

### III: Not Misusing God's Name

If you've got a bible, turn with me to **Deuteronomy 5**. In the part of town where I live, there are **two fast food restaurants**. They are directly across the street from one another. But the experience you *get* when *visiting* them truly could not be further apart. One of them is a Chick-Fil-A. Going to the Chick-Fil-A is a little like what I'd imagine *heaven* is like, if heaven had peanut oil. You roll up to the drive-thru—excuse me, the *double* drive-thru—and there's no intercom for someone to yell at me through. There's a warm, smiling face with an earpiece and an iPad. They greet me before I've even come to a complete stop: "Hi there. It's a great 72 degree fall day at Chick-Fil-A—how can I serve you today?"

I **give them my order**. They ask me what sauces I'd like and exactly how many I'd like of each one, and then—get this—they actually *give* me that amount of those sauces! ~~What a novel concept in the fast food industry.~~ Unbelievable attention to detail. So I pull around to the window, where another smiling face gives me the first part of my order, and then asks me a question: "got anything *fun* planned today?" (Now, little do I know he's just stalling for a moment to see if they can avoid me having to pull around and wait on my order—but that doesn't even cross my mind! I just think this sixteen year old high school student is just really invested in my life.) I grab the rest of my order, which is now *fresh* out of the fryer (because of the stalling), and I don't even check what's in the bag because I'm *positive* they got it all right. *That*, at least more often than not, is the Chick-Fil-A experience. That's what you *expect* if you roll up to a Chick-Fil-A, anywhere in the country (unless it's somewhere like the Student Union—then all bets are off).

And **honestly**, because of that, **if it were only ever up to me**, I would probably only ever go to the Chick-Fil-A. But here's the thing: I have *kids*. A four year old and a seven year old. And a *lot* of the time, my *kids* prefer the *other* fast food establishment: the one across the *street* from the Chick-Fil-A. I won't give you the name of this other restaurant because I don't want to bad-mouth anyone, but let's just say it has *arches*—for purposes of the illustration. I roll up to this *other* establishment's drive-thru. And they *also* have a double drive-thru, but it's not even a little bit the same. I pull up to the drive-thru where there are exactly zero iPads *or* smiling faces. I sit in front of the intercom for what I'd guess is about seven full minutes, in complete silence. I think to myself, *is anyone there? Is this restaurant even open? Does this restaurant even exist? Do I even exist, as a person, or have I actually deceived myself into thinking that I'm a person? Because this restaurant 100% does not think there is a person in this drive-thru.*

But **then, after the full seven minutes**, a voice comes over the intercom. It oscillates between inaudibly quiet and approximately 200x too loud. And there's no excitement in

their voice, there's no fall weather update—there's just two words: “go ahead.” So I order my food, they ask me to slow down three different times, but we finally get it figured out—or so I think. I order a milkshake, but they quickly remind me of what I should've remembered already: it is after 8:00pm, and their ice cream machine breaks at precisely 8:00pm every night. I should've known.

I then **pull around** to get my order. The person at the window asks me what I ordered—I tell them that I just told them that. And, I tell them, it shouldn't be hard to figure out what I ordered, because I am in fact the only car *in* the drive-thru. But we figure it out together with our combined detective skills. They hand me my order. I pull up to a parking spot and start looking through my bag—because there's not a chance I'm leaving without knowing I got everything. I start looking through the bag, and I quickly discover that not *only* is my bag missing a couple things—there's actually not a single thing in my bag that I *did* order. This is an entirely different meal than the one I asked for. But because of where I am, and its reputation, I just sigh deeply, and think to myself: *well, I guess this is what I deserve*. And I pull off and head home to eat my filet o' fish and McCafe frappuccino.

Okay, **I tell you all of that**, in part, because I evidently have some pent-up frustration and needed a place to share. But I *also* tell you because I think it serves as a sort of *illustration*. It illustrates the *power* of a place's *name*, and the reputation *associated* with that name. **Because as I mentioned, when you roll up to a Chick-Fil-A—when you see that logo on the side of the building—you expect a certain experience. There's a reputation associated with the name Chick-Fil-A. And inversely, when I described my experience at the other establishment, I didn't even have to say the name of the restaurant and you still knew exactly what place I was talking about. The name of a place, and the reputation associated with that name—those things are a very big deal.** Those things carry real *weight* in our minds.

