

2022.05.22 Evening Sermon in Exodus 20:7

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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.”

Bearing God's Name Weightily: upon Our Lives and upon Our Lips

Main idea: We were created and especially redeemed to bear God's Name upon our lives in His image and upon our lips in His worship—and that if we never take our sin and His glory seriously, then we can never be saved because we will be despisers of Christ.

Introduction: Why does God have a Name? Not for Himself but for us. His Name is the communication of Himself to others.

1. Bearing God's Name Weightily upon Our Lives

- a. Created and Redeemed in God's image.
 - i) Created in God's image = bearing His Name upon our lives. Part of that image bearing includes being word-users (like God!) and worshipers => bearing His Name upon our lips. But Adam fell from this, wanted to bear his own image and praise his own Name.
 - ii) Our redemption has the same two effects! The last Adam succeeded where the first failed (John 12:27–28, and “glorify” being the exact opposite of “in vain”). We are saved in order to be conformed to the image of His Son, and to walk as children of God, and to be full of the Spirit.
- b. Our covenantal connection—“your God” in the first five commandments. You shall be holy for your God is holy. You are not your own; you were bought with a price and have been consecrated unto a purpose.
- c. Doing only those things that can be done unto the glory of God. Holiness.
- d. Doing those things ultimately and primarily to the glory of God. Service and enjoyment.
- e. A life of worship that takes its weightiness from the special weightiness of the reverential worship of God (first table: unto Whom, by What, How, and When... this is the how). A life of great reverence comes from times of greater reverence.

2. Bearing God's Name Weightily upon Our Lips

- a. The primary purpose of the lips for worship determines the use of our lips at all other times (cf. James 3:9–10). This is what we were redeemed for (cf. Rev 5:9, etc)
- b. “Your God” and the blasphemy of making this a throwaway term
- c. The secondary purpose of the lips for edification (“praise of His glorious grace” in Eph 1 leads to Eph 4:29, Eph 5:4) and evangelism (cf. Col 4:6).
- d. Against both of these purposes is all foul speech, all foolish speech, and all idle speech (Mat 12:36–37).
- e. Most of all, we must be reverent and sincere in worship. Not unthinking, not unengaged, but with such a thoughtfulness and willingness unto God as will both honor Him in the worship times and help us to do so when we are not in those times.

3. Yahweh will not hold him guiltless who bears His Name lightly/emptily

- a. This is not an idle threat! You cannot be saved without taking sin infinitely seriously, God's holiness and wrath infinitely seriously, and Christ's Person and righteousness and atonement infinitely seriously. Just as you cannot be saved without the Spirit's convincing you about Jesus (the unforgivable sin), so also you will not be guiltless if the Name of God upon your life and upon your lips means little to you.
- b. We all fail much in all things, BUT if this does not matter to you, then you are simply not saved.

Conclusion: May God glorify Himself by making His own Name to rest weightily upon our lives and upon our lips!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 20 verse 7. These are the words of God. You shall not take the name of Yahweh. Your God in vain, for Yahweh will not hold him guiltless.

Who takes his name in vain.

So far the reading of God's inspired and an errant worked.

We use names as ways of communicating to one another and knowing one another, for a friend of mine. Here's a thick northern Irish accent and I will remember my whole life until I get dementia or the Lord takes me home. The first time I learned his name because I didn't understand, I thought he was saying nil, like zero.

And I thought these are the cruelest parents ever to name their boy nil. Although he have Puritan might rightly name, his kids zero righteousness and then maybe give him a new name when he professes a space but he wasn't saying no he was saying Neil and I mistook it.

So often So many times that he eventually got down on his knees on the grass, where we were standing outside, the campus apartments and looked up at me, pleading going near Except for I'm still not doing his accent. Is it was still saying, no, but I understood it was Neil, but that point We use names for those who don't know.

Us. God takes to Himself and gives himself a name, not for his own sake Father, Son and Holy Spirit live from all eternity to all eternity. Imperfect knowledge. Perfect. Love. Perfect fellowship. Perfect. Adoration It is for our sakes that God reveals himself communicates himself and long before he called himself, Yahweh to his people or I am that.

