

# Vain Things

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[ 0 : 00 ] Vain things. We live in a vain world. People are vain. The world's vain, isn't it?! Vain things, wasted things, worthless things, things without value, pointless things, things without use or value.

And some people's lives are wrapped up in all of this, this vanity of vanities, this emptiness. Lives wrapped up with the things that don't count, pointless things, wasteful things, worthless, pointless, useless things.

It's as if they're chasing bubbles like a little child. They blow the bubbles and they go and chase the bubbles. People are chasing bubbles today. They're swept along by the values of this world, which we know will pass away.

People's lives, they're consumed with these empty things, empty things, consuming their lives with the things that are not important. And they occupy themselves with things of no eternal value. What a waste! How vain! What a vanity!

In contrast to such vain living, we are called, as God's people, to purposeful lives. We are called to lives that are lived out for the glory of God. Lives separated unto our God. Lives lived for the glory of our God.

[ 1 : 14 ] And now, consider just now some vain things that the Bible tells us of. Some vain things that we are to steer clear from. And what we are to replace them with.

Firstly, vain words. Vain words. Ephesians 5 verse 6 we read, Vain words.

Now, sometimes we can tune in too closely to the world's wavelength, can't we? We know we are constantly barracked by messages, by transmissions, by this communication from the world around us.

And all the while, while we do, we are tuning into the ideals, the standards, the mental attitudes of the world. And it happens really without us really thinking about it, doesn't it?

You know, you're driving along, the radio's on, and there's lots of vain words coming through that machine in your car, isn't there? Vain words. Vain words. Vain words. The empty talk of the God deniers half the time.

[ 2 : 22 ] And how many vain words do we actually take into the ear gate? How many vain words do we read or hear, transmitted to us in lots of ways over the screens of various kinds that we have in our lives or the radio?

Vain words. Vain words. You know, what am I talking about? You know, sometimes you, I know as I'm driving along and the radio's on, it's a lot of chitter-chatter.

Sometimes it's all the latest sports course. You know, who won on the weekend? I mean, does it really matter? Or the escapades of the movie stars.

And it's usually pretty degrading stuff, isn't it? What the movie stars have got up to lately. What they've got up to the last week. Vain words, aren't they really? Let's face it.

Paul says, let no man deceive you through vain words. You know, and the context here of Ephesians 5, the context is of fornication, of uncleanness, of covetousness, filthiness, foolish talking, jesting.

[ 3 : 28 ] It sounds a bit like what we get fed by the media today, doesn't it? All of those things. By the glossy medias, the glossy magazines that you see down at the supermarket, through to all kinds of media.

Fornication, uncleanness, covetousness. You know, the greediness of the world, the filthiness, the foolish talking, the jesting. You know, what the world calls comedy today is usually just pretty vile. Let's face it. Vain words. That's what they are. And Paul warned of such things. He tells Timothy, in the book of 1 Timothy, of vain jangling.

Vain jangling. You know that the jingle jangle? Just vain jangling. Just a jangling. Just a load of clutter clatter, jumbled noise. Vain jangling. That's what Paul calls these vain words.

And in the context, he urges him to focus on rather godly edifying. So the building up that is godly, that is righteous, which is in faith. He says, so do. Do that.

[ 4 : 29 ] And in this 1 Timothy 1 verse 6, we read how Paul writes to Timothy in this context, in this setting, of some good words. He talks about good doctrine.

He tells of a pure heart, of a good conscience, of genuine faith. Unfeigned, so not pretend, but the real thing, the real deal, real faith. And so Paul writes of some, in contrast to that, in contrast to the good words, good doctrine, pure heart, good conscience, genuine faith, of this vain jangling, this jingle jangle rubbish.

These vain words, Paul writes of this, of how some have turned aside from that, which is good.

They swerved. A bit like my dad tried to swerve. And he didn't swerve fast enough.

People get swerved off course, detoured, distracted. Swerving off, it says, turning aside into vain jangling. Turning aside into vain jangling.

