

“Sincerity and Hypocrisy”
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"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12.

1 [Note] MEN may be divided into two great classes, those who profess religious
2 obedience, and those who do not; and of those who do profess to be religious, there are
3 again those who perform as well as profess, and those who do not. And thus on the
4 whole there are three classes of men in the world, open sinners, consistent Christians,
5 and between the two, (as speaking with the one, and more or less acting with the other,)
6 professing Christians, or, as they are sometimes called, nominal Christians. Now the
7 distinction between open sinners and consistent Christians is so clear, that there is no
8 mistaking it; for they agree in nothing; they neither profess the same things nor practise
9 the same. But the difference between professing Christians and true Christians is not so
10 clear, for this reason, that true Christians, however consistent they are, yet do sin, as
11 being not yet perfect; and so far as they sin, are inconsistent, and this is all that
12 professing Christians are. What then, it may be asked, is the real difference between
13 true and professing Christians, since both the one and the other profess more than they
14 practise? Again, if you put the question to one of the latter class, however inconsistent
15 his life may be, yet he will be sure to say that he wishes he was better; that he is sorry
16 for his sins; that the flesh is weak; that he cannot overcome it; that God alone can
17 overcome it; that he trusts God will, and that he prays to Him to enable him to do it.
18 There is no form of words conceivable which a mere professing Christian cannot use,—
19 nay, more, there appears to be no sentiment which he cannot feel,—as well as the true
20 Christian, and at first sight apparently with the same justice. He *seems* just in the very
21 position of the true Christian, only perhaps behind him; not so consistent, not advanced
22 so much; still, on the same line. Both confess to a struggle within them; both sin, both
23 are sorry; what then is the difference between them?

24 There are many differences; but, before going on to mention that one to which I shall
25 confine my attention, I would have you observe that I am speaking of differences in
26 God's sight. Of course, we men may after all be unable altogether, and often are
27 unable, to see differences between those who, nevertheless, are on different sides of
28 the line of life. Nor may we judge anything absolutely before the time, whereas God
29 "searcheth the hearts." He alone, "who searcheth the hearts," "knoweth what is the
30 mind of the Spirit." We do not even know ourselves absolutely. "Yea, I judge not mine
31 own self," says St. Paul, "but He that judgeth me is the Lord." God alone can unerringly
32 discern between sincerity and insincerity, between the hypocrite and the man of perfect
33 heart. I do not, of course, mean that we can form no judgment at all upon ourselves, or
34 that it is not useful to do so; but here I will chiefly insist upon the point of *doctrine*, viz.,
35 how does the true Christian differ in God's sight from the insincere and double-
36 minded?—leaving any practical application which it admits, to be incidentally brought
37 out in the course of my remarks.

Now the real difference between the true and the professing Christian seems to be given us in the text,—“If there be a willing mind, it is accepted.” St. Paul is speaking of almsgiving; but what he says seems to apply generally. He is laying down a principle, which applies of course in many distinct cases, though he uses it with reference to one in particular. An honest, unaffected *desire* of doing right is the test of God's true servant. On the other hand, a double mind, a pursuing other ends besides the truth, and in consequence an inconsistency in conduct, and a half-consciousness (to say the least) of inconsistency, and a feeling of the necessity of defending oneself to oneself, and to God, and to the world; in a word, hypocrisy; these are the signs of the merely professed Christian. Now I am going to give some instances of this distinction, in Scripture and in fact.

For instance. The two great Christian graces are faith and love. Now, how are these characterised in Scripture?—By their being honest or single-minded. Thus St. Paul, in one place, speaks of “the end of the commandment being love;” what love?—“love *out of a pure heart*,” he proceeds, “and of a *good conscience*,” and still further, “and of faith,”—what kind of faith?—“faith *unfeigned*,” or, as it may be more literally translated, “unhypocritical faith;” for so the word means in Greek. Again, elsewhere he speaks of his “calling to remembrance the *unfeigned* faith” which dwelt in Timothy, and in his mother and grandmother before him; that is, literally, “unhypocritical faith.” Again, he speaks of the Apostles approving themselves as the ministers of God, “by kindness, by the Holy Ghost, by love *unfeigned*,” or, more literally, “unhypocritical love.” Again, as to love towards man. “Let love be *without dissimulation*,” or, more literally, as in the other cases, “let love be *unhypocritical*.” In like manner, St. Peter speaks of Christians “having purified their souls in obeying the truth through the Spirit unto *unhypocritical* love of the brethren.” And in like manner, St. James speaks of “the wisdom that is from above, being first *pure* ...” and, presently, “without partiality, and *without hypocrisy*.” [2 Cor. vi. 6. Rom. xii. 9. 1 Pet. i. 22. James iii. 17.] Surely it is very remarkable that three Apostles, writing on different subjects and occasions, should each of them thus speak about whether faith or love as without hypocrisy.

