

Articles and Sermons :: WICKED MEN USEFUL IN THEIR DESTRUCTION ONLY

WICKED MEN USEFUL IN THEIR DESTRUCTION ONLY - posted by savannah, on: 2018/12/11 10:51

Therefore if man be not made to serve and glorify his Creator, it is wholly to no purpose that such a creature is made. Doubtless then the all wise God, who doth all things in infinite wisdom, hath made man for this end. And this is agreeable to what he hath taught us in many places in the scriptures. This is the great end for which man was made, and for which he was made such a creature as he is, having a body and soul, bodily senses, and rational powers. For this is he placed in such circumstances as he is, and the earth is given him for a possession. For this he hath dominion given him over the rest of the creatures of this world. For this the sun shines on him, and the moon and stars are for signs and seasons to him, and the rain falls on him, and the earth yields him her increase.

All other ends of man are subordinate to this. There are inferior ends for which man was made. Men were made for one another; made for their friends and neighbors, and for the good of the public. But all these inferior ends are designed to be subordinate to the higher end of glorifying God; and therefore man cannot be actively useful, or actively answer any purpose, otherwise than by actively glorifying God, or bringing forth fruit to God.

Read the full sermon by clicking on the link;

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=3369>

Re: WICKED MEN USEFUL IN THEIR DESTRUCTION ONLY - posted by Gloryandgrace (), on: 2018/12/11 11:16

Savannah: I've read this sermon 3-4 times now. I have Edwards complete sermon set at home.

There is scarcely 1 in a hundred Christians (generally speaking) that would even read a sermon like this and think to use it in their own witness, study, bible study or preaching.

His more famous sermon 'sinners in the hands of an angry God' has the same effect, they say "I don't believe in a God like this".

You would catch more fish if you modified the sermon somewhat...'PRETTY GOOD PEOPLE GET TO HEAVEN SOME HOW'.

All you would need do is reverse everything Jonathan E. said and use the current buzzwords in our culture.

But then again...you might actually help more people into destruction than warn them away from it.

Re: - posted by TMK (), on: 2018/12/11 11:32

Re: I'll take a lightly toasted sermon, with jam - posted by Gloryandgrace (), on: 2018/12/11 13:52

I've heard more than a few preachers apologize before starting in on a sermon about hell or judgment.

They do this because they know the subject is supposed to make Christians look bad, and especially make God look bad.

The difficulty seems to stem from a complete absence of preaching on God's judgments, justice, lake of fire. Sinful man's default pathway to it and their propensity to avoid talking about it is strictly kept. Let's talk about marriage, some sentimental ideas about sacrifice or maybe even about some ole grandma who prayed a lot.

Then let's talk about some sports figure who claims to believe in Jesus...and how he suffers for the faith in the face of the media trying to defame him.

Lets' talk about patience when the car breaks down or when the husband get mad in the car...those are always good for a laugh and ribbing by the wife.

If you're in a men's retreat, the best sermon there is starts with "how to". How to read the bible somewhat regularly. How to be patient with the kids, How to be a good worker, How to not cuss, complain or drink too much with Christian friends.

And the most important one "How to manage your Christian identity among other Christian men".

Bringing your bible...optional

Bringing a spirit of prayer...no

Bringing a desire for worship and intercession...a hindrance to the meeting, leave that at home.

Nah, why would we ever want to hear a sermon like 'the wicked are useful in their destruction only'. That kind of sermon s needs to be left in the 18th century where it was preached. Today, too many a sermon is a just a selfie with all our friends laughing and smiling behind us.

Savannah doesn't know he's an anachronism.

What we need is a mixture of Pastor Joel, Tony Robbins, Ophra Winfrey and Dr Oz. We need lullaby's.

Edit to add/// if you preach anything like Edwards you can watch the congregation drop by a power of ten. If you have 40 , you will have 4 in a short while. If you have 400, you will have 40. No pastor wants to send all of his sheep down the street where they can hear "7 ways to a better you" when he could have preach it himself.

Re: - posted by TMK (), on: 2018/12/11 14:06

Well to be truthful the average pew sitter today would not understand the language Jonathan Edwards uses or his style of speaking. If the sermon was preached today we would need an updated version.

Re: understanding - posted by savannah, on: 2018/12/11 15:53

To be truthful the average pew sitter today isn't on SI.

How about yourself Todd, do you understand it?

