

Parables of Jesus

Week One

Pharisee and the Tax Collector

Luke 18:9-14

Pastor Steve Treichler

June 6th, 2021 (8:30 and 10:30am), FB Live (10am)

For His Glory and our joy!

TEXT:

Luke 18:9-14

⁹To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: ¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. ¹²I fast twice a week and give a tenth of all I get.’

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

¹⁴“I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Message Notes:

Introduction – “*We’ve all got COVID Head, Heart and Hands*”

A New Series – The Parables of Jesus: Uncovering Good News

Today’s Message:

The Pharisee and the Tax Collector

Luke 18:9-14

The Problem – Luke 18:9

Two big problems that go hand in hand

First Guy:

Position – Luke 18:10

Setting

Posture – Luke 18:11a

“by himself”

Prayer – Luke 18:11b-12

Thanks(?)

How he frames all humanity

“I” – Five times in 2 sentences!

He’s doing good stuff!

Second Guy:

Position - Luke 18:13a

Posture - Luke 18:13b

Prayer - Luke 18:13c

The Prognosis: who gets declared justified – Luke 18:14

The insidious nature of Pride!

“Pride Pack”

Psalm 75:6-7, 101:5, Proverbs 8:13, 13:10, 16:18, 26:12, Daniel 4:37b, Isaiah 42:8, and John 3:30

Gospel Application – *Are you glad you’re not like “that” guy?*

Scripture Passages used (New International Version)

Psalm 75:6-7

⁶No one from the east or the west or from the desert can exalt a man. ⁷But it is God who judges: He brings one down, he exalts another.

Proverbs 8:13

To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech.

Proverbs 13:10

Pride only breeds quarrels, but wisdom is found in those who take advice.

Proverbs 16:18

Pride goes before destruction, a haughty spirit before a fall.

Proverbs 26:12

Do you see a man wise in his own eyes? There is more hope for a fool than for him.

Daniel 4:37b

And those who walk in pride he is able to humble.

Isaiah 42:8

I am the Lord; that is my name! I will not give my glory to another or my praise to idols.

John 3:30

He must become greater; I must become less.

Quotes (used or referred to):

The New Testament parables of Jesus are unique, without parallel. First, a parable compares two unlike things and, as a literary device, acts in three ways: comparative, similar, or parallel. Second, whether short or long, its intent is both to *inform*, by describing some form of reality, and *affect*, by providing a picture. Third, its genius is in its ability to disarm the listener and persuade, catching one by surprise. Its vivid story or compelling intrigue makes it hard to ignore. Fourth, in part its impact is because it “comes suddenly, usually before people are able to defend themselves against its message” (Robert Stein, “The Genre of the Parables,” in Longenecker, 47–48).¹

“Looked Down” – Luke 18:9

- ① to show by one’s attitude or manner of treatment that an entity has no merit or worth, *disdain*
- ② to have no use for something as being beneath one’s consideration, *reject disdainfully*
- ③ to regard another as of no significance and therefore worthy of maltreatment

~ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other*

Early Christian Literature (Chicago: University of Chicago Press, 2000), 352.

[T]he Pharisees had justly earned the reputation as, in Josephus’ words, “a body of Jews known for surpassing the others in the observance of piety and exact interpretation of the laws” (*Jewish Wars* 1.5.2, 110). They were the most highly esteemed group in Jewish society. No Pharisee would ever sell out his people for gain. Like everyone else, they too were victims of the tax collectors. You could count on a Pharisee to love the Law and attempt to uphold it.

~ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word, 192-193.

Tax collectors were the scum of Jewish society, third-level lackeys of the Roman tax system. Rome imposed taxes on its conquered peoples, but the collection of those taxes was delegated to private Roman contractors (tax farmers), who then employed Jewish underlings to do the dirty work, their pay being whatever extra they could extort from their fellow Jews. Such tax collectors were considered monsters, and in fact some were. They were religious and political traitors to Hebrew society—utterly despicable. They were disallowed from public office and were barred from giving testimony in court. They were outcasts, untouchables. In today’s culture, the closest social equivalent would be drug pushers and pimps, those who prey on society, who make money off others’ bodies and make a living of stealing from others. What a contrast these two made when they went up the temple mount to pray. The mere thought of a publican praying was jarring in itself. To read the parable properly through first-century Jewish

¹ Brian C. Stiller, [*Preaching Parables to Postmoderns*](#) (Minneapolis, MN: Fortress Press, 2005), 9–10.

eyes requires starting with a positive image and expectation for the Pharisee (he was the “good guy”) and a negative expectation for the tax collector (the crook).