I am in the longer form to Moses at the bush. He made a display of himself in the creation, The heavens, declare the glory of God, we can see in everything that He made wonderful truths about him. But there is one creature In all that. He made that he made as a communication of the greatness of His glory and holiness and goodness of his knowledge and wisdom and truth and faithfulness and righteousness.

He made, man. He made man, He gives a name not for himself but for us and yet man not understanding the weightiness of God's name on us as being made in His image Rebellng against our purpose. Existing for the glory of God, for the praise of the name of him whom we were to image in all of the creation.

So that what we just prayed from Isaiah 6. Holy holy, holy is your way of hosts. The whole earth is full of His glory was designed was commanded to come about when he said, when he made us in his image. And then he said what? He said be fruitful and multiply, and fill the earth.

And the angels could see with our blindness and atom has hid from our eyes. There is not about us. It's about him. That's about his glory. This is the reason we live and it is the reason we have lips so that we in our interaction, with Him would be as he is within himself.

Always giving adoration always giving praise. He is the communicating God who speaks to us, He created by words, he could create however he wished he created by words and then he gave us to be able to use words. He is the God who brings Gibb's faith by words, who sustains all things by the word of his power.

Who sanctifies by His words sanctify us by your truth. Your word is truth and who by his word reserves, the Fallen have an earth that are now for fire. So that a new heaven and a new earth may come. And so both in our existence on our lives and in our lips or on our lips, We are to bear.

God's name Waitily. And you could probably already tell the way that I'm saying that, that I'm getting a little more literal in the translation than what you have in front of you and most of your English translations, maybe all of them. I didn't look at young's but literally, you shall not bear the name of Yahweh.

Your God. Emptyly or lightly for Yahweh will not hold him. Guiltless. Who bears? His name emptyly or lightly because we've begun to consider already thinking about bearing. God's name waitily upon our lives. We are created in his image. We are to bear his name. Upon our lives. Israel was supposed to be a display of how different Yahweh was than all of the gods of Egypt.

He had told Pharaoh Israel was my firstborn son. Let my people go that they may worship me. The weightiness of the bondage, the bondage, the misery was heavy upon them was not to be replaced by something lighter. But something better and way to your still that they would take being redeemed by God and set apart to God, being a light unto the nations, a demonstration of who this Yahweh was, who had called this nation.

His firstborn son, how good he is. So in Deuteronomy 4 and other places in the beginning of Deuteronomy. He in the farewell sermon on the lips of Moses would remind them of what they were supposed to be and what they had spent. The last 40 years failing to be and what they're commanded to be, when they go into into the land of Canaan and they would be different than the nations there.

How horrible when we come in the serial reading through first kings to next Lord, Lord's Day's text. And we hear that Under ribbaum Judah, had done like all the nations that the Lord had thrust out from before them. So we're created in God's image to bear his name upon our lives and a big part of that is being these word users these worshipers.

But what happened, Why is it that we needed to be redeemed because Adam was not deceived while he was deceived. Right First Timothy 2, gives us the Holy Spirits and authoritative interpretation of Genesis chapter 3. He says the woman was just Adam was not deceived but the woman being deceived fell into sin and we didn't sin and Eve, We send an atom.

We didn't fall in Eve. We fell in Adam. Adam knew exactly what was going on When Eve is deceived and she sees that the fruit is beautiful to the eyes, good to the eyes and good to eat and desirable to make one wise. She actually thinks and she's done some things wrong, God gave her a teacher, she should have consulted him, although he's there with her, and it's his responsibility to protect her and to intercede.

But she actually thinks at that point, when she eats that she is going to image God. Now, even more than before to give me wiser than she was before, Adam does not want to be a display of the glory of God. At this point, He hears you shall become like God.

And he's, he thinks hahaha If she eats and she lives than my chief, end will be to glorify myself and enjoy myself forever. He'll be an image of me in the creation. I will use my mouse to serve me.

