

Audio Transcript of Sermon  
July 17, 2021  
Taking God's Name in Vain

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We've been studying the ten commandments and this week will look at the commandment against taking God's name in vain. Let's notice what is written in Exodus twenty verse seven.

**Exodus 20:7**

**7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.**

The Hebrew word for vain is *shav*, Strong's Hebrew word 7723, and it implies idolatry, uselessness, deceptively, falsely, and destructively evil. Using God's name in vain goes well beyond using God's name in conjunction with a swear word. Today, we will take a look at this commandment in greater detail. We know from Leviticus that we are not to profane the name of God, and this definitely includes using God's name in conjunction with swear words, and yet there are other ways in which the name of God can be profaned. When we read how God's name is profaned, mentioned very closely are not defrauding neighbors, employees and people with disabilities, and lying to others. Profaning the name of God does include using God's name with swear words and much more. Leviticus nineteen verse eleven.

**Leviticus 19:11-14**

**11. Ye shall not steal, neither deal falsely, neither lie one to another.**

**12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.**

**13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.**

**14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.**

In Matthew, it is recorded that Jesus said that we are not to swear oaths by God's name, heaven, or earth as all belongs to God. Instead of swearing oaths to affirm what we say we are going to do, we are to do what we say we are going to do

without involving God, heaven, and earth. When we say we will do something, there is no wiggle room in the eyes of God. We either do what we say or we do not do what we say. Notice Matthew five verse thirty-three.

#### **Matthew 5:33-37**

**33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:**

**34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:**

**35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.**

**36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.**

**37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.**

James would reiterate the words of Jesus in his letter, the first letter written after the death of Jesus. James tells us that when we allow our yes to be anything else than yes, or our no to be anything more than no, we fall into condemnation. James five verse twelve.

#### **James 5:12**

**12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.**

The more significant way we can take God's name in vain is to claim to be God's while we in fact are not. Jesus told His disciples there would be many who would claim the name of Jesus and God and claim to have worked on Jesus' and God's behalf, and will show that they have done many wonderful works. Jesus will reject these people because they are workers of iniquity. They claim the name of God and Jesus and do wonderful works that are seen by many. These people have a good name among other people, are thought very highly of, and considered religious pillars in the community. Jesus will reject these people because they are workers of iniquity. These people hear the words of Jesus and they don't do them. They act like they do them and do not. Not doing what Jesus tells us to do makes any person a worker of iniquity as they by their actions reject the sacrifice of Jesus. Matthew seven verse twenty-one.

#### **Matthew 7:21-24**

**21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

**22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**

**23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

**24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**

We take God's name in vain by living a life that is inconsistent with the faith we have. Paul pointed out that our faith includes keeping the commandments and that we dishonor God, we take God's name in vain, when we expect others to keep the commandments and we ourselves do not keep these very same commandments. This type of hypocrisy gives non-believers the reason they are looking for to ignore God and this causes God's name to be blasphemed among the non-believers, not because of what God has done, but because of what people have done. Romans two verse seventeen.

#### **Romans 2:17-24**

**17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,**

**18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law;**

**19. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,**

**20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.**

**21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?**

**22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?**

**23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God?**

**24. For the name of God is blasphemed among the Gentiles through you, as it is written.**

Living in the end time, we already know that perilous times will come where God will be given second, third, or fourth place in the minds of many by people who are distracted by life rather than the presence of God in their lives. These people resist the truth and while they are always learning they never come to the knowledge of the truth. As we live our life in the faith, we need to be aware that we are living in the last days with all of the enticements that this world throws at us and we must choose God first. When we do not place God first in our life and still claim to be the children of God, we take God's name in vain. Second Timothy three verse one.

**2 Timothy 3:1-9**

- 1. This know also, that in the last days perilous times shall come.**
- 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**
- 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**
- 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;**
- 5. Having a form of godliness, but denying the power thereof: from such turn away.**
- 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**
- 7. Ever learning, and never able to come to the knowledge of the truth.**
- 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**
- 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

Living our life of faith as children of God where we do not take God's name in vain requires us to follow righteousness, faith, love, and peace together with all who are called of God. Living a life where we do not take God's name in vain means we avoid foolish and unlearned questions because these types of questions tend to provide answers from a vantage point of speculation when instead faith should be our anchor. When we live a life where we need speculation to grow in the faith, we need to question if indeed we have faith, and if indeed we are not taking

God's name in vain. In faith, we should recognize that God has given us the information we need so that we can live a life of faith. Living the life of faith with the information we have been given is a choice each of us needs to make for ourselves. Instead of spending time on speculation which can cause debate, we need to be patient and gentle with all and grow so we can teach about spiritual matters so that God can use us to bring others to repentance. When we see society around us that does not repent, it is easy to blame society and we need to ask ourselves what are we doing so that God can use us to teach others to lead them to repentance. Second Timothy two verse twenty-two.

