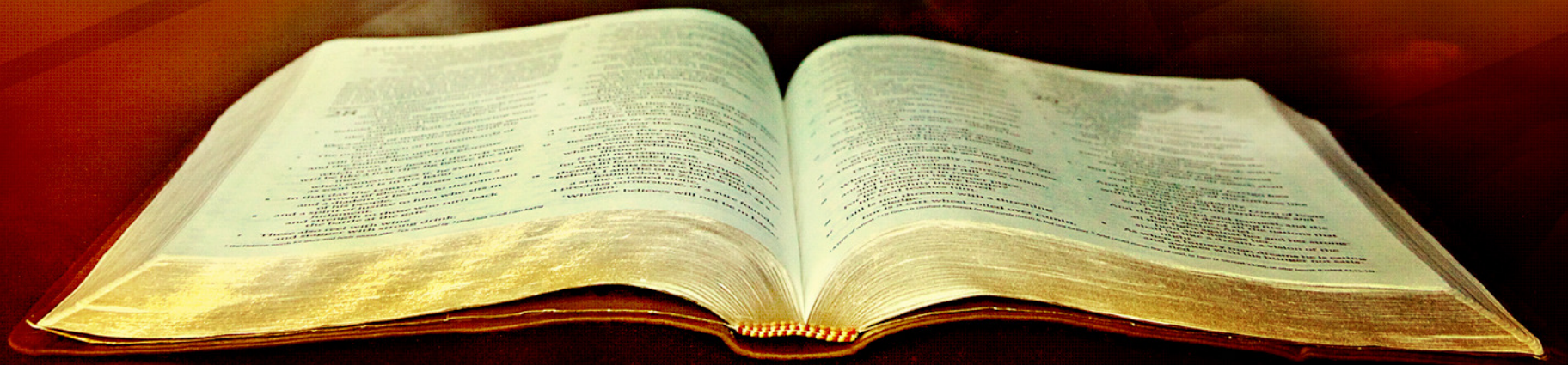


# ECCLESIASTES

Eccl. 5:1-7



Eccl. 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are also divers* vanities: but fear thou God.

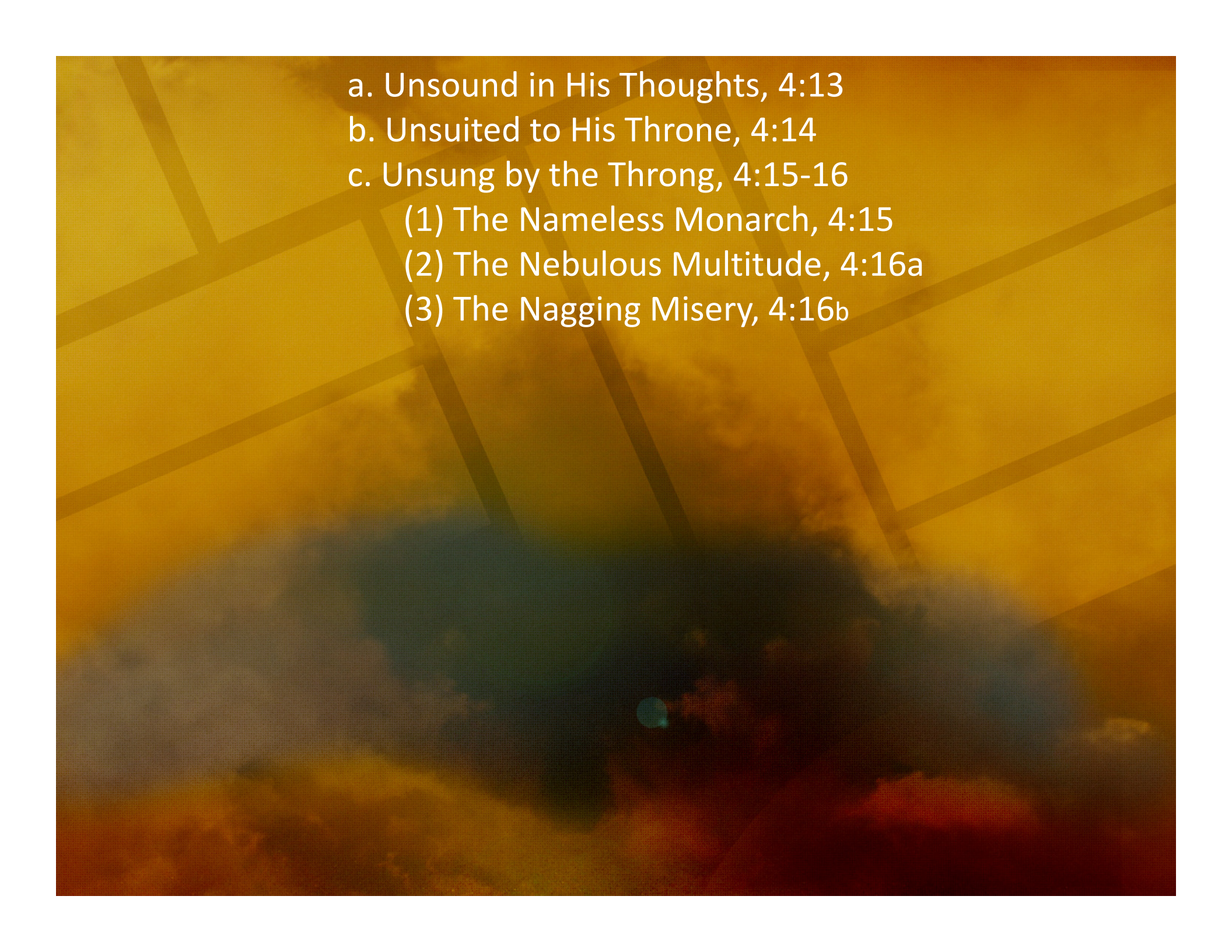
This evening, we continue on a wonderful, spiritual journey through the Book of Ecclesiastes, known also as “The Preacher.”

