

# Is Hypocrisy Comedy or Tragedy?

By Rev. M. A. Matthews

denounces hypocrisy and is its concrete embodiment; he strains at quags and swallows camels without hesitation or struggle.

## The Up-to-Date Deacon.

He takes to him as he advocates a strict observance of the Sabbath, yet refuses to pay his honest debts. In a well known church, a certain Deacon grew so pious and scrupulous, regarding the question of church members, that he refused to pass the plate for the usual Sunday. Yet, stating the reason for his action to be, that, he believed it a violation of the scriptural doctrine announced by Christ, when he denounced the money changers for turning His house into a place of merchandise, and for the conversion of His house. Yet, that he denounced, repudiated his obligations, dressed his family in debt-burdened clothing, graduated his daughter in a costly outfit, and laughed at the merchant when he presented the bill. He was extremely pious in the church, but dishonest in the shop; he was pretensions and religion in form, but was meager and empty in practice.

## Public Characters.

To the hypocrite private virtue is a vanity, virtue and piety lose their nobility to the hypocrite unless he can parade them before the public for praise and applause. Secret righteousness is to him folly. For all his apparently righteous deeds he demands publicity; but, for his secret mercenary purposes, would he do anything that would bring him public favor, and would sacrifice his life for the public's gratitude. He feeds upon the compliments of men, and worships at the shrine of ecclesiastical honors. His law is the law of self-seeking, self-honoring and self-love. If vice is at a premium, he will be vicious; if it will bring him public position; if righteousness and truth are in the ascendant, he will be their greatest advocate and their strongest defender for the same purpose. He must have, at all hazards, and regardless of all consequences, the recognition of the public.

## The Pharisee.

The Pharisee is never so happy as when he is called "Right." He feels really great when he is in the high seat of the synagogue; he loves show, position and authority. He is a zealot in an angel's garb; he is an executive in a devil's robes; he is incarnate corruption in the habiliments and beneath the crown of royalty; his righteousness consists entirely of the external forms and the ritualistic rites of religion; he does not seek to do an angel's work; he is a zealot, not a servant of the church; he violates the rules of the fast or feast day; yet in his shop, he shortens the yardstick, decreases the number of ounces to the pound, sands the sugar, chokes the poor, deprives the widow, robs the orphan, profanes the cradle and desecrates the grave. He is a saint during Lent, and a stoner incarnate for the remaining three hundred and twenty-five days of the year.

On Sunday, his robes are immaculate, his Bible in beneath his arm, his face represents the last fleeting hour of time, his expression of piety is appalling, his prayer is sincere, his hymn is spiritual, his pretended attention to the sermon is the riveted hypocrisy of a hypocrite; but, in the secret business third, the professional gambler, the adroit politician, the blasphemous official, the broad-brimmed libertine, the diamonded adventurer; you, he is the devil himself.

Time and place have much to do with his religious life. He rises early, is religiously meditative for a few moments, and devoutly sanctimonious throughout the perfunctory family prayer service; then, printing the kiss of a Judas upon wife and children, hurries away to his business to assume the role of chicanery king and commercial trickster.

## The Hypocrite Outside the Church.

The hypocrite outside the church is always a hypocrite in his condemnation of others, but is extremely lenient when discussing himself. He boasts that he is honest, and loudly proclaims his utter disgust for those in the church who are inconsistent with his teachings. He indignantly asserts that he is honest in his heart; he says that he is making a strenuous effort toward a life of righteousness. Their paths may be strewn with failures and mistakes, but their faces are toward the New Jerusalem, and their efforts are in the line of truth.

When a hypocrite's confession of honesty is a verdict of guilt and condemnation. His very profession of sinfulness is the highest mark of hypocrisy. His boasted acknowledgment of sin is in itself a phase of the infamous drama, and it is an open admission of iniquity and crime. He says the words which when pronounced he is honest. He means that he is flagrantly impudent. The most commendable deed he has is a never approach to honesty. It is a credit to the thief to rush into court and to the public proclaim, "I am a thief, and my conscience is against me; does not that confession convict him of crime and brand him as a criminal? When you condemn the back-door drunk, and boast that you are a front door drinker, are you not an impudent, confessed, perpetual drunkard? Does your confession of the crime lessen your guilt? Does it guarantee you the elimination of devicery, or refer you in the garments of righteousness?"

This hypocrite openly avows that if he were a member of the church, he would support it liberally, but as he is not, he spends his money for pleasure and the gratification of his unbridled passions. That is a confession that he is catering to the appetite of a degenerate and carnal public. If he thought for a moment that his magnificent gifts, now bestowed upon a Hellish and depraved world, would bring him unbounded honor if given to the church, he would lay upon its altar his uncounted millions.

## The Hypocrite in the Church.

The hypocrite in the church always has three acts in his drama. The

first is public prayer. He has secret prayer in mockery; he has never uttered one. Public prayer is but a showy appeal, or an ecclesiastical oration uttered to and for the public's ears. Communion with hypocrites is hypocritical prayer-conversation with the street corner crowd or synagogues-mothering, in his delirium.