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The accepted posture for prayer was to cross the hands over the chest and keep the eyes cast down (Edersheim, *Temple*, 156). But this man’s crossed arms do not remain immobile. Rather he beats on his chest. This dramatic gesture is still used in villages all across the Middle East from Iraq to Egypt. The hands are closed into fists that are then struck on the chest in rapid succession. The gesture is used in times of extreme anguish or intense anger. It never occurs in the Old Testament, and appears only twice in the Gospels, both times in Luke. The remarkable feature of this particular gesture is the fact that it is characteristic of women, *not men*. After twenty years of observation I have found only one occasion in which Middle Eastern *men* are accustomed to beat on their chests... Women customarily beat on their chests at funerals, but men do not. For men it is a gesture of *extreme* sorrow and anguish and it is almost never used. It is little wonder that in all of biblical literature we find this particular gesture mentioned only here and at the cross (Luke 23:48). There we are told that “*all* the multitude” went home beating on their chests. The crowd naturally included men and women. Indeed, it takes something of the magnitude of Golgotha to evoke this gesture from Middle Eastern men.

~ Kenneth E. Bailey, *Poet & Peasant and Through Peasant Eyes: A Literary-Cultural Approach to the Parables in Luke*, Combined Edition., vol. 2 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983), 153.

The Apologist’s Evening Prayer

From all my lame defeats and oh! much more
From all the victories that I seemed to score;
From cleverness shot forth on Thy behalf
At which, while angels weep, the audience laugh;
From all my proofs of Thy divinity,
Thou, who wouldst give no sign, deliver me.
Thoughts are but coins. Let me not trust, instead
of Thee, their thin-worn image of Thy head.
From all my thoughts, even from my thoughts of Thee,
O thou fair Silence, fall, and set me free.
Lord of the narrow gate and the needle’s eye,
Take from me all my trumpery lest I die.

~ C.S. Lewis, *Poems* (1964).