So Adam was not deceived and we fell in him. We sinned in him and we fell with him and our hearts, our hearts want our lives our fleshliness. Thank God for new nature in Christ. But apart from Christ, our hearts want our life to be us about others being impressed with us about us, using our mouths to advance our own interests.

And this is why we needed the last atom to succeed were the first failed. They would say Now I don't need bread. I have every word that proceeds from the mouth of God. He is enough for me. I exist to obey Him. I have come to obey Him sacrifice.

You did not desire but years, you have dug for me. He says in Hebrews quoting the Psalms Jesus has obeyed God. In our place has borne. The name of God weightily, he who wasn't made in his image, but is from all eternity, the image of the invisible God and the brightness of his glory Hebrews one says, why?

Because he would be called what The word because this person of the Trinity, the second person of the Trinity is the one in whom God would communicate himself to us. And so in the beginning was the Word and the word was with God and the word was God, but he's called the word in part Y because he would become flesh.

And in Him we could so behold his glory and he so perfectly represented the Father even in his humanity that when Philip asked to see God he said there's nothing of God to see. But me, In fact, you can follow John 14 and very reverently say there is nothing unjesus like in God, and that was the way it was supposed to be with us that in all of the creation of the humans.

You could say there is nothing unlike than They are an image of him. Well, he's done the same things for us with our redemption, as he's done with our creation, the Lord has glorified himself in his son. You remember John 12:27 and 28. Jesus saying should I presentation? Should I not run away from this hour?

So, John 12 save me. That's it. Virtual I say Father save me for this hour for this purpose. I came to this hour. Father. Glorify your name. Then a voice came from heaven saying, I have both glorified it and will glorify it again. So Jesus has come. And He is glorified God's name.

He's put the weightiness of the glory of God's name over against all self-serving, all self-pleasing, even declining at that, point to ask to be saved. And then when he comes to the garden, what does he say? He says, Father if it is possible, remove this cup from me but nevertheless not my will, but thine be done.

He knew it wasn't possible. So when he says it was possible, He says everything in me That would prefer not to go through this. I lay it aside, The submit myself to you Father, that you would be glorified to tie, John 12:27 and 28 with the prayer and Gethsemane to understand the mind of Christ in that.

And now, what are we saved to be? What are we saved for? We know we're safe from. We're saved from being like the first Adam, right? We're saved from his guilt. We're saved from his image were saved for to be conformed to the image of his son, predestined to be conformed, to the image of his son.

Romans 8 were saved four walking as the children of God and Ephesians 2. A couple of us were outside a little while ago. What's a good summary of salvation? Good summary of salvation is Ephesians 2 1 through 10. And we're by grace you've been saved through faith that not of yourselves.

It is the gift of God not by work. So that no one can both for. We are His workmanship created in Christ Jesus. There's a new creation right in our redemption so that we would walk in good works, which he is prepared beforehand, that we would walk in them, and then later he gives them the command to walk.

As children of God, We're created and redeemed to bear God's image upon our lives. And you can see this in all the first five commandments actually, but we've chosen to take up this phrase here, your God, because Many times, God commands us in the Old Testament. God commanded, as people in the Old Testament, we also repeats it in the New Testament, on in, on Peter's pen, especially be holy.

Why for your father in heaven is holy or in the Old Testament language for Yahweh. Your God is. Holy you are covenantly connected to God. You believe in him, you profess His name, you're set apart in his church. The investment God has invested the glory of his name. In what you do on earth.

How dreadful that Paul was able to say that, not only to Jews but warning some of the Roman Christians as we're going to see, not too many sermons from now. In the midweek meeting, the name of God is blasphemed among the nations because of you, Dear Christian, you're not your own.

You've been bought with a price, you exist to bring honor and glory to the name of God and you have been redeemed to bring honor and glory to the name of God. And so he drives this home even in connection with the first commitment says, I am Yahweh. Your God.

You shall have no other gods before me and second commandment for I Yahweh your God. I'm a jealous God, third commandment, which is before us this week, You shall not take the name of Yahweh. Your God, fourth commandment Lord willing. Next week for the seventh day is the Sabbath of Yahweh.

