

PARABLES—Section 4, Part 2

Luke 18:9-14

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1. 18:9 Jesus' target audience was those who thought they impressed God with their good works, who thought they were entitled to Heaven.
2. 18:9 Contempt is the worst kind of scorn, to look upon someone as being disposable, of no value, as if they do not exist.
3. 18:9 In the first century world during the time of Jesus, this kind of hypocritical behavior flowed freely from the Pharisees.
4. 18:10 Jesus deliberately identified the only two "religions" that have ever existed (then and now):
 - the religion of human accomplishment
 - the religion of God's accomplishment
5. 18:11 This was no prayer to God; this was self-congratulations.
6. 18:11 The Pharisees were the architects of a system of self-righteousness, and they had enormous influence on the population.
7. 18:11 How good do you have to be to stand before a holy God? The Bible says God's standard is absolute perfection (Leviticus 11:44-45, 19:2, 20:7; 1 Peter 1:16).
8. 18:11-12 What the Pharisee said about himself was probably true, but the spirit was all wrong. There was no sense of sin, no need, no humble dependence on God.
9. 18:11-12 Jesus constantly called the Pharisees out on this issue because it is so very common to mankind (Luke 16:14); and they hated Him for saying it. As far as the Pharisees were concerned, this story was one more reason to reject Jesus.
10. 18:13 Even as he sought forgiveness, the tax collector knew it was not what he deserved, so he begged for mercy.
11. 18:14 The tax collector trusted not in himself, but only in God's capacity to justify him. God's response was to declare him righteous. We know that God gives righteousness to sinners through Jesus (2 Corinthians 5:21).

GREEK WORDS

Exoutheneo (ex-oo-then-eh'-o)—despise, least esteemed, set at naught

QUOTES

"In the eyes of a strict Pharisee, the most obvious candidate for the classification of amharitz [law breaker] would be a tax collector. But there was a particular kind of uncleanness that was contracted by sitting, riding, or even leaning against something unclean. This uncleanness was called midras uncleanness. And for Pharisees, the clothes of an amharitz count as suffering midras uncleanness." ~Kenneth Bailey

"He glances at God, but contemplates himself. After his opening word he does not refer to God again, but he himself is never out of the picture." ~Charles Simeon, 1832

Almost all, when interrogated about their souls, reply as this Pharisee- but we shall not stand or fall by a comparison with other men. If we have been free from some sins, we have committed many others; and if we have practiced some duties, we have neglected many others. As sinners we must all humble ourselves like the tax collector: there is no possibility of obtaining mercy in any other way." ~Charles Simeon, 1832