Re: - posted by TMK (), on: 2018/12/11 17:49

I do dontcha know. Even cotton to olâ€™™ KJV English â€™n sich.

Re: anachronism 101 - posted by savannah, on: 2018/12/11 20:34

Marvin said,

"That kind of sermons needs to be left in the 18th century where it was preached."

There was a time
Not long ago...

Marvin, you're absolutely right. Your post is spot on.

Men like Edwards, and those who went and heard him, were reverent toward God.

So very much unlike those today. They'll hear or read a sermon such as this, and have no more to say other than it is outdated in some way.

They will use some mild mockery, making light of such a sobering message, speaking in a casual manner of it being hard to understand.

But such men are the majority, and are encouraged and applauded as they tone down the seriousness of sin and the judgment to come upon the lukewarm seated in the church pews each Sunday morning having their ears tickled and then tickling their fellow pewmen.

But,

Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof,
I also will laugh at your calamity;
I will mock when terror strikes you,
when terror strikes you like a storm
and your calamity comes like a whirlwind,
when distress and anguish come upon you.
Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge
and did not choose the fear of the LORD,
would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices.
For the simple are killed by their turning away, and the complacency of fools destroys them; but whoever listens to me will dwell secure and will be at ease, without dread of disaster. - Proverbs 1

Re: WICKED MEN USEFUL IN THEIR DESTRUCTION ONLY - posted by TMK (), on: 2018/12/11 21:03

Don't you all see the paradox? Surely you must.

Edwards rails against man's failure to make glorifying God preeminent (as he should) but in his system God Himself denies men the ability to make glorifying God preeminent.

Edwards sermon is absolutely spot on, but when you add in that little tidbit it sort of removes the luster.

Don't you see the ridiculousness of scolding men for something God prevents them from doing?

Re: wrong again 6 years later - posted by savannah, on: 2018/12/11 23:40

Here in this thread today you say,

"...God Himself denies men the ability..." and,

"...God prevents them from doing?"

6 years ago, replying to another Edwards sermon you say,

"Eternal punishment for temporal crimes seems unjust even by God's stated standards of justice (an eye for an eye, a tooth for a tooth). A debt or penalty that takes forever to repay will never be fully repaid, and there can never be any final justice or resolution of the problem of sin in the universe."

And in the same thread from 6+ years ago you go on to say regarding the traditional view of hell,

"And once again, I am not insisting that the traditional view is not correct. All I am suggesting is that it MAY not be correct. There is a huge difference."

I say to you, that yes, there is a huge difference.

The huge difference is between saying,

"you shall surely die."

And,

"Hath God said you shall surely die?"

The huge difference is the subtlety of the serpent, as he slanders God. The devil lives up to his name, i.e. "slanderer", as he casts doubt upon the Goodness of God.

You've done the same today, as you did 6+ years ago.

The devil has been doing this 6000+ years.

JESUS asks in Matthew 20:15;

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

Your own understanding of it all, is not the determiner of God's goodness.

It's settled in Heaven! God is good period!

If He commands the slaughter of the first born...He is good!

If He commands the slaughter of men, women and children...He is good!

If He says to one, "it'd been better for him that he'd never been born", and to another, "I've prayed for you"...He is good!

If He saves 8 people or 8 billion people...He is good!

If He saves fallen man and not fallen angels...He is good!

Be Job-like; "Behold, I am insignificant. How can I reply to You? I place my hand over my mouth. I have spoken once, but I have no answer" twice, but I have nothing to add. Job 40:4,5

Re: - posted by docs (), on: 2018/12/12 6:59

/So very much unlike those today.../

/Such men are the majority.../

I've never been around men of God or pastors or congregations who would dismiss outright the sermon by Edwards. This seems almost a type of one size fits all accusation.

Now that you have set yourself apart as not like the majority of other men what happens now?

Lk 18:9-14

Not that I'm the best example of walking in and showing humility but there is a pride of belief that is the opposite of the humility of faith. Just some food for thought.

Re: - posted by TMK (), on: 2018/12/12 7:03

I am pretty impressed that you catalog all my posts. But I would certainly reiterate that the traditional view of hell may not be correct.

But you haven't addressed the point I raised.

Re: - posted by UntoBabes (), on: 2018/12/12 10:45

Good stuff.

Thanks for sharing, Savannah

I like that he says bearing fruit, not being elect, predestined, or loved is the guarantee against destruction, or else all would've raised their hands.

