

# Grave Warnings!

by David Daniel

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*David Daniel's sermon 'Grave Warnings!' calls believers to approach God with reverence and sincerity in worship.*

**Duration:** 57:08

**Scripture:** Numbers 30:2, Psalm 34:13, Proverbs 15:8, Ecclesiastes 5:1-7, Isaiah 1:10-20, Jonah 2:9, Malachi 1:6-14, Acts 5:1-11, Hebrews 10:19-25, James 3:1-12

**Topics:** "Warning", "Reverence for God", "Worship"

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## Description

David Daniel emphasizes the sacredness of entering the house of the Lord, warning against the dangers of familiarity that can lead to contempt. He urges believers to approach worship with reverence, ready to listen and engage with God's word rather than offering empty sacrifices. Daniel highlights the importance of fulfilling vows made to God, reminding the congregation that their words and commitments carry weight in the presence of the Almighty. He calls for a balance between joyful fellowship and the seriousness of worship, encouraging the church to honor God in all aspects of their lives.

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## Transcript

The name of Jesus is so sweet. I love its music to repeat. It makes my joys full and complete.

The precious name of Jesus. Jesus, oh how sweet the name. Jesus, every day the same.

Jesus, let all saints proclaim his worthy praise forever. Whose heart and veins apart, who bids all anxious fears depart, of Jesus. That name I fondly love to hear.

It never fails my heart to cheer. Its music dries the falling tear. Exalt the name of Jesus.

Oh how sweet the name. Jesus, every day the same. Jesus, let all saints proclaim his worthy praise forever.

No word of man can ever tell how sweet the name I love so well. Oh let its praises ever swell. Oh praise the name of Jesus.

Jesus, oh how sweet the name. Jesus, every day the same. Jesus, let all saints proclaim his worthy praise forever.

Jesus, let all saints proclaim his worthy praise forever. This morning as we look to Ecclesiastes chapter 5, we are going to see a little bit of a transition in a sense in what Solomon has to share. In these first verses of chapter 5, he is not so much dwelling on life under the sun as vanity, as he is of giving some very important information concerning when we come into the house of the Lord.

And so the title of the message is grave warnings. And there are some very serious warnings that are presented to us in these seven verses that we're going to be looking at. The statement we have heard many times that familiarity brings contempt or breeds contempt.

And one of the things that we need to be very, very careful about as believers is that we never allow that to begin to become our way when we come into the house of God. It is a very serious thing to come to God's house and to have fellowship with him as well as to have fellowship with one another. And one of the challenges that I think we ongoingly face is that kind of a balancing act between the sweet fellowship that has love and a certain degree of levity between brothers and sisters in Christ and then moving into the realm where we kind of move away from the sacredness of the hour and the sacredness of whose presence it is that we're coming into.

And so this morning, I pray that God would help me to communicate a balance for us. And I pray that we might, as a fellowship, ongoingly have a balance that is honoring to God as well as building up the unity and the fellowship that we have with one another. In verse one, as we look at that verse, it says, 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. What we're looking at is how important it is when we go into the house of the Lord to listen very intently and to pay attention to what he might have to say to us that particular day. Go with me, if you would, to the book of Hebrews.

And in Hebrews, we come to a very familiar passage that we've spoken about and you've heard many times in Hebrews, chapter 10, verse 19. And in this very verse, you will see presented something that can be identified as the important balance that we are to recognize in our relationship with the Lord. Verse 19 says, Having therefore, brethren, boldness to enter into the holy, holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, is flesh.

And having an high priest over the house of God, let us draw near with a true heart and full assurance of faith, having a heart sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful at promise. And let us consider one another to provoke and to love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another.

And so much the more as you see the day approaching. Now, it says here in this passage that because of the finished work of Christ, we can come boldly to the throne of grace. And I praise God that we can come boldly to the throne of grace today.

