

Introduction: (see below)

THE PRAYER OF THE PHARISEE.

HIS WHOLE SPEECH CONTAINS 33 WORDS, OF WHICH ONE REFERS TO GOD, FIVE ARE "I'S", AND THE REMAINING 27 ARE EITHER COMMENDATIONS OF HIMSELF, OR CONTRASTING OTHERS WITH HIS OWN SUPERIORITY. SELF, SELF, SELF, IN UTMOST INTENSITY RUNS THROUGH THE WHOLE.

At 5.20 - ex. R. exceed R. of Rm

B. SUBSTITUTES A RIGHTEOUSNESS OF WORKS. *Isa. 64:6 - C. H.*

Isa. 64:6 - f: filthy rags

2. A PRAYER OF SELF-SUFFICIENCY

A. ONE WHO IS SELF SUFFICIENT ALWAYS CONTRASTS OTHERS WITH HIS OWN SUPERIORITY.

B. HE HAD A CONTEMPT FOR OTHERS; HE DESPISED OTHERS.

HE PICKED THE WORST PEOPLE TO COMPARE HIMSELF WITH - EXTORTIONERS, UNJUST, ADULTERERS, PUBLICANS.

C. HE DOUBTLESS LOOKED UPON HIMSELF AS A SELF-MADE MAN. ^{Person}
SOMEONE HAS SAID THAT A SELF-MADE ^{Person}

WORSHIP HIS MAKER.

D. GOD LOOKS UPON THE HEART, EVEN THOUGH MEN MAY LOOK ^{people} UPON THE OUTWARD APPEARANCE.

3. A PRAYER OF SELF-EXHALTATION

A. HE USES THE "BIG I" FIVE TIMES. - Lucifer; Nebuchadnezzar.

B. SPIRITUAL PRIDE MAKES ONE UNABLE TO RECEIVE THE BLESSINGS OF THE GOSPEL.

C. HE WAS MORE CONCERNED ABOUT INFORMING GOD THAN IN

LIKE THE MAN WHO STARTED HIS PRAYER, "O GOD,
HAVE YOU SEEN THE MORNING TIMES?"

(1). HE TOLD GOD ABOUT HIS FASTING - more than required

(2). " " " " TITHING all his income, chof. capita

D. HE WAS MORE ANXIOUS TO APPEAR THAN TO BE A CHRISTIAN. *possessions*

E. Really not a prayer at all

He asks God for nothing.

he is thoroughly satisfied with his condition.

it is false simulation

it is self-compatulation.

He glances at God, but thinks only of himself.

He felt he was in a class by himself:

every one else in a very intense class of 11

12. SOVEREIGN BEHAVIOR WITHOUT ABSENCE OF

WOULD NOT BE MERCY, THERE IS NO PARADISE AHEAD FOR

SACRIFICE

Introduction: The single point of this parable.

production in general is received as a saint

at one who is generally recognized as a

in prayer, while one generally recognized as a

success. why? Because the latter pray.

be, and the former is not. The one condition

spirit of prayer - self-humiliation

the small the spirit of pride - self love

the paradise in spirit of John, self-satisfaction
to find out His mission

is open to God and His mercy,

other is not open to Bill or Mrs Mary,

11. THE PRAYER THAT GOES BEYOND THE CEILING THE PRAYER OF THE PENITENT PUBLICAN.

1. A PRAYER OF SINCERE EARNESTNESS

A. HE "SMOTE UPON HIS BREAST"

B. IMPLIES SUBMISSION TO GOD

C. IMPLIES REPENTANCE FROM SIN.

(1). REPENTANCE IS TURNING FROM SIN.

(2). THE PARDONED MAN CANNOT CONTINUE IN SIN,

FOR UNLESS HE LOVES CHRIST, HE IS NOT FORGIVEN,

AND IF HE LOVES CHRIST, HE CANNOT LOVE THE SIN,

WHICH CRUCIFIED HIM.

