


In the Sight of God

2026-03-15 – Luke 16:14 - 17:10

	<p>The Pharisees appeared to be everything a person could be in this life. They were known for their wealth, prestige, and influence in the community. They declared themselves righteous and affirmed each other in righteousness. When John and Jesus came preaching repentance and the kingdom of heaven, they scoffed and refused to repent. This week Jesus confronts directly their misplaced love and incredible pride. Join us as we consider what it looks like for us today to walk faithfully and avoid the folly of the Pharisees.</p>
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Good morning, everyone. Good to see you all this morning. If you've got your Bibles, I want to invite you to open up to Luke 16. We're going to start today in verse 14. And we are looking today at the sin of pride. And I must confess to you; this is going to be hard for me to talk about because I have no personal illustrations on this. Oh, okay. Okay.

How to Identify and Repent of Your Pride

Well, today we're going to talk about [How to Identify and Repent of Your Pride](#). And I'm proud in a different sense that you understand that there is no one who is not without pride.

From the moment in the garden, when the woman and the man made in the image of God to rule over all in creation that they could see, when tempted decided we'd rather put ourselves in God's place, as if a creature could be greater than their Creator—from that moment and from every moment since then, the core of every sin is pride. At the heart of all sin, pride is the root. If you are here today and you think you are humble in your own strength—I'm glad someone laughed. Whoever laughed, good job—or if you think, well, comparatively to others, I'm not very prideful, I have news for you. I have news for each and every person here. Pride is spiritual cancer. This is what C.S. Lewis says: he says it saps the ability to love and to follow the commands of God. Pride is at the root of all sin, and each of us must come to terms with the reality that we think we should sit on the throne that only God can sit on.

Today, if you're a believer, this sermon is a heart check and a challenge that you would work to draw that sin out through the work of the Holy Spirit. And if you're not a believer, today is a warning. Because for those who walk in pride in this life, they will feel entitled for eternity as they sit in hell. Do not miss this, because if you are here today and you are not a believer, there is no standard by which you can be saved outside the work of Christ, and that requires you to set aside your pride.

To that end, I'm going to pray and then we will jump into our passage.

Father in heaven, we thank you that your son, though he was equal to you—he's fully God—he became fully man. He did not consider equality a thing to be grasped, but instead he humbled himself. And he took on the form of a servant and he lived a perfect life. And he became obedient even to the point of death. We thank you that through his death and resurrection, we can stand before you through his blood covering us and through the work of your Spirit. Though we are prideful, sinful creatures, we can stand in your presence as your children. I pray right now, O Lord, that your Spirit would be moving, that you would give us all eyes to see and ears to hear what your word has to say. And I pray,

Father, that you would speak to me and speak through me, that these would be your words and not mine. And Father, we pray all of this in the name of your Son, Jesus. It is in his holy and matchless name we pray. Amen.

How to Identify and Repent of Your Pride

The Problem with Pride (16:14-18)

The Posture of Pride (16:19-31)

The Poultice for Pride (17:1-10)

We're talking today about pride and **how to identify and repent of your pride**. And we're going to look at the problem with pride, the posture of pride, and the poultice for pride. Poultice is a fancy word for like an all-natural remedy that you'd like put on to, like, draw out poison. We'll get there. We'll get there. But we're going to start with the problem with pride.

The Problem with Pride (16:14-18)

The Pharisees, who were **lovers of money**, were listening to all these things and scoffing at him. And he told them, "You are the ones **who justify yourselves in the sight of others**, but God knows your hearts. For **what is highly admired by people** is revolting in God's sight.

Luke 16:14-15 CSB

In Luke 16:14. ***The Pharisees, who were lovers of money, were listening to all these things and scoffing at Jesus.***

Now, before we go further, we are in the middle of a big unit where Jesus and the Pharisees kind of go back and forth. And here's the pattern. Last week we heard Pastor Ashton preach on the prodigal son and the other one. At the start of Luke 15, Jesus is welcoming sinners and tax collectors, and the Pharisees are complaining. So Jesus, first to the Pharisees, he gives three clear pictures. He says, a widow lost a coin, a shepherd lost a sheep, and a son went away and returned. And in all of those, there's rejoicing at the repentance in return. But there's also the bitter son. To the Pharisees, it was a warning: you're seeing people repent and you won't even enter the house. That's a problem.

