declared:
  - “And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.”
- The persons Jesus speaks to here had been convinced by the Holy Spirit that Jesus was the Messiah...
  - Yet, they still sought to destroy Him!

2. Blasphemy against the Holy Spirit is the sin of being shown clearly the truth about Christ by the Holy Spirit and seeking to destroy Him anyway.

a. This is what some of the Jews did.

- Many of them did not know that Jesus was the Christ and opposed Him all the while thinking they did God service.
  - But there were some who did know and who deliberately plotted against Him because they did not want to lose their positions.
  - The Spirit had opened their eyes to the truth and they knew that He was their Messiah...
    - but they raged against Him with malice.

b. They were excluded from Jesus' prayer on the cross when He added the words “for they know not what they do”...

- He said, “Father forgive them, for they know not what they do.”
  - There was no forgiveness for those who did know what they were doing!
- This is why Paul makes a point of saying that he persecuted Jesus in “ignorance and unbelief.”
  - He was not excluded from mercy because he had not blasphemed the Holy Spirit.
  - If he had persecuted in knowledge and belief, he would not have found mercy.

c. This blasphemy against the Spirit is the most serious violation of the third commandment of all...

- 1) There are not many who commit this sin...

- And if they do, they are so hardened that they don't ever even want to be restored to God.
    - Heb 6:4-6: For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.
- 2) But do not let this keep you from fleeing to God for mercy if you have taken His name in vain!
- If those who actually stood by and ordered Christ to be crucified could be forgiven, so can you.
  - It is true that God will not hold you guiltless for taking His name in vain,
    - but it is also true that He will transfer your guilt to His Son and wash it away in His blood if you will confess it and forsake it!
    - He delights in showing mercy to all who come to Him.
      - Do not take His gracious call to come and be forgiven in vain!