

## ***GOD HATES PRIDE (PROVERBS 8:13)***

The month of June has been declared “Pride” month by Sodomites worldwide and it is madly celebrated. Sodomites, who engage in the most abominable behavior (Leviticus 18:22) and worse, those who enable and encourage that behavior (Romans 1:32), have the most to be ashamed of; but, instead, they insist on being most proud. And if you are not cheering them on during #PrideMonth (with fag flag symbol), you are held in abomination by the world. Under the category that there is nothing new under the sun, see Ezekiel 16:49: “Behold, this was the iniquity of thy sister Sodom, pride...” etc. The Bible has a lot to say about pride and at Westboro Baptist Church you’re entitled to hear what the Bible says.

The volume of what the Bible says about pride is so large as to require hundreds of sermons to fully amplify. We will visit a small sample of those Bible verses today as a concession to the brevity of our time. But, I encourage you to take the time to do word search in a Bible program for “pride,” “proud,” “haughty,” “arrogance,” and the other synonyms and related words. You open the Bible practically anywhere and you soon are taught the clear lesson from the Bible about pride. God’s thoughts on pride as he has revealed them to his church are captured fairly in these two verses: James 4:6: “Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” And, 1 Peter 5:5: “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”

A dozen of us were headed to Kansas City recently for some work in our street ministry, and I asked Shirl and Bob, “where does He saith ‘God resisteth the proud, but giveth grace to the humble’?” Bob had this fancy machine she carries around in her hand, and was kind enough to look it up for us and found it in Proverbs 3:34: “Surely he scorneth the scorners: but he giveth grace unto the lowly.” Scorn and scorner are synonyms of pride. Gill offers that scorners in Proverbs 3:34 are those “[t]hat make a mock at sin, a jest of religion, that scoff at the doctrines of the Gospel and the professors of it; these the Lord looks upon, laughs at, and has them in derision. The Greek version and two apostles render it, “he resisteth the proud,” #1Pe 5:5 Jas 4:6. Such who are haughty and arrogant, that exalt themselves and despise others; as those of a pharisaical spirit are and do, are abhorred and despised by the Lord; he sets himself against them, is their enemy, “and scatters the proud in the imagination of their hearts,” #Lu 1:51 ... the Septuagint [renders the word “scorn”] to resist; agreeably to which the Targum is, ‘he shall drive away.’” Friends, our Lord Jesus Christ has said at John 6:44: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” If God is resisting you and driving you away he is not simultaneously drawing you to Christ. God must save us from our pride. We must resist any inkling of pride. Dear Faith: an “inkling” means a slight suggestion or indication; hint; intimation.

We also visited Proverbs 13:10 while we traveled: “Only by pride cometh contention: but with the well advised is wisdom.” (And, closely connected is Proverbs 22:10: “Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.”) Barnes says, “Either: (1) "By pride alone comes contention" — that is the one unfailing spring of quarrels; or (2) "By pride comes contention only" — it, and it alone, is the fruit of pride.” Clarke’s commentary is good, too: “Perhaps there is not a quarrel among individuals in private life, nor a war among nations, that does not proceed from pride and ambition. Neither man nor nation will be content to be less than another; and to acquire the wished-for superiority all is thrown into general confusion, both in public and private life. It was to destroy this spirit of pride, that Jesus was manifested in the extreme of humility and humiliation among men. The salvation of Christ is a deliverance from pride, and a being clothed with humility. As far as we are humble, so far we are saved.”

Proverbs 8:13: “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.” “[Pride and arrogancy are two] of the particulars of evil, which Wisdom, or Christ, declares his hatred of. ‘Pride,’ which appears in men in thinking too highly of themselves, in speaking too well of themselves, in despising others, in setting up and trusting to their own righteousness for salvation, and in crying up the purity and power of human nature; this is very contrary to the spirit of the meek and lowly Jesus, and must be hateful to him. ‘Arrogancy’ differs little from pride, and the two words in the Hebrew are very much the same, very little differ; it is an ascribing that to a man’s self which does not belong to him, whether in things natural, civil, or spiritual; when men attribute their justification and salvation to their own works, it is arrogancy, and must be hateful to Christ; who [has] been at so much pains and expense to bring in everlasting righteousness, and work out salvation for men: it is the height of arrogancy in a man to conceit he [has] power to regenerate, renew, and convert himself, and, with the haughty Arminian, ...to say, he has made himself to differ from others; this must be hateful to Christ, by whose Spirit and grace this only is done: and it is a piece of arrogancy when men ascribe all the good works done by them to their own power, when without Christ they can do nothing; which therefore must be displeasing to him.” [Gill].

