

Self-Deception and How to Avoid It

by A.W. Tozer

The sermon warns against the danger of self-deception and emphasizes the importance of honesty and candor in salvation.

Scripture: Psalm 139:23-24, Proverbs 12:22, Jeremiah 17:9, Matthew 6:5-6, Luke 8:17, Romans 12:2, 2 Corinthians 13:5, Galatians 6:3, James 1:26, 1 John 1:8-9

Topics: "Self-Deception", "Honesty in Faith"

Description

A.W. Tozer emphasizes the peril of self-deception, asserting that it is the most insidious form of deception because the self-deceived willingly collaborate with their own fraud. He warns that those deeply religious are often more vulnerable to this deception, as they may try to maintain a facade of independence while hiding their idols. Tozer stresses the necessity of honesty before God, stating that true salvation requires a renunciation of duplicity and a commitment to sincerity in prayer and action. He concludes that to avoid self-deception, one must mean what they say and act with integrity, even at the cost of personal comfort. The call to a guileless mind is presented as a treasure worth pursuing.

Transcript

OF ALL FORMS OF DECEPTION, self-deception is the most deadly, and of all deceived persons the self-deceived are the least likely to discover the fraud.

The reason for this is simple. When a man is deceived by another he is deceived against his will. He is contending against an adversary and is temporarily the victim of the other's guile. Since he expects his foe to take advantage of him he is watchful and quick to suspect trickery. Under such circumstances it is possible to be deceived sometimes and for a short while, but because the victim is resisting he may break out of the trap and escape before too long.

With the self-deceived it is quite different. He is his own enemy and is working a fraud upon himself. He wants to believe the lie and is psychologically conditioned to do so. He does not resist the deceit but collaborates with it against himself. There is no struggle, because the victim surrenders before the fight begins. He enjoys being deceived.

It is altogether possible to practice fraud upon our own souls and go deceived to judgment. "If a man think himself to be something, when he is nothing," said Paul, "he deceiveth himself." With this agrees the inspired James: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth

his own heart, this man's religion is vain."

The farther we push into the sanctuary the greater becomes the danger of self-deception. The deeply religious man is far more vulnerable than the easygoing fellow who takes his religion lightly. This latter may be deceived but he is not likely to be self-deceived.

Under the pressure of deep spiritual concern, and before his heart has been wholly conquered by the Spirit of God, a man may be driven to try every dodge to save face and preserve a semblance of his old independence. This is always dangerous and if persisted in may prove calamitous.

The fallen heart is by nature idolatrous. There appears to be no limit to which some of us will go to save our idol, while at the same time telling ourselves eagerly that we are trusting in Christ alone. It takes a violent act of renunciation to deliver us from the hidden idol, and since very few modern Christians understand that such an act is necessary, and only a small number of those who know are willing to do, it follows that relatively few professors of the Christian faith these days have ever experienced the painful act of renunciation that frees the heart from idolatry.

Prayer is usually recommended as the panacea for all ills and the key to open every prison door, and it would indeed be difficult to overstate the advantages and privilege of Spirit-inspired prayer. But we must not forget that unless we are wise and watchful prayer itself may become a source of self-deception. There are as many kinds of prayer as there are problems and some kinds are not acceptable to God. The prophets of the Old Testament denounced Israel for trying to hide their iniquities behind their prayers. Christ flatly rejected the prayers of hypocrites and James declared that some religious persons ask and receive not because they ask amiss.

To escape self-deception the praying man must come out clean and honest. He cannot hide in the cross while concealing in his bosom the golden wedge and the goodly Babylonish garment. Grace will save a man but it will not save him and his idol. The blood of Christ will shield the penitent sinner alone, but never the sinner and his idol. Faith will justify the sinner, but it will never justify the sinner and his sin.

No amount of pleading will make evil good or wrong right. A man may engage in a great deal of humble talk before God and get no response because unknown to himself he is using prayer to disguise disobedience. He may lie for hours in sackcloth and ashes with no higher motive than to try to persuade God to come over on his side so he can have his own way. He may grovel before God in a welter of self-accusation, refuse to give up his secret sin and be rejected for his pains. It can happen.

Dr. H. M. Shuman once said to me in private conversation that he believed the one quality God required a man to have before He would save him was honesty. With this I heartily agree. However dishonest the man may have been before, he must put away his duplicity if he is to be accepted before the Lord. Double dealing is unutterably offensive to God. The insincere man has no claim on mercy. For such a man the cross of Christ provides no remedy. Christ can and will save a man who has been dishonest, but He cannot save him while he is dishonest. Absolute candor is an indispensable requisite to salvation.

How may we remain free from self-deception? The answer sounds old-fashioned and dull but here it is: Mean what you say and never say what you do not mean, either to God or man. Think candid thoughts and act forthrightly always, whatever the consequence. To do this will bring the cross into your life and keep you dead to self and to public opinion. And it may get you into trouble sometimes, too. But a guileless mind is a great treasure; it is worth any price.

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