

RELIGIOUS CONTEMPT

Notice how Jesus addressed this parable “to some people who trusted (peitho) in **themselves** that they were righteous, and **viewed others** with contempt (exoutheneo).” (Lk.18:9)

Jesus carried the theme from the last parable (Lk.18:1-8) about prayer to this parable (Lk.18:9-14). However, prayer is not the point of the parable.

The doctrinal point of this parable is recorded in (Lk.18:14). Notice how Jesus introduced the doctrinal point. Jesus put both men in one class needing to be justified.

In this parable, Jesus has two men going to the Jewish temple to pray. Jesus will contrast these two men and their attitudes about personal relationship with God and others.

This lesson will study five aspects of our theme of this story parable, **Religious Contempt.**

1. We will examine our lesson text by the following four homiletic points.

- **Theme** (Lk.18:9) “Certain one who trusted (tous peitho/ **perf.a.ptc.aplm**) in themselves **that (hoti)** they were righteous, **and viewed others with contempt.**”
 - Pay attention to the Greek word for **righteous** in (Lk.18:9) (dikaios) [false humility] and **justified** (dikaioo) [genuine humility] in (Lk.18:14).
- **Temple** (Lk.18:10) The Jewish Temple that they went into to pray represented **Shadow Christology** (John 2:19-22; Matt.27:39-40, 50-54; 12:6; Heb.5-10).
 - The Jewish temple and today’s church building are not comparable.
 - However, the Holy of Holies of the Jewish temple is comparable to the Indwelling of the Holy Spirit (1 Cor.3:16; 6:19-20; Gal.3:2).
- **Two men** (Lk.18:11-13) They are contrasted in their prayers and attitudes; both need grace salvation.
 - The self-righteous Pharisee (Lk.18:11-12)
 - Exhibiting false humility
 - The seeking Publican (Lk.18:13)
 - Exhibiting enforced humility - consciousness and conviction as a sinner (Lk.15:17; Rom.3:20-26).
 - **We have learned that enforced humility prepares the heart towards hearing and responding positively to the gospel of grace salvation.**
 - (Lk.18:14a) “I tell you, this man went to his house justified rather than the other.” (Rom.5:8-9)
- **Terms of justification** (Lk.18:14) Only one went home justified (dikaioo) (perf.p.ptc.nsm)
 - Only one was **made righteous!** (2 Cor.5:21)

Doctrinal point of the parable (same as Lk.14:11) **Genuine Humility:**

(Lk.18:14b) “For everyone who exalts (hupsoo/ p.a.ptc.nsm) himself will be humbled (tapeinoo/ f.p.ind.3ps), but he who humbles (tapeinoo/ p.a.ptc.nsm) himself will be exalted (hupsoo/ f.p.ind.3ps).”

2. **The Pharisee represented false humility characterized by self-righteous religion based on performance of religious works.**

False humility comes from believing false doctrines (Lk.18:11-12).

- Notice where his gratitude and praise is directed?
- Notice that he thinks that mankind is unrighteous based on doing unrighteous deeds. On the other hand, he thinks that mankind is righteous by his doing righteous deeds (Matt.23:13-33) [8 Woes].

This Pharisee represents legalism's futile attempt to gain the approbation of God by self-righteous works (Gal.2:15-21; **Eph.2:9**).

The Pharisee offered to God his self-righteous works for acceptance like Cain did with the same results!

(Gen.4:5a) "But for Cain and for his offering He had no regard."

3. **The Publican (tax collector) offered to God his sinfulness for acceptance in need of mercy and grace salvation.**

- **The Publican told God:** "But the tax collector standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful (hilaskomai/a.p.impv.2ps) [propitious] to me, the sinner (to hamartolos)!" (Lk.18:13)
 - Notice what class he put himself in _____.

Paul told the world: "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all." (1 Tim.1:15)

Jesus told Zacchaeus, "For the Son of Man has come to seek and to save that which was lost." (Lk.19:10)

4. **God does not accept or reject man based on merit or demerit, but upon the finished work of Jesus Christ for salvation (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).**

(Titus 3:5) "He saved us, **NOT on the basis of deeds** which we have done in righteousness, **but according to His mercy**, by the washing of regeneration and renewing by the Holy Spirit."

(2 Tim.1:9) "Who has saved us and called us with a holy calling, **not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.**"

5. **God judicially declares the sinner righteous the moment he believes that Jesus died propitiously for his sins, was buried and raised the third day to give him eternal life (Rom.3:10; 20-26).**

(1 John 2:2) "And He Himself is the **propitiation for our sins**; and not our only, but also for those of the whole world."

(Rom.4:5) "Now the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness." (Eph.2:8-9)

(Rom.5:8-9) "But God demonstrated His own love towards us, in order that while we were yet sinners, **Christ died for us**. Much more then, having now been **justified by His blood**, we shall be **saved from the wrath of God through Him.**"