

# Message Notes

**Sure am glad I'm not like that guy!**

# Scripture Passages

*(taken from the New International Version)*

**Introduction** - "A great (terrible) day yesterday"

**Last week in the Gospel of Luke**

Prayer in the "Not Yet" - Luke 18:1-8

**Today's Message:**

*Sure am glad I'm not like that guy!*

Luke 18:9-17

**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

**A little case study to see if you were paying  
attention** - Luke 18:15-17

**Gospel Application** - *Are you glad you are  
not like that guy?*

**Luke 18:9-17**

<sup>9</sup>To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: <sup>10</sup>"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.'

<sup>13</sup>"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.'

<sup>14</sup>"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."

<sup>15</sup>People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. <sup>16</sup>But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

<sup>17</sup>Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it."



**SEX TRAFFICKING IN THE  
MIDWEST - TWIN CITIES  
AWARENESS & ACTION**

**Saturday, April 30, 2016**



YOU ARE  
VALUED





“You could fill Target Field 17 times with all of the women living in MN who are alive today, who at one point in their lives have been a victim of some form of sexual assault, rape, domestic violence, or some harassment or stalking.”

~ John Choi, the Ramsey County Attorney and former St. Paul City Attorney

# A Biblical Theology of Sex

## 1 Corinthians 6:13b-20

<sup>13b</sup>The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. <sup>14</sup>By his power God raised the Lord from the dead, and he will raise us also. <sup>15</sup>Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! <sup>16</sup>Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." <sup>17</sup>But whoever is united with the Lord is one with him in spirit.

# A Biblical Theology of Sex

## 1 Corinthians 6:13b-20

<sup>18</sup>Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. <sup>19</sup>Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; <sup>20</sup>you were bought at a price. Therefore honor God with your bodies.

The Gospel of  
**LUKE**

Setting His Face to Jerusalem  
Luke 9:51 to Luke 19:44

## Luke 18:1-8

<sup>1</sup>Then Jesus told his disciples a parable to show them that they should always pray and not give up. <sup>2</sup>He said: “In a certain town there was a judge who neither feared God nor cared what people thought. <sup>3</sup>And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

## Luke 18:1-8

<sup>4</sup>“For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care what people think, <sup>5</sup>yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually come and attack me!’ ”

## Luke 18:1-8

<sup>6</sup>And the Lord said, "Listen to what the unjust judge says. <sup>7</sup>And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? <sup>8</sup>I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

## Luke 18:9-17

<sup>9</sup>To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

## Luke 18:9-17

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.’ “

## Luke 18:9-17

<sup>13</sup>“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.’ “

## Luke 18:9-17

<sup>14</sup>“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.”

## Luke 18:9-17

<sup>15</sup>People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them.

## Luke 18:9-17

<sup>16</sup>But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup>Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”

I'M NOT SAYING I HATE YOU

Today's Message:

*"Sure am glad I'm not  
like THAT guy!"*

Luke 18:9-17



BUT I WOULD UNPLUG YOUR LIFE  
SUPPORT TO CHARGE MY PHONE

# The Problem

**Luke 18:9**

<sup>9</sup>To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

## “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

# Let's look at the first guy

## Luke 18:10-12

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.’ “

# Let's look at the first guy

## *Position*

### Luke 18:10

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.’ “

[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.

# Let's look at the first guy

## *Posture*

### **Luke 18:11a**

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.’ “

## **Luke 18:11 (New American Standard)**

<sup>11</sup>“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. <sup>12</sup>‘I fast twice a week; I pay tithes  
of all that I get.’ “

# Let's look at the first guy

## *Prayer*

### **Luke 18:11b-12**

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The 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. <sup>12</sup>I fast twice a week and give a tenth of all I get.’ “

## **Luke 18:11 (Good New Translation)**

“The Pharisee stood apart by himself and prayed, ‘I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there.’ “

## **Luke 18:11 (New American Standard)**

<sup>11</sup>“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. <sup>12</sup>‘I fast twice a week; I pay tithes  
of all that I get.’ “

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# Let's look at the first guy

## *Prayer*

### **Luke 18:11b-12**

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# Let's look at the second guy

## Luke 18:13

<sup>13</sup>“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.’ “

# Let's look at the second guy

## *Position*

**Luke 18:13a**

<sup>13</sup>“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.’ “

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 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).

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

# Let's look at the second guy

## *Posture*

### **Luke 18:13b**

<sup>13</sup>“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 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.



# Let's look at the second guy

## *Prayer*

### **Luke 18:9-17**

<sup>13</sup>“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**

<sup>14</sup>“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”

# The insidious nature of Pride!

## “Pride Pack”

### Psalm 75:6-7

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

# The insidious nature of Pride!

## “Pride Pack”

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can exalt a man. <sup>7</sup>But 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.

# The insidious nature of Pride!

*“Pride Pack”*

**Proverbs 13:10**

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

# The insidious nature of Pride!

## “Pride Pack”

### 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.

# The insidious nature of Pride!

**“Pride Pack”**

**Proverbs 26:12**

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

# The insidious nature of Pride!

**“Pride Pack”**

**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.

# The insidious nature of Pride!

“Pride Pack”

Isaiah 42:8

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

# The insidious nature of Pride!

**“Pride Pack”**

**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.

**A Little Case Study to see if you were  
paying attention**

# A Little Case Study to see if you were paying attention

**Luke 18:9-17**

<sup>15</sup>People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them.

# A Little Case Study to see if you were paying attention

**Luke 18:9-17**

<sup>16</sup>But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup>Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”

But this is the reason they are blessed – just because they [the little children] have nothing to show for themselves. They cannot count on any achievements of their own – their hands are empty like those of a beggar. Jesus enlarges the promise to include everyone. With an authority such as only God can claim, he promises the Kingdom to those whose faith resembles the empty hand of a beggar. Such faith is possible because they have no achievements of their own nor any conceptions of God which can intrude between them and God.

~ Eduard Schweizer, *Good News According to Mark*, p. 206-207.



# Gospel Application

# Gospel Application

Are you glad you're not like 'that' guy?

# 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).