A true Christian, then, may almost be defined as one who has a ruling sense of God's presence within him. As none but justified persons have that privilege, so none but the justified have that practical perception of it. A true Christian, or one who is in a state of acceptance with God, is he, who, in such sense, has faith in Him, as to live in the thought that He is present with him,—present not externally, not in nature merely, or in providence, but in his innermost heart, or in his *conscience*. A man is justified whose conscience is illuminated by God, so that he habitually realizes that all his thoughts, all the first springs of his moral life, all his motives and his wishes, are open to Almighty God. Not as if he was not aware that there is very much in him impure and corrupt, but he wishes that all that is in him should be bare to God. He believes that it is so, and he even joys to think that it is so, in spite of his fear and shame at its being so. He alone admits Christ into the shrine of his heart; whereas others wish in some way or other, to be by themselves, to have a home, a chamber, a tribunal, a throne, a self where God is not,—a home within them which is not a temple, a chamber which is not a confessional, a tribunal without a judge, a throne without a king;—that self may be king and judge;

82 and that the Creator may rather be dealt with and approached as though a second
83 party, instead of His being that true and better self of which self itself should be but an
84 instrument and minister.

85 Scripture tells us that God the Word, who died for us and rose again, and now lives for
86 us, and saves us, is "quick and powerful, and sharper than any two-edged sword,
87 piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,
88 and a discernor of the thoughts and intents of the heart. Neither is there any creature
89 that is not manifest in His sight; but all things are naked and opened unto the eyes of
90 Him with whom we have to do." [Heb. iv. 12, 13.] Now the true Christian realizes this;
91 and what is the consequence?—Why, that he enthrones the Son of God in his
92 conscience, refers to Him as a sovereign authority, and uses no reasoning with Him. He
93 does not reason, but he says, "Thou, God, seest me." He feels that God is too near him
94 to allow of argument, self-defence, excuse, or objection. He appeals in matters of duty,
95 not to his own reason, but to God Himself whom with the eyes of faith he sees, and
96 whom he makes the Judge; not to any fancied fitness, or any preconceived notion, or
97 any abstract principle, or any tangible experience.

98 The Book of Psalms continually instances this temper of profound, simple, open-hearted
99 confidence in God. "O Lord, Thou hast searched me out and known me. Thou knowest
100 my downsitting and mine uprising. Thou understandest my thoughts long before ...
101 There is not a word in my tongue but Thou knowest it altogether." "My soul hangeth
102 upon Thee. Thy right hand hath upholden me." "When I wake up, I am present with
103 Thee." "Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou
104 God of Truth." "Commit thy way unto the Lord, and put thy trust in Him, and He shall
105 bring it to pass. He shall make thy righteousness as clear as the light, and thy just
106 dealing as the noonday." "Against Thee only have I sinned, and done this evil in Thy
107 sight." "Hear the right, O Lord, consider my complaint, and hearken unto my prayer that
108 goeth not out of feigned lips. Let my sentence come forth from Thy presence, and let
109 Thine eyes look upon the thing that is equal. Thou hast proved and visited mine heart in
110 the night season. Thou hast tried me, and shalt find no wickedness in me; for I am
111 utterly purposed that my mouth shall not offend." Once more, "Thou shalt guide me with
112 Thy counsel, and after that receive me with glory. Whom have I in heaven but Thee?
113 and there is none upon earth that I desire in comparison of Thee. My flesh and my heart
114 faileth, but God is the strength of mine heart and my portion for ever." [Ps. cxxxix. 1, 2,
115 4; lxiii. 8; xxxi. 5; xxxvii. 5, 6; li. 4; xvii. 1-3; lxxiii. 24-26.]

