

① When going to honour & should so in reverence (Ex 3:5 - "fear"), & there it should not be the formal words of a foolish man whose conscience is untouched so that, in spite of his worship, he lives in sin. Our prayers & promises to & should be thoughtfully & sincerely made in the presence of the mighty &, & this cannot be done if we are dreaming of worldly affairs. Our promises should be honestly followed out. Broken promises should not be excused, but confessed, for & punishes. We should truly fear (reverence & worship) the mighty & (5:1-7). In view of the prevailing false & empty worship one shouldn't be surprised to see oppression by officials, etc.

② Having demonstrated quite fully that all things are vain, the Preacher feels the desirability of warning his readers lest, being set in the midst of so much vanity, they themselves become vain. He warns them to watch that area of life where such vanity is most likely to gain entrance, namely, the area of worship.

5:1-7 - Warning against formalism

— Men who have substituted the sin of formalism for the sin of disobedience,
— inward obedience was not running parallel to outward observance.

Intro

VI) The custom of going regularly to D's house was apparently being strictly obeyed.

Intro { What would be normally regarded as a commendable practice is here described as being a course of conduct that is fraught w/ dangers as long as men drew near in their present harmful attitude of formalism. For such persons the road to D's house is like unto a rocky road that might bring men to fall. Therefore the caution, "Watch your step."

anticipation awakes
acknowledge
Draw near to hear = Hearing is the primary duty,
& implies & involves obeying. Drawing near to hear implies to "be ready to hear", & would, therefore, be void of formalism.

Intro → The individual who has dropped to the low level of formalism in religious practices has sunk to the level of "stupid fellows" (pesihim) of whom it is further said that they are ignorant. The result of such conduct is that they do wrong.

Intro The concluding clause of verse depicts the unfortunate state of the poor formalists in worship. They have dropped to a level of stupidity that prevents their seeing or understanding that what they deem to be the doing of good is

Intro

in reality the doing of evil. Surely, there could hardly be a sadder delusion: the works done are the very opposite of what they are thought to be.

The warning against formalism now turns to the subject of prayer, a degenerate act is content w/ offering words by way of prayer & will usually make many of them because prayer has become an empty summons. Feeling the emptiness of what they offer, men will attempt to make up the deficiency in quality by increased quantity. ~~then~~ (Guard foot, guard mouth) — warned to be careful about the bringing of a single word before G.

"G in heavens - you on earth" - This very fact points to G's divine & supreme station in contrast w/ which we are mere earthworms. Our lowly condition over against the divine majesty should inspire us w/ due caution, for what miserable & lowly creatures we are.

Intro

- a man can make a fool of himself even over his prayers if they are unwisely offered.

The Vain making of Vows (Deut 23: 21-23) is
the basis.

These vows are being dealt w/ in an
almost frivolous spirit; they are rashly
made & just as rashly broken.

→ The condemnns that rash mode of
trying to dispose of a rash vow by the
mechanical ~~pres~~ prescription of a sacrifice
to cover the seeming deficiency:

— goes to priest, prescribes a sacrifice.

So simply does he expect to dispose of
an. Those who trifle thus w/ vows are
reminded that such levity rouses G's
just anger & induces Him to destroy
"the work of the hands" of such a person.

This last statement implies rendering
unsuccessful whatever a man attempts,
G's blessings cannot attend such a one
who so flippantly seeks to dispire of
religious obligations.

Summary: The warning against formalism
includes all forms of religious observances,
especially those that are performed at
the sanctuary. After the general
observation that all formalistic worship
is a "fool's sacrifice" Procher dwells on
two areas of worship where formalism is
most liable to show itself, prayer & vows,

Sacrifice of
fools is
formalistic
worship

& supplements the discussion by an indication of the cheap spirit of bargaining in religious duties into which formalists are apt to fall. (Seupold)

③ 5:1-7 - As a man's Reach should ^{not} Exceed His Grasp

- 1- the attitude of Ritualism v. "Ritualism" v.1
- 2- the Rashness of Paction v. Recollectedness of Religion v.2
- 3- The Refraining of Reverence v.3
4. The Repudiation of Responsibility. v.4-6
5. The Recklessness v. Resoluteness of Righteousness v.5-7

W - When you go into the presence of D, remember it is not to be in a passing mood; everything a man says to D is recognized by D & held clear in the man's record. Don't forget you're in the presence of D.

