

This is the third in a series of articles on Jonathan Edwards Religious Affections. In the first article, 我曾根據愛德華滋, 將基督徒分為三類, 「溫和派」、「狂熱派」、「屬靈派」; 「溫和派」缺少一顆火熱的心; 而「狂熱派」則過份狂熱, 像無法控制的火; 「屬靈派」則是盡心盡性盡力盡意的愛上帝, 他總是以上帝得榮耀為喜樂, 對人卻有著溫柔、謙卑、和平的心。 In the second article we began to discuss Edwards fuller analysis of true spirituality. In the third and most important part of his book, Edwards gives 12 signs of true spirituality. The second article discussed the second and third sign: a born-again, Spiritual Christian loves God as God is in himself and not first of all because God has blessed him, and he especially loves God because God is morally perfect. A true Spiritual man loves and delights in God, the Lord Jesus Christ, the Bible, and everything about the Christian religion, because all are holy.

In this article I discuss Edwards' sixth sign of true Spirituality: humility. This is a *sine qua non* of the work of the Holy Spirit in a Christian's life. Every spiritual man is a broken-hearted, humble man. A born-again Christian has a deep sense of his own sinfulness and unworthiness before our Holy God, and this sense of sinfulness and despicability affects his all of his affections. This is the teaching of the Bible: a born-again person has a true conviction of sin and a broken, humble heart. See, for example, Psalm 38:4, Psalms 51:7, Isaiah 66:1-2, Matt 5:3, Luke 15:8, Col 3:12, and many other places. Who can deny it? The Bible teaches us that the only kind of heart that God accepts is the humble heart.

詩 38:04 我的罪孽高過我的頭, 如同重擔叫我擔當不起。

詩 51:07 求你用牛膝草潔淨我, 我就乾淨, 求你洗滌我, 我就比雪更白。

賽 66:1 耶和華如此說, 天是我的座位, 地是我的腳凳。你們要為我造何等的殿宇。那裡是我安息的地方呢。

66:2 耶和華說, 這一切都是我手所造的, 所以就都有了。但我所看顧的就是虛心痛悔因我話而戰兢的人。(虛心原文作貧窮)

太 5:3+ 虛心的人有福了, 因為天國是他們的。

路 15:8 或是一個婦人, 有十塊錢, 若失落一塊, 豈不點上燈, 打掃屋子, 細細的找, 直到找著麼。

西 3:12 + 所以你們既是神的選民, 聖潔蒙愛的人, 就要存((原文作穿下同))憐憫, 恩慈, 謙虛, 溫柔, 忍耐的心。

But what is a true conviction of sin? What is a humble and broken-heart heart like? The parable of the Pharisee and the tax-collector (Luke 18:9-14) answers these questions for us.

路 18:9 耶穌向那些仗著自己是義人, 藐視別人的, 設一個比喻, 18:10 說, 有兩個人上殿裡去禱告。一個是法利賽人, 一個是稅吏。 18:11 法利賽人站著, 自言自語的禱告說, 神阿, 我感謝你, 我不像別人, 勒索, 不義, 姦淫, 也不像這個稅吏。 18:12 我一個禮拜禁食兩次, 凡我所得的, 都捐上十分之一。 18:13 + 那稅吏遠遠的站著, 連舉目望天也不敢, 只捶著胸說, 神阿, 開恩可憐我這個罪人。 18:14 我告訴你們, 這人回家去, 比那人倒算為義了, 因為凡自高的, 必降為卑, 自卑的, 必升為高。

In five short verses, Jesus tells us exactly what kind of person is acceptable to God: not a Pharisee, only a tax-collector. To put it as clearly as possible: the only people who are on there way to heaven are those who have the heart of the tax-collector. God rejects the proud, but gives grace to men like him. And so we can re-ask our question about what is true spiritual humility like this: what are the marks of the heart of a tax-collector? Here Edwards is at his best, analyzing our religious experience in the light of God's word. From Edwards discussion of humility, we want to note three things about the tax-collector.

First, the tax collector sees his own sin as sin. He sees it as odious and worthy of judgment. He sees it as morally evil. Like David, he confesses, "Against thee and thee only have I sinned, and done what is evil in they sight, so you are proved right when you speak and justified when you judge. (Psa 51:4)" He knows he has sinned, and indeed, lived a life of sin. He makes no excuses. Proud men are sometimes forced to admit that they have sinned. They will sometimes feel a great sorrow about the result that their sin has brought on them and show outward signs of repentance (see King Saul). But they will always make excuses. The confession of a proud man goes like this: "I was wrong, but ...", and then we hear that the deepest problem lie in the circumstances, in the people around them, and finally, with God himself. "The woman who YOU gave me", Adam tells God, "gave me the fruit and I ate. (Gen 3:12)". The proud person refuses to admit, indeed he can't even see, the true wickedness of their sin. His heart never stops with this: "I have sinned and am not worthy to be called your son any longer". The proud man can never be brought

to fully see and freely admit that he is worthy of God's eternal judgment. He can never cry out with the tax collector, with true spiritual understanding, "God be merciful to me, a sinner." This is the first great difference between the proud and the humble, the Pharisee and the tax collector: the tax collector has a true sense of his moral depravity.