**And if that's true** with something as trivial as fast food restaurants, how much *more* true is it when it comes to *God's* name—when it comes to *God's* reputation? That, in essence, is what the third commandment is about. So take a look with me once again at our text—this is Deuteronomy chapter 5, v. 11. It reads:

***You shall not misuse the name of the Lord your God, for the Lord will not hold anyone **guiltless** who **misuses** his name.***

So this commandment is **about not “misusing” God's name**. Or, if you grew up in a church like the one I grew up in, you might be more familiar with the King James Translation of this command: “you shall not take the name of the Lord thy God *in vain*.”

That's the essence of the third commandment. Now, growing up, I was told a number of different things about what this commandment *meant*. One of the most common explanations given was that this commandment was about how you shouldn't *cuss*. That's God's point: don't use foul language of any kind. Which is funny, on account of how that's not at all what the verse says. I'm happy to let people *debate* whether or not the bible as a *whole* teaches followers of Jesus not to cuss. But my point right now is just that that's not really what *this* verse is referring to.

Another explanation I often got was that *this* commandment is why you shouldn't use the word "God" unless you're actually talking *to* or *about* God. You certainly shouldn't say "J.C" as a cuss word. And you shouldn't even say things like "oh my God," since that would be taking his name "in vain." And then my late grandmother, who was a lifelong Sunday School teacher, told me once that I *also* shouldn't say things like "gosh" or "gah" or "golly," since those were *derivatives* of the word "God." They were just sneaky ways of me taking God's name in vain; ways for me to skirt around the rules that she had already given me about not using the word "God" in vain. And in her defense...that was a 100% accurate assessment of what I was doing.

But whether or not you think this commandment is prohibiting *those* sorts of things, I think the truth is that this command goes *deeper* than *all* of that. I think this commandment actually addresses way more than our words. So let's talk about what this command might be referring to. I think there are at least *two* forms that "misusing God's name" (or "taking God's name in vain") often takes. The *first*, is what we might call...

### ***Bearing God's Name in Vain***

*Bearing* God's name is vain happens anytime we associate ourselves with Jesus, without any earnest intentions of following Jesus; of *embodying* the things he calls us to *embody*. It's to say, "I'm a Christian," when nothing substantial about your life reflects that claim. So there's a weird phenomenon I've noticed in America in general, and in the South particularly. And that's that people will almost use *Christian* like it's a catch-all category. I'll meet people, and sooner or later, the topic of religion will come up, and sometimes I'll hear them say "I'm a Christian too." But if I ask even a few follow-up questions about what they *mean* by that, it becomes very obvious that they're not *defining* that word the same way that I am.

What they mean by that statement is that they have some sort of vague belief in God—or at least grew up in a family that did. And if *that's* true, and they're not Muslim or Hindu or atheist...that must mean they're *Christian*. But according to the Scriptures, that's not what it means to be a Christian. Being a Christian isn't some sort of category you end up

in by *default*. According to the Scriptures, being a Christian means you have accepted the fact that Jesus died in your place for your sin, and that his perfect life and resurrection stands *in* your place. It means that you believe you have right relationship with God through *him*. And in *response* to that, you are choosing to align every arena of your life with those realities, to the best of your ability.

Now, as we try to say *often* around here, that *doesn't mean* that you're claiming to do any of that *perfectly*. That's not you saying that every thing about your life is perfectly reflective of what the Scriptures say our lives should look like. *None* of us are in that category. And if you say you are, you're lying—which is against the Ten Commandments and therefore means you're not in that category. *All* of us probably have areas of our lives that are currently *more* reflective of the kingdom of God, and other areas that are currently *less* reflective of it. That's just part of maturing as a follower of Jesus.

But at the same time, there is no category in the bible for a person who calls themselves a Christian, and has no actual desire to align their life with things the Scriptures clearly teach. Biblically, that's the description of a *non-Christian*. Regardless of what you say that you are. And to call yourself a Christian, while taking that sort of nonchalant approach to your life is, in essence, to “bear” the name of God in vain.