116 Or, again, consider the following passage in St. John's First Epistle. "If our heart
117 condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart
118 condemn us not, then have we confidence towards God." And in connexion with this,
119 the following from the same Epistle: "God is Light, and in Him is no darkness at all. If we
120 say that we have fellowship with Him, and walk in darkness, we lie, and do not the
121 truth ... If we confess our sins, He is faithful and just to forgive us our sins, and to
122 cleanse us from all unrighteousness." Again, "the darkness is past, and the true light
123 now shineth." Again, "Hereby we know that He abideth in us, by the Spirit which He
124 hath given us." And again, "He that believeth on the Son of God, hath the witness in

125 himself." And, in the same connexion, consider St. Paul's statement, that "the Spirit
126 itself beareth witness with our spirit, that we are the children of God." [1 John iii. 20, 21;
127 i. 5-9; ii. 8; iii. 24; v. 10. Rom. viii. 16.]

128 And, now, on the other hand, let us contrast such a temper of mind, which loves to walk
129 in the light, with that of the merely professing Christian, or, in Scripture language, of
130 the *hypocrite*. Such are they who have two ends which they pursue, religion *and* the
131 world; and hence St. James calls them "double-minded." Hence, too, our Lord, speaking
132 of the Pharisees who were hypocrites, says, "Ye cannot serve God *and* mammon."
133 [Luke xvi. 13.] A double-minded man, then, as having two ends in view, dare not come
134 to God, lest he should be discovered; for "all things that are reproved are made manifest
135 by the light." [Ephes. v. 13.] Thus, whereas the Prodigal Son "rose and came to his
136 father," on the contrary, Adam hid himself among the trees of the garden. It was not
137 simple dread of God, but dread joined to an unwillingness to be restored to God. He had
138 a secret in his heart which he kept from God. He felt towards God,—as it would seem,
139 or at least his descendants so feel,—as one man often feels towards another in the
140 intercourse of life. You sometimes say of a man, "he is friendly, or courteous, or
141 respectful, or considerate, or communicative; but, after all, there is something, perhaps
142 without his knowing it, in the background. He professes to be agreed with me; he almost
143 displays his agreement; he says he pursues the same objects as I; but still I do not
144 know him, I do not make progress with him, I have no confidence in him, I do not know
145 him better than the first time I saw him." Such is the way in which the double-minded
146 approach the Most High,—they have a something private, a hidden self at bottom. They
147 look on themselves, as it were, as independent parties, treating with Almighty God as
148 one of their fellows. Hence, so far from seeking God, they hardly like to be sought by
149 Him. They would rather keep their position and stand where they are,—on earth, and so
150 make terms with God in heaven; whereas, "he that doeth truth, cometh to the light, that
151 his deeds may be made manifest that they are wrought in God." [John iii. 21.]

152 This being the case, there being in the estimation of the double-minded man two
153 parties, God and self, it follows (as I have said), that reasoning and argument is the
154 mode in which he approaches his Saviour and Judge; and that for two reasons,—first,
155 because he will not *give* himself up to God, but stands upon his rights and appeals to
156 his notions of fitness: and next, because he has some secret misgiving after all that he
157 is dishonest, or some consciousness that he may appear so to others; and therefore, he
158 goes about to fortify his position, to explain his conduct, or to excuse himself.

159 Some such argument or excuse had the unprofitable servant, when called before his
160 Lord. The other servants said, "Lord, Thy pound hath gained ten," or "five pounds."
161 They said no more; nothing more was necessary; the case spoke for itself. But the
162 unprofitable servant did not dare leave his conduct to tell its own tale at God's judgment-
163 seat; he said not merely, "Lord, I have kept Thy pound laid up in a napkin:" he
164 appealed, as it were, to the reasonableness of his conduct against his Maker: he felt he
165 must make out a case, and he went on to attempt it. He trusted not his interests to the
166 Eternal and All-perfect Reason of God, before whom he stood, but entrenched himself
167 in his own.

