

## THE PRAYER THAT GOES BEYOND THE CEILING, LK. 18:9-14

## Introduction: (see below)

1. THE PRAYER THAT BOUNCES BACK  
 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.

1. A PRAYER OF SELF-RIGHTEOUSNESS. MT. 5:20-24. R. 6:1-2  
 A. IGNORES GOD'S PROVISION FOR RIGHTEOUSNESS - ROM. 10:3  
 B. SUBSTITUTES A RIGHTEOUSNESS OF WORKS. ISA. 64:6 - 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.  
 C. HE PICKED THE WORST PEOPLE TO COMPARE HIMSELF WITH -  
 EXTORTIONERS, UNJUST, ADULTERERS, PUBLICANS.  
 D. HE DOUBTLESS LOOKED UPON HIMSELF AS A SELF-MADE MAN. PECOS.  
 SOMEONE HAS SAID THAT A SELF-MADE MAN USUALLY  
 IS A SINNER. BUT AS A SINNER, HE WORSHIPS HIS MAKER.  
 E. GOD LOOKS UPON THE HEART, EVEN THOUGH MEN MAY LOOK  
 ON 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  
 PETITIONING GOD.

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

(1). HE TOLD GOD ABOUT HIS FASTING - more than required.  
 (2). " " " " TITHING all his income, that capital.

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 self-congratulation. HE GLANCES AT GOD, BUT THINKS ONLY OF HIMSELF.

F. HE FEELS HE WAS IN A CLASS BY HIMSELF; EVERYONE ELSE IN A VERY inferior CLASS, v.9, 11.

Introduction: The single point of this parable is that one who is generally recognized as a saint fails in prayer, while one generally recognized as a sinner succeeds. Why? Because the latter's prayer is real, and the former's is not. The one comes in the spirit of prayer - self-humiliation; the other grades the spirit of pride, self-satisfaction. One is open to God and His mercy; the other is not open to God or His mercy.

## 11. THE PRAYER THAT GOES BEYOND THE CEILING

### THE PRAYER OF THE PENITENT PUBLICAN.

when Jesus prayed the fashion of his countenance was altered, and fell upon his face.

1. A PRAYER OF SINCERE EARNESTNESS  
2. He "SMOTE UPON HIS BREAST"  
3. IMPLIES SUBMISSION TO GOD  
4. 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. JLK. 11, 370.)

### 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.

#### B. RECOGNITION OF THE ATONING BLOOD.

(1). "BE MERCIFUL" REALLY MEANS BE PROPIITIATED.  
(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:

Criminal 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, R.V.N. Sept 69  
Cent. Ch. Augsburg 18 Aug. 63; Ft. Carson ch 13, 16 Apr 67  
H. M. 11/14/59 + 3/8/59; Ft. Lauderdale, Fla. 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 many 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"

It 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 forgivemess 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 live on every street. One of them may bear our name.

Each man described himself, and neither lied.

Each man told what he thought of himself.

The Pharisee was probably the chairman of the local benevolent society 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 owned him something.

The publican saw God as pure holiness, yet of such love 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 gift 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.

63-108

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

<input type="checkbox"/> PLEASE CALL	<input type="checkbox"/> PHONE NO. <b>←</b>	<input type="checkbox"/> CODE/EXT.	<input type="checkbox"/> WILL CALL AGAIN	<input type="checkbox"/> IS WAITING TO SEE YOU	<input type="checkbox"/> RETURNED YOUR CALL	<input type="checkbox"/> WISHES AN APPOINTMENT	<input type="checkbox"/> MESSAGE
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DF (Organization)

YOU WERE CALLED BY —  YOU WERE VISITED BY —

MEMORANDUM  
OF CALL

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