

# The pharisee and the publican (Quality: Average)

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Date: 22 January 1984

Preacher: Falkner, Leslie Walter (1904-1985)

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considering these words this morning, we noted who it was who spake, I tell you.  
And we saw that he was a God of knowledge. And we saw that he was a God who was a  
searcher of hearts. He himself has drawn in the parable that which related unto the  
characters, the Pharisee and the publican.  
Yes, there could not, as we remarked, there could not have been a greater contrast than  
in these two characters which the Lord hath set before us.  
A Pharisee, one who was always receiving, as it were, the applauded of mankind.
- [ 8 : 2 0 ]    In that wherein his own goodness and his own profession relative unto his interest in the  
temple was concerned.  
And of one whom he evidently considered had no place nor part in those things. The one  
whom he referred to as this publican.  
Yes, the contrast is indeed great. But there is one who looking for truth.  
And that is the speaker of our text. I tell you. Nothing but truth can indeed stand in his  
sight.  
Anything that is of a lie. Anything that is false. Anything that is put on. Not for a moment.
- [ 9 : 3 0 ]    Can he look toward that individual. But. It is in that wherein in his knowledge. And in that  
wherein he searcheth the hearts of men and tryeth their thoughts.  
And that wherein he seeketh the truth in the inward parts. That he sets himself before us.  
In these words. As the judge. Truly he would be the judge in that day. When.  
There shall be the gathering of the whole. Company of humanity. Into his presence. And  
his judgment then.

Shall be either for. Or against. It shall either be. In that word depart. Or it shall be in that word come.

[ 10 : 32 ] And we have the same fact. In miniature. As it were. In the text. I tell you. He says. This man went down to his house.

Justified. Rather than the other. There is a small picture. Of that. Which shall eventually. In all its fullness.

Be revealed. Yes. Yes. A judge. Yes. A judge. And the one from whom cometh the sentence. The verdict.

Not according to man. But according to himself. As God. Not according to that.

Wherein man. May only see the upward. But according to him. Who sees the inward. Not according unto that. Wherein man.

[ 11 : 28 ] May have. Much popularity. Amongst his fellow men. But in that. Wherein a man. May be despised. And scorned. And derided. Like the publican.

That one. He shall pronounce. His own verdict. Concerning. And what was it. This man went down.

To his house. Justified. Rather than the other. Yes. The sentence. Has been given. That which he declares.

Here is a final statement. There is nothing more. To be said. He has said it all. In those few words. And everything.

That related. Unto that individual. Was contained. In that short sentence. Of acquittal. That wherein.

[ 12 : 22 ] The son of God. So declared. That he was indeed. Freed. Acquitted. From all that.

Which he had so come. Into the presence of God. To confess. And to make known. To him. In that language. God be merciful. To me.

A sinner. And just to remind ourselves. Once again. We noticed. How the Pharisee. Went in.

To the temple. In a very presumptuous manner. He went in. Full of himself. Full of self praise. Of self esteem.

Self confidence. Yes. There is nothing. As it were. That he can see. In himself. That cometh short. Of what is required.

[ 13 : 18 ] Of him. And so. He declares. The situation. And the position. In which he. Would indeed stand. He said. I thank thee.

That I am not. As other men are. Extortioners. Unjust. Adulterers. Or even as this publican. I fast twice. In the week. I give tithes. Of all.

That I possess. What more can I do? Do I not. Render unto thee. Everything. That is by due. But who was he talking to?

Was he talking to God? Was he making his confession known unto God? No. The Lord Jesus said.

He was simply talking with himself. And that that which is relative. To his prayer. Was really no prayer at all. There was nothing in it.

[ 14 : 16 ] There is no expression of need. There is no desire. That he may be partaker. Of that which was set forth. In the mercy seat.

As it was so portrayed. In the temple. No. He seems to be oblivious. Of all these things. Yes.

I thank thee. That I am not. Like that. Says that. Pharisee. How does God deal with it? He casts him out.

He declared. That that man is unjustified. That to that man.