The bible actually takes this idea very seriously, both in the *Old* Testament—in places like Deuteronomy 5—and in the *New* Testament. I want you to look with me on the screen with me at a passage from the *New* Testament, in 1 Corinthians chapter 5. Here, Paul is discussing a particular instance of sexual sin within the Corinthian church. And in his instructions to the church on how to deal with the situation, he says *this*:

*But now I am writing to you not to associate with anyone who bears the* (what's that next word? **Name**. Don't associate with anyone who bears the...) *name of brother* (Christian, follower of Jesus) *if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.*<sup>1</sup>

Okay, do you hear the *seriousness* with which Paul treats this? He says if there is a person “bearing the name” of Jesus—calling themselves a Christian—and they are actively engaging in unrepentant sin, you should “not associate with them.” Now, just for clarity, other parts of the bible tell us that there is a *process* to doing this. So he's not saying that you just spontaneously one day stop responding to that person's calls

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<sup>1</sup> 1 Corinthians 5:11

and not tell them why. “I guess you’ll have to figure it out then, won’t you.” No—there’s a *process* you go through first.<sup>2</sup> But still: there’s a *seriousness* to it.

**In Paul’s mind, it is not okay for a person to claim the title of follower of Jesus, while refusing to align parts of their lives with what the Scriptures say. And the reason it’s not okay is because of the shame and reproach it brings upon God’s name. It’s misusing his name.** There’s another place in the book of Romans, where Paul is engaging Jewish followers of Jesus on some areas of unrepentance in *their* lives, and he says this, quoting from the *Old Testament*:

*As it is written: “God’s name is blasphemed among the Gentiles because of you (i.e. because of your sin).”<sup>3</sup>*

Notice again that to Paul, **sin isn’t just bad because** it *hurts* people, or because it’s a breaking of the rules, or even just because it “breaks God’s *heart*.” All of that may be true. But **sin is also bad because it *blasphemes*—in our language, it *trashes*—God’s name.** God’s *reputation*. It makes the world think that God is something other than he is; something *worse* than he is. And that makes it a massive, massive problem, according to the Scriptures. **God does not appreciate people attaching their life to his reputation, while putting forth no effort to make their lives *reflective* of his reputation.** Which is why, according to the third commandment, God will not “hold anyone *guiltless*” who does that. Strong words.

So listen: I realize **none of this makes us terribly comfortable** to talk about, but let me help you see the significance. Nearly everywhere I go nowadays I hear people talk about how they’re not interested in Jesus because “the church is corrupt,” and “the church is abusive.” I’ll hear people say they’re not interested in *Jesus* because of the *Church*. I’m sure you’ve heard people say stuff like that too. And *when* people say that, I think two things are happening. One is just that sin makes *everyone want* to reject Jesus, and most of the time, people will grab any excuse that makes us feel justified in doing that. That’s *one* component of it.

But **the other thing that is happening** is that when the Church hasn’t dealt with sin **swiftly and directly**—when instead, we’ve let it grow and fester and become **normative in our midst**—and specifically, when we’ve allowed people to call themselves “Christians” that have no actual genuine desire to align their lives with Jesus...all of that actually *harms* the reputation of Jesus in the world. Using the label “Christian” to describe people and activities that are in no way reflective of

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<sup>2</sup> This process is laid out in places like Matthew 18:15-17 and Titus 3:10.

<sup>3</sup> Romans 2:24

Jesus, over time, has an *impact* on the reputation of Jesus in the world. Which is why the third commandment says, emphatically, *do not misuse* the name of Jesus. Make sense? ~~That's why it matters that we not bear God's name in vain.~~

Okay, believe it or not. That was all the *first* point. The *second* form that this often takes—of taking God's name in vain—is what we might call...

### Invoking God's Name in Vain

Invoking God's name in vain is when we cite God's name in situations or circumstances where it doesn't rightly *belong*. It's when we spiritualize things or use God as a cop-out or a trump card in scenarios where we feel like we need one. Basically, saying "God told me so," when we know deep down that isn't really what happened. Saying to someone, "God told me we need to break up," when what we *really* mean is "I wanted to break up, and I didn't want the reason to sound shallow—so I blamed it on God." Saying things like "God has really blessed me" (when referring to material things), when what we really mean is "I've spent a long time not being generous so I could have enough to buy this house, this car, afford this lifestyle." Saying "God told me to find another church," when what you mean is "I'm bored with this church, or I have conflict here at this church that I don't want to work through—so it's just easier to go somewhere else."