## **2 Timothy 2:22-26**

**22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**

**23. But foolish and unlearned questions avoid, knowing that they do gender strifes.**

**24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,**

**25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**

**26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

Knowledge is the foundation of teaching. When we have no knowledge we have nothing to teach, and having knowledge is insufficient to be a teacher. The most successful teachers realize they do not teach a subject, they teach people and they work with the people who are their students so they can best learn what they are teaching. The Bible calls this charity, or love, and society tends to think of this as being a decent human being. We take God's name in vain when we have great knowledge about God, God's Kingdom, and God's righteousness, and are unable to connect with other people in ways other people can benefit from that knowledge we have. We need to remember that God works through people, and with the calling each of us has been given, we need to honor the name of God by having this human concern, this charity, for others so that we can share with others that spiritual knowledge and faith that we have. First Corinthians eight verse one.

### **1 Corinthians 8:1-3**

- 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**
- 2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.**
- 3. But if any man love God, the same is known of him.**

We take God's name in vain when our spiritual actions remove knowledge from others. We know our light cannot be hidden under a basket, nor can we keep spiritual knowledge away from other people. There is no litmus test we will give a person that must be passed to have access to knowledge of the Kingdom of God and God's righteousness. When God calls a person, that's all that needs to happen. We cannot invent spiritual devices to keep knowledge from a person. Only God can decide when and if a person is called. When we live our life individually or collectively and in any way devise spiritual devices, strategies, or action plans to keep people from accessing the truth, we take God's name in vain. It was Jesus who lived His life knowing others watched His every move and listened to His every word just to have the chance to catch him in a mistake. We are not to do that with others, and when we keep others from accessing the truth, it's like we keep them from accessing the truth so that we can first see if there is anything that we might find about them that could be used to trip them up. Luke eleven verse forty-five.

### **Luke 11:45-54**

- 45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.**
- 46. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**
- 47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.**
- 48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.**
- 49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:**
- 50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;**

**51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.**

**52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.**

**53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:**

**54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.**

In Hebrews, we are reminded of the need to work now so that we can enter in that promised rest. We know when we don't work to enter that rest we will fall by the wayside. We take God's name in vain when what we do in our lives is inconsistent with the calling we have been given. The beliefs that we have now, the faith that we have now would be meaningless if we later abandon these. We can never give up on seeking first the Kingdom of God and God's righteous. When we abandon this pursuit, when we stop working to enter that future rest, we take God's name in vain. Hebrews four verse one.

#### **Hebrews 4:1-13**

**1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

**2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**

**3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**

**4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**

**5. And in this place again, If they shall enter into my rest.**

**6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**

**7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.**

**8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**

**9. There remaineth therefore a rest to the people of God.**

**10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**

**11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

**12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

**13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

When Jesus met a woman of Samaria he taught her about the waters that cause us to never thirst again. Jesus was talking of the Holy Spirit and the woman would not have understood that, and we understand what Jesus was speaking about. Because we have the Holy Spirit we are to worship God the Father in spirit and truth. We take God's name in vain when we worship God in any other manner. There is no physical worship of God that will lead to salvation. Physical worship of God was what the temple and animal sacrifices were about. We cannot worship God as we believe any lies about God. As we worship God in any manner that is not based in spirit and truth, we take God's name in vain. John four verses seven.

#### **John 4:7-24**

**7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**

**8. For his disciples were gone away unto the city to buy meat.)**

**9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**

**10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

**11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?**

**12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**

**13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**



- 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**
- 15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**
- 16. Jesus saith unto her, Go, call thy husband, and come hither.**
- 17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**
- 18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**
- 19. The woman saith unto him, Sir, I perceive that thou art a prophet.**
- 20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**
- 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**
- 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**
- 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**
- 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.**

Taking God's name in vain begins with a wrong attitude about God. You can watch movies or television shows that portray God, and notice that some poke fun at God. Instead of debasing God, we are to live in amazement, or awesome respect, of God. Without that attitude, we take God's name in vain with everything we do. Proverbs one verse one.

#### **Proverbs 1:1-7**

- 1. The proverbs of Solomon the son of David, king of Israel;**
- 2. To know wisdom and instruction; to perceive the words of understanding;**
- 3. To receive the instruction of wisdom, justice, and judgment, and equity;**
- 4. To give subtilty to the simple, to the young man knowledge and discretion.**
- 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:**
- 6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.**

## **7. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.**

When we speak with anything but the truth, we take God's name in vain because we know when we speak the truth we show righteousness, and we are to seek first the Kingdom of God and God's righteousness. God hates it when people lie, because lies are based in unrighteousness. When we lie, even a white lie, we take God's name in vain. Proverbs twelve verse seventeen.

