



Cynicism or Being Cynical



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Cynicism is not a spiritual gift and it is not one of the fruits of the Spirit. However when seeing how many Christians react to things you might think that they believe it is one of the fruits of the Spirit or one of the spiritual gifts.

2 Corinthians 2:5-11, “But if any have **caused grief**, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise **ye ought rather to forgive him**, and **comfort him**, lest perhaps **such a one should be swallowed up with overmuch sorrow**. Wherefore I beseech you that **ye would confirm your love toward him**. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. **To whom ye forgive any thing**, I forgive also: for if I forgave any thing, to whom I forgave it, **for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices.**”

Is cynicism one of the devices of Satan? Is this attitude or state of being spiritually healthy? If God is sometimes cynical doesn't that mean I can be that way too? These questions are very important and should be addressed. A right understanding of things will help to dispel any wrong understandings of this issue.

First we must define what cynicism is and deal with some examples of a cynical mind.

Cynicism synonyms: skepticism, doubt, distrust, mistrust, suspicion, disbelief; pessimism, negativity, world-weariness or disenchantment.

This does not mean you should not have a bad attitude about your own sin or this world system or even the devils; there is a healthy pessimism in these things. But for a Christian to display cynicism against the brethren or the Bible or even God Almighty is very different and very dangerous grounds.

Cynicism is an act of being cynical and is an attitude of suspicion where you believe the future is bleak and that people are acting only out of self-interest. It is an attitude or state of mind characterized by a general distrust of others' motives. A cynic may have a general lack of faith or hope in the human species or people motivated by ambition, desire, greed, gratification, materialism, goals, and opinions that a cynic perceives as vain, unobtainable,

or ultimately meaningless and therefore deserving of ridicule or admonishment or even embarrassment.

Skepticism may occur as the result of either inexperience and/or a belief system in which the innate goodness of man is considered an important tenet or even an irrefutable fact. Thus, contemporary usage incorporates both a form of jaded prudence and (when misapplied) realistic criticism or skepticism.

Negativistic aspects of Cynic philosophy led the modern understanding of cynicism to mean a disposition of disbelief in the sincerity or goodness of human motives and actions. Modern cynicism is distrust toward professed ethical and social values, especially when there are high expectations concerning society, institutions, and authorities that are unfulfilled. It can manifest itself as a result of frustration, disillusionment, and distrust perceived as owing to organizations, authorities, and other aspects of society.

Modern cynicism is an attitude of distrust toward ethical and social norms and rejects of the needs to be socially involved. It is pessimistic in nature and in regards to the capacity of human beings to make correct ethical choices. Modern cynicism is sometimes regarded as a product of mass society, especially in those circumstances where the individual believes there is a conflict between society's stated motives and goals and the actual motives and goals.

Cynicism; (noun); **Derived from the Greek word for dog**, it first described a current of Ancient Greek philosophy. The cynic ringleader Diogenes of Sinope was described as "Socrates gone mad". The cynics pursued The Good without minding any other values. This meant they could be repulsive at dinner tables, dung in public and live in barrels. Diogenes was said to live "like a dog", hence the name, cynicism.

Nowadays, cynicism means an attitude in life that is conscious about morally bad or evil acts, but makes a joke out of them or commits them anyway. The cynic is nonchalant; he thinks everything is stupid, redundant or irrelevant.

Cynicism is said to be linked to hypocrisy. The hypocrite wants to convince other people of the fact that he is doing the right thing, whereas he knows he is not. However the cynic doesn't want to convince anybody. He is honest about his hypocrisy and his friends tend to describe him as dark, evil, terribly offensive or ridiculous or even full of the devil.

Examples of Cynicism:

"Yesterday my aunt died. Well, at least we got free coffee."

“Global poverty is a real problem. Then again, so are pigeons.”

“Women should have the right to vote for any man that they want to suppress.”