We can know that a way has been made that we can bring our petitions before the Lord. We are not as those who who tremble that there is no satisfaction before God, that we must all through our life tremble and doubt and fear whether we could ever approach unto a holy God. Christ has made the way where we might come boldly.

But friends, that is different than coming arrogantly or flippantly or lightly into his presence. We need to understand that difference. And also, we are commanded this passage not to forsake the assembling of ourselves together as a manner of some is, but where to encourage and exhort one another.

So there's that that challenge that is a command, as it were. Don't forsake the assembly of yourself. Get to church.

Don't lay out. But pastor, it's Super Bowl. Don't lay out.

Yeah. Get together. And when you come together, there is that process of exhorting and encouraging one another.

And exhortation includes not only I love you. I'm glad to see you. I appreciate you.

I see what God's doing in your life. But it can also include a challenge along the way that I see them slipping in your life. And I need to call you back.

And we talked about this a bit in Sunday school. If we see a brother overtaken in a fall, where do we store such in one? You know, when we this has been an ongoing thing now for all these years that I've been preaching it. It's that.

And Brother Bruce, I know you'll say an amen to this. That's a clue that he's supposed to do that. You get that? But here's the interesting thing.

Somebody is missing from church. And so you call them up. And one that you call up will say, what they doing? Keep and roll down there.

I can't even miss one Sunday without them checking to see what's going on. So you don't call them. And then you get this response.

Nobody cares. If they cared, they'd call me. But I haven't heard a thing.

So they don't even know I exist. So there's that ongoing challenge that we have between those two. But we need to follow the leading of the Lord and try to encourage one another and draw together.

And we're told as we look at this passage in Ecclesiastes, that when we come into the presence of the Lord, we're to be ready to hear, to listen. And the hearing is a message from God. The message of God that comes can come to us through the reading of Scripture, through the singing of a song, through the preaching, through hearing someone else's heart in tune with God in prayer.

It can come in any number of different ways. And there in Hebrews chapter 4, we're told that the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of thunder, the joints and marrow and the thoughts and tense of the heart. Man is naked and open before the God with whom we have to do.

Coming into the presence of God brings us into the presence of his word. And hearing his word is supposed to make a change or have an impact within our life. And Solomon, I think, is talking about that pretty forcefully when he is saying, be careful.

And he says that when you come, you are more ready to hear than to offer the sacrifice of fools, for they consider not that they do evil. What would be the sacrifice of fools? Going through the pretense of worshiping God when you're somewhere else. I'm here.

I know I got to be here. So the sacrifice of the fool is OK. I put my offering in.

I sang the song and I can't wait for it to be over and I'm going home. Coming into the presence of God means that as we come into the presence of God, we recognize in the house of the Lord that we are coming into his presence. In Exodus chapter three and verse five, you recall Moses at the burning bush.

And those very, very powerful words. God speaking to Moses as he saw that Moses drew near to see that bush that was aflame but not consumed. The Lord spoke to him and said, draw not nigh hither.

Put off thy shoes from off thy feet. But we're on the outstanding is holy ground in the book of Joshua. Chapter five, verse 13 through 15.

I'm going to paraphrase that. But there we find that Joshua has come across the Jordan. They're in the process of getting ready to go against Jericho.

And Joshua, all of a sudden, sees a man armed for battle. And he comes before this one and says, are you on our side or their side? And the answer was a rather surprising thing to him. It's not what side I'm on.

I'm here to run this thing. And the Lord spoke to Joshua and told him to take your shoes off. You're standing on holy ground.

Friends, when we come into the house of the Lord, we need to understand we're coming into his presence. We're coming into the presence of the Lord to hear from the Lord. And if we're not ready to hear, then we were going to miss out on some very important things that God wants to say to us.

In Proverbs 15, verse 8. It says the sacrifice of the wicked is an abomination to the Lord. But the prayer of the upright is his delight. Proverbs 21, 27.

The sacrifice of the wicked is abomination. We just heard that. But how much more when he bringeth it with a wicked mind.