After that, in Luke 16 at the start, he's talking to the Pharisees and now he turns to his disciples, and he tells the parable of the shrewd manager. You know, the dishonest guy who, when he hears he's in trouble, he shows mercy on those he's over and he's commended for it. And to the disciples, Jesus is saying, instead of being like that evil son who won't even enter the house when his brother repents, show mercy. And at the end of that, Jesus says, "**you cannot serve God and money.**" You cannot serve both. You will love one or you will love the other. And it's not about money. It's about pride and self-righteousness.

And immediately after Jesus says, you cannot serve God and money, ***the Pharisees, who were lovers of money, were listening to these things, and they scoffed at him.*** Now, scoffing at God is not a good thing. Psalm 1: ***Blessed is he who walks not in the path of the wicked, or stands in the way of sinners, nor sits in the seat of scoffers.*** Scoffing at God is a bad starting point for the Pharisees here.

Their love of money, we need to immediately tie to everything we've seen in Luke, because what's the theme for those who are furthest from the kingdom of God in Luke? **It's those who think they are rich.** In their day, they tied material wealth with righteousness. If you were rich in Israel, it was a sign God had blessed you. And so, they think they are righteous, and here's what Jesus tells them: ***You are the ones who justify yourselves in the sight of others, but God knows your heart. For what is highly admired by people is revolting in God's sight.*** You look righteous on the outside, you say the big prayers, you stand in the synagogues and places of honor, but God knows your heart. And let me tell you, if you are here today and you breathe, if you are a human made in the image of God, God knows your heart. And outside the work of Jesus, outside the forgiveness that comes through his blood, your heart is revolting to God.

The Problem with Pride (16:14-18)

The Law and the Prophets were until John; since then, the good news of the kingdom of God has been proclaimed, and everyone is urgently invited to enter it. But it is easier for heaven and earth to pass away than for one stroke of a letter in the law to drop out. Everyone who divorces his wife and marries another woman commits adultery, and everyone who marries a woman divorced from her husband commits adultery.

Luke 16:16-18 CSB

To the Pharisees, Jesus is giving a warning. He goes on and says, ***"The Law and the Prophets were until John."*** And what he's saying here, they didn't say Old Testament back then, but he's saying the Old Testament was until John. And John came and Jesus has now come preaching the good news of the kingdom of God. And everyone is urgently invited to enter into it. Now the important thing to note here is that the Old Testament, the Pharisees thought that by the law and the prophets they were righteous. They could not have been further from the truth.

This is incredibly important to understand because as we read through the New Testament, as we understand the gift of salvation in Jesus Christ, we must come to an understanding that there is not a single work we could do to receive that salvation on our own. And the Old Testament speaks to this. The Pharisees misread the Old Testament. If they read the Old Testament well, they would have understood that they had hearts of stone that God needed to make into hearts of flesh. That's Ezekiel. They should have known from Jeremiah that God would give them a new heart. Even Moses says, there will come a prophet greater than me. Promise after promise in the Old Testament is that there is not a solution for sin, but God will send one someday.

And so as the Pharisees stand assured in their righteousness, Jesus says it's time to enter the kingdom because according to the law you deserve hell. ***The wages of sin are death, and all have sinned and fall short of the glory of God.*** Jesus goes on to say, ***"if you think you can be saved by the law and the prophets, it is easier for heaven and earth to pass away than for one stroke of a letter and the law to drop out."*** What he's saying here is if you think by the law and the prophets you are sinless. Well, let's just start with the Ten Commandments, and let's just pick one. Have you ever lied? Even one time. Have you ever coveted? Let's just maybe say, have you ever scoffed at God? That's not one of the Ten Commandments, but you know. The point here is one sin separates you. And it's not just one sin, it's human nature because of our sin from Adam and Eve on the curse of humanity, original sin. We are all totally depraved. We cannot save ourselves.

And Jesus is saying, if you're going to rely on the law and the prophets, the outcome of that is you are going to spend eternity in hell.

He goes on and he says, ***“Everyone who divorces his wife and marries another woman commits adultery, and everyone who marries a woman divorced from her husband commits adultery.”*** And you're all thinking, “Why is he talking about marriage here?” Well, we're not going to talk about marriage right now. We are going to talk about Jesus. Here in their day, a very popular thing for the Pharisees to debate—like, you know, people today talk about free will, predestination, and there's all these debates on it. And are we amillennial, premillennial? Is the end-times happening? Are they not? All those kinds of things. In their day, it was marriage. And divorce in their day was this thing that some people said, well, abandonment and different things. And other people said, well, you can never get divorced. And others say, well, following Moses' law, you can divorce for any reason as long as you give the woman a certificate. And the Pharisees would debate this and say, “Look how great we are.”