Gill just referenced 1 Corinthians 4:7, which states: “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” “This question, and the following, are put to the members of this church, who were glorying in, and boasting of the ministers under whom they were converted, and by whom they were baptized, to the neglect and contempt of others; when the apostle would have them consider, and whatever difference was made between them and others, was made, not by man, but God; that whatever good and benefit they had enjoyed under their respective ministers, were in a way of receiving, and from God; and therefore they ought not to glory in themselves, nor in their ministers, but in God, who had distinguished them by his favours: whatever difference is made among men, is of God; it is he that makes them to differ from the rest of the creation; from angels, to whom they are inferior; and from beasts, to whom they are superior; and from one another in their person,

size, shape, and countenance, which is a physical, or natural difference. It is God that makes them to differ from one another in things of a civil nature; as kings and subjects, masters and servants, high and low, rich and poor, bond and free, which may be called a political, or civil difference; and there is an ecclesiastical difference which God makes in his own people, who have gifts differing one from another; there are diversities of gifts, administrations, and operations among them, and all from the same spirit: but the grand distinction God has made among men, lies in his special, distinguishing, and everlasting love to some, and not others; in his choice of them in Christ unto everlasting salvation; in the gift of them to Christ in the eternal covenant; in the redemption of them by his blood; in his powerful and prevalent intercession for them; in God's effectual calling of them by his grace; in his resurrection of them from the dead to everlasting life, placing them at Christ's right hand, and their entrance into everlasting glory; when the distinction will be kept up, as in the above instances, throughout the endless ages of eternity; all which is owing, not to anything of man's, but to the free grace, sovereign will, and good pleasure of God." [Gill]

Gill, goes on: "whatever mercies and blessings men enjoy, they have in a way of receiving, and from God the Father of all mercies: all natural and temporal mercies are received from him; even such as respect the body, the make, form, and shape of it, perfection of limbs, health, strength, food, raiment, preservation of life, continuance in being, with all the comforts of it: and such as relate to the soul, its formation, which is by the father of spirits, its powers and faculties, natural light, reason, and understanding, all its endowments, abilities, all natural parts, and sharpness of wit; so that no man ought to glory in his wisdom, as if it was owing to himself, when it is all of God. All supernatural and spiritual blessings are received from God; such as a justifying righteousness, sanctifying grace, remission of sin, the new name of adoption, strength to perform good works, to bear and suffer reproach and persecution for Christ, and to persevere to the end, with a right and title to eternal glory. Now if thou didst receive it, why dost thou glory as if thou hadst not received it? To glory in any mercy, favour, or blessing received from God, as if it was not received from him, but as owing to human power, care, and industry, betrays wretched vanity, stupid and more than brutish ignorance, horrid ingratitude, abominable pride and wickedness; and is contrary to the grace of God, which teaches men humility and thankfulness. To God alone should all the blessings of nature, providence, and grace be ascribed; he ought to have all the glory of them; and to him, and him only, praise is due for them. That proud Arminian, Grevinchovius, in answer to this text, said, 'I make myself to differ; since I could resist God, and divine predetermination, but have not resisted, why may not I glory in it as of my own?'

There is a sermon by J.C. Philpot on pride that is worthy of our reading, and today I intend to share it with you. **Joseph Charles Philpot** (1802 – 1869) was known as "The Seceder". He resigned [or seceded] from the Church of England in 1835 and became a Strict and Particular Baptist. He was baptized by John Warburton at Allington (Wilts). The rest of