You know, the devil wants you to swerve, to veer you off course, to detour you, to distract you, into vain talking, empty, useless words. Useless talk.

[ 5 : 41 ] For you to adopt the same gutter language as the world around you. It can happen, can't it? You hang around people and it's almost like, oh, it doesn't surprise you so much anymore.

The gutter talk. You know, the trash talk of the world. Foolish, fruitless, vain, empty words. The world likes to major on such things. The babbling, the foolish talk, defiled words.

Words can be dirty. Dirty jokes, dirty words. And the world raves on about these things. It's like they're preoccupied with it, isn't it? They speak another language to us.

They are vain words. It's the empty thinking of the world. Brothers and sisters, vain, vain words. We read in Colossians 2, further about, alike to that, the vain philosophies of men.

Vain philosophies of men. You know, you can get a PhD in these things. Colossians 2, 8 through 9. But where lest any man spoil you through philosophy and vain deceit.

[ 6 : 48 ] After the tradition of men. After the rudiments of the world. And not after Christ. Paul says to the Colossians, beware of this. Watch out for this.

That any man spoil you. Take you captive. You know, trap you in this philosophy, this vain deceit.

There's an emptiness here. There's an emptiness here. Not after Christ.

For in him dwelleth all the fullness of the Godhead bodily. There's an emptiness to the vain deceit.

The tradition of men. The philosophy of this world.

Because it's empty, really. At the heart of it. Because without Christ at the heart, there's a huge emptiness there. There's a huge emptiness in some of these philosophers, these rationalists, these educators of today.

Sadly, many miss the whole point of the reason of life. And it's just vain talk. Vain philosophies. And the word tells us beware of science talk. You know, as we see some, they try to intellectualize and deny God.

[ 7 : 56 ] You know, they try to call, as the Bible talks about, science, falsely so-called. We see that today in evolution, don't we? There's this deception that at the heart of it all, it enslaves people.

It will spoil. In other words, take you captive and hold you in captivity. Rather than vain words, may our words rather have life and meaning.

In this world filled with vain words, how our words should matter and our words should count. Our words should show the values that we stand for. So let's choose them carefully. You know, the Bible says we're going to give account of every idle word.

Choose your words wisely. What you hear and what you speak and what you read. Our words reflect our values, don't they?

Whether it's moral or spiritual or eternal or the opposite of that. What is it that occupies our conversation, that we're so wrapped up in talking about, in thinking about, that occupies us?

[ 9 : 01 ] Have we experienced that ultimate moment of truth, that moment of truth, of salvation, of conversion? That moment of truth as we receive God's gift that changes everything.

You know, in a way, tongue in cheek, we will speak in a new tongue, as it were. We'll speak in a new tongue when we're saved. God gives us a new heart, a new mind, a new way of living, a new way of talking.

That we don't talk the trash talk of this world, of the vain words, but our words are words of faith. We want to speak the glorious works of our God and King. We want to give Him praise and speak in witness of His truth to those around about, as messengers of this vital message we have.

And so we learn a new language. There's a new vocabulary. We don't use some of those words we used before. We've got a new way of talking, a new way of thinking, a new way of living.

And those vain words haven't got the same appeal anymore. And that's what happens when we're saved. You might say, Preacher, I don't feel like I'm making much progress in my Christian life.

[10:09] Could it be the vain words of this world are hindering you? Put them aside. You know, don't use them in your vocabulary anymore, the vain words. Our world is full of vain things.

And we, as God's people, we're called to break the mould, to break from the pack, to be different, to not be infatuated with the loves of this world, the affections of this world, but to set our affection to a higher level on things above.

For the world, it's all they yarn on about, isn't it? Vain talk, really. Listen to the radio commentary, you know, the radio commentators.

It's mostly vain talk. Even the news that you tune into. How many vain words are you taking in here? And you're missing the good words.

It's true, isn't it? To reflect on that, what proportion of God's words, in comparison with the world's words, that we take in. You know, the Bible says that the love of this evil world will pass away.