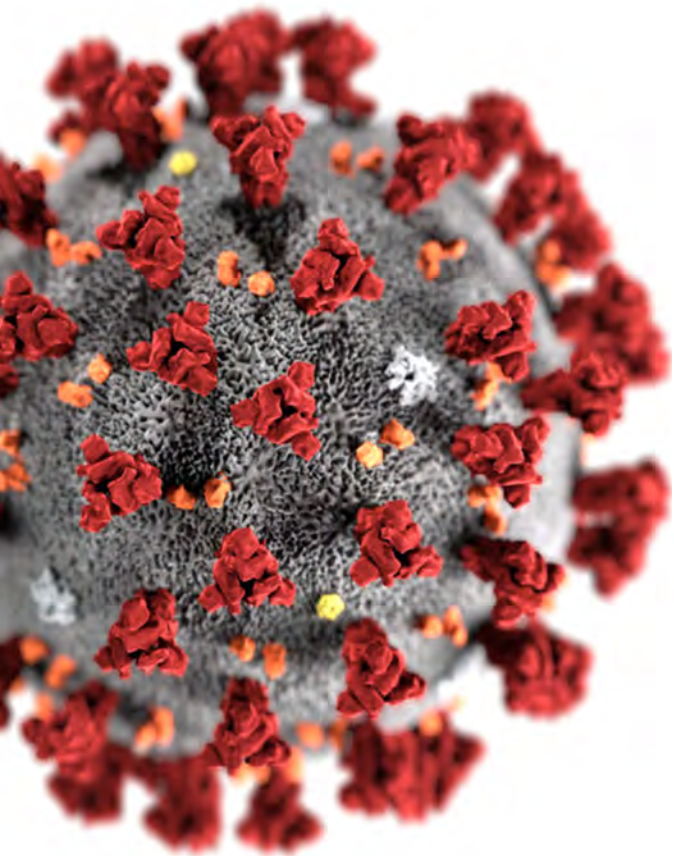


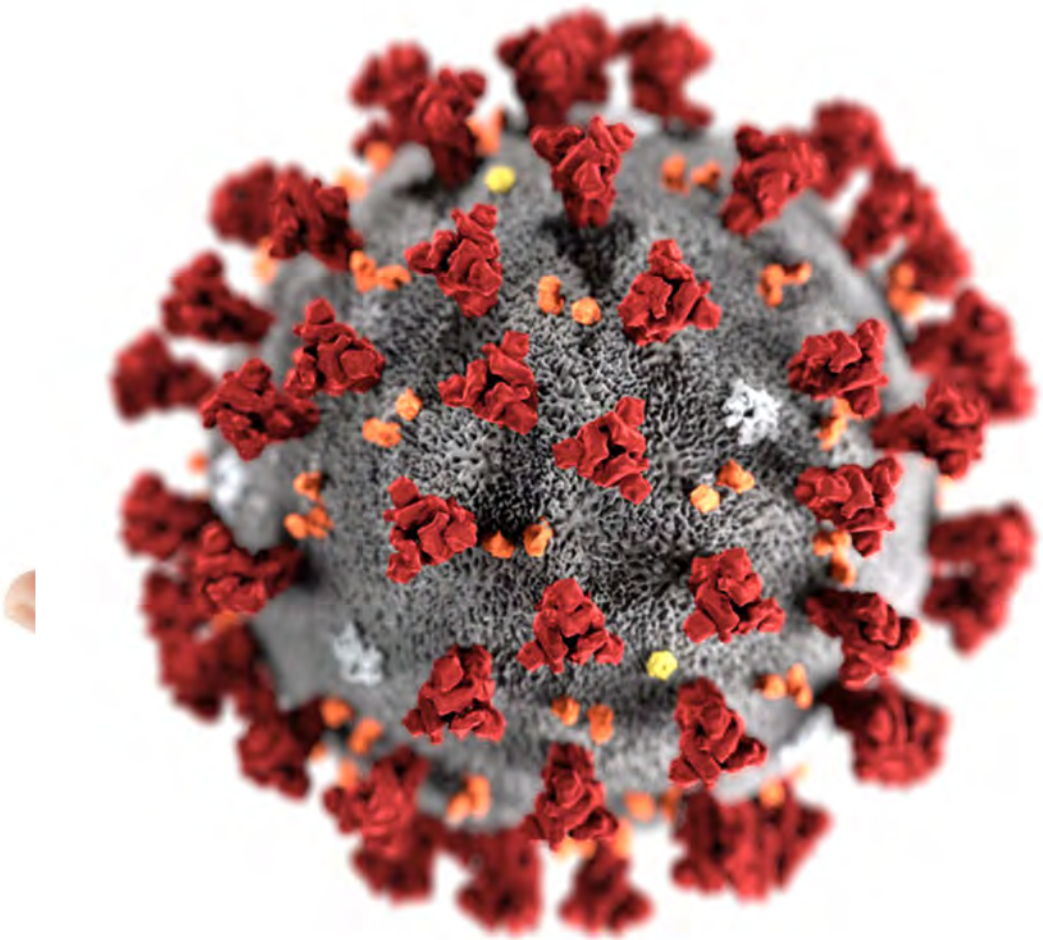
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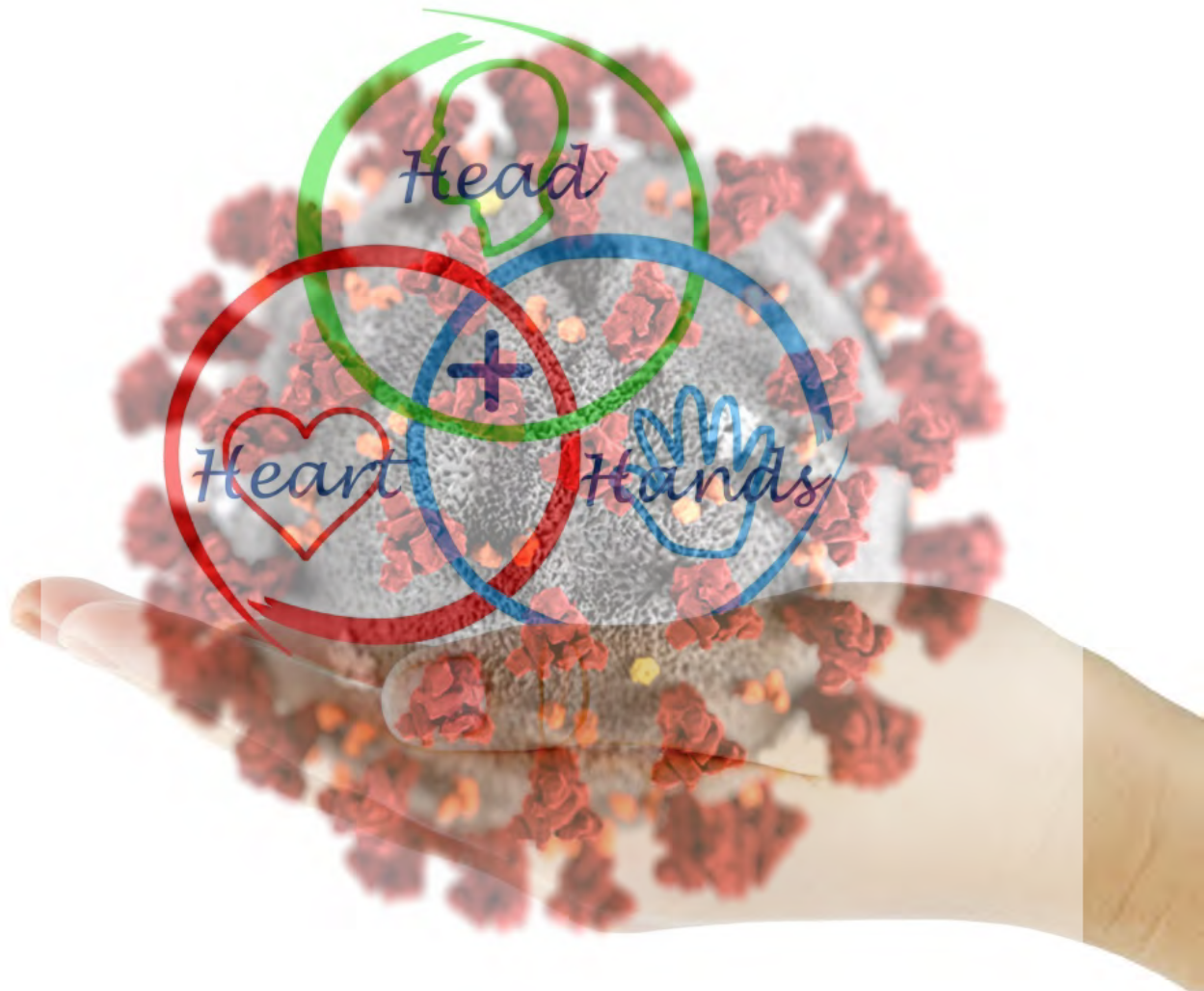
Heart