I. THE PREACHER’S SUBJECT, 1:1-11

- A. The Preacher, 1:1
- B. The Problem, 1:2-3
- C. The Process, 1:4-11

II. THE PREACHER’S SERMON, 1:12-10:20

- A. Things He Had Sought, 1:12—2:26
- B. Things He Had Seen, 3:1—6:12
  - 1. The Problem of Time Without Eternity, 3:1-11
  - 2. The Problem of a New Leaf Without a New Life, 3:12-17
  - 3. The Problem of Mortality Without Immortality, 3:18-22
  - 4. The Problem of Might Without Right, 4:1-3
  - 5. The Problem of Prosperity Without Posterity, 4:4-12
  - 6. The Problem of Sovereignty Without Sagacity, 4:13-16

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- a. Unsound in His Thoughts, 4:13
  - b. Unsited to His Throne, 4:14
  - c. Unsung by the Throng, 4:15-16
    - (1) The Nameless Monarch, 4:15
    - (2) The Nebulous Multitude, 4:16a
    - (3) The Nagging Misery, 4:16b

Tonight we move from the perspective of a monarch to the practice of religion.

## 7. The Problem of Religion Without Reality, 5:1-7

### a. The Value of Silence, 5:1-3

(1) Tread Softly in the House of God, 5:1a  
“Keep thy foot when thou goest to the house of God...”

- Watch your step! Don't enter the house of God with a frivolous attitude!

Heb. 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

(2) Talk Sparingly in the House of God,  
5:1b-3

(a) The Careless Sacrifice of the Foolish Man, 5:1b "...and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

**Original Word:** ὑπακούω

**Transliteration:** hupakouó

**Usage:** I listen, hearken to, obey, answer.

*hypakouō* (from *hypó*, "under" and *akouō*, "hear") – **properly, to obey what is heard (literally, "under hearing")**.

*hypakouō* ("obey") is acting *under the authority* of the one speaking, i.e. **really listening to the one giving the charge (order)**. *hypakouō* ("to hearken, obey") **suggests attentively listening, i.e. fully compliant (responsive)**. <https://biblehub.com/greek/5219.htm>

- Obedience is a by-product of good listening.
- "The sacrifice of fools" = rash action, wrong motive, and an abomination to God.

Prov. 15:8 **The sacrifice of the wicked is an abomination to the LORD:** but the prayer of the upright *is* his delight.

- Some vows were connected to sacrificial offerings, with accompanying requirements.

Lev. 22:21 And **whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow**, or a freewill offering in beeves or sheep, **it shall be perfect to be accepted; there shall be no blemish therein.**

Num. 15:3 And will make an offering by fire unto the LORD, a burnt offering, or **a sacrifice in performing a vow**, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: ...

8 And when thou preparest a bullock *for* a burnt offering, or **for a sacrifice in performing a vow**, or peace offerings unto the LORD:

Prov. 18:13 He that answereth a matter before he heareth *it*, *it is* folly and shame unto him.

(b) The Common Sense of the  
Foresighted Man, 5:2

i. The Nature of His  
Caution, 5:2a “Be not rash with thy mouth,  
and let not thine **heart** be hasty to utter  
*any* thing before God...”