168 Again:—When our Lord said to the scribe, who had answered Him that eternal life was
169 to be gained by loving God and his neighbour, "Thou hast answered right," this ought to
170 have been enough. But his object was not to please God, but to exalt himself. And,
171 therefore, he went on to make an objection. "But he, willing to *justify himself*, said unto
172 Jesus, And who is my neighbour?" whereas they only are justified in God's judgment,
173 who give up the notion of justifying themselves by word or deed, who start with the
174 confession that they are unjust, and who come to God, not upon their own merits, but
175 for His mercy.

176 Again: we have the same arguing and insincere spirit exposed in the conduct of the
177 Pharisees, when they asked Christ for the authority on which He acted. They said, "By
178 what authority doest thou these things?" This might be the question of sincere inquirers
179 or mere objectors, of faith or of hypocrisy. Observe how our Lord detects it. He asked
180 them about St. John's baptism; meaning to say, that if they acknowledged St. John, they
181 must acknowledge Himself of whom St. John spake. They, unwilling to submit to Christ
182 as a teacher and Lord, preferred to deny John to going on to acknowledge Him. Yet, on
183 the other hand, they dare not openly deny the Baptist, because of the people; so,
184 between hatred of our Lord and dread of the people, they would give no answer at all.
185 "They *reasoned* among themselves," we are told. In consequence, our Lord left them to
186 their reasonings; He refused to tell them what, had they reasoned sincerely, they might
187 learn for themselves.

188 What is seen in the Gospels, had taken place from the beginning. Our first parents were
189 as ready with excuses, as their posterity when Christ came. First, Adam says, "I hid
190 myself, for I was afraid;" though fear and shame were not the sole or chief reasons why
191 he fled, but an incipient hatred, if it may be said, of his Maker. Again, he says, "The
192 woman, whom Thou gavest me ... she gave me of the tree." And the woman says, "The
193 serpent beguiled me." They did not honestly surrender themselves to their offended
194 God, but had something to say in their behalf. Again, Cain says, when asked where his
195 brother was, whom he had murdered, "Am I my brother's keeper?"

196 Balaam, again, is a most conspicuous instance of a double mind, or of hypocrisy. He
197 has a plausible reason for whatever he does; he can so skilfully defend himself, that to
198 this day he looks like a good man, and his conduct and fortunes are a perplexity to
199 many minds. But it is one thing to have good excuses, another to have good motives.
200 He had not the love of the truth, the love of God, in his heart; he was covetous of
201 worldly goods; and, therefore, all his excuses only avail to mark him as double-minded.

202 Again: Saul is another very remarkable instance of a man acting for his own ends, and
203 yet having plausible *reasons* for what he did. He offered sacrifice on one occasion, not
204 having a commission; this was a sin; yet what was his excuse?—a very fair one.
205 Samuel had promised to come to offer the sacrifice, and did not. Saul waited some
206 days, the people grew discouraged, his army fell off, and the enemy was at hand,—so,
207 as he says, he "*forced* himself." [1 Sam. xiii. 12.]

208 Such is the conduct of insincere men in difficulty. Perhaps their difficulty may be a real
209 one; but in this they differ from the sincere:—the latter seek God in their difficulty,
210 feeling that He only who imposes it can remove it; but insincere men do not like to go to
211 God; and to them the difficulty is only so much gain, for it gives them an apparent
212 reason, a sort of excuse, for not going by God's rule, but for deciding in their own way.
213 Thus Saul took his own course; thus Jeroboam, when in a difficulty, put up calves of
214 gold and instituted a new worship without Divine command. Whereas, when Hezekiah
215 was in trouble, he took the letter of Sennacherib, "and went up into the house of the
216 Lord, and spread it before the Lord." [Isa. xxxvii. 14.] And when St. Peter was sinking in
217 the water, he cried out to Christ, "Lord, save me." [Matt. xiv. 30.] And in like manner holy
218 David, after he had sinned in numbering the people, and was told to choose between
219 three punishments offered him, showed the same honest and simple-hearted devotion
220 in choosing that of the three which might be the most exactly called falling into the
221 Lord's hands. If he must suffer, let the Lord chastise him.—"I am in a great strait," he
222 says; "let us fall now into the hands of the Lord; for His mercies are great; and let me
223 not fall into the hand of man." [2 Sam. xxiv. 14.]