I love Edwards, he was a no-nonsense preacher, and paid for it too. No wonder he was voted out of his church by 90% of congregational vote. People hate to hear the truth that will save their souls.

Course that doesn't mean he didn't get it wrong on a few things

Re: broad /narrow hot/cold Lukewarm/Luke? - posted by savannah, on: 2018/12/12 11:09

David Winter asks,

"...what happens now?"

I answer;

If I were trusting in my own righteousness, Lk 18:9-14 would certainly apply here.

But, considering that I am persuaded that I could not merit my salvation, nor maintain my salvation by any good or bad I do, but rather that of Him I am in Christ, having been chosen/elected in Him from before the foundation of the world, and at the appointed time He gave me repentance and faith, changing my heart, working in me to will and to do of His good pleasure, keeping me by His power through that same faith He gave me, and prays that that same faith not fail, unto that final salvation to be revealed in the last day, nothing being able to separate me from His love for me in Christ, and no on

e being able to pluck me out of His hand, I have nothing to boast of nor glory in, but His amazing predestinating grace to ward me and all of His sheep He loved and gave Himself for.

It's to the glory of God alone, by His grace alone, through faith alone, in Christ alone, according to the Scriptures alone.

May His people return to that humility alone, produced by these Truths alone, which alone sets us apart making us to differ, as we pass the time of our sojourning here in fear, coming out from among them and being separate, obeying Him from the heart which does so by love, only loving Him because He first loved us.

Won't you sing with me if these words ring true in your heart;

And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should die for me?

Amazing love! how can it be
That Thou, my God, should die for me!

'Tis mystery all! Th'Immortal dies!
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine!
'Tis mercy all! let earth adore,
Let angel minds inquire no more.

He left His Father's throne above,
So free, so infinite His grace;
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free;
For, O my God, it found out me.

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth and followed Thee.

No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

Amen.

One Gospel fits all.

Just some Truth for thought.

Re: - posted by Gloryandgrace (), on: 2018/12/12 11:17

Fifi If I remember right, it was over his refusal to open the communion table to the youth who were not officially recognized as part of the believing community. They thought since they were infant baptized that would be good enough.

So, they asked to dismiss him. From there he went on to Princeton University. His final sermon to his congregation was wonderful and displayed a great maturity in the faith.

his congregation was well acquainted with his powerful sermons...though he read them like he would a lecture.

Re: fruit for thought - posted by savannah, on: 2018/12/12 11:34

"They thought since they were infant baptized that would be good enough."

I think Fifi has the fruit bowl correct.

Because Edwards wouldn't have been opposed to their claim of infant baptism since he himself believed in infant baptism.

It'd have been more of a Baptist John thing.

Similarly, remember he said,

"But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, 'You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham.
Matthew 3:7-9

Re: - posted by UntoBabes (), on: 2018/12/12 12:17

No disagreement there, Marvin. He wanted a public confession of Jesus before partaking in the Lord's table to which the unbelieving half covenant congregants, a majority at the time, would not consent.

He was a man who stood for truth and wouldn't compromise his conscience.

Did I say something different?

Re: - posted by UntoBabes (), on: 2018/12/12 12:25

Didn't say anything about self righteousness there, Savannah but to Edwards if you claim you were the elect, predestined, the fruit should show it.

Let me quote your verse again,

"But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, 'You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham.
Matthew 3:7-9

Re: fruit-bearing - posted by savannah, on: 2018/12/12 12:28

"Did I say something different?"

I did not think that you said something different.

Jonathan Edwards from his work, "Religious Affections"

Practice is the proper proof of the true and saving knowledge of God; as appears by that of the apostle already mentioned, "hereby do we know that we know him, that we keep his commandments." It is in vain for us to profess that we know God, if in works we deny him, Tit. 1:16. And if we know God, but glorify him not as God; our knowledge will only condemn us, and not save us, Rom. 1:21.

The great note of that knowledge which saves and makes happy, is, that it is practical: John 13:17, "If ye know these things, happy are ye if ye do them." Job 28:28, "To depart from evil is understanding."