I'm here. I'm doing it. But with a wicked mind.

And when we talk about giving offerings, tithes and offerings. The encouragement that we have that Paul writes is God loves what kind of a giver? A cheerful, a hilarious giver. Not a reluctant, stingy kind of a giver.

But one that is a hilarious giver. Because he knows that everything he has came from God. And he has this opportunity not only to give back to God.

But to be a part of what work God will do through those resources. And that's why you can get excited about it. Now turn with me if you would in your Bibles to the book of Isaiah.

And what we find in Isaiah chapter 1. Is a heavy, heavy thing. It is God speaking to his people. Beginning in verse 10 it says.

Hear the word of the Lord. Same counsel that Solomon is giving. Ye rulers of Sodom.

He is likening his own people to Sodom and Gomorrah. Give ear unto the law of our God you people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams.

And the fat of fed beasts. And I delight not in the blood of bullocks. Or of lambs or of he-goats.

When you come to appear before me. Who has required this at your hand to tread my courts? Bring no more vain or empty oblations. Incense is an abomination unto me.

The new moons and the Sabbath. The calling of assembly. I cannot away with.

I can't put up with it. It is iniquity. Even the solemn meeting.

Your new moons and your appointed feasts. My soul hated. They are a trouble unto me.

I am weary to bear them. And when you spread forth your hands. Supposedly as an act of worship.

I will hide my eyes from you. Yea when you make many prayers. I will not hear.

Your hands are full of blood. Wash you. Make you clean.

Put away the evil of your doings. From before mine eyes. Cease to do evil.

Learn to do well. Seek judgment. Relieve the oppressed.

Judge the fatherless. Plead for the widow. Verse 18.

We are quite familiar. We have heard that used many times. It is God's offer of grace.

Come now and let us reason together. Saith the Lord. Though your sins be as scarlet.

They shall be as white as snow. Though they be red like crimson. They shall be as wool.

If you be willing and obedient. You shall eat the good of the land. But if you refuse and rebel.

You shall be devoured with the sword. For the mouth of the Lord. Has spoken it.

Now what is curious about this. As we read through. Each of the assigned.

Times and dates and circumstances. That would typically bring them in. Presumably to worship.

And bring their sacrifices. And offerings. Those were all instructed in Levitical law.

And now God is saying. I can't stand it. What's the problem.

The problem is the heart of the people. As they came. They're going through the motions.

The heart. Is far away. From God.

Their actions were methodical. But their heart. Was far away.

And God is saying. Are not interested in. When writing.

Time to shape up. Look with me next. If you were to the book of Malachi.

As we look to Malachi chapter one. Here we're looking at a very very.

Curious situation. Because the children of Israel. Judah had been in Babylon.

on for seventy years. God marvelously brought them back. You remember the reconstruction that went on the rebuilding of the wall the rebuilding of the temple the reinstating the Passover and celebration and revival of the people under Israel and Nehemiah.

All of those things have been going on and now we're just a very short time removed from that. And listen to what it says in Malachi one and verse six a son on earth his father and a servant his master. If then I be a father where is mine honor.

If I be a master where is my fear said the Lord of hosts and do you. Oh priests that despise my name. And you say we're in and we despise thy name.

Answer you polluted bread upon mine altar and you say we're in have we polluted thee. In that you say the table of the Lord is contemptible. Now were they saying those exact words.

Or was it in fact. Their overall attitude as they went through the motions that shouted out that it's contemptible. And if you offered the blind for sacrifices that not evil.

And if you offer the lame and the sick is it not evil. Offer it now to the governor. Will he be pleased with thee or accept thy person said the Lord of hosts.

And now I pray you beseech God that he will be gracious unto us. That this has been by your means. This has been by your means.

Will he regard your person said the Lord of hosts. Who is there even among you that would shut the doors for nothing or for not. Neither do you kindle fire on mine altar for nothing or for not.