Mercy has never yet come. It has never been sought. It has never been pleaded by him. He is so self-reliant. Upon himself. And his own religion.

[ 15 : 14 ] That nothing else. So far as he is concerned. So far as he is concerned. Matters. Matters. And to him. It's all inside himself. There is nothing without.

And then again. So. And as he went up. Into the temple. And as he so cast that scornful look.

Upon the publican. Even this publican. Even this publican. So the direction of our gaze. Is likewise to be toward this publican.

This man. Here he is. He has come into that temple. In a real consciousness of need. And the need is for mercy.

He hasn't a word to say about that which he has done. He hasn't anything to commend to himself. He doesn't bring forward any good works.

[ 16 : 15 ] He doesn't speak of that which is relative to his own conduct. And his own character. Except to confess. That he was.

A sinner. Or as it is in the original transcribed. The sinner. Yes he came as a man who felt.

That there was none like unto him. No none so heinous. In wickedness. None so sinful in practice. Like he had been.

Yes he had to come. And he had to declare. God be merciful to me. The sinner. But then again. Let us note this.

That the burden of sin. Felt within a sinner's heart. Forces out. True prayer. If you've never known conviction.

[ 17 : 20 ] If you've never known what it is. To be condemned as a sinner in the sight of God. I was going to say.

I very much doubt. If there is ever issued out of your heart. The language of vital. Living prayer. For it is only as they put the burden upon you.

Like they used to do upon the Roman soldiers. In the days of Paul and others. When they used to put the prisoners. When they used to put weight upon weight upon the prisoners.

Until there was pressed out of them. The confession. Of that wherein their wrongdoing and so forth. Had been done. So.

Not in a like manner. But in a greater degree. There is the pressure upon the conscience. Of the sin. The burden of it.

[ 18 : 21 ] The weight of it. That which is as it were sinking us. It forces out. The language of a man who feels that he is perishing.

One who feels that he is indeed. Coming into a position. Wherein he will be lost forever. And out of his heart.

There is used the language of vital prayer. God be merciful. To me the sinner. And let us recollect this.

That the conviction. Or the consciousness of sin. Felt within. Will bring you into the presence of God.

If you are rightly convinced of your sin. Then there is the realization. Of the holiness. Of the purity.

[ 19 : 24 ] Of the righteousness of God. Previous to that conviction. That realization of God.

That realization of God. Had never as it were. Been felt or known. Within your conscience. You may have talked about. A God of love.

How many do. Who are strangers. Unto that where. Since God is love. Love comprehends.

All his attributes. And one attribute. Shall not suffer. At the expense of another. And therefore. They shall all be expressed.

In their due place. And here is that. Which is brought home. Upon the soul. It is bound into your soul. You are scarred by it.

[ 20 : 21 ] You realize. The awful position. In which you are found. That here is a God. Who is a consuming fire. And that you.

As a poor lost. And ruined sinner. Have been brought. Consciously. Into his presence. So here we notice.

The position. Of the character. Of this man. I tell you. This man. What is his position. We learn from the context.

Which Jesus himself. Puts before us. The true position. Of the character. Who alone is found. Justified.

By faith. Listen. The publican. Standing afar off. He's entered into the temple.

[ 21 : 22 ] He hasn't gone down. To the foremost place. Like the publican. He would almost hide himself. As it were. And there.

He is the very image. Of an individual. Who realizes. The tremendous distance. That is between.

A holy God. And a sinful man. Or he stood afar off. There is no rushing in here.

My friends. There is no coming. As it were. In a bombastic manner. No. No. No. No. He is utterly. Crushed.

Under the sense. Of that which is within him. And he enters into the temple. And would hide himself. Yes.

[ 22 : 18 ] Because he knows. What he is in himself. And he knows a little. Of that holy. And righteous God.

Before whom he is presenting himself. He stood afar off. Isn't there a word of encouragement.

Here for us. Oh we may think sometimes. If I could only get nearer. If I could as it were. So have those clear views.

