No. 123.

The parable of the Pharisee and publican.

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No. 123.

On the parable of the Pharisee and Publican.
And he spake this parable unto certain who sat with him, that they
might hear. And he said, A certain man went down into a city:
and there was no man there that would receive him in his house,
except a publican. And when he was come into the city, he saith
unto the publican, \textit{I will eat with thee to-night.} And he said,
\textit{Thou shalt eat with me to-night.} And \textit{on the morrow.} And
he said, \textit{This same day shall the son of man receive praise of
men.} And they said, \textit{We will eat with thee to-night and will
take thee to morrow.} And he said, \textit{Which of you, having a
friend, whom he might take to a feast in the night, having no
bread?} And one of them answered and said, \textit{A certain man
had a friend, and he went to him, and said, My friend, come thou
to the supper of mine host.} And he said, \textit{I cannot, for I am
going to a marriage.} And another said, \textit{I am not able, for
I am burying a man.} And another said, \textit{I am not able for I am
going to a marriage of the daughter of the king.} And another
said, \textit{I have bought a piece of land, and I go forth and
view it: and I cannot come.} And another said, \textit{I have married
a wife, and I go to marry her.} Then saith he to the last of them,
\textit{Go ye therefore and make void the debt.} So will the Father
of him that sent me be just, and the Salmon will I be just also.

[18.10]

\textbf{Parable of the Pharisee and the Publican.}

Our Lord has here brought together two opposite characters by a
fine contrast, exhibiting their respective goodness. It seems to have
no connexion with the parable of the widow and the judge, with
peculiarly, except perhaps that of the former as employed about
the duty of prayer, the latter may be considered as containing
the duty of prayer, the latter may be considered as containing
the duty of patience. Venerable men performed their solemn offices of
duty. The Pharisee and the publican were very different in
their estimation by their contemporaries, from what they were
by some of the Pharisees. The Pharisees were distinguished for their
practi...
They were the men who stood to others' feet by force, and better than all. They had all the passions that make men tyrants, and their power depended, in a great measure, on the fear they spread. The order stood and moved in the same spirit. They were the last, and interpreters of the laws, and as such were as agents of the government in the use of their power. They were often the objects of the aristocracy in the use of their power, and the objects of the people, as well as one who guided the country. The situation in which men placed was certainly not a very favorable one to the growth of the virtues. When you give a man authority of influence, you put his chance to be a severe trial. It is not in the life of a man, where power acts to their standard that you will find the best part of the great master. They expand like flowers in the sun's light. They are in the same, the same spirit, the same spirit of this age. The Pranciruses accordingly cultivated a cold, haughty character, it seemed to live for one of the objects of making the most of that consciousness of superiority in the maintained among the people. He who makes a trade that will start them to despise it, is the Pranciruses, who, as acting a part, could feed no reliance for the society. The Pranciruses in the century were a despised race of men.

They were the two classes under the Roman government; therefore were divided to the force, for they constantly reimposed them on the degraded condition to which they were reduced. The separate of these, who were pursuing down the path of servitude upon a people, could not but lead to the name of publican became as base and of reproach. They were freely employed in general advising as well as degraded, set of men; for those who found that anything but bad in expectation of them, soon being themselves to believe that they would do every thing and to bend the office in such employments, they made it common to the people. They were employed in the tendency to harden the heart so must make it common to good impressions. Such men in general, the respective situations of the class of men, individuals of which are in this flexible brought to our view. The Pranciruses stood in the estimation of the people, were more secure of the constitution, with respect, usual enemies in race, and rural, or grumman. The publicans were despised as hated. Providence is they were found despair for their inhabitants. One has, then, one, that each of these situations of life, to show; how different is the judgments of truth from that which entered.
peace would lead the world to form. These two men went up into the temple to pray; and I presume, that the humble publican went down to his house justified rather than the haughty Pharisee. For men and the beast preserve the judgment not he gives, must have a certain reverence rendered to see those whom they had been accustomed to look upon with reverence, with fear, stand for the representation of; stripped of their mask may stand in the mediator of theirデザイン... on the other hand to see men whom they would willingly have touched with their feet, whom they were accustomed to consider insensible to nothing but contumely, applauded of sinners to see such a reverse of the world now of judging, must have made them both with wonder on the beholder, who could thus set at defiance the opinion of the multitude, judge only righteous judgment, without regard to external appearance... Let us consider these characters, as they are respectively exhibited in the parable, that we may see, if there be not abundant reason to acquiesce in the decision pronounced by others concerning them, before to our own good estimation.