I have no pleasure in you said the Lord of hosts. Neither will I accept an offering at your hand. Or from the rising of the sun even to the going down to the same.

My name shall be great among the Gentiles. And in every place incense shall be offered into my name. And a pure offering for my name should be great among the heathens said the Lord of hosts.

But you have profaned it in that you say the table of the Lord is polluted and the fruit thereof. Even his meat is contemptible. You said also behold what a weariness it is.

And you have snuffed it it said the Lord of hosts. And you brought that which was torn and lame and sick. Thus you brought an offering should I accept this of your hand said the Lord.

But curse it be the deceiver which has in his flock a male and valid and sacrifice unto the Lord a corrupt thing. For I am a great king said the Lord of hosts. And my name is dreadful among the Gentiles.

the heathens if I am God God says where is my honor what's the answer to the question in Jesus name at the beginning of his ministry and at the end of the ministry he went into the temple what did he do on those two occasions he scourged the people that were doing business in the temple he says my father's house is to be a house of prayer and what you made it a den of thieves okay so as we look at what's happening

here in Malachi four hundred years later what's the new cycle it's the same old cycle and what we need to recognize is the challenge before us is that we do not become so seeker sensitive that we begin to say that we need to cause the church to not look like a church sound like a church act like a church because we want everybody to be comfortable so we can fill up all the pews friends no thousand times no you know it's interesting as I thought about this that scripture does give record of this and I'm just going to allude to that in numbers three and verse four we find that Aaron's son Nadab in a bayou offered strange fire and what happened God killed him God whacked him the sons of Eli the priest half night and Phineas they were defiling the temple how they were bullying the people when the people brought in sacrifices and taking the choice meat for themselves furthermore those two were lying with women carnally and what happened to half nine Phineas went out to battle with the Philistines and God killed them bang right out there on the battlefield and when the news came back that those two were dead and that the Ark of the Covenant been taken by the Philistines Eli fell over broke his neck and died and God was an already announced to Eli his neglect of doing discipline to his children because they were dishonoring the house of God and he was not doing anything about it King Uzziah defiled the temple by going in as a king unauthorized he took incense into the temple and he burst out with leprosy all over his body and had it till he died and they took him out of the temple and took him off the throne because of that so as we look at the challenge for us keeping our foot when we go into the house of Lord be more ready to hear them to give the sacrifice of food it is a serious thing for us to come into the presence of the Lord here in church and also at home verse two be not rash with thy mouth and let not thine heart be hasty to utter anything before God for God is in heaven and now upon earth therefore let thy words be few being careful what we say before God is very very significant.

We're going to get to vows in just a little bit and that's a significant issue as well but also being very sensitive what am I saying in the presence of the Lord.

How am I regarding the holiness of God name were commanded obviously not to take the name of the Lord our God in vain but there's still many ways that we can just casually dishonor God or his word by what we say and by how we say it in Proverbs chapter ten verse nineteen it says in the multitude of words there one that there lack of not sin but he that refrain that his lips is wise Proverbs also has another one that is very important it says it's better it's better to keep your mouth shut than to open it up and prove that you're a fool and that's a good challenge for us in Psalm thirty four verse thirteen the message is keep thy tongue from evil and I lips from speaking guile that's a call to holiness before the Lord the New Testament has a book of wisdom and that book of wisdom is the

book of James turn with me if you would to do the book of James and chapter three let me just say this up front we read this portion any time that you start thinking I have really been doing good lately read this passage of Scripture it'll take you right back to where you have room to grow and I include myself in that verse one my brethren be not many masters knowing that we shall receive the greater condemnation for in many things we offend all if any man offend offend not in word the same is a perfect man and able also to bridle a whole body may ask you a question have any of you in this last week perhaps offended by word I'm not perfect I've done it OK so when you begin to think I've got it made then just review this passage a little bit and you'll begin to humble yourself and say God