And Jesus is saying, "Let's cut all the junk here." Let's do a strict reading of Scripture, because that, on Judgment Day, is what's going to happen. And on Judgment Day, if you're saying, "Well, this is how I interpret it," no. It's going to be God's interpretation that you need to stand on. And, by His standard, you are destined for hell. If you have questions about marriage, divorce, and remarriage, talk to me after. That's not what this passage is about. Jesus is saying your standard of interpretation before a perfect and holy God is lacking in every way.

How to Identify and Repent of Your Pride

The Problem with Pride (16:14-18)

Even as you try to hide it, you are sinful by nature and by choice

A proud man is always looking down on things and people: and, of course, as long as you are looking down you cannot see something that is above you.

C.S. Lewis, Mere Christianity

The problem with pride is this: **even as you try to hide it, you are sinful by nature and by choice.** The problem with pride for each and every person is that we try and look down on others in order to lift ourselves up. C.S. Lewis has a wonderful quote and a wonderful chapter of Mere Christianity where he talks about pride. And I love this quote: *“A proud man is always looking down on things and people. And of course, as long as you are looking down, you cannot see something that is above you.* The reality of pride is that you can always find someone you're better than. Maybe. I'm looking around the room—No, I'm joking! So the reality, though, of pride is that when we judge ourselves by human standards, we may think we're better.

Luke 18, I've mentioned this a bunch, the Pharisee and tax collector, Jesus tells the parable of them praying. The tax collector says, “Have mercy on me, God,” because he's looking up. The Pharisee says, “I'm glad I'm not like him,” because he's looking down. The problem with pride is that it is the sin at the core of all of us. If you think you don't have pride, you have pride in your humility. And you may think I'm joking about that, but something I have realized over many years is that people who have a victim mindset, it is one of the most proud mindsets a person can have. When I talk to people who are struggling in their lives and

struggling with God, one of the things that becomes abundantly clear is they think if I was on the throne, it would all be good. But because God is up there, my life isn't what it should be.

The reality is that each of us is mired in our pride, and we are wired for our pride. We have no way around it in our own strength. The problem with pride is that even as you try to hide it, you are sinful by nature and by choice. Now let me just say a couple quick things. First and foremost, in our modern world of overanalyzing our trauma and depression and anxiety, the other thing people do to try and hide their pride is they try and put all their prideful things out there, as if that vulnerability doesn't show that they're still prideful. We don't cure our pride in any way that we can do naturally on our own. This is important.

The other thing, and I just have to say this, as I was preparing for this sermon, every time I say the word pride in our modern culture, that word is celebrated for many stupid reasons. And the deep irony of that word being plastered, you know, when June comes Pride Month, the reality is that as culture turns further and further away, it's Romans 1, as they turn to their sin, God lets them go into it. And the reality of pride in every way is that it is a mockery of God.

How to Identify and Repent of Your Pride

The Problem with Pride (16:14-18)

Even as you try to hide it, you are sinful by nature and by choice

The Posture of Pride (16:19-31)

The Poultrice for Pride (17:1-10)

That's the problem with pride. *Even as you try to hide it, you are sinful by nature and by choice.*

Now let's talk about the **posture of pride**. So, Jesus rebukes the Pharisees and says, by the standard you live by, you are destined for eternal judgment. You're not going to enter the kingdom if you go by the law and the prophets.

The Posture of Pride (16:19-31)

"There was a rich man who would dress in purple and fine linen, feasting lavishly every day. But a poor man named Lazarus, covered with sores, was lying at his gate. He longed to be filled with what fell from the rich man's table, but instead the dogs would come and lick his sores.

Luke 16:19-21 CSB

Then he tells this story, this parable. *There was a rich man who would dress in purple and fine linen, feasting lavishly every day. But a poor man named Lazarus, covered with sores, was lying at his gate. He longed to be filled with what fell from the rich man's table, but instead the dogs would come and lick his sores.*

So, Jesus begins his parable. And in this parable, he does a contrast. There's a rich man covered in the biggest luxury of the day, the finest linen and purple. And you may not understand this, but in their day, if you were clothed in purple, you were kingly. It was not easy to get purple clothing. You didn't just go to a

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Goodwill. If you were dressed in purple daily and fine linen daily, the people of this day, the Pharisees Jesus is talking to, they would have said, he must be a really righteous man to have all these blessings from the Lord. **And to feast lavishly every day.** That's a kingly feast every day. As I was reading and studying up, one of the things in their day, they didn't have like paper towels and napkins. They would use little bits of bread and they would clean off their fingers and they'd kind of just toss those to the side.