2. A PRAYER OF HUMILITY

A. "STANDING A FAR OFF" - (Paderewski + Beethoven's piano)

(1). HE ACKNOWLEDGED THE INFINITE MAJESTY OF GOD

(2). HE RECOGNIZED HIS SINFULNESS, WRETCHEDNESS, & UNWORTHINESS

(3). WHEN THE FATHER OF QUEEN VICTORIA WAS NEAR DEATH AND

HIS PHYSICIAN SPOKE TO HIM OF HIS HIGH RESPONSIBILITY,

HONORABLE CONDUCT, AND DISTINGUISHED POSITION,

HE STOPPED HIM SHORT SAYING,

"NO; REMEMBER, IF I AM TO BE SAVED,

IT IS NOT AS A PRINCE, BUT AS A SINNER."

B. "HE WOULD NOT SO MUCH AS LIFT UP HIS EYES UNTO HEAVEN."

(1). THE PHARISEE LOOKED UP; THE PUBLICAN LOOKED DOWN.

(2). WE FILL AN EMPTY VESSEL, NOT A FULL ONE.

(3). THE PRISONER WHOM THE KING RELEASED, B. LK. III, 370.

(4). WOULD NOT ADOPT ANY CONFIDENT OR FAMILIAR ATTITUDE

TOWARDS GOD.

3. A PRAYER FOR MERCY

THIS IS AN ARGUMENT THAT GOD NEVER REJECTS.

A. RECOGNITION OF PERSONAL GUILT.

(1). MERCY CANNOT BE GIVEN TO ONE WHO IS INNOCENT.

(2). GOD HAS PROVIDED A GREAT SALVATION;

BUT IT IS FOR SINNERS ONLY. Mt. 9:13

B. RECOGNITION OF THE ATONING BLOOD.

(1). "BE MERCIFUL" REALLY MEANS BE PROPITIATED

(2). IT IS THE WORD USED IN THE GREEK BIBLE IN

CONNECTION WITH THE MERCY-SEAT.

(3). IT MIGHT BE PARAPHRASED, "BE TOWARD ME AS THOU ARE

WHEN THOU LOOKEST UPON THE ATONING BLOOD."

(4). EVEN THE PUBLICAN WAS NOT JUSTIFIED BY HIS SELF-ABASEMENT

JESUS SAID THE PUBLICAN WAS JUSTIFIED RATHER THAN THE

PHARISEE. BUT HE WAS JUSTIFIED BY THE ATONING BLOOD.

SO IT IS NOT THE PRAYER FOR MERCY THAT FORGIVES;

IT IS THE ATONING BLOOD THAT IS AT THE BASIS OF MERCY.

(5). SOVEREIGN REMISSION WITHOUT ADEQUATE, JUST SATISFACTION

WOULD NOT BE MERCY. THERE IS NO PARDON APART FROM

SACRIFICE.

(1. In ancient Rome)

Criminals brother pardoned for sake of his
wounded soldier brother's sacrifice.

2. Sidney Carton dies for Charles Darnay

in Dickens Tale of Two Cities.

Camp Evans, RVN. Sept 68
Capt. Ch. Augsburg. 18 Aug. 63; Ft. Carson CO #3, 16 Apr 67
H.M. 11/14/59 + 3/8/59; 1st Inf. Bde. Ft. Ben. 4 Dec '60

III. The essential lesson is that Success in Prayer depends on Openness to God.
1. Openness to take the risk and make ourselves vulnerable by confession of our need and weaknesses.

A. This takes COURAGE.

B. It requires HONESTY & HUMILITY.
This word is used to mean "to level a mtn."

C. It requires a DESPERATE DESIRE FOR HELP.

D. It means a peaceful acceptance of REALITY.
Phil. 4:11-12 (Phillips & NEB: "I have learned to be content, whatever the circumstances may be. I know now how to live when things are difficult, and I know how to live when things are prosperous. I have learned the secret of facing either plenty or poverty....