Or how about this one? Saying things like "I really feel like God wants me to \_\_\_\_\_." Whatever is in that blank—whether it's *moving* to another city, or *quitting my job*, or *taking a different job* or saying *yes* to this or that opportunity. Sometimes we like to invoke God's name for things like that, when all we *really* mean is "this seems best or desirable to me right now." Or maybe we say "I've prayed about it a lot and I think \_\_\_\_\_." When if we're just completely honest, what we mean is "I thought about praying about it once, *didn't* really pray, but here's what I'm going to do." All of these things, and I'm sure way more along those lines, are examples of "misusing" God's name.

Now, I want to be very clear here: God *absolutely* speaks to people about any and all of those things. God *does* sometimes tell people to break off a dating relationship. God *does* sometimes *bless* people who live sacrificially. God *does* sometimes lead people to go to a different church. He tells people to take different jobs and to move, to say yes or no to certain opportunities. God often gives people guidance on decisions to make when they pray. I am not saying it's wrong to say stuff like that when you genuinely *believe* that to be the case.

But I **am saying it's wrong** to invoke God's name in situations that you know full well had little to do with Him. We shouldn't take God's *name* and attach it to little

**more than *our* wishes, desires, and preferences.** And we *certainly* shouldn't do that in an effort to *prevent* having to listen to ways he *does* want to speak to us. Through things like wisdom from the *Scriptures*, wise *counsel* from people that know Jesus and love us, parameters that God has put into place for his glory and our good. **To invoke God's name as a way to dodge any of those things is to *misuse* his name. It is to take his name in *vain*. It's to co-opt his name and his reputation—which was meant to be unique, holy, special, weighty—and attach it to something that is *none* of those things.** Does that make sense?

Okay. So I also wanted to **give you a New Testament case study on *this one***. If you've read through the gospels much, you'll notice that Jesus has pretty regular run-ins with a group of people known as the *Pharisees*. The Pharisees were essentially the religious *elite* of Jesus' day; they were viewed by most as the authorities on what a life lived for God and in obedience to God looked like. Jesus, however, did not share that high opinion of the Pharisees, at least not most of the time. And in the passage we're about to look at on-screen, Jesus is confronting the Pharisees about a particular habit of theirs that he doesn't like. Here's what he says—this is **Mark 7**, starting in v. 9:

*And he continued (he being Jesus), "You have a fine way of setting aside the commands of God in order to observe your own traditions (that's sarcasm, if you were confused. This is not actually a compliment from Jesus)! For Moses said, 'Honor your father and mother,' and, 'Anyone who curses their father or mother is to be put to death.' But **you** say that if anyone declares that what might have been used to help their father or mother is **Corban** (that is, devoted to God)—then you no longer let them do anything for their father or mother. Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."*<sup>4</sup>

Okay, so here's what was happening. As Jesus says, the Old Testament told people to "*honor* their parents." Coincidentally, we're going to cover that very command here in a couple of weeks in this series. And *honoring* one's parents could include a lot of things, but certainly would include things like *helping* them when they're in need, and *financially* providing for them when they are in need of it. But at the time, the *Pharisees* had constructed for themselves a little *loophole* to this command. They would tell people that if they designated a certain portion of their money and possessions as "Corban" (a word that meant "devoted to God,"), they then did *not* have to use any of *that* money to care for their parents. It made that money "off limits." **"Sorry—I would use this money to care for my ailing parents, but I've already 'devoted that money to God.' So I can't."** So you

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<sup>4</sup> Mark 7:9-13

see the issue here: the bible told people to honor their parents, the Pharisees were using *God* as a way to avoid doing the things the bible clearly commanded. Hence Jesus' critique of them in Mark 7: "you have a fine way of setting aside the commands of God in order to observe your own traditions." **They were *invoking* God's name to do something that was *inconsistent* with God's reputation.**

So here's what I think this **tells us about why** exactly it is so *wrong* to "invoke" God's name in vain. It's because **often, when we invoke his name in these ways, we end up misrepresenting the very things God is all about.** When we invoke God's name as the reason we're ending a romantic relationship, we end up *bypassing* an opportunity to be *honest* with a brother or a sister about the *actual* reason we're breaking up with them. And sometimes, that's harmful because it's actually neglecting an opportunity to help that person *grow* as a brother or sister in the faith. If what we *mean* is "I'm breaking up with you because of this not-great part of your *character*," but you don't say that...that's shortchanging that other person." And yes, I get that having that level of conversation is way more awkward. But, it also could be more consistent with God's character, and his *desire* for that person.