I need help verse three behold we put bits in the horse's mouth that they may obey us and we turn we turn about the whole body that's not big enough illustration and take a ship behold also the ships with though they be so great and are driven of fierce winds yet are they turned about with a very small helm whether so ever the governor listed even so the tongue is a little member and boast of great things behold how

great a matter a little fire kindling and the tongue is a fire a world of iniquity so is the tongue among our members that it be file at the whole body and set it on fire the course of nature it is set on fire of hell for every kind of beast and of birds and of serpents and of things in the sea is tame and have been tamed to mankind but the tongue can no man tame it is an

unruly evil full of deadly poison there with blessing we God even the father and there with curse we men which are made after the similitude of God out of the same mouth proceeded blessing and cursing my brethren these things are not so to be that the fountains send forth at the same place sweet water and bitter can the big tree my brethren bear olive berries either a vine figs so and no fountain both yield salt water and fresh so the challenge for us is that therefore we need to be careful when we come into the house of the Lord but we also need to be careful wherever it is what we say whether it is honoring to God whether it is honoring the demand and whether it ultimately is productive for the purpose of edification of others verse three for a dream cometh through the multitude of

business and a fool's voice is known by multitude of words verse seven for in the multitude of dreams and many words there are also diverse vanity but fear thou God I've rephrased that in your bulletin there on the outline idle daydreaming and imagination not based on scripture and the leading of the spirit can turn into foolish chatter passed off as spirituality a warning now there is something that I want to connect with that some of you have heard me say this maybe there's a few that have not there is a group now called the emergent church I mean you've heard that name the emergent church a man who was theoretically a solid Bible believing kind of preacher stemmed off twisted off on one side and come up with this announcement that you know no one can really know what the Bible really

say the best we can do is just gather together and dialogue about the Bible so we'll sit down and you tell me what you think it might say and I'll say what I think it might say it and neither one of us has to be right or wrong we just need to dialogue about it let me ask you a question where does that go what does that produce how is that going to edify and build up and direct a non-believer for one but a new baby believer on the other side how is that going to give them a solid foundation when the word clearly says every word of God is God bred and it's profitable for what doctrine we prove correction instruction and righteousness that the man of God might be perfect thoroughly furnished unto all good work so to say no man can know is also to say no man can know any of those four things

in their life so what chaos obviously is that going to produce along the way turn with me if you would for a second of the book of Nehemiah and as we look at Nehemiah picking up in verse five chapter eight verse five Ezra opened the book in the sight of all the people for he was above all the people and when he opened it all the people stood up and Ezra blessed the Lord the great God and all the people answered a man a man with lifting up their hand and they bowed their heads and worship the Lord with their faces to the ground then what follows is a list of those who were co-teachers as it were workers with Ezra and it says they cause the people to understand the law and the people stood in their place so they read in the book in the law of God distinctly and gave the sense and cause them

to understand the reading so rather than just idle chatter and just you know empty discussion and debate how much better to go to the Word of God and find out what God says about it act seventeen twenty one Paul's there at Mars Hill and says for all the Athenians and strangers which were there spent their time in nothing else but either to tell or hear some new thing and friends if that's all church is just to tell and hear some new thing that's not solid Bible then you're inviting trouble first Timothy five thirteen with all day and this is referring to unwed widows with all they done with widows learn to be idle wandering about from

house to house and not only idle but toddlers also and busybody speaking things which they are not in the context here excuse me the context here is this

there was the question within the church what to do about the widows of men in the church and the discussion was how are they to be provided for how are they going to be taken care of along the way and the answer was is first the responsibility of the family and if the family neglects and it becomes or there's no one available then it's responsibility of the church to to pick up and to aid in that situation but then it goes through with a qualification of what must be reflected in this widow's life and what's reflected is that she must number one fear God she must have demonstrated a servant's heart and she must be ready to go on serving God and if she's not committed to that then the church would not take her in and provide for and it says unfortunately if they do or do not really have a