And those open revelations. Given unto me. Whereby I should be assured. Of my acceptance in him. It is far better for you.

That you should know. What it is. To be at a distance. In that. Wherein. There is. The opening up to you.

[ 23 : 18 ] Of which you would not have realized. Hitherto. Of the glory. And the wonder. Of that which is. To be made known unto you.

It is the man who is at a distance. Oh who doesn't come in self confidence. Who feels as though he's got no standing at all.

Who feels as though he hasn't even got the right to be there. He stands at a distance. I tell you. This man went down to his house just if eight.

Rather than the other. But you see. He not only mentions the fact. Of how that he stood afar off. But that he would not lift up so much as his eyes unto heaven.

Oh the consciousness. That he had. Of the greatness. Of the majesty.

- [ 24 : 26 ] Of God. He couldn't as it were lift up his eyes. What? And behold that holy and that pure place. And then to behold that which is relative to the terrible.
- Filthy. Vile condition. In which I am. In and of myself. Ah. There can as it were be no communion between these two.
- That which is relative to heaven. And that which is relative unto sin. No. There is a gulf as it were between them.
- That distance. And it brings home the consciousness unto the man. He would not lift up so much as his eyes unto heaven. That he is brought to confession.
- He is mowed upon his breast. I am rather glad as it were that this is spoken. First in connection with his plea.
- [ 25 : 32 ] Here is the trouble. Here is the cause of all that which related. Unto myself.
- In that wherein I am truly a miserable sinner. He smote upon his breast. Oh yes.
- That's where the trouble lies. The heart is deceitful above all things. And desperately wicked. And Lord. He could have said.
- Thou have made me to know it. And to feel it. Yea. It is my continual experience. It causes me agony.
- It causes me grief. Yes. He would indeed smite himself again. And again upon his breast. Because of his utter felt unworthiness.
- [ 26 : 36 ] Therefore. You find him clothed with humility. And in that humility. Whereby he sinks down into a basement.
- As you find that which is so recorded in our text. The latter part of it. When he comes into that position. It is then.
- That there is wrung out of him. The truth. The reality. Of his own position. And of that wherein.
- He has a single eye. Unto that which is alone to be known. In a merciful God. God. God be merciful to me.
- The sinner. So you see the posture of this man. Yes. As you look at him. You see guilt as it were.
- [ 27 : 34 ] All over his face. He viewed it. He can't disguise it. He can't as it were. Put a mask over it.
- Here it is. Standing out. Guilt. That's why he is at a distance. And so forth. But not only guilt. It is shame.
- He feels his shame. Yes. As we said. He can't lift up his eyes to heaven. In the position in which he is. Oh.
- He is covered. With a mantle of shame. And then there is that sense of reality. Within him. Oh yes.
- It isn't imaginary. It isn't something that he's told himself about himself. Like the Pharisee. But it's that which has been brought home into his very conscience.
- [ 28 : 37 ] That he is a sinner in the sight of God. He's mowed upon his breast. Yes.
- He was sorry for his sin. I don't think he was sorry for himself. I don't think that entered into it.
- The all prevailing realization of what he was as a sinner. Encompassed everything. In his thoughts. Yes.
- In that reality. There is a spirit of sorrow. A godly sorrow. For his sin. That which has brought him nigh unto God.

God be merciful to me. A sinner. And with the godly sorrow. Repentance. Repentance.

[ 29 : 41 ] Ah. How does he express his repentance? Would he indeed. Have his life changed? Would he walk in a different course to which he had formerly done?

Listen. That will come. After there is a realization of the inward evil. For in that wherein he makes upon his breast is the very spirit of abhorrence.

Concerning that which he is so sensible. Drells within him. Do you not at times abhor yourself? Godly Job you know was brought down into that situation.

He had heard of God. And now his eyes saw God. And he abhorred himself. And when there is any realization of the reality of this God.

Who is indeed holy and just and righteous. And you realize the evil that is within your heart.

