

Audio Transcript of Sermon

May 10, 2025

Ten Commandments-The Third Commandment

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. I haven't seen him in a while, but there was once a man who stood at an intersection near my house holding up a sign about true Christians, and he claimed to be a true Christian. In the discussion about true Christians is the unstated discussion about false Christians, and in my many years on this planet I don't think I have ever encountered anyone claiming to be a false Christian. Maybe where you live people claim to be false Christians, but I have never encountered anyone. Logic tells us that if a position can be taken that there are true Christians then there must also be false Christians. Logic would also tell us that because nobody is claiming to be a false Christian, that among all who claim to be true Christians, there must indeed be false Christians. If there were no false Christians there would be no need to call oneself a true Christian. Somewhere among the Christians are people who are confused. They are either confused that others are not true Christians, or they are confused that they are a true Christian. That's what logic tells us about true Christian identity.

Among all who claim to be Christian I think we would find diverse opinions about what makes a person a true Christian. Instead of judging others for not being a true Christian, I think it's better we examine ourselves to determine if we are a true Christian, in the spirit of what Paul wrote about the Christian Passover in first Corinthians eleven verse twenty-eight, "But let a man examine himself..." The idea of true Christians versus false Christians has an interesting connection to the third commandment. In the third commandment, we are told not to take the name of the Lord our God in vain because the Lord will not hold a person guiltless who takes His name in vain. Let's Read 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 meaning desolating, destructively evil, ruin, guile, false, useless, lies, vain, vanity, and deceptive. With the understanding of the meaning of the Hebrew word

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translated as vain, there is much to unpack, and we can see that the concept of false, as in false Christian, is included, but that there are other elements as well. When we think of Christians, have we ever met somebody who is a desolate Christian, maybe somebody who purposely isolates themselves not from a personal preference perspective but from the perspective of faith? Have we ever met somebody who could be described as a destructively evil Christian, somebody who seeks to tear down others? Have we ever encountered a ruinous Christian, who acts without regard to others? Have we ever interacted with a guileful Christian, who makes us feel like we are getting the shady end of the deal? Have we ever dealt with a useless Christian, where the person brings no benefit of any type to the current situation? Have we ever encountered a lying Christian, where the truth is manipulated for whatever reason and purpose? Have we ever met a vain Christian focused on vanity, where the outward image they project is not who they really are? Have we ever met a deceptive Christian, where behind all interactions there seems to be this hidden agenda? As Christians when we think of the third commandment, we need to make sure none of these apply to us.

Let's take a look at how the Hebrew word *shav*, the word translated as vain in the third commandment, was used in other verses in the Old Testament. In Exodus, God tells us to not raise a false report or to be an unrighteous witness. Exodus twenty-three verse one.

Exodus 23:1

1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

In Lamentations prophets are chastised for not seeing things truthfully and we are given imagery of prophets seeing vain and foolish things that have led to false burdens and false causes of banishment. Coming to a false conclusion about what needs to be done results in the wrong direction being taken and can still result in disaster. Lamentations two verse thirteen.

Lamentations 2:13-19

13. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

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14. Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

16. All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

Last week we examined the second commandment against graven images and in Zechariah we read about idols speaking vanity and how diviners have seen a lie and told false dreams. He also showed how this leads God to anger. Zechariah ten verse one.

Zechariah 10:1-5

1. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

2. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

3. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

Isaiah described how God can save any person, but that sin is what separates people from God and that if unchecked will keep God from hearing us. Among the many concerns shared by Isaiah is a trend to disregard the truth and favor what makes us look good and even speak lies, actions that result in sin. Isaiah fifty-nine verse one.

Isaiah 59:1-8

1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Earlier in Isaiah, the people are castigated for religious practices that make the people look good but don't actually change their character. For these people, God saw no benefit to their sacrifices and offerings, to their incense and religious practices. Even though the people through the letter of the law did what God expected, their heart was not changed, and they did what they did to look good religiously, not to religiously change who they were. Isaiah one verse ten.

Isaiah 1:10-15

10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

13. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Jeremiah writes about how the people forgot about God and yet still continued religious practices, practices linked to making the people look good among other people, not because they were trying to do what God expected. Jeremiah eighteen verse thirteen.