And now let's talk about this guy named Lazarus, this poor man. The rich man's covered in purple and linen. This poor man, Lazarus, he's covered in sores. He's covered in agony, and he's lying at his gate. **He longed to be filled with what fell from the rich man's table,** the napkins. That's the imagery here. **But instead, the dogs would come and lick his sores.** And you're thinking "puppies," right? But in their day, they didn't domesticate dogs in this part of Israel. These would have been scavengers that as they licked him, he would have been in agony. There's nothing, this isn't like, oh, at least he had a dog. No, this is, the dogs are—I didn't know that. I was so fascinated by this. The picture here is a picture of utter agony.

The only positive thing I can say about this poor man, because the people of that day would have said for him to have leprosy was a sign of his sin and wickedness. But he does have a name. He's named. As far as I can remember, this is the only time Jesus has named someone in a parable. And him having a name is very important as we keep moving.

The Posture of Pride (16:19-31)

One day the poor man died and was carried away by the angels to Abraham's side. The rich man also died and was buried. And being in torment in Hades, he looked up and saw Abraham a long way off, with Lazarus at his side. 'Father Abraham!' he called out, 'Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame!'

Luke 16:22-24 CSB

One day the poor man died and was carried away by the angels to Abraham's side. This is a picture of carried to paradise, heaven. **The rich man also died and was buried. And being in torment in Hades, he looked up and saw Abraham a long way off with Lazarus at his side.** So what we find out here is that rich man who was very rich in life, **woe to the rich, they've received their reward. Woe to the satisfied, for they will go hungry. Woe to those who laugh in this life, for they will weep.** Luke 6. And now the rich man is in hell.

The language of Abraham's side, or depending on your translation, Abraham's bosom, it's an idiom in that day for heaven. Hades, Luke, the author, is writing to a Greek audience, and so Hades would have been hell. That's why it says Hades here. This isn't saying we're in Greek mythology now. This is language that would have been familiar with a Gentile audience reading the gospel.

Now it's important to note here, some of you might be thinking, because we're about to see what the rich man says to Abraham, you might be thinking, is this telling us that all the people in hell are going to be yelling up at us in heaven? The point of this passage is to not tell us the logistics of heaven and hell. This is a passage about understanding human nature and pride in this life and repenting now so you do not experience hell in the next life. If you've never read the book *The Great Divorce* by C.S. Lewis, I read it when I was a young man thinking it would tell me all about heaven and hell because it's about people from hell getting on a bus and going to heaven. If you read the introduction, C.S. Lewis says, this isn't to tell you

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about the afterlife. It's to tell you about human nature. This parable isn't to tell us about the afterlife. It's a warning about the afterlife, but it's to tell us about human nature.

And so, as we read, if you're sitting here thinking, "Oh, are all the people in hell going to be saying, 'Hey, hey!'"—no, that's not what's happening here. This is a picture of the sin of the rich man that extends for all eternity. **Father Abraham**, he calls out. **"Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame."**

First and foremost, saying "**Father Abraham**" from hell—the Jewish people believed if you were a Jew and you just kind of mostly faithfully walked, you would wind up in heaven. So to say "**Father Abraham**" from hell is shocking. The second shock: he says, "**Have mercy on me,**" but he doesn't mean, "Have mercy on me, I repent of the sin I committed in life." The second shock is he says "**Lazarus**" by name—what a dirt bag. He knew, he knew the poor man covered in sores, and his outfit could have fed that poor man for a year. And now look how he talks; he's down in hell, talking down to Lazarus—not even talking to Lazarus, talking to Abraham about, "Hey, Father Abraham, send this guy down here to make hell more comfortable for me." This is one of the most important pictures in this passage.

The unrepentant in their pride are not going to cry out to be in heaven for all eternity. They're going to be in anguish, thinking they deserved heaven and wishing for hell to be more comfortable. The people in hell are not going to be down there saying, I wished I'd follow Jesus. For all eternity, they are going to be in anger against a God who is holy and perfect, rejecting even then.

The Posture of Pride (16:19-31)

'Son,' Abraham said, 'remember that during your life you received your good things, just as Lazarus received bad things, but now he is comforted here, while you are in agony. Besides all this, a great chasm has been fixed between us and you, so that those who want to pass over from here to you cannot; neither can those from there cross over to us.'

