

Now, people are interested in the Godly life, people are interested in the holy life. They say it more in terms of; I'm interested in a good life. In the Bible, those are the same thing. The Godly life, the holy life, the good life are the same thing. And it's a lie straight from hell to think otherwise. It's something that has to do with our broken misunderstanding of the nature of life holiness and godliness and goodness to think otherwise.

But whatever you call it, godly life, holy life, good life, somebody's got to say where it is. Which way? Which way to the good life? And that someone is going to be your culture that someone is going to be your own appetites and imagination, which by the way is largely shaped by your culture and your culture is just that same thing writ large. Or it can be from God. Someone who made us and who made all cultures.

So the question is, why not listen to God? Where's the good life? Who's to say? Well, let's listen to God. And indeed, God has given us 10 pointers for the good life. They're called the 10 Commands and there's one for each one of our fingers that point to it. So when we're walking along and we're driving along, we can actually go through what the coordinates of the good life are.

Now, Pastor Elmer last week took us through Commands 1 and 2. And now, just that quickly, we're on to Commandments 3 and 4. In 3, if we were in business and we said, "He's a lightweight." Would that be a good thing? It would be better to say, "He's a real heavyweight." Wouldn't it? The question in Command No. 3 is, is God really a heavyweight in your life? Think about that. Is God really a heavyweight in your life?

And in Command No. 4, think of music. In a musical score, there are rest stops. They make a big difference to how a piece is. In the composition of your life, in the score that is your life, is the rest stop written into it? Makes a big difference.

So, Command No. 3 has to do with not taking the Lord's name in vain. Question is, is He a heavyweight? And Command No. 4 is, "Thou shalt keep the Sabbath." Let's read that text together. Eric, would you put it up on the screen?

I'd like us to read it out loud in unison together tonight, okay? So, in the name of the Father, Son, and Holy Spirit, these words together: "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses His name." "Remember the Sabbath Day by keeping it holy." And that's it. It really does go on, but that's the short form and that's what you really need to know. "Six days you shall labor", it goes on, "and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son, nor your daughter, nor your manservant or your maidservant, nor your animals, nor the alien within your gates, for within the six days the Lord made heavens and earth and the sea and all that is in them, but He rested on the seventh day, therefore the Lord blessed the Sabbath day and made it holy. And the word became flesh, dwelt among us full of grace and truth and from this fullness have we all received grace", on grace we pray.

God, we did ask already that You would anoint me in this time in our hearing, You do speak and You speak in plain ways and You speak in supernatural ways and we pray that with our minds and spirits we would hear You both ways this night. Your message, Your instruction for us, Your people. May it be a blessing to us and may we be Your people thankfully always. In Jesus name, Amen.

In 1998, Gallup did a poll and they found that 85 percent of all Americans thought that the 10 Commandments were extremely important and foundational for our society. But only 15% could name as many as 5 of the 10 Commandments. So we think they're very important, but we tend not to know them very well. And that's why we're doing this series. And I want to commend to all of you and to you who

are parents that this lent you do some memorization of the Ten Commandments. So that if there's ever another poll and George Gallup comes up to you, you will get more than 5 of the 10.

But my guess is that of the 5, this one probably came up, "You shall not take the Lord's name in vain." And I want to just say up front that this is not about profanity. Not in the sense that we usually think of it. There are three things that you need to understand to understand this command. And the first is that a name is a signifier for a person, so Jeff is three consonants and a vowel, yes, but it signifies this guy with gray hair and a mustache, who is a pastor, and on and on and on. And just so, God is more than three letters. That's not what we're concerned about; we're concerned with a being who is behind the word. And so this is way more than being superstitious with the word God. Oh, my, you said God! That's not what this is about. You see, if you don't get that, we're in danger of being more serious about the word God than we are the person of God.

And you could end up with a situation where technically you don't misuse those three letters but every time you hear it or think of it, whether it's said or not, you roll your eyeballs and because you haven't misused the actual word God, you think you're okay, and you're not. So this is about respecting God. That's what it's about. The second thing we need to know to understand this command has to do with vain. Now, Carly Simon sang that song, *You're so vain, I bet you think this song is about you*. Yeah? And vain then means egotistical, but in the Bible that's not what it means. It means empty. Vanity and vanities, it's all emptiness. This is empty.