詩 51:04 我向你犯罪，惟獨得罪了你，在你眼前行了這惡，以致你責備我的時候，顯為公義。判斷我的時候，顯為清正。

創 3:12 那人說，你所賜給我，與我同居的女人，她把那樹上的果子給我，我就喫了。

The second and third points Edwards makes are related to this first point and flow from it. The second is that the tax collector looks upon himself as morally one of the worst of men. In Jesus' parable, the tax collector stands at a distance and will not look up to heaven. Others, he thinks, can draw close to the altar and look up when they pray – but he himself is not worthy. He naturally thinks of himself as the worst and most unworthy of Christians. It never enters into his mind that perhaps he is more acceptable to God than the Pharisee. Whereas the proud hypocrite imagines that he is moral superior to most others. In the parable, the Pharisee explicitly says, "I thank thee God, that I am not like other men; like this tax collector ...". He is certain that he is morally superior to the tax collector and most other men. Edwards lays this down as a great principle of spiritual humility: the born-again Christian naturally thinks of himself as having made very little progress in sanctification, and that he is among the least of saints. On the other hand, hypocrites naturally think of themselves as being better Christians than most-others. They are quick to think they are qualified to be leaders and teachers, and that others in the Church should recognize this and yield to them.

Edwards explains the reason why the greatest of saints considers himself to like the tax-collector. By the Spirit, a thoroughly converted person has a spiritual knowledge of the nature of true holiness. He sees clearly his obligation to love God with all his heart and to love his neighbor as himself. He delights in these things in his inner man. But through the same work of the Spirit, he also sees clearly how far short of this he falls – how little he loves God and neighbor, how much of the corruption of the old man still abides in his heart. He feels the wickedness of the smallest of sins, and so considers no sin to be small. And so he cries out, "Oh wretched man that I am! (Rom 7:25)". Now, if someone were to ask him, "Are all Christians as bad as you?", his natural response would be, "No, surely most other true Christians have a more thorough work of the Spirit in their hearts – including that Pharisee".

But the hypocritical "Christian" is just the opposite. He does not have the Spirit of God. He doesn't know what God's law requires. Small sins and sins of the heart seem to him to be nothing. He overlooks and makes excuses for all his sins. He only sees his own strong points, and he magnifies these. Perhaps by means of natural intelligence, he has natural insight into God's word. He notices others are learning from him. And so he thinks he is more full of the Spirit than others, suitable to be a leader in the Church. Or perhaps he is naturally more diligent or more compassionate or more generous than others. His blind heart then lifts up his strong point, exalting it as the most important point of Christianity. And so he imagines himself to be a better Christian than most.

Third, even though the tax collector is in fact broken-hearted and humble, he does not think this to be anything to be proud about. The tax collector is living in the truth. In fact he is a sinner, and he knows it. And in fact, he ought to be much more broken-hearted and humble than he is, and he knows it. He does not think he has made great progress in any area of sanctification, including broken-heartedness. So he is broken-hearted about not being more broken-hearted. What the tax-collector sees about himself is this: his sin, including the hardness of his heart. And so he does not dare look up to heaven, but beats his breast and cries out, "God be merciful to me, a sinner". As Edwards puts it, the tax collector is not proud about his humility.

But the Pharisee is just the opposite. He is no broken-hearted humility, but he thinks that he does and is proud about it. If he confesses a little sin to others, he immediately thinks, "I am truly humble, more humble than others, because I am willing to confess my sins while others are not". If he allows others to speak and he remains silent, he thinks to himself "I ought to be the one speaking. But I must be humble and allow others to lead." He is living a lie. A willingness to confess small sins before men is confused with true broken-heartedness. In fact his sins are a thousand times worse than he confesses to others, but his foolish heart suppresses this fact. In fact he is not worthy to speak, but he thinks that he is.

Edwards tells us that the best way to test whether we are truly humble or not is in actions. Suppose, for example, a pastor were to say to you, "I think you still are a little proud". How would you react? A humble tax-collector is not offended. He says, "Pastor, what you say is true". But a proud man will be insulted, because he can't see his own pride. Of suppose the Elders consider a list of possible candidates for new Elders or Deacons or small-group leaders, and your name is not even mentioned. A tax-collector would not even notice this. He never considers himself as a good candidate for leadership. But a proud man will be secretly offended.

Jesus tells us that on the day of Judgment, everything will be turned upside down. The first will be last, and the last first. Pharisees (including many proud leaders in the Church) will be locked out of the Kingdom, while repentant tax-collectors and prostitutes will sit around the table with Abraham, Isaac and Jacob. In Luke 10 he warns the Jews in Capernaum saying, 路 10:15 迦百農阿，你已經升到天上，將來必推下陰間。 In Matthew 7, he warns us all: 太 7:22 當那日必有許多人對我說，主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能麼。 7:23 我就明明的告訴他們說，我從來不認識你們，你們這些作惡的人，離開我去罷。 What an awful thing to be surprised on that day!

Edwards' goal and prayer in writing the book *Religious Affections* is that Christians will return to the Bible to understand the saving work of God's Spirit. In this article we have seen that Edwards shows from the Bible that one of the sure signs of God's saving work is this: the heart of a tax-collector. As we seek to consider our own spiritual state, let us all ask this question, "Do I have the heart of a tax collector or of a Pharisee?" As we seek to be full of Faith and the Spirit, let us all pursue a broken-hearted and humble heart.