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"

his life was spent ministering among the Strict Baptists. For 26 years, he held a joint pastorate at Stamford (Lines) and Oakham (Rutland). In addition for over twenty years, he was editor of "The Gospel Standard", where many of his sermons first appeared. He described his work: "**My desire** is to exalt the **grace** of God; to proclaim **salvation** alone through Jesus Christ; to declare the sinfulness, helplessness and hopelessness of **man** in a state of nature; to describe the living **experience** of the children of God in their trials, temptations, sorrows, consolations and blessings." (J. C. Philpot, from his "Reviews" 1853.) In the early 17th century, Baptists in England developed along two different theological lines. The **General Baptists** were so-called because they held to a General Atonement -- the view that Christ in His death made a general provision for all men, making salvation possible for all who would believe. This is essentially identical to the universal atonement of Arminianism. The **Particular Baptists**, on the other hand, were so-called because they held to a Particular atonement which is limited in its design to God's elect. The Particular view of the atonement is that Christ in His death accomplished redemption for particular individuals, usually referred to as the elect. The term '**strict**' refers to the **strict** or closed position held with regard to membership and communion, only those are properly members of the Church of the Lord Jesus Christ who can eat at the Lord's table the bread and the wine are believers who are baptized by immersion.

So without further adieu... J.C. Philpot's sermon on "Pride"

“**I hate pride and arrogance.**’ Proverbs 8:13.

‘**The Lord detests all the proud of heart.** Be sure of this: They will not go unpunished.’ Proverbs 16:5.

Of all sins **pride** seems most deeply imbedded in the very heart of man. Unbelief, sensuality, covetousness, rebellion, presumption, contempt of God's holy will and word, hatred and enmity against the saints of the Most High, deceit and falsehood, cruelty and wrath, violence and murder--these, and a forest of other sins have indeed struck deep roots into the black and noxious soil of our fallen nature; and, interlacing their lofty stems and gigantic arms, have wholly shut out the light of heaven from man's benighted soul. But these and their associate evils do not seem so thoroughly interwoven into the very constitution of the human heart, nor so to be its very life blood as pride. The lust of the flesh is strong, but there are respites from its workings; unbelief is powerful, but there are times when it seems to lie dormant; covetousness is ensnaring, but there is not always a bargain to be made, or an advantage to be clutched. These sins differ also in strength in different individuals. Some seem not much tempted with the grosser passions of our fallen nature; others are naturally liberal and benevolent, and whatever other idol they may serve, they bend not their knee to the golden calf. Strong natural conscientiousness preserves many from those debasing sins which draw down general reprehension; and a quiet, gentle, peaceable disposition renders others strangers not only to the violent outbreaks, but even to the inward gusts of temper and anger.

But where lust may have no power, covetousness no dominion, and anger no sway--there, down, down in the inmost depths, heaving and boiling like the lava in the crater of a volcano,

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"

works that master sin, **that sin of sins—pride!** As Rome calls herself the Mother and Mistress of all the churches, so is Pride the Mother and Mistress of all the sins; for where she does not conceive them in her ever-teeming womb, she instigates their movements, and compels them to pay tribute to her glory.

The origin of evil is hidden from our eyes. Whence it sprang, and why God allowed it to arise in his fair creation, are mysteries which we cannot fathom; but thus much is revealed, that of this mighty fire which has filled hell with sulphurous flame, and will one day involve earth and its inhabitants in the general conflagration, the first spark was pride!

It is therefore emphatically the devil's own sin; we will not say his darling sin, for it is his torment, the serpent which is always biting him, the fire which is ever consuming him. But it is the sin which hurled him from heaven and transformed him from a bright and holy seraph into a foul and hideous demon. How subtle, then, and potent must that poison be, which could in a moment change an angel into a devil! How black in nature, how concentrated in virulence that venom, one drop of which could utterly deface the image of God in myriads of bright spirits before the throne, and degrade them into monsters of uncleanness and malignity!

Be it, then, borne in mind that the same identical sin which wrought such fearful effects in the courts of heaven was introduced by the Tempter into Paradise. "You shall be as gods," was the lying declaration of the father of lies. When that declaration was believed, and an entrance thus made into Eve's heart, through that gap rushed in pride, lust, and sinful ambition. The fruit of the forbidden tree was "pleasant to the eyes;" there was food for lust. It was a tree "to be desired to make them wise;" there was a bait for pride. "They would be as gods;" there was a temptation to sinful ambition. The woman tempted the man, as the serpent had tempted the woman; and thus, "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.)