Hands

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Head

Heart

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Head

Heart

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Head

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PARABLES

Uncovering Good News

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Fortress Resources for Preaching

Preaching Parables to Postmoderns



Brian C. Stiller

Luke 18:9-14

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Luke 18:9-14

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ “

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¹⁴“I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Today's Message:
*"Pharisee and the
Tax Collector
Luke 18:9-14*

I'M NOT SAYING I HATE YOU



**BUT I WOULD UNPLUG YOUR LIFE
SUPPORT TO CHARGE MY PHONE**

The Problem

Luke 18:9

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“Looked Down” – Luke 18:9

- ① to show by one’s attitude or manner of treatment that an entity has no merit or worth, *disdain*
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Let's look at the first guy

Luke 18:10-12

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Position

Luke 18:10

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Posture

Luke 18:11a

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Luke 18:11 (New American Standard)

¹¹“The Pharisee stood and was praying this to himself:
‘God, I thank You that I am not like other people:
swindlers, unjust, adulterers, or even like this tax
collector. ¹²‘I fast twice a week; I pay tithes
of all that I get.’ “

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Prayer

Luke 18:11b-12

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Let's look at the second guy

Luke 18:13

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ “

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Prayer

Luke 18:9-17

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ “

The Prognosis:

Who is going to go home justified?

Luke 18:9-17

¹⁴“I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

The insidious nature of Pride!

“Pride Pack”

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Psalm 75:6-7

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