

# The Way Up

(Lk.18:9-14)

# The only way up is down

Mt.20:26-28

Jn.13

Ph.2

“Who’s Who” ... followed by  
“Who Was Who”

“All flesh is like grass and **all its glory** like  
the flower of grass. The grass withers,  
and the flower falls...” – 1 Pt.2:24

- “Fifteen minutes of fame...”

# Lk.18 – two lessons in prayer

- 1-8: persistence
- 9-14: humility
  - 9: self-righteous are stung with a rebuke.
  - 14: humble sinner comforted as with healing of mother's kiss.

Purpose of parable:  
Not for benefit of Pharisees alone,  
but for His disciples

# I. Two People

## 9:

- Some (Pharisees, 10). 15:29
- Trusted in themselves: righteous
- Despised others.

Who say, Keep to yourself, Do not come near me, For I am holier than you! These are smoke in My nostrils, A fire that burns all the day—Is.65:5

The Son of Man has come eating and drinking, and you say, Look, a glutton and a winebibber, a friend of tax collectors and sinners! —Lk.7:34

# 10:

- Temple: (court of men)
- Pray: 'House of Prayer' (19:46)
- Pharisee: separated ones, from *Hasidim*,  
*2<sup>nd</sup> Cen. B.C.*
- Tax collector:
  - Many extorted (3:12-13)
  - Lk.5:27-30; 7:29-30

# Neither was alien sinner; both Jews

- Entered Temple (Ac.21:26-29)
  - Erring children of God... 2 Chr.6:34-39
  - No one 'prayed' to become child of God
    - Denominations misuse Lk.18
    - NT is now in effect –

<sup>16</sup> For where there is a testament, there must also of necessity be the death of the testator.

<sup>17</sup> For a testament is in force after men are dead, since it has no power at all while the testator lives—Hb.9. [Ac.2:38]

# Neither was alien sinner; both Jews

- Entered Temple (Ac.21:26-29)
  - When was tax collector saved . . . before or after prayer?
    - If before, prayer did not save.
    - If after, then not faith alone.
  - Denominations: forced to admit Pharisee should be saved (good works).
  - Pharisee had that “religious feeling” . . . yet is lost.



I. Two People

II. Two Prayers

## 11-12:

- Pharisee:
  - **Stood:** 13, at barrier between men's court and holy place? Mt.6:5-6
  - **Prayed...**thus with himself
    - prayed "**about**" or "**to**" himself. 20:47
    - addresses God; does not praise / ask for anything. Rv.3:17
  - **Thankful he is not like other men.** 16:15

# 11-12:

- Other men:
  - Extortioners – swindler, robber, 19:8
  - Unjust – wronged others. Mt.23:25
  - Adulterers – broke marriage vows
  - This tax collector –
    - Pray for him? Sad over his state?
    - Confesses sins for others; eulogizes himself

# 11-12:

- Pharisee:
  - Stood:
  - Prayed:
  - Thankful:
  - Fasts twice a week. Mt.6:16-18
  - Tithes all he gets.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone  
– Lk.11:42.

# 13:

- Tax collector:
  - Stands far off (10)
  - Would not lift eyes to heaven. Ezr.9:6
  - Beat his breast. Lk.23:27, 48. Ro.7:24
  - Pleads to God for mercy.
    - Seven words...
    - The sinner...
      - Tax collector sees himself
      - 1 Tim.1:15

I. Two People

II. Two Prayers

III. Two Products

# 14

- Tax collector:
  - Went down... 16:15. 7:29
- Pharisee:
  - Left, still in sins, unblessed
  - What would he do the next day?

# Lessons

## 1. Self-righteousness is sin. 9

- Self-exaltation invites condemnation of others
- Self-humiliation invites gentle judgment
  - **Despise:** count as nothing; without merit or worth. Ph.3:12-15
  - **Pharisee:** full of self-righteousness



# Lessons

2. Self-righteous people feel no need for God
  - Pharisees depended on . . .
    - Chosen race
    - Perfection (he has *arrived*)

I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance – Lk.15:7.

Lo, these many years I have been serving you; I never transgressed your commandment at any time... – Lk.15:29.

## *“Rabbi”*

“I am able to exempt the whole world from judgment from the day that I was born until now, and were Eliezer, my son, to be with me [we could exempt it] from the day of creation of the world to the present time, and were Jotham the son of Uzziah with us, [we could exempt it] from the creation of the world to its final end.”

**He continues:** “I have seen the sons of heaven and they are but few. If there be a thousand, I and my son are among them; if a hundred, I and my son are among them; and if only two, they are I and my son.”

# Pharisaic prayer

“I thank You, Jehovah my God, that You have assigned my lot with those who sit in the house of learning, and not with those who sit at street corners. For I rise early and they rise early: I rise early to study the words of the Torah, and they rise early to attend to things of no importance. I weary myself and they weary themselves: I weary myself and gain thereby, while they weary themselves without gaining anything. I run and they run: I run toward the life of the age to come, while they run toward the pit of destruction.”

# Lessons

3. One can live morally, honestly, religiously and still be lost.
  - Mt.5:20
  - 1 Co.13:2

Ever since Cain and Abel, people have worshipped same God, with one accepted and another rejected because of attitude.

# Lessons

4. Many think they are saved because of things they did not do.
  - In presence of God, self-congratulation is out of place.
  - Jesus' original hearers would have thought the pious Pharisee is the one who is saved.

# Lessons

## 5. Only Jesus led a perfect life.

At age 70, John Quincy Adams wrote:  
“My whole life has been a succession of disappointments. I can scarcely recollect a single instance of success in anything that I ever undertook.”

# Lessons

6. Everyone is a sinner, in need of God's mercy.

Crashaw's epigram –

“Two went to pray: or rather say  
One went to brag, the other to pray;  
One stands up close, and treads on high,  
Where th' other dares not send his eye.  
One nearer to the altar trod,  
The other to the altar's God.”