sold out heart to God then this is what they become they just are busy wandering around from house to house tattlers busy bodies gossips speaking about things which they ought not second Thessalonians 3:11 where we hear that there are some which walk among you disorderly working not at all but are busy bodies let me clarify something second Thessalonians has a good deal to talk about in regard to the second coming of Christ particularly chapter two OK now I am all in if somebody wants to talk about in times thing I believe that's important I think that's valuable but I also think of something else that is reflected here what was happening among the Thessalonians where there were some of these people that were saying Jesus is coming soon and so we're not going to go back to work because

he's going to be here tomorrow and so they set out and they did absolutely nothing and that is very clearly rebuked in the process in Titus chapter three in verse nine we again are instructed how to deal with those that only want to be busy talking about their dreams or imaginations says but avoid foolish questions and genealogies and contentions and strivings about the law for they are unprofitable and vain a man that is an heretic after the first and second admonition reject knowing that he that is such as subverted and sin of being condemned of himself heavy stuff but important to get a hold of come back with me to Ecclesiastes chapter five and we're exposed here to this sacredness of a bow in the times that we are living one of the sad but true things is no longer is it like it was

with many of our great-grandparents where a man's word was his what bond if you shook on it that settled it what are we now well so you better get a contract you better have a lawyer you better get a check by another lawyer okay so you have an iron clad contract and then what somebody else gets a lawyer and those contracts it seems so many times are made to be broken even though they sound so official my grandpa Jones was a little cynical way back when he said you know what the problem is he says the problem is we've got lawyers in Congress we ought not to have one lawyer in the United States Congress he says here's why they go up there and pass laws so that they'll have job security when they're long no longer in Congress and they write him so that whichever side they take in an issue

they can still have a battle and I'm not sure but what is that way or worse now than it was back there forty years plus ago but when we come to this subject about a vow we need to realize that whether you call it a vow a pledge an oath or a promise it's all the same thing numbers chapter 30 in verse 2 says if a man vow a vow unto the Lord or swear a vow to oath to bind his soul with a bond he shall not break his word he shall do according to all that proceeded out of his mouth Deuteronomy chapter 23 verse 21 when thou shalt vow a vow unto the Lord thy God they'll show not slack to pay it for the Lord thy God will surely require it of thee and it would be seen in the but if thou shalt forbear to bow it shall be no sin in the and that which is gone out of thy mouth thou shall keep and

perform even a free will offering according as thou has found in the Lord thy God which thou has promised with thy mouth so if you promise you vow you pledge what does God say do it what if I don't do it it's saying OK it's wrong in Psalm fifty and verse fourteen it says offer unto God thanksgiving and pay thy vows unto the Most High you're offering unto God thanksgiving you're worshiping him and you're paying a vow to the Most High if you recall when we read a while ago out of Isaiah that was one of the things God brought up they were violating their vows and God was rejecting it Proverbs twenty verse twenty five it is a snare to a man who devour that which is holy and after vows to make inquiry in other words don't come along afterwards and say well I didn't really mean that and that

wasn't the way I intended it and oh I've thought about it since and and therefore I'm not accountable for that turn with me if you would to the book of Jonah and I acknowledge something as I'm preaching this this morning as I was studying on this one of the commentators is looking at reflected on this and I said I I'm not sure he's saying it right but then when I got it out read it I had to agree with him and Jonah chapter two in with verse two he's now inside the belly of the fish only of the way I cried by reason of mine affliction of the Lord and he heard me out of the belly of the fish cried I and thou heard is my voice for thou has cast me into the deep in the midst of the seas and the floods compass me about all by billows and by waves passed over me then I said I am cast out of thy sight yet I will

look again toward thy holy temple and I remind you we're talking about when you go into the temple says the waters compass me about even to the soul the depths close me round about the weeds were wrapped about my neck what a sight huh I went down to the bottom of the mountains the earth with her bars was about me for ever yet has thou brought up my life from corruption oh Lord my God when my soul fainted within me I remembered the Lord and my prayer came in unto me into the holy temple now he's in the belly of a fish but where's his spirit where's his call where's his cry where's his hope verse eight they that observe line vanities their own mercy verse nine but I will sacrifice unto thee the voice of thanksgiving I will pay that which I what I have vowed salvation is of the Lord now let