There are sins which men commit that devils cannot. Unbelief, infidelity, and atheism, are not sins of devils; for they believe and tremble, and feel too much of the wrath of God to doubt his threatenings or deny his existence. The love of money is a sin from which they are exempt, for gold and silver are confined to earth, and the men who live on it. The lusts of the flesh in all their bearings, whether gluttony, drunkenness, or sensuality, belong only to those who inhabit tabernacles of clay. But pride, malignity, falsehood, enmity, murder, deceitfulness, and all those sins of which spirits are capable, in these crimes, devils as much exceed men as an angelic nature exceeds in depth, power, and capacity a human one.

The eye of man sees, for the most part, only the grosser offences against morality; it takes little or no cognizance of internal sins. Thus a man may be admired as a pattern of consistency, because free from the outbreaks of fleshly and more human sins, while his heart, as open to God's heart-searching eye, may be full of pride, malignity, enmity, and murder, the sins of devils. Such were the scribes and pharisees of old; models of correctness outwardly, but fiends of malice inwardly. So fearful were these holy beings of outward defilement, that they would not enter into Pilate's judgment-hall, when at the same moment

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"

their hearts were plotting the greatest crime that earth ever witnessed—the crucifixion of the Son of God!

All sin must, from its very nature, be unspeakably hateful to the Holy One of Israel. It not only affronts his divine Majesty and is high treason against His authority and glory, but it is abhorrent to His intrinsic purity and holiness. It is, indeed, most difficult for us to gain a spiritual conception of the foul nature of sin as viewed by a Holy Jehovah; but there are, perhaps, times and seasons when, to a certain extent, we may realize a faint idea of it. It is when we are favored with the presence of God, see light in his light, and have the mind of Christ. *Then* how do we feel towards our base backslidings and filthy lusts? With what eyes does the new man of grace then view his sinful yoke-fellow--that base old man, that body of sin and death, that carnal mind in which dwells no good thing, that heaving reeking mass of all pollution and abomination, which he is compelled to carry about with him while life lasts? He views it, how can he but view it, except with loathing and abhorrence. But what is this, for the most part, short and transient, and, in its very nature, weak abhorrence of evil, compared with the enduring and infinite hatred of God against sin, though it may aid us in obtaining a dim and faint conception of it?

But among all the evils which lie naked and open before the eyes of Him with whom we have to do, pride seems especially to incur His holy abhorrence; and the outward manifestations of it have perhaps drawn down as much as, or more than, any other sin, his marked thunderbolts. His unalterable determination against it, and his fixed resolve to bring down to the dust every manifestation of it, is no where so pointedly or so fully declared as in that striking portion of Holy Writ which forms the second chapter of the Prophecies of Isaiah. And this is the theme of the whole, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." (Isaiah 2:17.)

But, besides these general declarations, the sacred record teems with individual instances of God's anger against this prevailing sin. Pride cost Sennacherib his army and Herod his life; pride opened the earth to Korah, Dathan, and Abiram, and hung up Absalom in the boughs of an oak; pride filled the breast of Saul with murderous hatred against David, and tore ten tribes at one stroke from the hand of Rehoboam. Pride drove Nebuchadnezzar from the society of his fellow-men, and made him eat grass as oxen, and his body to be wet with the dew of heaven, until his hairs were grown as eagles' feathers, and his nails like birds' claws.

And as it has cut off the **wicked** from the earth, and left them neither son nor nephew, root nor branch, so it has made sad havoc even among **the family of God**. Pride shut Aaron out of the promised land; and made Miriam a leper white as snow; pride, working in the heart of David, brought a pestilence which cut off seventy thousand men; pride carried captive to Babylon Hezekiah's treasure and descendants, and cast Jonah into the whale's belly, and, in his feelings, into the very belly of hell. It is the only source of contention; (Prov. 13:10;) the certain forerunner of a fall; (Prov. 16:18;) the instigator of persecution; (Psalm 10:2;) a snare for the feet; (Psalm 59:12;) a chain to compass the whole body; (Psalm 73:6;) the main element of deceitfulness; (Jer. 49:16;) and the grave of all uprightness. (Hab. 2:4.) It is a sin

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"

which God especially abhors, (Prov. 8:13, 16:5,) and one of the seven things which he abominates; (Prov. 6:17;) a sin against which he has pronounced a special woe, (Isaiah 28:1) and has determined to stain it, (Isaiah 23:9,) to abase it, (Dan. 4:37,) to mar it, (Jer. 13:9,) to cut it off, (Zech. 9:6) to bring it down, (Isaiah 25:11,) and lay it low (Prov. 29:23.)