[ 30 : 53 ] That I bring you to a sense of abhorrence of yourself. And a righteous indignation.

Over the evil. That has wrought such misery. In your life. Oh yes. The whole spirit of indignation.

Seems to be standing out now in this man. See him there standing. See as though he would pluck out of his very bosom. That which was relative to that deceitful heart.

Oh how he hated it. How he abhorred it. If he could only have got rid of it. Oh that would have been a great and a blessed thing unto him. But he finds he can't in and of himself.

So he has to come as a poor condemned sinner. Into the sight of the holy and the righteous God.

[ 31 : 56 ] And confess. That he has no other hope. But that which is to be found in the God of infinite mercy. God be merciful to me.

A sinner. That brings us more directly to his prayer. Doesn't it? Notice one or two things about it.

In the very expression which he uses. He is confessing that he was a sinner by nature. That he was a sinner by practice.

That he was a sinner who deserved the wrath of God to come upon him. How many times people may glibly say.

Oh yes. I'm a sinner. I'm a sinner. And they don't feel it. And they don't know it. They're entirely insensible unto that wherein.

[ 33 : 02 ] There is the judge who standeth at the door. Oh yes. A sinner. Why they'd be insulted if you went up to them.

And told them to their face. That they were a sinner. How do you grasp. The reality of their sinnership.

How they could glibly talk about it. As though sin was a very little thing. Yes. Do they realize.

That one glance. Of the eye. Can hurl your soul into hell. Such is the righteousness of thy God.

You see it in regard to the. Fact that he. So mentioned regard in adultery. And so on. Yes. Just a glance.

[ 33 : 59 ] Just a word coming out of my polluted lips. It can damn me. To all eternity. Apart from the intervening power.

The divine grace. To whom am I accountable. The Pharisee says. More or less. He's accountable to himself.

And his own ideas. And his own thinking. The publican says. I am accountable unto God. I have to answer. To these things.

And he enters into the presence. Of his God. With shame. And guilt. And the realization. Of his utter worthlessness. Yes.

It is. God. Be merciful. To me. The sinner. Bless God. If you've ever been brought. Into that position.

[ 34 : 55 ] That I tell you. This man. Went down to his house. Just tonight. Rather than the other. Now you notice.

That this man. Then is appealing. As it were. Unto the mercy of God. Wait. If he do this. I think there is a teaching here.

Which lies. As it were. Below the surface. Nevertheless. Which Christ. So. So. Meant to bring before us. Go with the publican.

Into that temple. What is the first thing. That would strike your eye. As you looked into the distance. It is.

The mercy seat. The mercy seat. And that wherein. There was the sprinkling of blood. The publican comes.

[ 35 : 55 ] He can't lift up his eyes to heaven. That he may look before him. He sees the mercy seat. Does he say within his heart.

This is the way. This is the way of excess. This is the way of forgiveness. Oh I come seeking.

That that mercy may indeed. Be made manifest unto me. Yes. He looks. He pleads. The name of the mercy.

For God. And in doing so. What is he pleading. He says. Lord. In effect. I want mercy. And I want it on the ground.

Of sacrifice. Yes. There is exhibited. That which is relative. To a sacrifice.

[ 36 : 57 ] Of that which has been offered unto God. Of that which has been presented to God. In effect. Shall my eye then fix upon it.

And shall I not pray. May God be merciful to me. May God be merciful to me. The sinner. To look upon that. Wherein there is the evidence.

Of a life. Which has indeed been offered up. Yea. And that. Which has an immediate. Inference. Even unto my own case.

That I may come. And that I may plead for mercy. In that which is set before me. In his word. Oh. He says. I tell you.

This man. Not only. Did he want. Mercy. On the. Ground of sacrifice. He wanted.

[ 37 : 57 ] Pardon. On the ground. Of the shed blood. Not. Ah. He saw a light. Pour out. Did he not. In the presentation.

Upon the mercy seat. He would have known. The teaching well. Ah. And now he receives it.

It is in a man. He says. Lord. And he thinks. That is what I want. Lord. That is what I cannot do without. Lord. I must have it.