Luke 16:25-26 CSB

Son, Abraham said, remember that during your life you received good things, just as Lazarus received bad things. But now he is comforted here while you are in agony. Besides all this, a great chasm has been fixed between us and you, so that those who want to pass over from here to you cannot, neither can those from there cross over to us. Here Abraham is saying what is true when you die, judgment is final. You have this life to repent. On the other side of the grave, if you think there's purgatory where you get another chance to prove yourself, if you think on the other side, you get to go up to God and make your case, the case has been made. You have this life. You will either be carried to heaven or you will face the second death.

The Posture of Pride (16:19-31)

'Father,' he said, 'then I beg you to send him to my father's house—because I have five brothers—to warn them, so that they won't also come to this place of torment.' But Abraham said, 'They have **Moses and the prophets**; they should listen to them.'

Luke 16:27-29 CSB

“Father”, the rich man said, “then I beg you to send him to my father’s” He says, look again, he commands Lazarus. Somehow from hell, looking up, he’s still looking down. He still sees himself as more deserving. ***“send him to my father’s house because I have five brothers to warn them so that they won’t also come to this place of torment.”*** But Abraham said, ***“They have Moses and the prophets, they should listen to them.”*** And here is how we know this is about the Pharisees, because the Pharisees said, by Moses and the prophets, by the Old Testament, we are righteous. And these words of Abraham are a warning. If you’re going to stand on the law, you will spend eternity in hell. The law reveals that no one is righteous, not even one.

The Posture of Pride (16:19-31)

‘No, father Abraham,’ he said. ‘But if someone from the dead goes to them, they will repent.’ But he told him, ‘If they don’t listen to **Moses and the prophets**, they will not be persuaded if someone rises from the dead.’

Luke 16:30-31 CSB

And the rich man says, ***“No, Father Abraham, but if someone from the dead goes to them, they will repent.”*** But ***Abraham told him, “If they don’t listen to Moses and the prophets, they will not be persuaded if someone rises from the dead.”*** And these words are so true. The Pharisees, Acts 1 through 9, we’re going to be there as we finish up Easter. We’re going to go into Acts. And do you know what the theme of Acts is at the beginning? As the kingdom of God expands, as the church grows, the Pharisees keep trying to shut it down because they say he didn’t rise from the dead. They can’t produce a body, they can’t produce evidence against it, but again and again they fight against it.

Jesus, with this parable, is speaking not just to the present reality of those scoffing at him, but the future reality to their rejection of the gospel.

How to Identify and Repent of Your Pride

The Problem with Pride (16:14-18)

Even as you try to hide it, you are sinful by nature and by choice

The Posture of Pride (16:19-31)

Hell will be filled with those who think they deserve heaven...
and heaven will be filled with those who know they deserved hell

The Poultrice for Pride (17:1-10)

The posture of pride is evident in this passage. **Hell will be filled with those who think they deserve heaven, and heaven will be filled with those who know they deserved hell.** If you are a believer, you are not a believer because you decided, "I'm holy enough and righteous enough on my own." Please do not miss this. If there was a way for any human to be in heaven before God in our own strength and in our own righteousness, when Jesus prayed in the garden on the night when he was betrayed and prayed, "Father, if there's any other way, but not my will, but yours be done," God would have said, "Come back, Son." **There is no other way**, or the cross would not have happened. If there was any other way by which we could be saved, even like a 0.00000001% chance, we would not need the cross.

Heaven will be filled with those who know they deserve hell. *The wages of sin are death. All have sinned and fall short of the glory of God.* If you are here today and you are not a believer, the sermon ends here for you with the question, “Do you think you deserve heaven in your own strength?” Because if you do, you need to repent. If you are here today and you are not a believer, this is the moment to cry out, “God, open my eyes to the truth of the gospel.” Because there is no other way by which you can be saved. The good news of the promise is for everyone who cries out, *For everyone who confesses with their mouth that Jesus is Lord and believes in their heart, God raised him from the dead, you will be saved.* And so that is the promise.

The posture of pride is that in our own strength, without the Spirit opening our eyes, we cannot do that at all. But if you are here today and you are not a believer, you have this life to follow Christ. Choose him now. Don't spend eternity saying, “I wish it was more comfortable here in the agony.”

This brings us to the poultice for pride. And if you're here and you're not a believer, this portion of the passage, it doesn't apply to you. And I don't say that because I don't want it to apply to you, but until you cry out to Jesus, what I'm about to say has no meaning or bearing on your life until you ask for forgiveness from our Lord and Savior.