Now, in San Antonio, they have a week of parades and it's called Fiesta Week. Has anybody been to Fiesta Week? Anybody? Couple, okay. And one of the traditions in San Antonio during Fiesta Week is cascarones. Now, cascarones are eggs that you have put a little pinprick in and you've evacuated the insides and you've dried it out and then you put some confetti inside, little piece of tape over it, and then you run around all week and you crack these things on people's heads! Sounds like a good time, doesn't it? Yeah, yeah, it really is! Bunch of eggheads running around.

That process of hollowing out the egg and drawing it up, that's what the Bible says not to do with God. Don't do that with God. Don't minimize God. Don't lighten Him up. By you, God is to be hallowed, not hollowed. Sounds a little corny, but that's what you should remember with this. By you, God is to be hallowed, not hollowed.

And then the third thing we need to know in this command to understand it, is that God's name is used in oaths and pledges, on a stack of Bibles, I swear to God! Right? When I went off to college, way back when, I got a credit card to take with me with a real small limit on it so that if there was ever an emergency kind of thing. But the only way I got it was that my dad co-signed. Right? What this means is that if you co-sign God to a pledge and then you don't show up and carry through, you've made Him look bad. Don't do that. Don't do that.

You know, here's what profanity is. It's when you take something holy and you make it dirty. Or you take something dirty and you make it holy. So if you go around worshiping an axe murderer, that's kind of backwards, that's a profanity. But it's also a profanity, it's also a profanity, to get God associated with people who cheat, who walk out on deals, whose yes can't be yes and whose no can't be no. Makes Him look bad, don't do it.

Another way to think of this, I know a person, where they are in their life, every time their head hits the pillow, they worry about everything under the sun and they don't get a lick of sleep all night long. So this got bad enough that they went to see a psychologist and the psychologist observed that the bedroom is now associated not with rest and sleep, but with anxiety. You've conditioned yourself to make an association between the bed and anxiety. And what this command says is, don't do that with God. Don't

get it so that people are conditioned when they think of God, because they thought of you, to think that He's no good, that He's a lightweight, that He can't be counted on. Don't do that. Be careful how you are then as God's people.

I mentioned college a little bit ago and I remember this one book I read in college by these two social scientists, Embardo and Ebison. And there's one line that I remember out of this book. And I won't go through it all; it will just come up in this summary. Most of us go like this, "I like white bread, therefore I eat white bread." And that's what they were testing. And what they found out is that it is more true that we end up going, "I see myself eating white bread, therefore I like white bread." Okay? Little subtle there. But I'm bringing this up because how we use the name of God is certainly more than how we use the word God. But it is not less. It is not less. See, if I think derogatorily, let's say of my wife, I may say derogatory things. Jesus said, "Out of the heart, the mouth speaketh." But also, if I say derogatory things about her, I will start thinking derogatory things about her. I see myself saying derogatory things, therefore I think derogatory things.

So, yes, respect in your heart the person of God. But no less revere how you use His name. Revere how you use His name.

Now, if you're following me so far, in the commands we are told to watch our placement of God. Always put Him exclusively first. And then we're told to watch our definitions of God. No slice of creation, no projection from us, not us defining Him, but letting Him define Him, and Him define us. And then we're to watch our reverence for God. Watch our placement, watch our definition, watch our placement of God, and now we come to watch our time with God. Watch your time with God.

Now, interestingly enough, Jesus was accused, wasn't he, of blaspheming the name and breaking the Sabbath. He did not do either. Jesus was supremely concerned not to let one jot or one tittle of the law of the prophets pass away. And He said, your righteousness indeed must exceed that of what you see exemplified by the scribes and Pharisees, the most righteous people you would ever see. But Jesus was concerned, not with the surface of the law, but he was concerned with the substance and the spirit of it. And so the question is, what is the spirit of keeping the Sabbath? And it's two things.

The first is, that there's a rhythm of work and rest. A rhythm of work and rest. Now we find out that this is patterned off of the creation story, namely that God worked six days and then rested on the seventh. Now, here you have all these Hebrews who have been slaves for 400 years working 24/7 for somebody else and now they're free. Now, perhaps they thought they were free not to work any more. Or perhaps they thought they were free now to work all the time for themselves. And you know, if there's nobody else out looking, looking out for you, if you're trying to make a name for yourself, if you're insecure, you will work continuously for yourself. You will try to make a name for yourself.

You know the poster, there is a God and you're not Him? That's what this principal is about. That we're called to respond to respond to God, both with work and with rest. Do you trust God? Then why are you working 24/7? Why don't you let Him take care of you a day of the week? Do you trust God? Prove it. Rest. Rest in Him.