Jeremiah 18:13-17

13. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15. Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

16. To make their land desolate, and a perpetual hissing; everyone that passeth thereby shall be astonished, and wag his head.

17. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

David wrote in the Psalms that he did not sit with vain people, people who thought they were better than they were, and what that means is David

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purposely avoided associating with people who thought more of themselves than they should. As king, he probably had to interact with many who thought more of themselves than they should, but when it came down to who were his friends, David didn't have those people in his life. Psalm twenty-six verse one.

Psalm 26:1-12

- 1. Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.**
- 2. Examine me, O Lord, and prove me; try my reins and my heart.**
- 3. For thy lovingkindness is before mine eyes: and I have walked in thy truth.**
- 4. I have not sat with vain persons, neither will I go in with dissemblers.**
- 5. I have hated the congregation of evil doers; and will not sit with the wicked.**
- 6. I will wash mine hands in innocency: so will I compass thine altar, O Lord:**
- 7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.**
- 8. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.**
- 9. Gather not my soul with sinners, nor my life with bloody men:**
- 10. In whose hands is mischief, and their right hand is full of bribes.**
- 11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.**
- 12. My foot standeth in an even place: in the congregations will I bless the Lord.**

Today, we probably all have interacted with people who think more of themselves than they should, through work and just living life, and when it comes to who our friends are, we need to be selective like David was. David also distanced himself from people who trust when another person is made to look better than what they were, what David described as regarding lying vanities. Psalm thirty-one verse one.

Psalm 31:1-6

- 1. In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.**
- 2. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.**
- 3. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.**

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- 4. Pull me out of the net that they have laid privily for me: for thou art my strength.**
- 5. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.**
- 6. I have hated them that regard lying vanities: but I trust in the Lord.**

My maternal grandmother would frequently say not to trust people but to always trust God, and in her life I'm sure she had met many people who were made to look much better than they actually were. We can look to the Book of Proverbs where we are told to remove vanity and lies and to rely on God to be provided our needs lest we take the name of God in vain by living a life of sin or denying God. Proverbs thirty verse five.

Proverbs 30:5-9

- 5. Every word of God is pure: he is a shield unto them that put their trust in him.**
- 6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.**
- 7. Two things have I required of thee; deny me them not before I die:**
- 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:**
- 9. Lest I be full, and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain.**

When we think of human life, what tends to happen is people try to make themselves look better than they are. When I go for walks, there is a richer neighborhood that I walk through with fantastic looking front yards, and from time to time I can look into the back yard of some of the houses. It's hard for me to understand how somebody can live in a rich-looking house in a richer neighborhood, with a front yard that screams of being rich, only to see a backyard that speaks to poverty. When people interview for a job, most try and make themselves look better than who they are. Résumés are often padded and skills overstated. When we listen to hunting and fishing tales, size and difficulty of the hunt is frequently inflated. As Christians, that is the world we live in and while the world lives in a place where all is made so a person looks good, we must be true to who we are in all we do. Ecclesiastes one verse one.

Ecclesiastes 1:1-18

- 1. The words of the Preacher, the son of David, king in Jerusalem.**

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- 2. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.**
- 3. What profit hath a man of all his labour which he taketh under the sun?**
- 4. One generation passeth away, and another generation cometh: but the earth abideth forever.**
- 5. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.**
- 6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.**
- 7. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.**
- 8. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.**

God and Jesus Christ do not change, and while people can change, most do not change. Whatever evil plagued society decades and centuries ago can still be found plaguing society today. Technology may change but the heart of people does not change. We condemn prior generations for actions they took never considering that if we lived at that prior time with the same level of understanding that they had, we would have likely done the same things. Even in the New Testament Jesus told the religious elite that had they been alive during the time of the prophets, they would have also participated in all the harm that came to the prophets. Let's continue in verse nine.

- 9. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.**
- 10. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us.**
- 11. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.**
- 12. I the Preacher was king over Israel in Jerusalem.**
- 13. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.**
- 14. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.**

15. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

One way that we can take the name of God in vain is to say we have no sin. Jesus died so that our sins could be forgiven, and if we say we have not sinned we deny the need for the death and resurrection of Jesus, we effectively make God out to be a liar, and God's truth is not in us. First John one verse eight.