Pride was one of the crying sins of Sodom, (Ezek. 16:49), desolated Moab (Isaiah 16:6, 14,) and turned Edom, with Petra, its metropolis, into a land where no man should dwell, and which no man should pass through. (Obadiah 3, 4, 9, 10; Jerem. 49:16-18.)

But pride is not content with her dominion over the children of this world (Job 41:34), her native born subjects and willing slaves, among whom she rules with lordly sway, at once their tormenting mistress and adored sovereign. Not only does she set up her worship in every family of the land, and reigns and rules as much among the low as the high, swelling the bosom of the blind beggar who holds his hat for a half-penny as much as of that high-born dame who, riding by in her carriage, will not venture to set the sole of her foot upon the ground for delicateness and tenderness. Not only does pride subject to her universal influence the world of which Satan is god and prince, but she must needs intrude herself into the Church of Christ, and exalt her throne among the stars of God.

She comes indeed here in borrowed garb, has put off her glittering ornaments and brave attire, in which she swells and ruffles among the gay flutterers of rank and fashion; and with demure looks, and voice toned down to the right religious key, and a dialect modeled after the language of Canaan, takes her seat among the sons and daughters of the Lord Almighty, much as Satan stood up among the sons of God. (Job. 1:6.) And as she has put off her apparel, so has she changed her title, assuming that which shall give her the readiest and most unquestioned passport. "Humility" is the name with which she has newly christened herself; and, slipping into the camp by the most lowly portal, she moves onward, aiming at no lower seat than the throne, and no less weapon than the scepter.

Some, however, of Zion's watchmen, and no one more than the writer of the work before us, have lifted up her veil, found out her real character, and, having first branded her on the forehead, "SPIRITUAL PRIDE," have labored hard, though hitherto ineffectually, to cast her out of the congregation of the saints. But as all their labors have hitherto been ineffectual, and she still dwells in our midst, it may be well to **describe some of the features of this dangerous intruder.**

**1. Ignorance**, and that worst species of it—ignorance of one's own ignorance—is evidently a main feature in her face. In this point she wonderfully resembles that stolid brother of hers who is so much in every company—worldly pride. We are all ignorant, sadly ignorant of everything that belongs to our peace; but the first step out of ignorance is to be conscious of it. No people are so thoroughly impracticable, so headstrong, so awkward to deal with, so deaf to all reason, so bent on their own will and way, so self-conceited, and so hopelessly disagreeable, as those unhappy people, whether in the world or in the church, who are ignorant of their own ignorance. Touchy, sensitive, quarrelsome, always grumbling and complaining, unable to lead and yet unwilling to follow, finding fault with everything and

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"

everybody, tyrannical where possessed of power, though abject enough where any advantage is to be gained, bungling everything they do and yet never learning to do any better, making up in a good opinion of themselves for the general ill opinion of them by others—such people are the plague of families, workshops, churches, and congregations. When people of this stamp become, as it is called, religious, being all the time really destitute of grace, their pride runs in a new channel, and with a strength in proportion to the narrowness of the banks. In them we see the disease at its height.

But there are many of **the Lord's people** who exhibit strong symptoms of the same evil malady. Yet what can be more opposed to grace or to the spirit and example of Him who said, "Learn of me, for I am gentle and humble in heart?" Where the true light shines into the soul there is a discovery of the greatness and majesty of God, of his holiness, purity, power, and glory; and with this there is a corresponding discovery of our own nothingness, insignificance, sinfulness, and utter worthlessness. This divine light being accompanied by spiritual life, there is raised up a tender conscience as well as an enlightened understanding. Thus is produced self-abasement, which every fresh discovery of the holiness of God and of our own vileness deepens and strengthens. This lays the foundation for true humility; and when God's mercy meets man's misery, and Christ is revealed to the soul, it cannot too much abase itself before his blessed Majesty, nor lie low enough in the dust of self-loathing and self-abhorrence. **Humility is the daughter of grace, as pride is the child of ignorance.**

**2.** Another marked feature in this impostress, is her **self-deceptiveness**. She may not succeed in deceiving others, but she rarely fails in deceiving herself. Thus she usually hides her real character most from those who are under her special influence. They are 'patterns of humility' externally to others—and patterns of humility internally to themselves. Sweet is the incense which regales their nostrils from the admiration of others; but sweeter far is the odor of **their own admiration of themselves**. Other sins are not so self-deceptive, so self-blinding, so self-bewitching. Sensual thoughts, blasphemous or rebellious imaginations, anger, carnality, prayerlessness, deadness, coldness, unbelief—these and similar sins wound conscience, and are, therefore, at once detected as essentially evil.