[11:14] It says in 1 John 2, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof.

But, he that doeth the will of God abideth forever. What a contrast. This world's going to pass away. This world filled with toxic talk, as the Christ deniers run pretty much everything.

Let's face it. They run the education system. They govern us, by and large. The people that deny him have a lot of influence on our planet today. And on Christians too.

We need to wise up to that. To the influence that these guys have. And women are most often times transmitting vain words.

[12:18] What should we rather fill our lives with? Instead of those vain words, we need some sound words. Some sound words. Here's a contrast in 2 Timothy 1 verse 13.

Paul tells Timothy, hold fast. The form of sound words which thou hast heard of me in faith and love which is in Christ Jesus. Paul says, Timothy, get a hold of this book and hold it fast.

Hold fast the form of sound words. Hold fast this truth. God's word. Whose words are you going to hold on to? The form of sound words.

Sound teaching. Sound doctrine. The sound word of God. People of God today, doctrine matters. The word doctrine, its teaching is found 55 times in the Bible.

Doctrine. Some people think, oh, let's just have unity. But the unity must be founded on truth. On God's truth.

[13:17] Sound teaching. In Titus 2.1 it says, Paul tells Titus, but speak thou the things which become sound doctrine. So instead of vain words, let's rather choose the good word of God.

Sound words. The word sound, it has the meaning of healthy, of wholesome, of in good order. Healthy. These words are healthy and are good for us.

You know, you hear the adverts for this product and that product saying it's good for you. Well, I don't know about some of those claims sometimes, but we know that this book is good for your soul, isn't it?

It will do your soul good. And instead of the vain words of this world, rather choose the sound words that are healthy, that are good for you. And so rather we as God's people, may we speak the words that are in accordance with the scriptures.

So as Paul tells Titus here, speak these things. Speak the things which are in accord with, that are becoming appropriate with sound doctrine.

[14:24] So in other words, read the scriptures. You know, sometimes that's a good practice. You might find those spare moments of time, read the scriptures, read it out loud. Read the Bible out loud.

And you might read it, that you read it and read it and you can recite it without even reading it. That it becomes such that it's in you, it's part of you, the word. And the words of our Lord have power, power to save.

You know, at the time when our Lord appeared at the Mount of Transfiguration and the glory shone and there was a voice came from the cloud. And this is what it said, hear ye him.

Vain words, or his words. What will you choose? Hear ye him, was what the Father spoke from glory from the cloud.

And friends today, you can take heart in the word of God. Sound words, sound doctrine, God's truth. Hebrews 1 tells us how our Lord's authority is in his word.

[ 15 : 23 ] These words have authority. They are authoritative. There's no doubt, no question about them. In Hebrews 1, it tells how God, who at sundry times and in diverse manners, so in lots of different ways, he spoke in times past through the prophets unto the fathers.

And then it says, He hath in these last days spoken unto us by his Son, whom he hath appointed, heir of all things, by whom also he made the worlds.

Now he spoke and it was done, wasn't it? There be light. And there was life. His word spoke it into life. He made the worlds.

And verse 3, he hath the brightness of his glory and the express image of his person. So he's full on, the glory of God in Christ. And upholding all things by the word of his power, when he had by himself purged our sins, he cleansed our sins, he sat down on the right hand of the majesty on high. It tells here that he, our Lord Jesus, he upholds all things by the word of his power. So don't neglect these words.

[ 16 : 45 ] Put them into your life. These are not vain words, but they are powerful words. Life changing words. Words that set us free. God's words. James 1, 21, it says that we are to lay apart all filthiness and superfluity of naughtiness.

So, now that's got the sense, filthy, you know what that is? Lay aside the dirty things, the filthy things, the doubtful things, and the superfluity, like the overflowing of naughtiness, of wickedness.

This world is just overflowing with it, isn't it? It's just flowing out. It's like a river of wickedness.

James is telling us here, lay that aside and rather receive this.

Receive with meekness, with humility, with a humble heart. Receive with meekness the engrafted word which is able to save your souls. Let this be engrafted in you.