Â Â Â

Holy practice is the proper evidence of repentance. When the Jews professed repentance, when they came confessing their sins, to John, preaching the baptism of repentance for the remission of sins; he directed them to the right way of getting and exhibiting proper evidences of the truth of their repentance, when he said to them, "Bring forth fruits meet for repentance," Matt. 3:8. Which was agreeable to the practice of the Apostle Paul; see Acts 26:20. Pardon and mercy are from time to time promised to him who has this evidence of true repentance, that he forsakes his sin, Prov. 28:13, and Isaiah 55:7, and many other places.

Holy practice is the proper evidence of a saving faith.

It is therefore exceedingly absurd, and even ridiculous, for any to pretend that they have a good heart, while they live a wicked life, or do not bring forth the fruit of universal holiness in their practice. For it is proved in fact, that such men do not love God above all. It is foolish to dispute against plain fact and experience. Men that live in ways of sin, and yet flatter themselves that they shall go to heaven, or expect to be received hereafter as holy persons, without a holy practice, act as though they expected to make a fool of their Judge. Which is implied in what the apostle says (speaking of men's doing good works and living a holy life, thereby exhibiting evidence of their title to everlasting life), Gal. 6:7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." As much as to say, "Do not deceive yourselves with an expectation of reaping life everlasting hereafter, if you do not sow to the Spirit here; it is in vain to think that God will be made a fool of by you, that he will be shammed and baffled with shadows instead of substances, and with vain pretence, instead of that good fruit which he expects, when the contrary to what you pretend appears plainly in your life, before his face." In this manner the word mock is sometimes used in Scripture. Thus Delilah says to Sampson, "behold thou hast mocked me, and told me lies." Judges 16:10, 13; i.e., "Thou hast baffled me, as though you would have made a fool of me, as if I might be easily turned off with any vain pretence, instead of the truth." So it is said that Lot, when he told his sons in law that God would destroy that place, "he seemed as one that mocked, to his sons in law," Gen. 19:14; i.e., he seemed as one that would make a game of them, as though they were such credulous fools as to regard such bugbears.

Re: - posted by UntoBabes (), on: 2018/12/12 12:30

And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should die for me?

Amazing love! how can it be
That Thou, my God, should die for me!

'Tis mystery all! Th'Immortal dies!
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine!
'Tis mercy all! let earth adore,
Let angel minds inquire no more.

He left His Father's throne above,
So free, so infinite His grace;
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free;
For, O my God, it found out me.

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth and followed Thee.

No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

Amen, and Amen

Re: Undetected spiritual pride - Johnathan Edwards - posted by docs (), on: 2018/12/12 15:01

The first and worst cause of errors that abound in our day and age is spiritual pride. This is the main door by which the devil comes into the hearts of those who are zealous for the advancement of Christ. It is the chief inlet of smoke from the bottomless pit to darken the mind and mislead the judgement.

Pride is the main handle by which he has hold of Christian persons and the chief source of all the mischief that he introduces to clog and hinder a work of God. Spiritual pride is the main spring or at least the main support of all other errors. Until this disease is cured, medicines are applied in vain to heal all other diseases.

It is by spiritual pride that the mind defends and justifies itself in other errors and defends itself against light by which it might be corrected and reclaimed. The spiritually proud man thinks he is full of light already and feels that he does not need instruction, so he is ready to ignore the offer of it.

On the other hand, the humble person is like a little child who easily receives instruction. He is cautious in his estimate of himself, sensitive as to how liable he is to go astray. If it is suggested to him that he is going astray, he is most ready to

check into the matter.

Nothing sets a Christian so much out of the devil's reach than humility and so prepares the mind for divine light without darkness. Humility clears the eye to look at things as they truly are. Psalm 25:9 "He leads the humble in justice, and He teaches the humble His way."

If spiritual pride is healed, other things are easily corrected. Our first care should be to correct the heart and pull the beam of pride out of our eye and then we shall see clearly.

Growing Christians Beware!

Those who are most zealous in the cause of God are the most likely to be targeted as being filled with pride. When any person appears, in any respect, to be noticeably excelling others in his Christian walk, odds are ten to one that it will immediately awaken the jealousy of those about him.

They will suspect (whether they have good reason or not) that he is very proud of his goodness and that he probably thinks no one as good as he is, so that everything he says and does is observed with this prejudice.

Those who are themselves cold and dead, and especially those who have never had any experience of the power of godliness on their own hearts, will easily entertain such thoughts of the best Christians. This arises from nothing less than a secret hostility against essential and fervent holiness.