Your God and even fifth commandment Lord willing and a couple weeks time, the land, which Yahweh your God is giving you, you see how he drives home our covenantal connection, our being bound to him that you're not your own. And this is one of the reasons why it's so important for us to worship reverently because worship is practice at not being God, but we're supposed to spend the rest of our lives.

Not being God, Not living lightly, not living unimportantly, not speaking idly, But living with profound purpose and joy. So that the converted janitor has a way to your purpose upon his life, Then the unconverted Emperor because that emperor is not recognizing has not been set apart by redemption. It's not even recognized as covenantally belonging to God, probably still obligated to do all things for God's glory.

He's a creature, It hasn't been redeemed. Like you have you little ones who who believe in the Lord Jesus Christ, and you confess him to be your Savior, your life, as more weight to it than President Biden. President Biden's heart is in the hand of God to turn like water which every way he will, but he isn't set apart to god, like you are The name of God in the Lord.

Jesus Christ hasn't been placed upon him. Like it has been on you When you eat or drink or whatever you do, You do it as someone upon him. God has put his name That means in the first place. You can only do those things that can be done unto the glory of God.

I'll spare you a discussion of it at length. But when I was in seminary, the cool thing and reform circles, talk about redeeming the culture to do. Yeah. Christianized versions of everything that they do in the culture and, you know, show how awesome Christians can be a whole lot of things that the culture does, that can't be redeemed because it's just not wholly.

You only those things that can be done unto the glory of God. He is the maker of everything. Good. Enjoy everything. Good. But don't make your own foolish, or silly or wicked things and think that you can Christianize it. There's a lot of things that we can't do. We cannot sin to the glory of God.

We cannot break any of these commandments to the glory of God, and then everything that we do must be done. Ultimately and primarily unto the glory of God as an act of serving him as an act of enjoying Him in order to offer God, our bodies as living sacrifices.

However, We need to learn what it is to gather to God in a special weightier way in worship. Have you ever talked to someone about worship? Maybe you're talking to them about gathering for the public course, but maybe you're talking to them about whether or not they have family worship or private worship.

Maybe you're talking to them about whether they think of the Lord's day as the day of worship and you get an answer like this. Well, I just think all of life as worship When someone gives you an answer like that for why they do not have stated times of worship.

Not even God's own day. Not even God's own assembly and they just say, all of life is worship, but they mean, is I have no idea what worship is. So, I think that if I put the name of Jesus on something, I could do whatever I want and call it workable.

No, in order to offer your body as a living sacrifice, which is your logical or reasonable response to worship. There must be something called worship. That is informing how you live the rest of that life. And so, not, in order to take God's name, way, totally upon our lives.

We must learn how to bear. God's name. Waitily upon our lips. This is something that is going to affect everything you say, Why? Because you're never more than six days away from public worship. Are you and you hope to never be more than 24 hours away from family worship and private worship.

This is when James in James chapter 3 is, addressing believers about. They're using their mouths incorrectly one. Another. He says, out of your mouth is supposed to come. The praise of God. How can you let these other things come out of your mouth in the in-between times when you're just about to use your mouth to praise God.

Oh yeah. Came upon us saying y'all probably heard it your whole lives. I don't think I heard it. Until I came to Mississippi and I used to be even more southern than I am now. But you would hear a child use a word that he shouldn't have and someone else sometimes, even another child.

Praise God in the churches would say. I hope you don't kiss your mama with that mouth, right? It's dishonoring your mom with a mouth that God gave you in in parts to honor her. Well, did God not give you your mouth far? More to worship Him to open your mouth with his words and song to take his words and his name upon your lips and song and in prayer.

And are you going to let your mouth off the clock? Be filled with wicked things or even just useless things not just created for that, we're redeemed for that. What are they doing in heaven? Every time we get that glimpse, and I know that the Lord is, is practicing to us, like, babies in the book of Revelation right.

There are some things in there that we understand are metaphorical. For instance, if he tells us that the incense is the prayers of the saints. There's not actual incense but heaven is a noisy place. So why it's so amazing? When Lucille is opened and they're silence. And what's that noisy with?