Let it be a part of the fibre of your being. Let this be so embedded in you that it's implanted in you, that it's part of your being, the word.

[ 17 : 49 ] James says, lay aside this rotten old world and the rotten words, the corruption that is in this world. It's high time, isn't it? To receive the word.

Reject the vain words and receive God's word in humility of heart. Sound words. They're soul-saving, soul-nourishing words. This word is full of truth for your soul.

Nourish and nurture yourself on it. You know, there might be all kinds of doctrine out there, but this word is sound and sure, and it will feed your heart and soul. So avoid the vain words and rather choose sound words, God's words.

Another vain thing that we are up against in this world we live, vain words and vain works. Vain works. Now work is good. We should work.

As a basic principle we should work and work hard. But the point is we need to work at what is right. Work at what is right. For some our lives can be filled with vain works.

[ 18 : 53 ] Vain works. You know, you hear of people spending their time on mindless occupations. You know, I know some people, they work like 50, 60 hours a week as a routine. And you wonder how do they keep going at that pace.

And I hear of some people, there are some people where I work and they're in their 70s. They're in their 70s. Even I think there are some 80 year olds where we work.

It's quite amazing. They must love their job so much. But you think people can fill their lives with work. They fill their lives with work. But sometimes it's vain works, isn't it?

It's vain works. They spend their lives on mindless occupations. You know, they just busy themselves with stuff that is the bubbles. They're just chasing the empty vain works.

And the book of Ecclesiastes talks about such vain works. It says in Ecclesiastes 2 verse 11, the wisdom of this world, this philosopher reflects and he says, I looked on all the works that my hands had wrought on the labour that I had laboured to do.

[ 20 : 00 ] And behold, all was vanity and vexation of spirit. And there was no profit under the sun. It's a labour that was of no profit. It was just vexation. It was vanity.

It was vain. Vain works. Useless works. How often do we, you know, we've talked about our words, how we measure our words. What about our works? How do we measure them?

Do they really matter? And the philosopher here ponders of the vanity, the vain works of man, of lives busy yet empty.

How often do we see that? Chasing the almighty dollar but there's an emptiness there. There's a lack there. There's nothing there to show for it, really. Some dollars in the bank but there's an emptiness of soul.

And our lives can get like that. We can get busy yet empty. Some will even labour in a religious way too. We hear of many religious people who are very spiritual people.

[ 20 : 58 ] There's a lot of talk about spirituality these days. There's a lot of people who chase after this so-called spirituality these days, whether it be yoga or Eastern mysticism or some new fad philosophy.

Maybe it's working so hard and giving works of charity. I heard of some people that went over to Asia to look after the elephants there.

They had to go and do something for the elephants there in some Asian country and they invested thousands of dollars so they can make some water troughs or something in Africa or whatever it be just to feed these elephants.

Now, it might be a worthy cause. You save the dolphins or whatever it be. There's all sorts of very possibly, worldly wise, it sounds like a good thinking, a good kind of occupation.

But in a way, it's vain works, isn't it, at the end of the day. And some invest themselves in religious traditions or as they look to the merits of men or worthless works and they count on this, they stand on this.

[ 22 : 02 ] You know, they go on these pilgrimages to Rome or Mecca or wherever it be as if a holy place makes them holy. And they chase after these things of man-made religions and idols.

And Isaiah 41 talks about this. It says, Behold, they are all vanity. Their works are nothing. Their molten images are wind and confusion.

False religion is filling the vacuum that's been left by the departure of biblical Christianity. Really, it's an emptiness. It's a vanity. What a waste of a life to be caught up in vain works.

God contrasts the dead works with living faith in Hebrews 9. Living faith in the living God. It tells how much more shall the blood of Christ, Christ, who through the eternal spirit offered himself without spot to God, heard your conscience from dead works to serve the living God.

What a contrast. To let go of the dead works, there's no life in them, to serve the living God. You know, the Pharisees of old, their doctrine was pretty spot on in lots of ways.