But the zealous Christian should take heed that this does not prove a snare to him, and the devil take advantage of it to blind his eyes from beholding the true nature of his heart and to think that because he is charged with pride wrongfully and with an unkind spirit, that such charges are not sometimes valid.

Alas, how much pride the best have in their hearts! It is the worst part of the body of sin and death; the first sin that ever entered into the universe and the last that is rooted out. It is God's most stubborn enemy!

Pride: A Secret Enemy

Pride is much more difficult to be discerned than any other corruption because of its very nature. That is, pride is a person having too high an opinion of himself. Is it any surprise, then, that a person who has too high an opinion of himself is unaware of it? His thinking is that he thinks that the opinion he has of himself has just grounds and therefore is not too high. If the grounds of the opinion of himself crumbled, he would cease to have such an opinion.

But, because of the nature of spiritual pride, it is the most secret of all sins. There is no other matter in which the heart is more deceitful and unsearchable and there is no other sin in the world that men are so confident in. The very nature of it is to work self-confidence and drive away any suspicion of any evil of that kind. There is no sin so much like the devil as this for secrecy and subtlety, and appearing in great many shapes that are undetected and unsuspected.

Spiritual pride takes many forms and shapes, one under another, and encompasses the heart like the layers of an onion: when you pull off one, there is another underneath. Therefore, we have need to have the greatest watch imaginable over our hearts with respect to this matter and to cry most earnestly to the great Searcher of hearts for His help. He that trusts his own heart is a fool.

Since spiritual pride in its own nature is so secret, it cannot be so well discerned by immediate intuition on the thing itself. It is best identified by its fruits and effects, some of which I will make mention of below together with the contrary fruits of Christian humility.

Pride: the Great Fault-finder

Spiritual pride causes one to speak of other persons' sins, their enmity against God and His people, or with laughter and levity and an air of contempt, while pure Christian humility disposes either to be silent about them or to speak of them with grief or pity.

The spiritually proud person shows it in his finding fault with other saints, that they are low in grace and how cold and dead they are, and are quick to discern and take notice of their deficiencies. The eminently humble Christian has so much that

o do at home and sees so much evil in his own that he is not apt to be very busy with other hearts.

He complains most of himself and complains most of his own coldness and lowness in grace. He is apt to esteem others as better than himself and is ready to hope that most everybody has more love and thankfulness to God than he, and cannot bear to think that others should bring forth no more fruit to God's honor than he.

Some who have spiritual pride mixed with great learning and joy, earnestly speaking to others about them, are likely to be calling upon other Christians to emulate them and sharply reprove them for their being so cold and lifeless.

There are others who are overwhelmed with their own vileness, and when they have extraordinary discoveries of God's glory, they are taken up by their own sinfulness. Though they are disposed to speak much and very earnestly, yet it is very much in blaming themselves and exhorting fellow Christians, but in a loving and humble manner.

Pure Christian humility causes a person to take notice of everything that is good in others, to make the best of it and to diminish their failings; however, he turns his eye chiefly on those things that are bad in himself and to take much notice of everything that aggravates them.

Pride: Ministering in a Harsh Spirit

It has been the manner of spiritually proud persons to speak of almost everything they see in others in the most harsh, severe language. It is frequent with them to say of other's opinion, conduct, advice, coldness, silence, caution, moderation, prudence, etc. that they are from the devil or from hell.

Such kind of language they will commonly use, not only towards wicked men, but towards those who are true children of God and also towards ministers of the gospel and others who are very much their superiors. Christians who are but fellow-worms ought at least to treat one another with as much humility and gentleness as Christ treats them.

Pride: Putting on Pretenses

Spiritual pride often causes persons to act different in external appearance, to effect a different way of speaking, to use a different sort of dialect from others, or to be different in voice, countenance or behavior. But he that is an eminently humble Christian, though he will be firm in his duty, however different 'going the way of heaven alone, though all the world forsake him' yet he does not delight in being different for difference's sake.

He does not try to set himself up to be viewed and observed as one distinguished, as desiring to be accounted better than others 'despising their company or conformity to them' but on the contrary, desires to become all things to all men, to yield to others and conform to them and please them in all but sin.

Pride: Takes Offence Easily

Spiritual pride takes great notice of opposition and injuries that are received and is prone to be often speaking of them and to be much in taking notice of their aggravation, either with an air of bitterness or contempt.