III
→

v.4-6 - X - "No man having put his hand to the plow - - -" - Cortez etc.

(Chambers)

④ jaunty liberalism, enslaving superstition, rash vows, wordy prayers, shallow reverence & dreamy worship.

(5) We've tried Science, education, drinking - is there anything else left to try - Religion = Be careful when you do
- a sacrifice of promises

(6) a thoughtless resorting to the sanctuary; inattention & indeliberation there; & precipitancy in religious vows & promises, are still as common as in the days of Solomon. And for these evils the only remedy is that which he prescribes, - a heartfelt & abiding reverence - "Fear thou O;" "O is in heaven, & thou upon the earth;" "Keep thy foot when"

1. There is a preparation for the sanctuary -
 1. Remove shoes - divest self of secular anxieties & worldly projects -
2. Be ready to hear - Half the power of preaching lies in the mutual preparation.
3. In devotional exercises be intent & deliberate -
v. 2, 3
3. Be not rash w/ vows & promises.

II
Parable of
Sower

① Look, you're getting no help or comfort from your worship because you're coming w/ preoccupied minds. You're like a person who can't sleep at night because his brain is tired & takes his problems to bed w/ him. In such a mood you promise more than you perform. The words of your prayers are more devout than the desires of your heart. You speak words you don't mean. You offer sacrifices as a bothersome necessity rather than in obedience to the laws of G.

I'll show you a better way to worship. Go to the Church w/ the right purpose. Train yourself to obey G. Keep yourself from being led astray. Do not press of a false emotion or strain of an insincere attitude. But, above all, watch what you say. Be careful of your prayers. Do not make any promises to G unless you intend to keep them. And, once you do make a promise to G, by all means keep it. Be considerate & prudent in what you say about your fellow man.

② "Keep My foot" - Stand still & be attentive

"Sacrifice of fools" - Worship is called sacrifice because it is an offering.

to manifest reverence

Qute

⑨ - Keep feet = Go not w/ rash & hasty steps, indicating light & inconsiderate thoughtlessness. Think of the nature of the place; of the purpose for which you're going.

Sacrifice of fools = sacrifice that is offered w/out the heart — this is a fool's

offering, because there cannot be a greater folly than to imagine God pleased by it.

Be more ready to hear — w/ a sincere desire to know & obey the will of God.

⑩ 1- Be reverent — "watch your step."

Be ready to hear indicates an attitude of receptivity

In Sacrifice of fools is any irreverent or insincere

approach to God —

"All a fool knows how to do is wrong — even in his worship" — no profit.

2- ~~Be~~ ~~to~~ Keep Your Vows — Vow is a contract w/ God, a commitment to him.

Paul
398
Ray Flower

(10) ~~unintelligent~~ Unintelligent Worship

- ① worship simply from habit
- ② worship w/ pre-occupied mind
- ③ lack of solemn purpose

2- Bare Worship

- ① the end of worship is obedience
- ② worship w/out obedience has no rational ground
- ③ worship w/out obedience is sometimes the result of ignorance.

3- Inreverent Worship

- ① careless words
- ② no sense of majesty of G.

a man can make a fool of himself by going to church

Intro
going to church

The Characteristics of Fool's Sacrifice

- 1- irreverence - "keep thy foot."
- 2- Inattention - "Be more ready to hear"
- 3- Irresponsibility - "keep vows" - emotional response

you don't just walk in on G like he was a friend next door.
Worship is a detour
"turn aside to worship instead of main road"

→ talking in church - never hear G's voice = a fool's voice come thru a microphone

The Curse of Fool's Sacrifice

- 1- to angry at G
- 2- G destroys work of hands

The Cure of Fool's Sacrifice

- 1- Keep foot
- 2- hear
- 3- fear

The Sacrifice of Fools is
Eccles 5:1-7

conscious of presence
our position

I. worship w/out Preparing for it

- Prevents ritualism, formalism, vain & empty worship
- prepare the soil = probably some

II. worship w/out Paying attention to it

slow to speak
swift to hear

III. worship w/out Practicing it = Court the Lord

- inward activities running parallel to outward observance
- trying to pay a vow by the mere ceremony of worship
1 - won't hear prayers
2 - won't bless words