224 Great, then, is the difference between sincere and insincere Christians, however like
225 their words may be to each other; and it is needless to say, that what I have shown in a
226 few examples, might be instanced again and again from every part of Scripture,
227 particularly from the history of the Jews, as contained in the Prophets. All men, even
228 after the gift of God's grace, sin: God's true servants profess and sin,—sin, and are
229 sorry; and hypocrites profess and sin,—sin and are sorry. Thus the two parties look like
230 each other. But the word of God discriminates one from the other by this test,—that
231 Christ dwells in the conscience of one not of the other; that the one opens his heart to
232 God, the other does not; the one views Almighty God only as an accidental guest, the
233 other as Lord and owner of all that he is; the one admits Him as if for a night, or some
234 stated season, the other gives himself over to God, and considers himself God's servant
235 and instrument now and for ever. Not more different is the intimacy of friends from mere
236 acquaintance; not more different is it to know a person in society, to be courteous and
237 obliging to him, to interchange civilities, from opening one's heart to another, admitting
238 him into it, seeing into his, loving him, and living in him;—than the external worship of
239 the hypocrite, from the inward devotion of true faith; approaching God with the lips, from
240 believing on Him with the heart; so opening to the Spirit that He opens to us, from so
241 living to self as to exclude the light of heaven.

242 Now, as to applying what I have been showing from Scripture to ourselves, this shall
243 here be left, my brethren, to the consciences of each of us, and a few words will suffice
244 to do this. Do you, then, habitually thus unlock your hearts and subject your thoughts to
245 Almighty God? Are you living in this conviction of His Presence, and have you this
246 special witness that that Presence is really set up within you unto your salvation, viz.
247 that you live in the sense of it? Do you believe, and act on the belief, that His light
248 penetrates and shines through your heart, as the sun's beams through a room? You
249 know how things look when the sun's beams are on it,—the very air then appears full of
250 impurities, which, before it came out, were not seen. So is it with our souls. We are full
251 of stains and corruptions, we see them not, they are like the air before the sun shines;

252 but though we see them not, God sees them: He pervades us as the sunbeam. Our
253 souls, in His view, are full of things which offend, things which must be repented of,
254 forgiven, and put away. He, in the words of the Psalmist, "has set our misdeeds before
255 Him, our secret sins in the light of His countenance." [Ps. xc. 8.] This is most true,
256 though it be not at all welcome doctrine to many. We cannot hide ourselves from Him;
257 and our wisdom, as our duty, lies in embracing this truth, acquiescing in it, and acting
258 upon it. Let us then beg Him to teach us the Mystery of His Presence in us, that, by
259 acknowledging it, we may thereby possess it fruitfully. Let us confess it in faith, that we
260 may possess it unto justification. Let us so own it, as to set Him before us in everything.
261 "I have set God always before me," says the Psalmist, "for He is on my right hand,
262 therefore I shall not fall." [Ps. xvi. 8.] Let us, in all circumstances, thus regard Him.
263 Whether we have sinned, let us not dare keep from Him, but with the prodigal son, rise
264 and go to Him. Or, if we are conscious of nothing, still let us not boast in ourselves or
265 justify ourselves, but feel that "He who judgeth us is the Lord." In all circumstances, of
266 joy or sorrow, hope or fear, let us aim at having Him in our inmost heart; let us have no
267 secret apart from Him. Let us acknowledge Him as enthroned within us at the very
268 springs of thought and affection. Let us submit ourselves to His guidance and sovereign
269 direction; let us come to Him that He may forgive us, cleanse us, change us, guide us,
270 and save us.

271 This is the true life of saints. This is to have the Spirit witnessing with our spirits that we
272 are sons of God. Such a faith alone will sustain the terrors of the Last Day; such a faith
273 alone will be proof against those fierce flames which are to surround the Judge, when
274 He comes with His holy Angels to separate between "those who serve God, and those
275 who serve Him not." [Mal. iii. 18.]

276 Note

277 Epiphany