Now, the second thing that this command is about is relationship. Now, some will say that Sabbath, and the word means seven or cease, both words, it does duty for both, some will say it's a cessation of activity. So here what's really important is that you have activity and then inactivity. And there's a lot of truth to that. But you know, you can be flat on your back inactive and not resting. You know that? Well, some will say, well, it's about balance. So if you're a musician six days of the week, work on a car the seventh. You know, we don't have to get technical about one day, it's kind of a balance/ratio thing where you alternate the kind of activity. So you have activity and inactivity, now you're balancing the kind of

activity. A lot of truth in that, too. But you could go from being a musician to working on cars one day of the week and not rest.

Well, some will say it's about moderation. Moderation that leads to freedom. Wow. There's a ton of truth in that. Fasting, solitude, silence, tithing, the Sabbath, all of them are a kind of restraint where like with fasting, we learn that we live to eat, not eat to live. Or the other way around. We learn that we can trust God because we have regulated ourselves. There's a lot of truth in that. But you could have this moderation and still not rest. Rest is fundamentally a relationship. It's fundamentally a relationship.

What a date night is to a marriage, Sabbath is to our relationship with God. Except one slight difference. Because in date nights we talk about renewing our relationship. This recognizes that there's a relationship that renews us. Do you hear the difference?

Jesus said, "Come to me, all you who are weary and heavy laden and I will give you rest." Solomon said, "He restoreth my soul." The author of Hebrews, in chapters 3 and 4 has an extended conversation about rest. And he says that God looked at the Hebrew people and said, "They did not enter my rest." Now, we know that they entered the promised land. So what does it mean, that they didn't enter His rest? It means that they did not enter a relationship of trust with their God. You know, there's some of us, there's some of us who are spiritually very, very tired tonight. We're very, very tired because we've been hiding from God, we've been denying our sin, we've been trying to make a name for ourselves. Not for just a couple days, but for a lot of years. We're trying to live up to the world's standards, we're trying to live up to our standards, we're trying to live up to God's standards. And if we took stock, we're spiritually very, very tired. Oh yeah, we have a weekend, but you can have a weekend and not Sabbath. Oh yeah, we take a nap, but you're laying down, but your soul isn't resting. We go to church, yeah, but you can be at church and not Sabbath. This is about trusting Jesus Christ.

Now, the command references creation. It says that God worked for six days and then rested. What do you think that means? You think he went off to a cloud and took a nap? You know, if I was a sailboat maker and I worked for six months to build a sailboat from scratch and finally it was done, how would I rest? Go in and watch TV? I'd take the boat out on the water, you're right! And so God made creation in six days and on the seventh He rested by ruling it. That's what He made it for. And you entered the rest of God when you trust His faithfulness and His love for you and you submit to His rule for your life. That's what you were made for. That's how you enter His rest.

There's a hymn, *Jesus I am resting, resting, in the joy of what thou art. I am finding out the greatness of thy loving heart.* You know the greatness of God's heart? Is it a heavyweight heart? Or has somebody hollowed it out? Don't let that happen. There's a great heavyweight heart of love for you, do you know that you have a heavyweight on your side? If you're saying tonight, when I ask you, are you a Christian? And you say, "Well, I'm trying!" No. Quit trying. Start trusting. Enter the rest. This is the way to the good life. You have a heavyweight, God, who loves you. Trust Him. The word of the Lord, we pray.

God, we thank You, we thank You for disclosing to us, now that we're saved, how we can live into salvation. In terms of the New Testament, we might say, yeah, we got eternal life, well, how can we experience the eternal life now? And You've told us. And we pray, o God, that we would make our universe revolve around You rather than trying to make You revolve around us. And we pray that we would let You define us more than we would get away with defining You. And we pray, we pray, that any ways that we evacuate Your name and Your character of substantive, beautiful, good meaning, that You would knock us on the head because we do that and beggar ourselves. You're a great God! And one day all the earth will be filled with the knowledge of the glory of the Lord! Everybody will know just how heavyweight You really are.

And God, You know, You know that we're like hamsters on treadmills. Spiritually. Even if we come to church, we wear ourselves out because somewhere deep inside we're not standing down and giving way to You and saying, it's okay. Underneath me are the everlasting arms, He's got the whole world in His hands, or Jesus, I am resting, resting, in the joy of what thou art.

O God, help us to find out the greatness of Thy loving heart. I thank you for these people, I thank you for this time with your word. I pray that as we go forth from here, what you'd have us remember would stick and that it would be a blessing.

In Jesus name, Amen.