The second act is public fast, by which he demands the attention of every man, and seeks to impress the world with the seriousness of his health and repentance.

The third act is public philanthropy. He pours his crimes upon the benevolent of public applause, performs his deeds of charity upon the busy streets of time; for every wicked he speaks he gives three blasts of the trumpet. Secret philanthropy would be to him an act of dishonor; public philanthropy is to him secret virtue. If he occupies an exalted position in the church, he is happy, contented and amiable; if the congregation speak of him as pious and true, his praise is assured and his sleep is undisturbed; if the meeting and collection point to him as the most philanthropic of benefactors, his cup of joy is full and his crown is complete.

## Be Not Deceived.

The ridiculousness of the whole situation lies in the fact that it is absolutely impossible to dramatize God, or to successfully fool the public all the time. He should understand the meaning of the words, "The end doeth as he that soweth seed." He has failed to dramatize the real spirit of humanity. Therefore, it is a most ridiculous comedy; but, to himself, and to those whom he influences, it is a most disastrous tragedy. Men controlled by his designs will crucify him; his own sins will inevitably be denounced; his honesty the result will be the awful realization of having played a false part in life's great purpose. When, at last, he stands before his God stripped, his wall will be heard throughout the universe; his appeal will be heard wherever he has been; he sleeps to receive him and the mountains to cover him. His message to earth will be: "Friends and relatives, follow me not, I lived a treacherous, false, vicious, empty and truthless life; I presented truth as a drama, but I mean to show in truth; my life was a sham, but my life is a reality."

My friends, we are all more or less tinged with the pretensions and are influenced by human nature's love for Christianity.

Christianity is of the heart; it asks not for worldly, class, but for the approval of God. It asks us to suffer in the dark, live in obscurity, and occupy an unmarked grave; it handles the pick and spade, shoulders the Cross and carries all burdens; it is light to midnight's darkness and food to poverty's intense suffering; it is sorrow's approved reward; it is life's eternal spring; it is death's conqueror, the grave's enemy, and the world's perfect redemption. True, sincere religion is life's unchangeable character, and the heart's boundless affection. In the world of obscurity, hypocrisy is the greatest sin. In God's thought and man's heart, the whole of the world's best Christian is the most precious jewel, the fairest flower and the nearest approach to divinity.

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Walter T. Jones, the hypocrite, cast and first the man out of their eyes. (See Luke 11:17-18.)

This is the age of sham, misrepresentation and fraud; to the right and to the left you see paint, powder, flax and show. The spectacular and the pretentious control in all things. The hypocrite is the most expert artist, and the counterfeiter is almost beyond detection.

In matters of religion, supreme wisdom is needed to distinguish the false. The naked truth is unknown to many, and is unsearched by a larger number.

Hypocrisy is a religious drama. In some respects it assumes the form of a comedy; but, from the standpoint of influence over others, and of results to the actor, it is a serious tragedy. The hypocrite is the most influential pretender the world has ever seen. He plays a part for an effect; he pretends in order to accomplish his ends; he enacts his drama, hoping to deceive spectators, blind the public, and thereby gratify his insatiable, perjured soul; his every act and speech betrays his character and real nature; he talks like an angel, and acts like a devil; he theorizes like a philosopher, and practices like a fiend; his pretensions are loud and profane, his deeds are empty and villainous; his pretended knowledge of God is boundless; his possession of the truth is nil; he condemns sinners and who have every known law of truth; he advocates honesty, and is the personification of perjury and deception; he

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## **Table of Contents Matthews Web**

1. Understanding the eBook Matthews Web
  - The Rise of Digital Reading Matthews Web
  - Advantages of eBooks Over Traditional Books
2. Identifying Matthews Web
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Matthews Web
  - User-Friendly Interface
4. Exploring eBook Recommendations from Matthews Web
  - Personalized Recommendations
  - Matthews Web User Reviews and Ratings
  - Matthews Web and Bestseller Lists
5. Accessing Matthews Web Free and Paid eBooks
  - Matthews Web Public Domain eBooks
  - Matthews Web eBook Subscription Services
  - Matthews Web Budget-Friendly Options
6. Navigating Matthews Web eBook Formats
  - ePub, PDF, MOBI, and More
  - Matthews Web Compatibility with Devices
  - Matthews Web Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Matthews Web
  - Highlighting and Note-Taking Matthews Web
  - Interactive Elements Matthews Web
8. Staying Engaged with Matthews Web

- Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Matthews Web
9. Balancing eBooks and Physical Books Matthews Web
- Benefits of a Digital Library
  - Creating a Diverse Reading Collection Matthews Web
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Matthews Web
- Setting Reading Goals Matthews Web
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Matthews Web
- Fact-Checking eBook Content of Matthews Web
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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