Pure and unmingled Christian humility, on the other hand, causes a person to be more like his blessed Lord when reviled: quiet, not opening his mouth, but committing himself in silence to Him who judges righteously. For the humble Christian, the more the world is against him, the more silent and still he will be, unless it is in his prayer closet, and there he will not be still.

Pride: Presumption Before God and Man

Another effect of spiritual pride is a certain self-confident boldness before God and men. Some, in their great rejoicing before God, have not paid sufficient regard to that rule in Psalm 2:11 'Worship the Lord with reverence, and rejoice with trembling.

They have not rejoiced with a reverential trembling, in a proper sense of the awful majesty of God and the awful distance between Him and them. There has also been an improper boldness before men that has been encouraged and defended by a misapplication of Proverbs 29:25 'The fear of man brings a snare' It is as though it became all persons, high and low, men, women and children in all Christian conversation to wholly abandon all manner of modesty or reverence to

oward man.

Not that any should refrain from Christian conversation, but with such humility as in I Peter 3:15â€”But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

Pride: Hungry for Attention

Another effect of spiritual pride is to make the subject of it want attention. People often tend to act in a special manner as though others ought to take great notice and regard of them. It is very natural to a person that is very much under the influence of spiritual pride to take all the respect that is paid to him.

If others show a disposition to submit to him and yield in deference to him, he is open to it and freely receives it. It becomes natural for him to expect such treatment and to take much notice if a person fails to do so, and to have an ill opinion of those who do not give him that which he feels he deserves.

One under the influence of spiritual pride is more apt to instruct others than to inquire for himself and so naturally puts on the airs of control. The eminently humble Christian thinks he needs help from everybody, whereas he that is spiritually proud thinks everybody needs his help. Christian humility, under a sense of otherâ€™s misery, entreats and beseeches, but spiritual pride tries to command and warn with authority.

Pride: Neglecting Others

As spiritual pride causes persons to assume much to themselves, so it treats others with neglect. On the contrary, pure Christian humility disposes persons to honor all men as from I Peter 2:17. To enter into disputes about Christianity is sometimes unseasonable, such as in meeting for Christian conference or for exercises of worship.

Yet, we ought to be very careful that we do not refuse to converse with carnal men, as though we counted them not worthy to be regarded. On the contrary, we should condescend to carnal men as Christ has condescended to us, to bear with our unteachableness and stupidity.

Re: nothing is more common than for proud men to accuse others of pride - posted by savannah, on: 2018/12/13 10:34

"Be advised,Â when you see othersâ€™ faults, to examine whether there be not the same in yourselves. This is not done by many, as is evident from this, that they are so ready to speak of othersâ€™ faults, and aggravate them, when they have the very same themselves. Thus, nothing is more common than for proud men to accuse others of pride, and to declaim against them upon that account." Christian Cautions or The Necessity of Self-Examination by Jonathan Edwards

"True humility does not continually talk about "dust and ashes," and prate about its infirmities, but it feels all that which others say, for it possesses an inwrought feeling of its own nothingness.

Very likely the most humble man in the world won't bend to anybody.

John Knox was a truly humble man, yet if you had seen him march before Queen Mary with the Bible in his hand, to reprove her, you would have rashly said, "What a proud man!"

Cringing men that bow before everybody, are truly proud men; but humble men are those who think themselves so little, they do not think it worth while to stoop to serve themselves.

Never ask to be a mean, cringing, fawning thing: ask God to make you a manâ€”those are scarce things now-a-daysâ€”a man who only fears God, who knows no fear of any other kind.

Do not give yourselves up to any man's power, or guidance, or rule, but ask of God that you may have that humility towards him, which gives you the noble bearing of a Christian before others.

Some think that ministers are proud when they resent any interference with their ministry. I consider they would be proud if they allowed it for the sake of peace, which is only another word for their own self-seeking. It is a great mercy when God gives a man to be free from everybody, when he can go into his pulpit, careless of what others may think of him.

So a minister should not be a weathercock, that is turned by the wind, but he should be one who turns the wind; not one who is ruled by others, but one who knows how to stand firm and fast, and keep his light burning, trusting always in God; believing, that if God has raised him up, he will not desert him, but will teach him by his Holy Spirit, without the ever-changing advice of men. CHS

"Thus, nothing is more common than for proud men to accuse others of pride, and to declaim against them upon that account." J.E.