

Readings from the Wednesday Testimony Meeting

Subject: Hypocrisy and Humility

June 22, 2011

Hymns: 331, 284, 304

The Bible

Micah 6:8

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Matthew 15:1-9

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

Matthew 23:1-19, 23-28

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your

Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

¶But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Jeremiah 44:1 to *Egypt*, 10

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt,

They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

Luke 18:9-14

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Matthew 5:1, 2, 5

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,
Blessed are the meek: for they shall inherit the earth.

John 5:19, 30

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Luke 7:37-38, 44-47

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto

thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

John 13:1-5, 12-16

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Mark 15:25, 38

And it was the third hour, and they crucified him.

And the veil of the temple was rent in twain from the top to the bottom.

Science and Health with Key to the Scriptures by Mary Baker Eddy

596:28-15

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token of reverence and submission and in accordance with Pharisaical notions. The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations

and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, — immortality and Love.

592:27

PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy.

13:5

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions," such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is sincere, God knows our need before we tell Him or our fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes with a torrent of words.

7:27-9, 14-30

The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling ourselves in the midst of sin with the recollection that we have prayed over it or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion.

A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite. We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to hide it. Their prayers are indexes which do not correspond with their character. They hold secret fellowship with sin, and such externals are spoken of by Jesus as "like unto whited sepulchres . . . full . . . of all uncleanness."

If we feel the aspiration, humility, gratitude, and love which our words express, — this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed."

Professions and audible prayers are like charity in one respect, — they "cover the multitude of sins." Praying for humility with whatever fervency of expression does not always mean a desire for it. If we turn away from the

poor, we are not ready to receive the reward of Him who blesses the poor. We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are willing to have our neighbor see? We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are.

140:4 only, 8

That God is a corporeal being, nobody can truly affirm.

We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and proscriptive from lack of love, — straining out gnats and swallowing camels.

15:23

The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

367:10

This is what is meant by seeking Truth, Christ, not "for the loaves and fishes," nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.