Cynicism and the Bible:

Matthew 17:14-21, "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes **he falleth into the fire**, and **oft into the water**. And I brought him to thy disciples, and **they could not cure him**. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And **Jesus rebuked the devil**; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, **Why could not we cast him out?** And Jesus said unto them, **Because of your unbelief**: for verily I say unto you, **If ye have faith as a grain of mustard seed**, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and **nothing shall be impossible unto you**. Howbeit **this kind goeth not out but by prayer and fasting**."

2 Peter 2:10-17, "But chiefly them that **walk after the flesh** in the lust of uncleanness, and **despise government**. **Presumptuous** are they, **selfwilled**, they are **not afraid to speak evil of dignities**. Whereas angels, which are **greater in power and might**, bring not railing accusation against them before the Lord. But these, as **natural brute beasts**, made to be taken and destroyed, **speak evil of the things that they understand not**; and shall **utterly perish in their own corruption**; And shall **receive the reward of unrighteousness**, as they that count it **pleasure to riot in the day time**. **Spots** they are and **blemishes**, sporting themselves with **their own deceivings** while they feast with you; Having **eyes full of adultery**, and that **cannot cease from sin**; **beguiling unstable souls**: an **heart they have exercised with covetous practices**; **cursed children**: Which **have forsaken the right way**, and are **gone astray**, following **the way of Balaam** the son of Bosor, **who loved the wages of unrighteousness**; But was rebuked for **his iniquity**: **the dumb ass** speaking with man's voice forbad the **madness of the prophet**. These are **wells without water**, clouds that are carried with a tempest; **to whom the mist of darkness is reserved for ever**."

Romans 11:1-36, "I say then, Hath God cast away **his people**? God forbid. For I also am an **Israelite**, of **the seed of Abraham**, of the tribe of Benjamin. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against **Israel**, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my

life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then **at this present time also there is a remnant according to the election of grace.** And **if by grace,** then is **it no more of works:** otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? **Israel hath not obtained that which he seeketh for;** but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table **be made a snare, and a trap, and a stumblingblock,** and a **recompence** unto them: Let their **eyes be darkened,** that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: **but rather through their fall salvation is come unto the Gentiles,** for to provoke them to jealousy. Now **if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles;** how much more their fulness? For **I speak to you Gentiles,** inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For **if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And **if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them,** and with them **partakest of the root** and fatness of the olive tree; **Boast not against the branches.** But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; **because of unbelief they were broken off,** and thou standest by faith. **Be not highminded,** but fear: For **if God spared not the natural branches, take heed lest he also spare not thee.** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: **for God is able to graff them in again.** For if thou wert cut out of the olive tree which is wild by nature, and **wert grafted contrary to nature into a good olive tree:** how much more shall these, which be the natural branches, be grafted into their own olive tree? For **I would not, brethren, that ye should be ignorant of this mystery,** lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** And so **all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. **As concerning the gospel, they are enemies for your sakes:** but **as touching the election, they are beloved for the fathers' sakes.** For the gifts and calling of God are without repentance. For as ye in times past have

not believed God, yet **have now obtained mercy through their unbelief**: Even so have these also now not believed, that through your mercy they also may obtain mercy. For **God hath concluded them all in unbelief**, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For **who hath known the mind of the Lord?** or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? **For of him, and through him, and to him, are all things**: to whom be glory for ever. Amen."

Romans 14:7-23, "For **none of us liveth to himself, and no man dieth to himself**. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, **we are the Lord's**. For to this end **Christ both died, and rose, and revived, that he might be Lord both of the dead and living**. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for **we shall all stand before the judgment seat of Christ**. For it is written, As I live, saith the Lord, **every knee shall bow to me, and every tongue shall confess to God**. So then **every one of us shall give account of himself to God**. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or **an occasion to fall in his brother's way**. I know, and am persuaded by the Lord Jesus, that **there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean**. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. **Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost**. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore **follow after the things which make for peace, and things wherewith one may edify another**. For meat destroy not the work of God. **All things indeed are pure**; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. **Happy is he that condemneth not himself in that thing which he alloweth**. And **he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin**."

The End