[ 23 : 11 ] They had many works and there was nothing so much wrong with their works, but their works were wrong and vain because of their hearts. That was the problem.

And the vain works will do nothing for us. If we're doing works just to be seen of man, we're doing works to get some praise of people, then they're vain. The Bible talks about wicked works, wicked works.

In Ephesians we see, Ephesians 5, Paul exhorted the Ephesians, have no fellowship with the unfruitful works of darkness, but rather reprove them.

Unfruitful works of darkness, they're vain works. Have no fellowship, but rather reprove them. In other words, stand against them. You know, people of God today, we dare not trust in works.

Now, I know someone was talking to me earlier and it's a very topical issue and I'm not talking to that person necessarily. This was a statement that I wrote down days ago.

[ 24 : 16 ] It talks about works. Question this in yourself. Consider this issue yourself just now. And here's the quote. Any doctrine that adds man's works, religious ritual or obedient performance to faith alone in the shed blood of Christ as a requirement to either achieve or maintain salvation is a denial of Christ's finished work on the cross and of the sufficiency of Christ's blood to eternally atone for our sin and is therefore a false gospel.

You know, we don't add our works to faith to save us. Our faith should be alive and living and real, but we don't put any weight on our own works.

We cannot. We dare not. I'll go on with the quote. If we are saved by grace but kept by works, we are ultimately trying to be saved by works. Our works cannot save us.

They cannot. You know, the word tells us that all our righteousnesses, in other words, the very best you can do, all our righteousnesses are as filthy rags as the vilest rag you could think of.

That's how good our good is. All our righteousnesses are as filthy rags. But people of God, His righteousness avails for you.

[ 25 : 38 ] His righteousness, His works are what saves us as we put our trust in that. And we see how, in contrast, the Pharisees, our Lord rebuked them.

He says in Matthew 23, 5, All their works they do for to be seen of men. Even religious works can be vain if we've got the wrong motive.

Don't have the wrong motive. Have the right motive. To please God. To do those things in secret. That secret fasting. That secret praying. That secret giving. That your works are not to be showing off, but to His glory.

You know, it is possible to do the right things for the wrong reasons. You know? Let your heart be right as you serve, as you work. And for many, they're just busy their lives with empty things, with vain things.

You know, isn't it the truth that we're living in a pleasure-mad world? And people just scarpers here and scarpers there, just chasing after this and that, in love with the world, pleasure-driven.

[ 26 : 44 ] The world and its works are really often vain. Rather choose that which is right for your soul, that which is good for you. In Ephesians, we do read of those unfruitful works of darkness, those vain works, but it does go on to tell us how we are His workmanship.

We're created in Christ Jesus unto good works. There are good works that we should search for and seek after. You know, the word work, I'm told, appears 623 verses in the Bible.

At least once in almost every book, there is good works and there are vain works. It's about determining which is which. Which are we doing with the right motive, with the right heart, to God's glory?

Are we diligent in every good work? The Bible calls us to. Make yourself available to serve. Don't wait to be asked. Volunteer. Find something to do for God and your fellow men.

But the true work that we need is faith. That is the true work. In John 6, the disciples came to our Lord and they said unto Him, What shall we do?

[ 27 : 59 ] What shall we do that we might work the works of God? And Jesus answered and said unto them, This is the work of God, that you believe on Him whom He hath sent.

The greatest work that we can do is to trust Him. That is the only work that can save your soul, as you trust Him. Trust His work, His finished work.

And yes, we are called to disciples. We are called to serve. We are called to be active Christians. The cost is high to be a disciple. It's going to cost you everything. It will cost you the world.

It will cost you your all. All the vanities, all the vain works. They are nothing to you now. To do the work of God is to trust Him, His saving grace. To trust what He has done, His finished work.

This is a scriptural principle, the finished work of Christ. The finished work of Christ. It happened. My salvation happened 2,000 years ago.