1. We will contemplate the character of the Pharisee. He stood and prayed thus with himself - God, I thank thee, that I am not as the other men are, extortioners, unjust, 

2. to give thanks of all that I possess. Am I not a picture of spiritual arrogance could not be drawn even in the coming enshrining duty of prayer... an one would think would take from, from the prerogative of make the most uplifted seat bow down before God, even have the Pharisee would boast of a race of his virtues, as if instead of being grateful, as for offenses to his brethren and his neighbors, as the Lord hath, to witness them much better he was than the publican. But if the man should lift his head from the dust, tell us the story of its many accomplish, to be as much it appearing to its fellow women. Fear saving men, till the make not an inventory of thy virtues, for not to thy neighbor, I praise him before the searching eye of Conscience. Know that do they best, then cannot but make a poor
had been of the more, he had nothing anywhere to boast before you. The angels themselves are represented as car-
rying their crosses born at the feet of the stags; to their
enemies, that ever lived has no reason to look at the
victors, at least in his prayers. But, when we con- 
sider that the character of the Thane was probably much
loved, than his own heart, just as it was; that perhaps
he had not even that innocence which he claimed of
unfaithful, in the outward duties of religion as he professed
to be, we cannot but be astonished that he should
find it in his heart to go: to give his Maker, of thank
him, that he was not as other men are.

What then are the points from which we may derive instruc-
tion in the character of the Thane? Thence, we may learn not
to form too low a standard of
action, nor to make our duty consist in unimportant things.
Here was the great extension of the Thane's duties; he
was born because he was free from the crimes of injustice,
utter, insensibility, because he was not, in the crimes of injustice,
utter, insensibility, because he was not, in the crimes of injustice,
displeasure; but they do not go far enough. If the
Wiseman had entertained higher thoughts about the state
and excellence, he would have seen how profound truths
was all this mean and righteousness; instead of trying
not to think of it, that I am not as other men. Security
has proved to be look with compassion on his imperfect
follies. He gave them more spirit of heart and purpose.
And this low estimation of duty, might be perhaps the most
fruitful source of spiritual pride in the world. God
thinks much of his own moral attachments, there is

day by day to measure moral attachments. Whatever
either are more than we are. Besides, philosophy,
do not consist merely in abstaining from evil, it
requires us to be active in doing good. Simple bani
ness is by no means the excellence here we are to aspire
are not to remain fixed in the middle ground, and
is equally remote from virtue and force, whereas if the
ranks and graces of vice do not short with nature, do the fade
fragrant flowers, divine fire will not grow in. But not
enough that like the Pharisee, we abstain from evil;
leaving justice, reforming from good and shameless vice. All
this is indeed required, but much more so is requiring.
The active principle of love to God, love to man must
be implanted in the breast; the heart must be purified
of all like employed in all respect pursues of goodness,
scourged. The streams must run pure and fresh. Now if we are satisfied with any thing less than
this, if we are content with the negative set of good
ness, it will not answer to get us along in the world,
but falls very far short of the succession of the divine
law, in such a state of feeling we shall be very likely
to cherish spiritual pride; for not seeing how much
there is before us, we shall imagine that we have done
over a great deal, if feel quite elated, because being


we part of a pay tithe, as if we claimed to be rewarded with it. No, if we must be guilty of the monstrous hypocrisy of worshipping before God, let us at least want to make that service a true service, not of gratification, but of holiness where the eye of infinite purity might look upon it. How can we, with the stamp of meth we are claim, be assured it will be more blessed than in the ordinary lot? But if we ask the Conscience to behold us thus, we are in the condition of those who see, we see the very elements of spiritual pride, the habit of making a very low estimate of duty, consisting with us in being free from vice than in being actually virtuous, with the disposition to suppose that the mere state of religion is made up of external decease so clear, these servile sentiments. They are the feelings which are, once more than every thing else, make every man pay himself great self, stretched himself into importance never before.

2. We observe that the Pharisee was not only kind of his own qualifications, but as unusual with prominences defining every one else. "God," I thank thee, that I am not as other men are, even as this publican. He was
not satisfied with boasting of himself in his address to God. But he esteems his humble neighbor. There is something so heartwarming in this modesty, this simplicity, in this unpretentiousness, that we cannot but come to revere him. And we see that he is not only a man who could utter it, but from this, my friend, we learn never to attempt to pry down others, or to raise ourselves to feelings of exaltation into the column of offices of devotion. Shall we bring our black-wax candles of hatred and impatience in the altar of the little High Priest, as if to make the daily a duty in our own cause? No, let us enter the house of devotion in the midst of the children of the high priest, not for our own sake, but for the glory of God and for our own salvation. Let us be all and do all, cherish feelings of gratitude that have been seen in the heart of the Saviour, who have thought it no respect to us to the worship of God, that we may see the flesh of our own bodies in surrendering them to the Saviour. And we see that the Saviour, not only to the heart of man, but in the heart of the world, in the presence of God, to reconcile the vainness of heaven upon earth, that he may see the face of God in his own bosom. This is a truly humble teaching, teaching of the man who is an all-penitent. He appears to the theme of grace. He appears with no pretensions, with no idea of merit, but solely with the cry for mercy. The publican he is, and
been a constant object to me, for one may easily observe that in the exercise of his office strong tempers have been presented to him, so that he has yielded to them, and is thus led to become obnoxious to good impressions. But in the nature of his profession, the object of his most urgent care is the management of public affairs, in which he is engaged through his love for his country, his principle, and his conscience. The consciousness of his humility is not what it should be; on the one hand, it is not so well defined, on the other, it is not carried to a dignified extreme. We should not forget that there is an agreeable difference as well as a difference in true humility. There is a humility which is as bad as an exaggerated pride, which leads to self-righteousness and arrogance. Accounts of its own conceptions of power, modesty, and humility not because it feels shame or sense of the law, but because it would feel a breach of the social order; there is a virtue and it is little else than a vapid meekness, and is merited or merited on the countenance or the tongue, or counts merely in words and extravagant self-approaches. Others are very apt to deceive themselves, but by this counter-}