When we invoke God's name as **the reason we're leaving a church**, we may be doing something that is *inconsistent* with God's character. If we're leaving simply because there's conflict we don't want to work through, we are then making *God* the one to blame for something that is very *inconsistent* with his character. Because *God* is about *reconciliation*, *not division*. Not to overstate it, but can you imagine how much more beautiful, unified a picture of the Church would exist, if a lot of the denominations that split from one another would've fought *seriously* for reconciliation?

When we invoke God's "blessing" as the **reason we have a lot of material possessions**, we may be circumventing the work he wants to do in *us*, in the direction of sacrificial generosity—something that is arguably *more* consistent with his reputation than you having a lot of material possessions. And we could go on with examples. But **when we invoke God's name to justify doing things that have very little to do with him, we end up *tarnishing* the reputation of God.** We end up corrupting people's view and understanding of the God of the bible. That is why God says he won't hold anyone "*guiltless*" who does it.

And if you think about it, **we would probably feel** much **the same way**. Have you ever had an experience where you're meeting someone for the very first time, and as you introduce yourself, they say something like "I've heard so *much* about you." Anybody else get just a little paranoid when they hear that? Now, probably most of the time, they



mean that *positively*. But anybody else get just a little nervous? *I do*. In those moments, I have to actively resist the urge to blurt out, “well what have you *heard*?” Anybody else?

Okay now **dial it up a notch**. Imagine you meet somebody for the first time, and they start operating out of a bunch of untrue, *negative* things they’ve heard about you. They apparently have heard from multiple people that you’re a pretty *terrible* person. That you’re difficult to get along with, difficult to please, difficult to be around—and just an all-around horrible human being. And let’s say that every single thing that person had heard about you was at best, *exaggerated*. And at worst, an outright *lie*. Would you not be pretty frustrated that someone had done that to your reputation? Maybe even *angered*, and want to know *who* was responsible for giving that person such a negative impression of you before you even had a chance to make an impression of your own? I would bet you’d feel a lot of that in response.

And **if that’s how passionate we are** about our *own* reputation, imagine how passionate *God* must be about *his*. Imagine how *important* it must be that people get to experience who *God* really is, and not have his reputation marred in advance by people misrepresenting him; bearing his name in vain, *invoking* his name in vain. This is why the third commandment is so very important. It *matters* immensely that we not tarnish *God’s* name, *God’s* reputation by misrepresenting him. That we not *misuse* his name and reputation.

Which, if we’re *thinking* about it, **leaves us with a very practical question** to answer. Because the reality is that *all* of us in this room have, at one point or another, *misrepresented* the name and reputation of Jesus. Any of us who follow Jesus have been guilty, and *are* guilty, of misusing his name. We have all, at one point or another, been guilty of *bearing* his name in vain: we’ve claimed to be a follower of Jesus, and had aspects of our lives that are blatantly inconsistent with that claim. We’ve been guilty of *invoking* his name in vain: using *God* as cover for decisions that were actually driven by our own preferences, convenience, comfort, or selfishness. *All* of us are guilty of this; if you don’t think you are, I don’t know that you’re very self-aware. **Every day of my life, I do and say things that are inconsistent with the name and reputation of Jesus.**

So the question we’re left with is **what do we do with that?** What do we do with that guilt of misusing *God’s* name? If the third commandment says *God* will not “hold anyone *guiltless*” who does this—then where do we take the guilt that we *have*? / To answer that, I want you to look on the screen with me at **1 John 1**. This is one of my all-time favorite passages of Scripture. Because **in it, we’re told exactly what we do with guilt of all types, including the type we’re discussing this morning.** Here’s what *John* says:

*This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth.*<sup>5</sup>

Okay, so he's speaking **figuratively using light and darkness** imagery—but the point he's getting across is actually strikingly similar to everything we've been discussing this morning. He says "God *is* light; in him there is no *darkness* at all." So if we say we have fellowship with God (i.e. if we say that we know God, worship God, follow God), but we walk in the *darkness*, that means we're *lying* about who God is. / But, I want you to pay close attention to what John says the *alternative* is to "walking in darkness." Continuing in verse 7:

*But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.* He then circles back and reiterates: *If we claim to be without sin, we deceive ourselves and the truth is not in us.* But look at this: *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

Okay, so **that's actually different than what** you might logically expect him to say. Just logically speaking, you might expect him to say that the *opposite* of *sinning* is *not* sinning. So if your problem is *sin*, you should instead *not* sin, and then God will accept you and you will be in the right. Or, in the example of everything we've discussed this morning: if it's wrong to *misrepresent* God—to *tarnish* his name and reputation—then the *opposite* of that is to represent his name really, really well. Stop *misusing* the name of Jesus all of the time and instead use it *correctly* all of the time...and then you're good. (The only *problem* with that is, like I said earlier, pretty much *none* of us are capable of doing that. In fact, we've all proven ourselves *incapable* of doing that, at least with any kind of consistency.)

**So it's absolutely fantastic news,** then, that that's not what John says we must do. *Instead*, here's what *he* says is the alternative. Instead of vowing to do *right* what you've always managed to do *wrong*, John simply says you should "confess." *Confess* your sins. Be honest with yourself, with God, and with others about the ways you have sinned. About the ways you have misrepresented and *misused* God's name. About the ways you have been *bearing* God's name in vain, *invoking* God's name in vain. Be brutally honest about all of that. And the *moment* you do *that*, John says, here's what happens: "...[God] is faithful and just and will forgive us our sins and *purify* us from all unrighteousness."

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<sup>5</sup> 1 John 1:5-9

That's it. He **does not say that once** you prove yourself *righteous*, God will forgive you. He does not say that once you show yourself and others that you will do better in the future, he will forgive you. He does not say that once you've spent time representing God *accurately*, he will forgive you. **He says that once you confess, God forgives you.** And not only *that*. Not only does it say God will *forgive* you—that passage just said that God will "*purify*" you. **Do you know what it means for someone to be "purified," biblically speaking? It means their *guilt* is removed.**

God **doesn't hold anyone "guiltless" who misuses his name.** But God also doesn't consider anyone *guilty* who is in Jesus. What Jesus accomplished on the cross means that anyone who walks in the light with him can be purified, cleansed from all of their guilt. **Which means the best, most productive thing you can do right now with your sin is confess it.** The best thing you can do with any of the moments where you have misused God's name, is *own* it—before God and before other people. And in the very *moment* you do that, you are clean. You are *guiltless* before God. This is the incredible news that we call the gospel.

So here's **how we're going to respond** this morning. As always, I'm going to invite you, if you're a follower of Jesus, to come to the tables and take the bread and the cup along with us. Doing that is a physical reminder that the body and blood of Jesus actually purifies us from the inside out. But precisely *because* of that, I'm going to ask that you pause and ask one *question* before coming to the tables. The question is this: is there anywhere in my life where I have misused the name of God—where I've been actively *misrepresenting* him? We've talked about some different forms that could take this morning *already*, so I'm going to trust the voice of the Holy Spirit to bring to mind whatever it might be in your life—if there is something.

And **if there is**, I want you to acknowledge that before God. And if possible, I want you to acknowledge that to someone else in this room as well. Can be someone you came with, someone in your LifeGroup who's here, whatever the case is. If you don't know anyone else here to mention it to, that's okay—maybe just get out your phone and *text* someone who *isn't* here: say "I need to talk to you about something this week, don't let me forget." However you need to go about it. But one of the things 1 John just said was that when we confess, we "have fellowship with one another." When we acknowledge these things before others, it actually reinforces, deepens our relationship with other followers of Jesus—who are going to be able to help us chart a better way forward.

So, this morning: **acknowledge whatever it is** before God and before someone else who knows God—and then I want you to come immediately to the tables and take the bread

and the cup, and remember that Jesus and his blood *purifies* you from any and all sin. And then I want you to sing and celebrate like a person who has just been purified and forgiven of all their sin. Make sense?

I'll pray and then we'll do just that.