### **Proverbs 12:17-22**

**17. He that speaketh truth sheweth forth righteousness: but a false witness deceit.**

**18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.**

**19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.**

**20. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.**

**21. There shall no evil happen to the just: but the wicked shall be filled with mischief.**

**22. Lying lips are abomination to the LORD: but they that deal truly are his delight.**

As we live our life in reflection of all that God has done for us, if we do not want to take God's name in vain, we must live our life with an attitude of thanksgiving and joy, and these are choices. Life can be so busy we can overlook what is done for us. We need to reflect and be thankful, not only for what others have done for us, but what God has done for us. Happiness, or joy, is not a destination. Joy is a state of mind. With whatever life we have been given we can choose to be happy. By the way, happiness is not the opposite of clinical depression. Happiness is the opposite of unhappiness. You can be happy and depressed and you can be unhappy and depressed. If you feel you might have a problem with depression, please consult with your doctor or therapist. As Christians, when we live a life where we have no thanksgiving for what we have or when we live a life where there is no joy, we take God's name in vain, because gratitude and joy are part of God's character. Psalm ninety-five verse one.

### **Psalm 95:1-11**

- 1. O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.**
- 2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.**
- 3. For the LORD is a great God, and a great King above all gods.**
- 4. In his hand are the deep places of the earth: the strength of the hills is his also.**
- 5. The sea is his, and he made it: and his hands formed the dry land.**
- 6. O come, let us worship and bow down: let us kneel before the LORD our maker.**
- 7. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,**
- 8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:**
- 9. When your fathers tempted me, proved me, and saw my work.**
- 10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:**
- 11. Unto whom I swear in my wrath that they should not enter into my rest.**

There are many who only think of taking God's name in vain as using curse words in conjunction with God's name. Using God's name in conjunction with curse words is taking God's name in vain and as we already learned there are so many others ways how we could take God's name in vain. Ephesians four verse twenty-five.

### **Ephesians 4:25-32**

- 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.**
- 26. Be ye angry, and sin not: let not the sun go down upon your wrath:**
- 27. Neither give place to the devil.**
- 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.**
- 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.**
- 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.**

**31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:**

**32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

Living as Christians we are to be moving away from our former lifestyle as we grow in the grace and knowledge of Jesus Christ. When we live our life now, after receiving our calling, and do not work to divorce ourselves from our former lifestyle, we take God's name in vain. We cannot allow filthy communication to come out of our mouth. Colossians three verse five.

#### **Colossians 3:5-11**

**5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:**

**6. For which things' sake the wrath of God cometh on the children of disobedience:**

**7. In the which ye also walked some time, when ye lived in them.**

**8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.**

**9. Lie not one to another, seeing that ye have put off the old man with his deeds;**

**10. And have put on the new man, which is renewed in knowledge after the image of him that created him:**

**11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.**

Proverbs tells us that if keep our mouth in check we will keep many troubles away. Proverbs twenty-one verse twenty-three.

#### **Proverbs 21:23-24**

**23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.**

**24. Proud and haughty scorner is his name, who dealeth in proud wrath.**

James defines for us in one verse pure and undefiled religion. In the immediate prior verse, James tells us if we cannot control what we say our religion is vain, because we are taking God's name in vain. James one verse twenty-six.

### **James 1:26-27**

**26. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.**

**27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.**

Later in James we are told that mastery of the tongue is a work in progress for all people. We know from James that we can easily offend others with the words we use. What we are not to do is use our tongue for blessing and cursing. When we live our life and allow words of cursing to come out, we take God's name in vain. James three verse one.

### **James 3:1-18**

**1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.**

**2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.**

**3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.**

**4. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.**

**5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!**

**6. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.**

**7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:**

**8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.**

**9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.**

**10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.**

**11. Doth a fountain send forth at the same place sweet water and bitter?**

- 12. Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.**
- 13. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.**
- 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.**
- 15. This wisdom descendeth not from above, but is earthly, sensual, devilish.**
- 16. For where envying and strife is, there is confusion and every evil work.**
- 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.**
- 18. And the fruit of righteousness is sown in peace of them that make peace.**

The words we use will avoid profane and vain babblings as these cause people to move away from God. When we use profane and vain babblings we take God's name in vain. Be careful of people who proclaim new truth because the truth does not change. Be careful of people who speculate, because speculation is not grounded in the truth, it is grounded in one person's idea about the truth. Instead we are to depart from the life we once had. Second Timothy two verse sixteen.

## **2 Timothy 2:16-19**

- 16. But shun profane and vain babblings: for they will increase unto more ungodliness.**
- 17. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;**
- 18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.**
- 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.**

Taking God's name in vain does involve using curse words in conjunction with the name of God, and it also involves so much more. We take God's name in vain when we live a life inconsistent with the calling we have been given. We take God's name in vain when we live a life where our words have no meaning and value. We take God's name in vain when we live a life where our worship of God is not done in spirit and truth. We take God's name in vain when we do not follow

through on the responsibility we have to labor now so that we can enter into this future rest we have been promised. We take God's name in vain when we do not seek first the Kingdom of God and God's righteousness.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.