[ 29 : 02 ] And yours did too. When Jesus said, It is finished. I've done it all. Let's not substitute or attempt to act to the saving grace of God by any merit or doing of our own, but entirely trusting what He did.

What He did. That saves you. Believe on Him. So we've seen vain words. We've seen vain works. Another vain thing is vain worship. Even worship can be vain.

You know, I've mentioned this story before how one time I got invited into a Buddhist temple. Not that I recommend going into Buddhist temples, but I saw people bowing down to a statue of Buddha.

And I came up to this statue of Buddha this day and I was feeling a little bit light-hearted and it was probably quite inappropriate, but I went over to the statue of Buddha and banged on His head. And nothing happened. I banged on His head and I saw the statue of Buddha and really I saw that it was just a lump of concrete. That's all it was. Sprayed with some gold paint.

[ 30 : 13 ] And people were bowing down to this thing, to this lump of concrete, shaped like a Buddha. An ugly looking Buddha, I might say.

A vain worship, isn't it? This is vain worship, to bow down to such things. And what about us in the Western world? People worship other gods still. I see men and women worship the gods of sport, gathered round the Olympic altar, as it were.

And I know, I've seen some of it here and there, but they virtually worship these things, these people. They're worshipping and idolising. Idolise, idol. These men, these women, these gods of sport, small g.

The gods of music. Or the gods of screen and stage. People virtually idolise them. They adore them. They worship them. Vain worship. Vain.

Pointless. And I've seen worship in Christian circles too, where it's just this hyped up kind of sensationalism, an emotionalism.

[ 31 : 19 ] There's a lot of noise, but I don't know that God's there half the time. And some worship human dogma and tradition, where, you know, holy smoke and holy water and holy idols, holy statues, holy crosses.

But is God there? It can be vain worship. Vain worship. For some churches, just like a kind of religious club. Just come and I'll just make an appearance and then I've satisfied God for another seven days.

A kind of religious club. It's vain worship, if that's your heart today. Matthew 15, our Lord tells how, it's in vain do they worship me, teaching for doctrines the commandments of men.

Some people, in the context, it talks of some drawing near to God. But their heart is far from Him. Their heart is far, far from God.

In Matthew 6, it tells how some, when you pray, use not vain repetitions, as the heathen do, for they think they will be heard for their much speaking. How many times it's just like people going through a ritual, going through the motions, like a mantra, and missing the real.

[ 32 : 31 ] Missing the real. Vain repetitions. You know, some people utter vain prayers. We should pray. But let them not be vain repetitions.

Just empty words. Wording, but vain. Religious, but vain. Now God is holy, people of God. And the Lord has zero tolerance, zero tolerance for false worship.

Look back at Cain. Cain's worship. He worshiped. He gave an offering. But it was vain. Because it was based on his own works. It was what he had dug out of the veggie patch.

It was his own effort that he gave. Not a blood sacrifice, like Abel. That's the only worship that really matters. It's when we recognise the blood.

We recognise it's God's saving work. Not our own effort. The world worships other gods today. Vain, isn't it? And they've got a different allegiance.

[ 33 : 34 ] You know, it's been said that a dead fish cannot swim against the stream. We shouldn't be dead fish just going along with the stream. We should be swimming upstream.

Swimming against the stream. The stream of this world is all downhill. We should be swimming upstream. Because why? We worship another God. Another God. And people will see that.

Our worship is our life. It's not a particular holy time in our calendar. You know, we're holy from 10 to 11.30 on a Sunday.

You know, that's my little time for God. Then, oh, 11.30, let's go. You know. Our worship should embody the whole life.

It's not our life, not just our lips. It's our heart. And friends, I urge you to this worship. And it tells how we should worship him.

[ 34 : 33 ] It tells in the word how he's redeemed us. Not with corruptible things, things that are going to be decaying and corrupting and crumbling away.

As silver and gold from your vain conversation. There's those vain works. Received by tradition from your fathers, but with the precious blood of Christ, without blemish and without spot.

You know, we've been redeemed not by our works, but by the blood. And that's how our worship should reflect that. Called out. We're a called out people.