me conjecture with you just a second and some of us might have a reminiscence about this here it is apparently what's coming back to Jonah's mind as he's there having been thrown overboard as a a just judgment for his rebellion against God now he is remembering something and here's what I want to suggest to you he's remembering that a point in the house of the Lord he made a vow God I'll go and do whatever you want me to do said that's it OK how about Nineveh what did Jonah say how about Tarshish right OK now as he's there inside that fish there is a wrestling match going on and he's being reminded that in the temple of God he made a promise listen over the years I've had people a number of times over the years tell me something similar to this pastor we're building this larger house

we're going to have this these accommodations and if you ever have missionaries come through you just know that we have room to put them up guess what happened and weren't available but does God here when we make promises how many times you know we talk about this idea of foxhole conversion God if you'll just get me out of here I'll serve you forever and then they get out and they come home and then what day but also what happens day by day week by week where we find ourselves in sickness we find ourselves in financial disaster or whatever it might be and we say all art if you will that is taken seriously by God a vow a pledge a promise an oath whatever name you want to put oh God I'm going to be more faithful I know I need to be in church more frequently for now on I'm going to do it and

we can patch this up here if we want to New Year's resolutions or wherever but when we say I'm going to I'm going to I will then God is listening amen and it's not just who have you spoken it to that's that all totally

important although your testimony before them is involved in it what is more important that is before God you have made a vow and if you made a vow then you ought to fulfill and keep that in Psalm fifteen verse one says Lord who shall abide in my tabernacle who shall dwell in my holy hill that's the question there's a series of responses but I want to zero in particularly in the latter part of verse four and it says he that swear it to his own hurt and changes not in other words he's promised and what's he going to do he's going to keep the promise you ever need help call

me I never do anything for you let me know you're going to borrow any my tools any time day now listen to me and I want to say this very clearly better not the vow of Val and the vow of Val and not keep it better to keep your mouth shut then the pledge you're going to do something that you have no intention in doing think it through before you open your mouth now if God's prompting you to commit to something you ought to do that for him that know what to do good and do it did not what is the Bible say that's in the gods prompting you to say this to do this commit to that then do it but then also follow through with it and obey God in the process you know in Acts chapter five we are introduced to a man by the name of Ananias and his wife Sapphira and there was something that was going on

in the church at that particular time and what was going on in the church at that particular time was there a real there was a real spirit of giving and sharing and and just binding themselves together with others within the fellowship and Barnabas was one of those who sold all he had and he gave it to them but other people were following suited so they were selling their property and bringing it to the apostles and that was being used to care for those who were believers now here understand something what was going on is when we go back to the day of Pentecost there were Jews there in Jerusalem from where everywhere and a bunch of them came to Christ and Acts chapter two it says they begin to meet daily for the breaking of bread fellowship for a study of the apostles doctrine and they

just bound themselves together and so some of those people they lived elsewhere their home their means of making a living were somewhere else and now they're located there in Jerusalem and so here are believers and they are selling their property and giving it over so that these people that have nothing can be ministered to there's another application some of those that profess Christ now no longer had a job because they were working for some Jew that was not converted and they would not accept these Christians and keep them involved in what's going on so there was a genuine need now there was not a law passed by the church board that said you have to sell all you've got and bring it in give it to the apostles people were responding as God prompted them and a nice and Sapphira sold the

property of their own will day but here's the thing as they got to thinking about it what did they decide okay well you never know you know whether my chain whatever might happen along the way what was their problem the problem was not that they sold and the problem was not that they gave to the disciples their problem was they professed that all that they got for their property was what they were bringing in they were presenting a pledge or an oath or a promise or a reflection that they had in fact done this very thing and what happened well and a nice was talking to Peter God revealed to Peter exactly what was happening and and a nice filled with it took him out and buried three hours later his wife came in Peter ask a question did you sell your house for such and such a amount yep the

