

LOOKING DOWN OUR NOSES AT OTHERS

(The Parable of the Pharisee and the Tax Collector)

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Luke 18:9-14

- I. The _____ who look down their noses at others (18:9 – “To some...”)
- II. The _____ for looking down their noses at others (18:9 – “...who were confident of their own righteousness...”)
- III. The _____ of looking down their noses at others (18:9 – “...on everybody else...”)
- IV. The EXAMPLE of looking down their noses at others (18:10-12)
 - A. The _____ where this man looked down his nose at another man (18:10 – “Two men went to the temple...”)
 - B. The _____ involved where this man looked down his nose at another man (18:10 – “...to pray...”)
 - C. The _____ of this man who looked down his nose at another man (18:10 – “...one a Pharisee...”)
 - D. The _____ of this man who looked down his nose at another man (18:10 – “...and prayed about himself...”).
 - E. The _____ of this man who looked down his nose at another man (18:11)
 1. His prayer was a prayer of putting others _____ (18:11 – “God, I thank You that I am not like all other men—robbers, evildoers, adulterers—or even like this tax collector.”)
 2. His prayer was a prayer of lifting himself _____ (18:12 – “I fast twice a week and give a tenth of all I get.”)
- V. The OPPOSITE of looking down their noses at others (18:13)
 - A. Notice who this opposite person _____ (18:13 – “But the tax collector...”)
 - B. Notice where this opposite person _____ (18:13 – “...stood at a distance...”)
 - C. Notice where this opposite person _____ (18:13 – “...He would not even look up to heaven...”)
 - D. Notice what this opposite person _____ (18:13 – “...but beat his breast...”)
 - E. Notice what this opposite person _____ (18:13 – “...and said, Lord, have mercy on me, a sinner.”)
- VI. The APPLICATION about looking down their noses at others (18:14)
 - A. Looking down our noses at others does _____ bring about justification (18:14 – “I tell you that this man, rather than the other, went home justified before God...”)
 - B. Looking down our noses at others _____ bring about humbling (18:14 – “...For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”)

DISCUSSION QUESTIONS

1. Trevor talked about how some people enter a room full of strangers, size everyone up, then either envy them for being ABOVE them, or look down their noses at them for being BELOW them. Can you relate to this scenario at all where people are placed on a social totem pole?
2. Some current issues where family members are taking sides and looking down their noses at others are:
(1) to wear (or not to wear) a mask; (2) to get (or not to get) the job; (3) to despise (or not despise) white males as supremacists; (4) to look (or not to look) down on those with any kind of handicap; (5) to feel (or not to feel) superior to millennials; (6) to agree (or not to agree) with critical race theory; (7) to welcome (or not to welcome) newcomers to church; (8) to analyze (or not to analyze) people sitting ahead of us in church. Can you add to this list of ways where you might look down your nose at others—even family members?
3. What do you think of the possibility that Rabbi Simeon ben Jochai's adult son was actually standing there listening to Jesus tell the story about "some who were confident of their own righteousness?" If he was actually there, what do you suppose was going through his mind?
4. What do you think about "Angry Cashier" and her letter to Ann Landers complaining about how people on welfare spent their money on food? Are we ever justified to jump to conclusions like she did?
5. The temple was the place the Pharisee looked down his nose at the tax collector. What are some ways people in "our temple" (i.e. PTC church-goers) may look down their noses at others inside our church's walls?
6. Prayer is another venue where we might look down our noses at others. How do you think God reacts when listening to this kind of prayer when we're actually supposed to be adoring, confessing our sins to, and thanking Him?
7. Did you notice that everything the Pharisee said he was *not* (i.e. robber, evildoer, adulterer, tax collector) was, in some sense, what he actually *was*? What principle can you derive from this?
8. The Great Reversal is that those who put others down are eventually put down themselves, and those who humble themselves are eventually exalted. Can you illustrate this principle from your own life?