

INTRODUCTION

Last time we considered how the way of the world around us is to take the name of the Lord in vain, saying "O my God," or other similar expressions, irreverently, and to no good purpose. We saw in Psalm 71 that when we say, "O my God," or similar expressions, it should be to call on the Lord to save us, and to call on the Lord to help us.

Today we consider how the way of the world around us is to break the third commandment when they invoke the name of the Lord, even when they do not actually say the word "God" or "Lord" or "Jesus." And we see in the scriptures how we are to invoke the name of the Lord not in vain, but to praise Him and to help other people.

TEXT

Exodus 20:7

BODY

The third commandment is broken, God's name taken in vain

- I. When the Name of the Lord Is Invoked Irreverently Even If Not Actually Spoken
 - A. There are kinds of speech in which the speaker expresses the wish for something that he doesn't himself have the power to do. In speaking like this, he is implicitly calling on God to accomplish what he is wishing.
 - B. Swearing
 1. in swearing, the speaker implicitly calls on God to punish him if he is not telling the truth, or if he does not follow through with what he is promising
 2. men are tempted to swear without speaking the name of the Lord, as if that is okay, and makes no reference to God
 3. but our Lord Jesus has corrected that sinful thought, explaining that all swearing invokes the name of the Lord, even if it is not spoken - Matthew 5:33-36 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' (34) But I say to you, do not swear at all: neither by heaven, for it is God's throne; (35) nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. (36) Nor shall you swear by your head, because you cannot make one hair white or black.
 4. so, let the swearing of oaths be reserved for solemn occasions where it is necessary for settling some important matter; in all common speech, "Do not swear at all..." lest you take the name of the Lord your God in vain

C. Cursing

1. a man saying he wishes for someone or something to be damned, or to go to hell, that is a curse; thus the term, "cursing," which has become the term "cussing;" and so we have the phrase "cuss words"
2. the man speaking does not actually have the power do damn someone or to make him go to hell; so in speaking those words, whether he knows it or not, he is calling on God to damn someone, or to make him go to hell
3. so, cursing is invoking the name of the Lord, whether His name is actually spoken in the curse or not
4. not all cursing is wicked
 - a) God pronounces curses: Jeremiah 17:5 Thus says the LORD: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD."
 - b) we may pronounce the curses God has pronounced, when speaking of the wickedness of sin, and the salvation God has worked for sinners in Jesus Christ
 - c) Galatians 3:10-14 For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." (11) But that no one is justified by the law in the sight of God is evident, for "THE JUST SHALL LIVE BY FAITH." (12) Yet the law is not of faith, but "THE MAN WHO DOES THEM SHALL LIVE BY THEM." (13) Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"), (14) that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
 - d) so, not all cursing is wicked, but
5. all cursing in which we speak selfishly, irreverently, flippantly, invokes the name of the Lord in vain; it does not change the equation meaningfully to substitute some altered form of the curse word; to say, "gol durn"
6. the Bible describes another aspect of cursing that takes the name of the Lord in vain: blessing God and wrongly cursing men
 - a) James 3:9-10 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. (10) Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

D. Blessing

1. a man speaking a blessing expresses his wish for someone to be blessed; in the Bible, we see many examples of this being done in righteousness
2. the man speaking the blessing does not actually have the power to bless the person as much as he would like to; so the blessing is a kind of prayer, calling on God to bless someone
 - a) Genesis 27:26-29 Then his father Isaac said to him, "Come near now and kiss me, my son." (27) And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son Is like the smell of a field Which the LORD has blessed. (28) Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine. (29) Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!"
3. so, blessing is invoking the name of the Lord, whether His name is actually spoken in the blessing or not
4. true, it is possible to pronounce a blessing sincerely
5. it also is common to pronounce a blessing toward someone for reasons that neither bless anyone nor honor the name of the Lord
 - a) as a religious-sounding way to insult someone
 - b) as a joke, a way to get a few laughs

The third commandment is broken, God's name taken in vain when the name of the Lord is invoked irreverently even if it is not spoken; and

The third commandment is broken, God's name taken in vain

II. When the the Speech of Those Professing His Name Is Corrupt

- A. Earlier one of the brothers read to us from Ephesians 4 and 5 on this subject of corrupt or rotten speech

Ephesians 4:29-5:5 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. (30) And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (31) Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. (32) And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. (5:1) Therefore be imitators of God as dear children. (2) And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (3) But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; (4) neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. (5) For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

- B. The kind of corrupt or rotten speech most directly addressed here is obscenity
1. there are things that belong exclusively to a husband and wife in the marriage bed behind the closed doors of the bedroom; such expressions of love are created by God, but only to be enjoyed by the husband and wife alone with each other in marriage;
 2. obscenity is either showing such things openly, or speaking about them openly without discretion
 3. to introduce obscenity into our speech is to make our speech corrupt or rotten
- C. Another kind of corrupt or rotten speech addressed here more obliquely is vulgarity
1. there are words that describe very dirty things, especially human excrement or waste
 2. there are also words that describe grotesque or gruesome things, such as the violent shedding of blood
 3. such things have to be spoken about sometimes, for the purpose of dealing with the disposal of waste, the cleaning up of dirty messes, and the treatment of illnesses and injuriies
 4. but to take the words for such dirty or grotesque things and speak them as expressions in everyday speech is vulgar; such speech is vulgarity; to introduce vulgarity into our speech is to make our speech corrupt or rotten
- D. in this passage, see all the reference to the name of the Lord interwoven with the apostle's instructions about our conduct and our speech
1. v. 1 God's children
 2. v. 2 those whom Christ has loved, and for whom Christ has given Himself an offering to God
 3. v. 5 the kingdom of Christ and God