1 John 1:8-10

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Coming from a life of sin does not mean we remain in a life of sin. From first John we know sin is a part of our life, but we also know of the need to become a new creation through Jesus Christ. That new creation means we are moving further away from the sin that once consumed our life, and we are moving closer to the righteousness of God. We take the name of God in vain when we spiritually remain unchanged from when we began our journey of faith. Second Corinthians five verse fourteen.

2 Corinthians 5:14-21

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

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17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

We take the name of God in vain when we focus on our physical life today instead of eternal life to come in the Kingdom of God. The hope of eternal life that we have will bring challenges and hardships to the life we now live, but we cannot allow the life we now live to overshadow eternal life to come. In the face of adversity, we cannot faint, and each day must be a day for spiritual renewal and growth. Second Corinthians four verse seven.

2 Corinthians 4:7-18

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12. So then death worketh in us, but life in you.

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

We take the name of God in vain when we do not spiritually grow. Jesus made clear in the parable of the talents that growth is expected of us, and if any do not grow, they will be rejected by God. In the parable, Jesus uses the example of a man who left to travel to a distant country and left talents behind with his servants. Those servants who increased their talents were showered with praise by the man and the one servant who did nothing to increase the talent given to him was berated by the man who said that this servant should be cast out to outer darkness. Matthew twenty-five verse fourteen.

Matthew 25:14-30

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Peter warned us not to be led away by the error of the wicked, or to fall from our own determination, and told us to instead grow in grace and knowledge of our Lord and Savior Jesus Christ. Without spiritual growth, we take the name of God in vain. Second Peter three verse fourteen.

2 Peter 3:14-18

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

Paul told Timothy to continue in the things that he had been taught and to remember that all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, so that those of the faith can be perfect, and this shows a growth process. When we fail to spiritually grow, we take the name of God in vain. Second Timothy three verse fourteen.

2 Timothy 3:14-17

14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

In writing to the Ephesians, Paul wrote about grace that is given to us through the death and resurrection of Jesus Christ, and showed how we must spiritually mature no longer being like children but by becoming like Jesus Christ through speaking the truth in love; that we become a spiritual new man. When we fail to mature spiritually, we take the name of God in vain. Ephesians four verse seven.

Ephesians 4:7-24

7. But unto everyone of us is given grace according to the measure of the gift of Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

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12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ;

21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

We take the name of God in vain when spiritually who we are is not any different than the masses of people who are not yet called by God. We are not to be conformed to this world but are to have our minds spiritually transformed and renewed. We take the name of God in vain when we think we are spiritually better than we are and instead should recognize that all who are called and of the faith have been given differing spiritual gifts. The spiritual gifts we have been given are no less or no more important than the spiritual gifts given to others. How we use those spiritual gifts so that we and others of the faith can grow is important. Romans twelve verse one.

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Romans 12:1-21

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**
- 4. For as we have many members in one body, and all members have not the same office:**
- 5. So we, being many, are one body in Christ, and everyone members one of another.**
- 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**
- 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
- 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

All that we do spiritually culminates in love. We take the name of God in vain when the love that we have is not genuine, when we embrace that which is evil. Instead, we need to be kindly affectioned one to another in brotherly love getting to the place where we overcome evil with good. Verse nine.

- 9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**
- 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;**
- 11. Not slothful in business; fervent in spirit; serving the Lord;**
- 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;**
- 13. Distributing to the necessity of saints; given to hospitality.**
- 14. Bless them which persecute you: bless, and curse not.**
- 15. Rejoice with them that do rejoice, and weep with them that weep.**
- 16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**

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17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Taking the name of God in vain is something we cannot do, and there are so many ways we could take the name of God in vain. To avoid taking the name of God in vain, we will not be spiritually like all who are not yet called. We might live in the same communities and live lives that on the surface that look very similar, but we will be living a life of continuous spiritual transformation. That life of continuous spiritual transformation will continue to the day we die and are resurrected at the return of Jesus Christ. Day by day we are now putting on the spiritual new creation, and that will never stop. We will never come to a place on this side of eternity where we think we are without sin, because we all have sin to overcome. We will continue our journey of spiritual growth until the return of Jesus Christ, and as long as we are on our journey of spiritual growth, we will not take the name of God in vain, and each day will work to show we are worthy of the calling we have been given.

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.