ones who carried your husband out their feet are right coming back now and they're going to carry you out why because you allowed the Holy Satan to come in and you have lied to the Holy Spirit of God they both died let me ask you a question how many are in favor of God eliminating all breakers in the same fashion in the church age today well you wouldn't have a preacher most likely and we might be short a number of

others in the process as well but that is a reflection of the seriousness with which God takes vows here's the question that I want to kind of sum up with have you been guilty of making a pledge to God that if he would do this or that that you would serve him more seriously or in a in a different area a new area or whatever well I was writing this up I was reminded of

something that's recorded in Judges chapter eleven verse thirty and thirty one man by the name of Jephthah was involved in a battle against the people of Ammon and Jephthah vowed a vow unto the Lord and said if thou shalt without fail deliver the children of Ammon into my hands then it shall be that whatsoever come forth out of the doors of my house to meet me when I return in peace from the children of Ammon shall surely be the Lord's and I will offer it up for a burnt offering how many of you remember what the first thing out of his house was when he got home it was his daughter let me ask you a question how foolish was that now how on thought through was that it was very weak I mean what did he think was going to be the first thing come out of his house a goat yeah I mean that guy was

not thinking but listen listen listen have we ever been guilty of doing something almost as stupid we're making a pledge we're making a vow God if you will does this and then we throw something out there the scripture that here is before us is such a heavy one for all of us and that is that when we consider making pledges or promises to God then we're not to fail to fulfill it because to not do that is in.

And I'm reminding you that it says in verse six suffer not thy mouth to cause thy flesh to sin neither say thou before the angel in other words there are angels who are witnesses to the vows that we make in the vows we break that it was an error or I didn't mean that we're for should God be angry at thy voice and destroy the work of thine hand what you need to do last part of verse seven is fear God the scripture says in the New Testament there in the book of Hebrews chapter ten verse thirty one is a fearful thing to fall in the hands of a living God so let me finish things up here and as I do I pray that there's not someone that goes home and says well the preacher said it's better for me not to come to church anymore because it's too dangerous if that's what you're listening and hearing

you're not listening and hearing you need to go back to verse one and start all over again listen up what I want is to hear and listen and respond to is the seriousness of coming to the presence of God whether in the house of the Lord the church or wherever we are because wherever we are God is he is omnipresent amen well better watch your language the preachers here what does that have to do with anything right okay well no I can say whatever I want Monday through Saturday but on Sunday it's a different ballgame no thousand times no it's very curious that God stuck this in by inspiring Solomon to write it in the midst of all this other vanity stuff he stuck that in and says you know you don't want to live of being an empty life then get serious with God and I think that's what is saying

to us and that's what we need to hear Heavenly Father these are your people my desire Lord is to be your spokesman Lord I pray that what I say is from you and I pray father that what I say from you they would hear and your spirit would stir and convicted and Lord drive it home for their benefit and for their blessing for their good and father when I say something that is not of you and not of value then Lord help them to forget it quickly so that they'd not be led astray Lord help us the church to become more and more concerned about the holiness the wonder the awe of coming into your presence and how we represent you here and how we were that represent you there wherever there might be Lord use these messages that we're learning to make us a living testimony to honor and glorify you and

not become just the victims that live under the sun living in the world and by the flesh and having a gob of vanity and vexation going on in our hearts Lord if there's something today that you brought to our mind where you have indeed been witness to the promise the pledge the oath that we've made and this morning you reminded us that we have not done it Lord may we write this very moment renew our heart to obey and fulfill what you call this to do and make it right and get right with you thank you Lord that no our sins are scarlet they can be white as snow but they be red as crimson they shall be as wool thank you for grace and renewal in Jesus name Amen take your hymnals please and turn to our.

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