As a separated people, he's called us to be separated, as different as the light from the day. As the darkness from the light.

To be separate from the evil in every false way. Our God is holy. We're talking about worship. And measuring our worship. What do we measure and how do we measure it?

[ 35 : 40 ] How do we measure what we worship? Now, what is it that you adore? The Bible tells us God is a jealous God.

Now, some people try to two-time God. Isn't that true? They two-time God. They make a token time, a token response to worship God, but really they've got another love.

Another love. Another God. He is a jealous God. Don't give Him your half-heartedness. Give Him your all.

And beware of the counterfeits. True worship. What does it look like? In Daniel's time, everybody was bowing down.

It was the dumb thing. It was the expected thing. It was ordered. It was by the king's command. Bow down and worship this golden statue that I've made.

[ 36 : 49 ] Three men stood. They did not bow down. They had another love. They had another God. They had another kind of worship. Their worship was different. Their worship was different. They didn't bow down when the king struck up the rock band and said, when I play these instruments, everyone's going to bow down and we're all going to give homage and worship and religious affection to my statue that I've made.

But these three Hebrew men, these three young Hebrews, their worship was different. Their worship was different. And they suffered the cost ahead of them of that burning, fiery furnace. And we see in Daniel 3 how Nebuchadnezzar, who had a respect for these men, but he had to do what the law said. He threw them into the furnace.

Then it says he looked in. He peered in to where the furnace was and he yelled out, Lo! I see four men loose walking in the midst of the fire. And they have no hurt and the form of the fourth is like the Son of God.

He said we threw three in, didn't we? There's a fourth man in there. Now that one that was with the three Hebrew men was the Son of God.

[ 38 : 07 ] Wherever two or three are gathered in his name, there he is. There he is, isn't it? I don't know how many come on the Thursday or the Wednesday at times. It might be small in number, Monday night.

But wherever two or three are gathered, he's there. He makes up the numbers. He's the extra one. And he was there in the fire. Will your worship stand the test?

Will your faith go through the fire? Is it vain worship or is it true? You know, the grounds of our worship must be spiritual, scriptural.

The Bible says the church is the pillar and ground of the truth. In other words, it's rock solid standing on this. And it's founded upon this. It's planted on this.

It's planted on the truth. And so we should worship that which is doubtful. Not worship that which is doubtful. Refuse that which is doubtful.

[ 39 : 03 ] But rather choose that which is true. So, people of God today, we've seen this world is filled with vain things. And we tune into it all the time, sometimes without thinking.

Vain things. Vain words. How many of the world's words do we hear rather than God's words? God's words. Shouldn't we try to tune into this book?

You know, you can get MP3s. You can get CDs. You can play this thing. You can read this word. You can watch good preaching here and there. You can feed your soul.

Get to fellowship. Study the word. Put it in your heart and soul, your mind, your memory. Make it live. Vain words or sound words? Vain works.

You can be a very good charitable person. You can pour out your life for worthy causes and yet it's all vain works. If it's not that which really matters.

[ 40 : 05 ] He wants to purge us, clean us from dead works to serve the living God. Take up your cross and follow him. Vain works or faith works?

What about worship? Is your worship just a token thing where you turn it on and off and you switch it on when it's the time to go to church? That's vain worship.

Our lives should be a life of worship. Living sacrifices. Serving God with all of our being. 24 by 7 by 365.

We're not part time Christians. We should be full time 24-7 Christians. Vain worship or true worship. Worship God in spirit and truth.

Seek out what is sound and scriptural and God glorifying. And so I urge you today, vain things. Let's wise up to them. Let's choose rather that which is right and true and good for our soul.

[ 41 : 08 ] And people of God today, I'm talking to Christians. You might say, preacher, I'm not even sure I am a Christian. You can settle that today. You can settle that right now.

In a moment of time. A moment of truth. The moment of truth. When you trust him. He saves. He saves. He saves. He saves.

He saves. And we can trust that. Let us pray. Let us pray.