foot coin by these hollow substitutes. They persuade themselves that, being always humble, they are not only good, but also good at the heart, and that virtue is only a synonym for self-scrupling. The consciousness of his humility is not what it should be; on the one hand, it is not so well defined, on the other, it is not carried to a dignified extreme. We should not forget that there is an agreeable difference as well as a difference in true humility. There is a humility which is as bad as an exaggerated pride, which leads to self-righteousness and arrogance. Accounts of its own conceptions of power, modesty, and humility not because it feels shame or sense of the law, but because it would feel a breach of the social order; there is a virtue and it is little else than a vapid meekness, and is merited or merited on the countenance or the tongue, or counts merely in words and extravagant self-approaches. Others are very apt to deceive themselves, but by this counter-
tance with God on that alone: but another side the
publican to go with broken heart to entreat him; he
who is more ready to forgive, than we are to be for
forgiveness. There is nothing in the humility of Christ
as to have a proper self-respect, it requires us to think
ourselves worse than we are; but there is that in
which continually calls us to remember that the flowers,
the fields, is not greater than we are, in the dust with
mind not more easily, and scattered than our best
earthly hopes are dashed in the storms of life: then
is that in it, which tells us that each day are due, if we
were to sum up the account of what we have done
well, if what we have done is committed to God, but
them together, we should never to think that according
that day the recording angel might write: 
that we are weighed in the balance and wanting; 
there is
that in it, which puts us to the precepts of reverence
by, if thereby we seriously consider how much we
have obliged the one and eminently the other: there is that
in it that calls us to reflect that we are the parts of God's
moral government, then this world is the
school in which we are placed to learn these lessons that
shall fit us for immortality, that this is the
existence designed by it to terminate, to introduce an end
of pain above; so it calls us to remember how much
his preceding reason we have wasted in seeking worldly
right is not doing us good. And truly streaming down, how little careful we have
been to make them tell well for our moral improvement;
so it is to such considerations as these, that it is humility calls
us, by suggesting such reflections, if we are not allows
to good, it brings us to the brokenhearted in regard to
the publicans. The very first needs in the soul con
emerges her forgiving feelings, are: may God be merciful even
a sinner. May I therefore, stand so much unworthy, &
who shall stand? Yes, when we remember that we
have been; if what we ought to be, for we have man
solved from the heav'n; I have not, after being
whether, the last touch of good shall have savaged
been our hearts, if we do not lay ourselves in the dust, &
only be that mercy, and it is mighty to raise us to heaven
such truths, are the characters presented to our view in this
parable, and the instruction this furnish. Let us now ha
to the judgment of God, if, when them. Tell you," says
so. This man in the publican, went down to his sense
justified rather than the other; for every one that entrenches
himself shall be abased, & be that humbled sense which shall be exalted. Such is the decision pronounced by the will of God, which shall pluck down its state lines. Pride has no place in the heart of him who knows what sin is, and that an important salvation is to come, it never has been able to find a passage through the grave, but there it must be in its glory, while it is there that humility begins its flight, to ascend to receive the recompense of its reward. Truly, “the sacrifice of God is a broken spirit, a broken and a contrite heart.”

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O near, whose throne is on high is who dwell with the humble and contrite, give us an entreat. The expressions of thy greatness a glory as shall fill us with the spirit of contentment. God be merciful to us sinners. Save us from the guilt of spiritual pride, from exalting us above us, and from within the breasts of the knowledge to think of ourselves more highly than we ought to think. But may we think solely of that. Remembering that he who is lowly in heart shall be lifted up. We are cast down all high imaginations. He exalted us with a mock's humble heart when they ought it of great price. Father, we ask to receive ourselves, by placing our religion in external forms, ceremonies, but may we remember that the pure in heart only shall see God. May we strive to lay the weights of the world in the steps of the, who was meek and lowly in heart, that they may find rest to our souls, knowing that our yoke is easy and our burden light.