It's noisy. With the praise of God blessed. Are you worthy? Are you for you have redeemed us, We've been saved to use our lips for the worship of God. We must not even in the, in between times, use them in a way. That is inconsistent with that holiness. And many of you probably learned The first application.

Perhaps of the third commandment was do not say, oh my god, Unless preaching or actually praying or crying out to him or singing. In other words, when he says Yahweh your God. Yahweh your God, Yahweh your God, Yahweh your God, and He's talking to you about what a glorious thing, it is to be a Christian, what a huge and weighty thing it is to be a redeemed sinner by the blood of Jesus Christ who makes display of what Jesus is.

Like so that all together we make display of what God is like, when that's what my God means, that he has joined himself to me in that way by that redemption for that purpose. How can you take something like that and make it a throwaway that just means? Wow.

I'm astonished or I can't wait to say something about that or you're right. She's horrible or whatever it is that people use his name and that phrase for. And of course, if we love the Lord our God with all our heart, soul, mind and strength. That that's the first purpose of our lips.

What's the second purpose of our lips? You heard it right? First great commandments. Second great. Commandment love your neighbor as yourself. And so when we exist for the praise of His glorious, grace Ephesians chapter 1, then and of Ephesians 4 and beginning of Ephesians 5 was my scripture recall was better.

That I had pasted it in the notes Ephesians 4 let no corrupt word proceed from your out of your mouth. But what is good for necessary edification that it may impart grace to the hearers Ephesians 5, neither filthiness nor foolish talking, nor course Justin which are not fitting, but rather the giving of thanks Colossians 4, be anxious for nothing.

Nope. That's Philippians. Good verse, not the verse we want. Let your speech always be with grace seasoned with salt that you may know how you want to answer each one. So at the end of Ephesians 4 and beginning of Ephesians 5, all of your words with one another in the church, as the people of God, All of them for the building up of the people of God by grace.

And then Colossians 4 is actually talking about walking in wisdom towards those who are outside All of your words to unbelievers, designed to hold forth who God is who we are. Who Christ is, what Christ has done studying how to answer? Well because you hope that they will be evangelized Not necessarily always saying the gospel, but always speaking in such a way that you won't sound like a different person.

When you say the gospel, you can't go around speaking like the world to the world and then expect them to hear you. When you tell them, actually, Jesus has saved me from the same condition in which you find yourself in and the whole time they've heard you. It sounds a whole lot like you're in the same condition there in.

So when we say, you know, don't have a potty mouth or don't speak foolish words or foul words. And yes, even foolish words is interesting. Matthew, 12 verses 36 and 37. When Jesus is talking about the judgment, he says that in the last day, God will judge us. Not for every foolish word.

Not for every sinful word. Now, for every foul word, but for every idol word, Every word that doesn't take into account. The reason we are words to begin with The reason we image, the reason we are speakers because we are to image just speaking God. So, every, every word we use with one another with others and especially towards God himself how awful it would be to come to the worship of God and speak words.

And not mean them, not think about them. How awful it would be to come and just have a whole bunch of liturgy that is in one ear out the other. Same words every week we find yourself going on. Autopilot you might get 15 minutes in and you hadn't really processed a single word you've said, but you could do that even when it's not liturgy can't you?

Some of you are really good readers. The the words go from the eyes out your mouth and they don't even stop at your brain. Then you come into singing. And what's the most common kind of singing in so-called evangelical churches today? The kind of church the kind of singing that you know, puts you into a mental coma.

It's it's just, you know, from tune to feelings. And just in case you were thinking when it began, you just repeat the same thing over and over again until the mind shuts down and you just achieve your musical, drug-induced ecstasy, it's not reverence towards God, that's not affection towards God.

It's not treating him as weighty to just give him electric feelings. And not give him your thoughts and give him your commitments. Do you read the Psalms? And think, oh, this isn't very complex at all or challenging. We bear God's name waitily when we are reverent and sincere. When we give him, not just the feelings, but the thoughts and not just the feelings and the thoughts, but the choices and the commitments are wills.