But the swellings of spiritual pride, though not hidden from a discerning eye and a tender conscience, are much concealed from those very religious people whose 'amazing humility' and undeviating obedience are ever sending forth a sweet savor to delight their approving nostrils.

**3. The grossness and universality of her appetite** is a no less prominent feature. Other sins feed only on a limited and appropriate diet. Covetousness is confined to the love of money; sensuality, drunkenness, gluttony, to their peculiar gratifications. But **pride is omnivorous!** To her greedy appetite, no food comes amiss. Like the eagle, she can strike down a living prey; or, like the vulture, banquet on putrid carrion. Some are proud of their knowledge, others of their ignorance; some of their consistency, others of their freedom from all tight restraints; some of their gifts, others of their very graces; some of their ready speech, others of their prudent silence; some of their long profession, others of their deep experience; some of their Pharisaic righteousness, others of their Antinomian security.

Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on June 25, 2017: "God Hates Pride"



The minister is proud of his able sermons; the deacon of his wise and prudent government; the church member of his privileges above the rest of the congregation. Some are proud because they attend to the ordinances, others because they are not tied up in the yoke of church discipline; some are proud of the world's contempt, and others of the world's approbation; some are proud of their sophistication and culture, and others of their vulgarity; some of their learning, and not a few of their lack of it; some of their boldness to reprove, and others of their readiness to forgive; some of their amiability, and others of their austerity; some because others think well of them, and others because nobody thinks well of them, **but themselves.**

Thus, as some weeds flourish in every soil, and some animals feed on every food, so does **pride flourish in every heart**, and feast on every kind of food. When an apostle was caught up into the third heaven, pride assailed him as soon as he came back to earth, so that it was needful for a thorn to be given him to rankle in his flesh for the remainder of his life, in order to let out its venom. Pride would have been too much even for Paul's grace, but for this messenger of Satan daily to buffet him. Pride set the twelve disciples to argue who would be the greatest; and pride widened, if it did not originate, the breach between Paul and Barnabas.

Pride was the pest of the first Christian churches as well as of our own. The pride of gifts was the besetting sin of the Corinthian church; the pride of legal observances the sin of the Galatian church, the pride of vain philosophy of the Colossian church. Timothy was not to allow novices to preach, for pride was their besetment; and he is especially cautioned against those who will not consent to wholesome words as being "proud, knowing nothing, but doting about questions and strifes of words, whereof comes envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." (1 Tim. 6:4, 5.)

None are exempt from pride's baneful influence. She works in the highest Calvinist as well as in the lowest Arminian; swells the bosom of the poorest, most illiterate dissenting minister, as well as puffs up the lawn sleeves of the most lordly bishop. And, what is far worse, even in those who know, love, and preach the truth, spiritual pride often sets brother against brother, friend against friend, minister against minister. She is full of cruel jealousy and murderous envy, greedily listens to the slanderous tales of whisperers and backbiters, drinks down flattery with insatiable thirst, measures men's grace by the amount of their approbation, and would trample in the mire the most honored of God's servants, that by standing upon them she might raise herself a few inches higher!

The very opposite to charity, pride is not patient, and is never kind. She always envies, and ever boasts of herself. She is continually puffed up, always behaves herself rudely, is ever self-seeking, is easily provoked, perpetually thinks evil of others, rejoices in the iniquity of others, but never rejoices in the truth. She never bears with others, believes nothing good in a brother, hopes nothing good for others, and endures nothing. She is ever restless and ever miserable, tormenting herself and tormenting others, the bane of churches, the fomentor of strife, and the extinguisher of love.

May it be our wisdom to **see**, our grace to **abhor**, and our victory to **overcome** pride!

**‘I hate pride and arrogance.’** Proverbs 8:13. **‘The Lord detests all the proud of heart. Be sure of this: They will not go unpunished.’** Proverbs 16:5.”

And so Philpot’s sermon ends as well as this sermon with this from Isaiah 61: 1-2 “Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

I love you. Amen.