OR "I have learned to find resources in myself whatever my circumstances. I know what it is to be brought low, and I know what it is to have plenty. I have been very thoroughly initiated into the human lot with all its ups and downs."

This is not a false humility or self mortification like Paul mentioned that the false teachers advocated to the Colossians (3:18); "Don't let any man cheat you of your joy in Christ by persuading you to make yourselves "humble" and worship angels", OR "Don't be deceived by people who go in for self-mortification and angel-worship."

2. It also brings great rewards.

A. Sense of relief.

B. Peace of mind and heart.
Justified="put in a right relationship, set free, fair, honest"

I can visualize that the next visit to the temple by this forgiven man probably would have revealed a different prayer.

Once forgiven, and assured of God's forgiveness, he must have prayed differently after that, rejoicing in God's forgiveness and mercy.

3. Being Closed to God Brings Failure in the Christian Life.

A. Being closed to God reveals:

1. A smug satisfaction with oneself-pride. We read that he was "confident, or sure" of his own self righteousness. He exalted himself above all others, with a disdainful attitude of superiority and arrogance.

The word used meaning "high", "exalted", is the same root word used for "heaven" and even for "the Most High God."

B. He looked down on others (Phillips & NEB), and closed doors of communication with them. He treated others with contempt, counting them as nothing, and completely rejecting them.

In so doing he was closing himself into a narrow little world of his own making.

B. Being closed to God results in:

1. A false sense of security

2. A deep loneliness within.

3. Ultimate humiliation and judgment.

CONCLUSION: Here we see two people who had something in common, but they illustrate two different conditions. Both went to church to pray. One was a very religious man whose virtue became a vice. He missed the purpose of God while doubling his effort to please God. The pharisee went to the house of God confident that he was right with God although in reality he was not; he went home in the same state. The publican went to the House of God conscious that he was wrong with God, and he was; but he went home in a changed state. Now he was right with God. One really opened himself to God and God's mercy, and he experienced both. The other did not open himself to God and God's mercy, and he experienced neither. Need I say more? The parable says it all.

Both the Pharisee and the tax collector lived on every street. One of them may hear our name.

Each man described himself, and neither lies.

Each man told what he thought of himself.

The Pharisee was ~~but~~ probably the chairman of the local benevolent society of the local benevolent society.

The Pharisee's error of the world was himself. The publican's was God.

Each man told half-consciously what he thought of God.

The Pharisee saw God as a corporation in which he had earned a large block of stock, and in which he should be a director.

He thought God owed him something.

The publican saw God as pure holiness, yet of such low that a sinner could be forgiven.

The Pharisee had everything in his favor except God's grace.

The publican had nothing in his favor but God's grace.

Each man told what he thought about his neighbors. All the prejudices of race and class are in the Pharisee.

The publican said, "The blame rests on me."

The tax collector had a soul open toward God, while the Pharisee was locked in himself.

The story of the gifts that opened heaven's gate.

1. The first gift was a drop of patriot's blood, but the gate did not open.

2. Second, a lover's sigh, but the gate did not open.

**MEMORANDUM
OF CALL**

TO:

☐ YOU WERE CALLED BY — ☐ YOU WERE VISITED BY —

OF (Organization)

☐ PLEASE CALL — ☐ PHONE NO. CODE/EXT.

☐ WILL CALL AGAIN ☐ IS WAITING TO SEE YOU

☐ RETURNED YOUR CALL ☐ WISHES AN APPOINTMENT

MESSAGE

Being capsuled, the
pharisee slowly died,
as any man dies
who locks himself in
a little house and
pretends to be
self-sufficient.

RECEIVED BY

DATE

TIME

63-108

STANDARD FORM 63

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3. The third gift
was the persistent tear
of an old man
converted by a
child's prayer,
and that opened
Heaven's gate.