We treat him as weighty. Now God takes this way more seriously than we ordinarily would. And we said that last week. It's very interesting, isn't it to, which two commandments got attached as threats? I mean, anyone who breaks any of the commandments does it out of hate for him, right?

If you love him, you'll obey his commandments. But as commandment number two that he attaches, the to the breaking of that commandment, the them that hate me and its commitment. Number three, that he says, for Yahweh will not hold him. Guiltless, who takes his name in vain? Do you think God threatens idly?

If you ever taken seriously, But he says that, if we are breakers of this commandment, we can't be forgiven. He says, stuff like that in other places. And I think we just toss it as I do easily For, if you do not forgive those who sin against you. Neither will your heavenly Father, forgive you?

That's not an idle threat, isn't it? Because an unforgiving person demonstrates that they haven't really processed what they have been forgiven up. And unforgiving person is an unforgive and person. Now you're not ever forgiving enough and you thank God in Christ Jesus and you cling to Him but it drives you to desire to be forgiving.

And to tell the satanic life to shut up. When you say, oh, I just can't forgive them. Oh, yes. You can. You better be able to, you're finding it hard. Well, he says you always will not hold him guiltless, he takes his name in vain, why do you have to take God waitily, Bear, His name Waitily upon your life.

Bear's name waitily upon your self your lips because that's what happens when you believe in Jesus. Isn't it? When you believe in Jesus, you realize who it is, you've sinned against You realize, how immense your offense and your guilt is You realize that the one who sinned for who died for your sin, is God himself.

And suddenly you have all of these infinities and you come, and you are forgiven of infinite guilt, and you're given infinite joy. You cannot be forgiven. You can't come to repentance and faith except by recognizing the weightiness of God, the weightiness of sin, the weightiness of Christ, the weightiness of his salvation.

We all fail in in many things, But if the glory of God does not matter to you, Not if you're not treating him as glorious enough. But if it doesn't bother you that you're not treating him as glorious, then you really have good reason to wonder Whether you've ever considered, who he is and what you've done in sending against him and what Christ had to bear in your place.

Let us not take when God threatens in the Bible lightly. It's there for a reason, very similar to the unforgivable sin, right? When he says, you may speak against men may speak against the son of man. It will be forgiven them, but he who blasphemes against the Holy Spirit?

It will not be forgiven. Him doesn't mean that there's a special magical phrase that you can say. That's bad enough against the Holy Spirit that if you say that, that's it, you're done. But you can't be saved without the Holy Spirit, making you acknowledge who Christ is, can you?

And that's what was at issue in the passage there. The Lord will not hold him guiltless. Who bears his name lightly and emptily. Now, If the way you came to be saved, was by the Holy Spirit, convincing you of how glorious God is and how guilty your sin is and how glorious Jesus is who paid for that sin.

If the weightiness of God, the greatness of God, the glory of God was such a big component of how he brought you to faith. And if the purpose for which he saved, you was to recognize and reflect, and praise that weightiness, that I ask you who among all creation, but a redeemed, Christian is more obligated to this commandment.

You shall not bear the name of Yahweh in vain. You shall not bear the name of Yahweh. Your God in vain. May God grant to us to live with purpose and praise with seriousness and make his name to rest waitily. Upon our lives and upon our lips. Let's pray.

Father, we pray that you'd help us even on days that are set apart for your worship. We speak many idle words and foolish words and have mercy upon us for the foul words that come into the heart or mind, or even off the lips.

We squander weighty time for worship speech, and then we come out of it. And we're ill-prepared to speak always with grace to one another and to unbelievers.

We do such a Often unthinking and on an intentional form of worship unto you and your day. And then we come into our weeks and We hardly in engage our thoughts, or our wills for our affections when It's time for a family worship of private worship. We feel like Isaiah hearing a little bit.

Getting a glimpse of your glory and realizing just how undone we are. And so make us we pray to feel like Isaiah having been atoned for from the cult by the coal, from your altar, make us to see the greatness and glory of Jesus. Make us to see the glory of his righteousness, which is the righteousness of God.

Oh, forgive and cleanse and sanctify until we have been conformed to his image. We pray for, we ask it in his name, Amen.