God. Be merciful to me. A sinner. Yes. Grant me. Thy forgiveness. On the ground.

Of thy. Grace. The freeness. Of it. That wherein thou. Makeest no claim. Or demand. At the hand.

[ 38 : 51 ] Of the poor sinner. Who can. Render thee nothing. Nothing. But sin I thee can give. Yes. But nothing. But love.

Shall I receive. Yes. It is this forgiveness. That he looks for. Through the free. Grace.  
Of that which is so. Set before him. In the sacrifice. In the one offering. For sin. Faith.  
Feeds upon it.

Faith. Receives the message. Faith. In its application. So. Take it. Unto the Lord. That  
which is. Such a fact.

And on the ground. Of it. It says. Lord. I want my forgiveness. I want that mercy. To come  
to me.

[ 39 : 47 ] On the ground. Of thine own justice. That wherein. Thy justice. Is glorified. In that.

Wherein. Thou hast to receive. The full. The full. Satisfaction. At the hand. Of that one.  
Who is so. Set forth. Unto me.

He would have said. In type. But in that. Which is so. Set unto. Except before you. In his  
word. Yes. Hangs my hopeless soul.

On thee. There's no other hope. Anywhere else. Lord. It's my justice. That I want. I don't  
want to be saved.

In any other way. I want to know. That it is on the ground. Of that. Wherein. Thou hast a  
full. Satisfaction. As thou beholdeth me.

[ 40 : 44 ] In that relationship. Unto that glorious. Shed blood. Of the dear. Redeemer. And in that.  
Wherein. He offered himself. Up for me. Is that your plea?

I told you. This man. Went down. To his house. Justified. Yes. The publican. Would have  
it.

On the ground. Of the righteousness. Of God. You see. How the picture. As it were.  
Changes. The sinner. Comes in condemned.

The sinner. Comes in. Conscious. Of his lost. And his ruined. Condition. But the eye. Of  
faith. Ah.

It beholds. That one offering. He sees. The setting forth. In that. Wherein. The sacrifice. Is  
portrayed. And the blood.

[ 41 : 43 ] Which is shed. That which is. A sure. And a certain. Positive. Fact. In these days.

Wherein. We too. May come. And plead. For the like. Blessing. And the like. Mercy. And  
the like. Freeness. Of that divine.

Grace. To be bestowed. Upon earth. Yes. We have to come. And I repeat it. And we have  
to say. Nothing. But sin.

I thee condemn. That's all I am. But on the ground. Of thy justice. And the satisfaction.

Of that one offering. For sin. By the righteousness. And obedience. Of thy dear son. The  
one who has. Represented me. Gone to the end.

[ 42 : 39 ] Of the law. Of the righteousness. To everyone. That believe. God. Be merciful. To me.  
The sinner. Let me send you home.

With those. Free words. As it were. Resounding. In your ears. I knew of the character.  
Where they did.

I knew of the character. Who was set at liberty. By reason of them. As he walked down the  
street. I would. That those. Free words.

Might likewise. So lodged themselves. In your heart. That you may know. In your own.  
Soul and conscience. That wherein. Through his.

Affair. You have been found. Accepted. Received. In the beloved. I tell you. I tell you.

[ 43 : 40 ] I tell you. This man. Went down.



To his house. Justified. Rather. Than the other. Other. Refuge. Have I none.  
Hang. My helpless. Soul. On thee. Amen. Amen. Amen.

Dank u wel.

Dank u wel.

[ 45 : 22 ] Dank u wel. Dank u wel.

Dank u wel. Dank u wel.

Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel.

Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel.

Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel.

[ 48 : 54 ] Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel.

Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel. Dank u wel.

Dank u wel. Dank u wel. Dank u wel. Dank u wel. who salmr poultry.

■ grâce ■■ stomach■■ boarding mile Cher ■■■■ de Father, en de communion en  
fellowship van God, de Holy Spirit, be with us each, now and always.

Amen. Amen.