Prov. 29:20 Seest thou a man *that is* hasty in his words? **there is more hope of a fool than of him.**

Prov. 21:23 Whoso keepeth his mouth and his tongue **keepeth his soul from troubles.**

ii. The Need for His Caution,  
5:2b “...for God *is* in heaven, and thou upon earth: therefore let thy words be few.”

- Remember your place – God is supreme, man is as dust, and man needs to respect the Creator.

Mt. 5:34 But I say unto you, Swear not at all; neither by heaven; **for it is God's throne:**

Jas. 5:12 But above all things, my brethren, **swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay;** lest ye fall into condemnation.

Prov. 17:27 **He that hath knowledge spareth his words:** *and* a man of understanding is of an excellent spirit.

28 **Even a fool, when he holdeth his peace, is counted wise:** *and* he that shutteth his lips *is esteemed* a man of understanding.

(c) The Continuous Speech of the Foolish Man, 5:3

i. How He Dabbles, 5:3a

“For a dream cometh through the multitude of business...”

- A man dabbling in business may dwell upon “pipe dreams.”

Prov. 23:4 Labour **not to be rich**: cease from thine own wisdom.

Prov. 28:20 **A faithful man shall abound with blessings**: but he that **maketh haste to be rich** shall not be innocent. ...

22 He that **hasteth to be rich** *hath* an evil eye, and considereth not that poverty shall come upon him.

1 Tim. 6:9 But **they that will be rich fall into temptation and a snare**, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For **the love of money is the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

ii. How He Babbles, 5:3b

“...and a fool's voice *is known* by multitude of words.”

Prov. 10:19 **In the multitude of words there wanteth not sin:** but he that refraineth his lips *is* wise.

b. The Vow Once Spoken, 5:4-7

(1) What Must Be Paid, 5:4

(a) The Requirement, 5:4a “When thou vowest a vow unto God, defer not to pay it...”

Deut. 23:21 When thou shalt **vow a vow unto the LORD thy God, thou shalt not slack to pay it:** for **the LORD thy God will surely require it of thee; and it would be sin in thee.**

- “Fox hole” promises and deals with God are not to be taken lightly, but usually are.

(b) The Reason, 5:4b “...for **he hath no pleasure in fools**: pay that which thou hast vowed.”

- Vow paying was a very valuable lesson learned by Jonah BEFORE he was regurgitated by the whale.

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I **will pay that that I have vowed**. Salvation *is* of the LORD.

(2) What Might Be Preferred, 5:5

Eccl. 5:5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

- Ananias and Sapphira are good examples of Eccl. 5:1 and 5:4-5. (See Acts 5:1-11)
- Jephthah made a rash vow that came to haunt him (see Jud. 11.)

### (3) What Must Be Perceived, 5:6

(a) The Kind of Vow Indicated, 5:6a “Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error...”

- The mouth is a tool of sinful motivation – it needs to be controlled.

Prov. 25:28 He that *hath* **no rule over his own spirit** *is like* a city that is broken down, *and* without walls.

- “...before the angel...” indicates accountability:

Mt. 12:36 But I say unto you, That **every idle word that men shall speak, they shall give account thereof in the day of judgment.**

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(b) The Kind of Vengeance Indicated, 5:6b

“...wherefore should God be angry at thy voice,  
and destroy the work of thine hands?”

- The Judgment Seat will reveal the true value of works from God’s perspective:

1 Cor. 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and **the fire shall try every man's work of what sort it is.**

## (4) What Might Be Prevented, 5:7

### (a) The Cause of Much Folly, 5:7a-b

#### i. Beware of Too Many Visions, 7:7 a “For in the multitude of dreams...”

Jer. 23:25 I have heard what the prophets said, that **prophecy lies in my name, saying, I have dreamed, I have dreamed.**

26 How long shall *this* be in the heart of the prophets that prophecy lies? **yea, they are prophets of the deceit of their own heart;**

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 **The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.**

29 ***Is* not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?**



ii. Beware of Too Much Verbosity,  
7:7b “...and many words *there are* also  
*divers vanities...*”

Jer. 29:8 For thus saith the LORD of hosts, the God of Israel; **Let not your prophets and your diviners, that *be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.***

(b) The Cure of Much Folly, 5:7c “...but fear  
thou God.”

- Faith in experiences is shallow – “FEAR GOD!”

## Conclusion

1 Pet. 3:8 Finally, **be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:**

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For **he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:**

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

