

Luke 18:9-14

3 Ways to Live

- 1) We often hear 2 ways to live.
 - a) Religious or worldly
 - b) Church = choosing religious
 - c) Life without God = choosing worldly
 - d) Jesus teaches us here that there are **3 ways to live**
 - i) Religious
 - ii) Irreligious
 - iii) Gospel
 - e) Often Jesus gives us the reason for his parables (**18:9**)
 - i) We begin the parable knowing the lesson.
 - ii) **We can live in such a way that we trust ourselves for our righteousness, and look down on others.**

2) RELIGIOUS

- a) 2 men presented
- b) Pharisee "*separated from the rest*".
- c) They were intense re:law.
- d) Swallow a gnat and gag it up b/c not kosher (**Matt 5:20**)
- e) If anyone could be justified by their works, it was the Pharisee.
 - i) Extremely devout and devoted.
 - ii) Greatly respected in the culture.

3) What did a Pharisee look like?

a) **18:11-12**

- i) He stands alone and prays alone.
 - (1) Three basic types of prayer.
 - (a) **A business associate you don't particularly like.**
 - (b) **A friend you enjoy activities with.**
 - (c) **A person you are in love with.**
 - (d) **Business associated conversation = goal-oriented. Just get down to brass tacks.**
 - (e) **A friend you enjoy, you freely engage in conversation.**
 - (f) **But a lover, you can't resist telling them all the things about them that you love.**

(g) Petition

(h) Confession

(i) Adoration

- (i) The greater the relationship, the more prayer goes toward awe and wonder, marveling at God's beauty.
 - (2) This guy, didn't even strike the 1st type of prayer.
- ii) Greek suggests not simply *by* himself, rather *with* himself.
ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο·
- iii) Prayer should be dialogue, but here he speaks to himself.
 - (1) Addresses God, then transitions to himself.
 - (2) Prayer becomes a monologue when we are impressed or obsessed with ourselves.
 - (3) He says a lot in his prayer, but nothing which honours God.
 - (a) Notice the personal pronoun "I"!
 - (b) He's a "*me monster*".
- iv) His prayer is all about himself.
 - (1) There is no awe and wonder of God. He is not amazed with who God is.
 - (a) His prayer is the worst kind.
 - (i) Acknowledges God, then moves on to himself.
 - 1. He begins boasting to God.
 - a. Rattling off your accomplishments to God.
- v) Not approaching God based on God's character.
- vi) Compares himself with the **worst of society**.
 - (1) Always easier to find someone we are doing better than.
 - (2) I can be self confident when I compare myself to those who aren't performing at my level.
 - (3) Others compare themselves the other way with those above their level and never have confidence.
 - (a) When we compare ourselves to others, we always see ourselves as superior or inferior.

(b) He compares his "private" deeds with the public deeds of others.

(i) **Matt 6:16-18**

1. Only required fast (Yom Kippur).
2. The law wasn't enough for him. He needed something to measure his performance by.

(ii) **Matt 6:2-4**

1. Tithing his herbs. Looks generous, but making sure God doesn't get more than his share.

4) **IRRELIGIOUS**

- a) The tax collector, a traitor to the people. Profit off of Jewish oppression.
- b) The religious tries to achieve own desires through the law, irreligious tries to achieve own way through rejecting the law.
- c) Jesus is not saying, being a Pharisee is bad and being a tax collector is good.
 - i) Both of these ways are wrong.
 - (1) One wants to be accepted because of his obedience.
 - (2) **The other wants God's good gifts through disobedience.**
 - (a) Pursuing the same thing as the religious guy, only in rebellion to God's laws.

5) **GOSPEL**

- a) **18:13** gives us the third way.
- b) The point is not that one must be a tax collector, but **one must genuinely encounter the living God and the grace that flows from him.**
- c) The tax collector is humbled by God's greatness and worth.
- d) Beating his breast (repeated motion)
- e) Be merciful (atone for me) ἰλάσκομαι
 - i) Recognising substitutionary work of God.
 - (1) He actually knew the law but wasn't walking in it.
 - (2) Substitution is only solution.

f) THE sinner

i) Until you see yourself as the sinner, you will never understand the depths of your need for grace.

(1) A sinner, but not as bad as _____.

(a) Feel superior to others.

Class	Race	Education	Looks
Gender	Nationality	Age	Religion

(2) An Israeli and a Palestinian went up to pray.

(3) A church leader and a sex trafficker.

(4) A BodaBoda and a doctor.

(5) A Tutsi and a Hutu.

(a) Many ways we assume superiority.

g) The Gospel says that true life is not a result of our obedience, nor our disobedience.

i) Life is the result of Christ's obedience on our behalf.

6) You might say, I'm not like either of these men.

i) A good indication of what we are like is seen in our prayer life.

ii) Don't pray (irreligious)

iii) Pray anywhere short of adoration (religious)

b) Keller:

I obey therefore I'm accepted	I'm accepted therefore I obey
Motivated by my fears/insecurities	Motivation based on grateful joy
I obey to get things from God	I obey to get God, to delight in God, and resemble him
When circumstances go wrong, I am angry with God or myself, since I believe that anyone who is good deserves a comfortable life	When circumstances go wrong, I struggle but I know all my punishment fell on Christ, and what God allows is for my training
When criticised I am furious or devastated b/c it is critical that I think of myself as a good person. All threats to my self image must be destroyed	When criticised, I struggle, but it isn't essential for me to be "the good person". My ID is built upon Christ's performance.

My prayer life consists largely of petition and it heats up only in times of need. My main purpose in prayer is to control my environment.	My prayer life consists of genuine stretches of praise/adoration. My main purpose is fellowship with God.
My view of self swings between 2 poles. If I'm living up to my standards I feel confident, but then I am prone to be proud and unsympathetic to those failing. If and when I am not living up to my standards, I feel humble but not confident. I feel like a failure.	My self view is not based on my moral achievement. In Christ I am both a sinner and accepted. I am so bad Christ had to die for me and so loved that he was glad to die for me. This leads me to deep humility and deep confidence at the same time.

- 7) in religion we are sorry for the consequences of sin, but the gospel leads us to be sorry for the sin itself.
- 8) Villager giving the Chief his biggest and best mango.
 - a) Another man giving Chief his biggest and best ox.
 - i) The 1st villager gave the chief a mango.
 - ii) The 2nd man gave the ox to himself.