- E. see how those who claim God in Christ disgrace the name of the Lord by such corrupt speech as obscenity and vulgarity
1. v. 3 to stay away from such sin is fitting or becoming or comely or convenient or proper for saints
 2. v. 4 obscenity is not fitting or becoming or comely or convenient or proper, also meaning for saints
 3. those who have been baptized in the name of the Father, of the Son, and of the Holy Spirit are supposedly set apart from the world as holy, as sanctified, as saints
 4. for such saints to speak obscenity reflects badly on the name of the Lord to whom you are supposedly sanctified

The third commandment is broken, God's name taken in vain when the name of the Lord is invoked irreverently even if it is not spoken; and

The third commandment is broken, God's name taken in vain when the speech of those professing His name is corrupt.

CONCLUSION

Let us season our speech with salt:

Colossians 4:6 Let your speech always be with grace, **seasoned with salt**, that you may know how you ought to answer each one.

-the third commandment, and the other things we have read in the Bible today, to keep our speech from becoming corrupt or rotten

So we can use our lips for better things:

Colossians 4:6 Let your speech always be with grace, seasoned with salt, **that you may know how you ought to answer each one.**

Colossians 3:16-17 Let the word of Christ dwell in you richly in all wisdom, **teaching and admonishing one another in psalms and hymns and spiritual songs**, singing with grace in your hearts to the Lord. (17) And whatever you do **in word** or deed, do all in the name of the Lord Jesus, **giving thanks** to God the Father through Him.

Thad - Call to Worship and Opening Prayer - Psalm 9:1-2

Conner - Scripture Reading - Ephesians 4:29-5:4

Jeremiah - Congregational Prayer

Benediction

Angie - Prelude

Rita - Trinity 683 "Praise Him! Praise Him!" - Andrew lead

Rita - Trinity 415 "God, Be Merciful to Me" - Alex lead

Rita - Trinity 439 "Jesus, Thy Blood and Righteousness"

- III. Instead, Let Us Invoke the Name of the Lord, and Use Our Mouths to Praise Him Psalm 71
- A. Both for His perfections and for His works
 - 1. His perfections
 - a) truth or faithfulness v. 22
 - b) holiness v. 22
 - c) righteousness v. 24
 - 2. His works: what He has done for us
 - a) v. 23b KJV, NKJV, ESV redeemed GEN delivered
 - b) v. 24 confounded our enemies
 - (1) wicked men in this life
 - (2) the things that tempt us: the world, the flesh, and the devil
 - (3) death and the grave
 - B. Both with instruments and with the mouth v. 22, 23, 24
 - C. Both audibly with the lips, for others to hear, and inaudibly, in the soul, for only God to hear v. 23
 - D. With rejoicing v. 23

CONCLUSION

Psalm 71

Last time, I mentioned to you the kind of taking the Lord's name in vain where people say His name irreverently. Today I speak to you of how we are tempted to take the name of the Lord in vain without actually saying it.

- I. Let No Corrupt Communication Come Out of Your Mouth, Even If It Has No Particular Reference to the Name of the Lord
 - A. One kind of rotten speech is Vulgarity
 - B. Another kind of rotten speech is Obscenity
- II. Let No Corrupt Communication Come Out of Your Mouth, If It Invokes the Name of the Lord Without Actually Mentioning Him
 - A. Swearing
 - B. Cursing
 1. James 3:9-10 describes another aspect of cursing that takes the name of the Lord in vain: blessing God and wrongly cursing men
 - C. Blessing
 1. true, it is possible to pronounce a blessing sincerely
 2. it also is common to pronounce a blessing toward someone for reasons that neither bless anyone nor honor the name of the Lord
- III. Let No Corrupt Communication Come Out of Your Mouth, If By It You Take the Name of the Lord In Vain
 - A. Profanity
 - B. Blasphemy
- IV. To Praise Him v. 22
 - A. Both for His perfections and for His works
 1. His perfections
 - a) truth or faithfulness v. 22
 - b) holiness v. 22
 - c) righteousness v. 24
 2. His works: what He has done for us
 - a) v. 23b KJV, NKJV, ESV redeemed GEN delivered
 - b) v. 24 confounded our enemies
 - (1) wicked men in this life
 - (2) the things that tempt us: the world, the flesh, and the devil
 - (3) death and the grave
 - B. Both with instruments and with the mouth v. 22, 23, 24
 - C. Both audibly with the lips, for others to hear, and inaudibly, in the soul, for only God to hear v. 23
 - D. With rejoicing v. 23
- V.

Rather than our lips bringing forth vulgarity and obscenity, our lips bring forth repentance; then our lips bring forth thanksgiving and praise.

Angie - Prelude

Rita - Trinity 683 "Praise Him! Praise Him!" - Andrew lead

https://www.youtube.com/watch?v=h_nIRLD_5gE

Rita - Trinity 415 "God, Be Merciful to Me" - Alex lead

<https://www.youtube.com/watch?v=CLCqF1-L61s>

Rita - Trinity 439 "Jesus, Thy Blood and Righteousness"

<https://www.youtube.com/watch?v=HyjsWsk4Nw4>