If you are here and you are a believer, the poultice for pride, it's the picture I want you to think about is that pride is at the core of who we are in our own strength. And the gospel and the work of sanctification through the Holy Spirit as we transform to look more and more like Christ is the drawing out of pride. And that is what we need. We need a poultice. If you're not a homemaker on Instagram, again, you may not know, but a poultice gets applied and reapplied and reapplied. If you are alive in Christ, as we transform to look more and more like him, the hope is that we are looking less and less like ourselves and being transformed and conformed into his image.

The Poultice for Pride (17:1-10)

Do not allow your pride to infect others

So what is the poultice for pride? First and foremost, **do not allow your pride to infect others.**

The Poultice for Pride (17:1-10)

He said to his disciples, “Offenses will certainly come, but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble.

Luke 17:1-2 CSB

So Jesus, after this clear picture to the Pharisees, you are headed towards hell if you don't repent. He now turns to his disciples. This is the pattern over and over in Luke, a broad teaching of repentance and then a close teaching of walking faithfully to his disciples. *He said to his disciples, offenses will certainly come, but woe to the one through whom they come. It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble.*

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The Pharisees, in their pride, caused everyone else to feel like they had to walk in this way in order to be righteous. Jesus talks all over the gospels about the yoke of the Pharisees and the burdens that they place on others. By the end of Luke 20, he's going to talk about the widow who gives the two coins. And when he talks about that, people think, look how generous the widow is. But Jesus there, I bet his eyes are so angry because the widow should not be paying a tax to go into the temple to worship the Lord, but the Pharisees devour the houses of widows.

Jesus, here with these words, is saying it would be better, believer, for you to tie—a millstone, like think, tie something around my neck, tie it around the piano, and let's go jump in Lake Michigan. The piano might float, though; something way heavier. I didn't think that far about this illustration, but the imagery here is a swift and sudden suicide. And the scripture is very clear: suicide's not good. That's the harshness of what He is saying here—the harshness of the warning to say, if you are a believer and you are causing other believers to operate in pride, or you are a believer and you are showing other people that the way to walk in the kingdom of God is that of pride, it would be better for your neck to be snapped and for you to be at the bottom of the ocean than to cause anyone else to stumble.

The Poultice for Pride (17:1-10)

*Do not allow your pride to infect others
Rebuke sin and forgive as you are forgiven*

The poultice for pride, first and foremost, is recognizing how heinous it is. **Do not allow your pride to infect others.** The next thing we're going to see is we need to **rebuke sin and forgive as we are forgiven.**

The Poulitice for Pride (17:1-10)

Be on your guard. If your brother sins, rebuke him, and if he repents, forgive him. And if he sins against you seven times in a day, and comes back to you seven times, saying, 'I repent,' you must forgive him."

Luke 17:3-4 CSB

And forgive us our sins, for we ourselves also forgive everyone in debt to us....

Luke 11:4 CSB

Jesus goes on, "**Be on your guard.**" And this is the language of be on your guard against the leaven of the Pharisees. He said this in Luke chapter 12. He's going to say it again in Luke chapter 20. When Jesus says, "**Be on your guard,**" it's always that you would not be self-righteous like the leaders of that day. **Be on your guard. If your brother sins, rebuke him.** It's good to tell your brothers and sisters in Christ when you notice sin. It's good to call out sin. **And if he repents, forgive him. And if he sins against you seven times in a day, and comes back to you seven times saying, 'I repent,' you must forgive him.**

You remember when we were talking about the Lord's Prayer, **forgive our sins, for we ourselves also forgive everyone in debt to us.** Forgive as you are forgiven. You want to avoid pride? As believers, you don't sit there thinking about how much this person has wronged you. You don't sit there thinking about how they deserve whatever they get. You don't sit there thinking, I deserve better from them. That mindset is the mindset of pride. That mindset will lead to you eating away yourself inside. It is the opposite of a kingdom mindset. Forgive, forgive, forgive.

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Peter elsewhere says, "how many times should I forgive my brother?" And Jesus says, "if he sins against you 70 times, forgive him that many." The idea of forgiveness. If you for a second say, well, Pastor Matt, you don't know what they did to me. I know what you did to the king. Each and every person is responsible in our sin for the death of our Savior, and He forgives us.

The Poultrice for Pride (17:1-10)

*Do not allow your pride to infect others
Rebuke sin and forgive as you are forgiven
Trust in the power of the King*

The next thing is you need to [trust in the power of the King](#).

You want to draw the pride out? You need to [trust in the power of the King](#).

The Poultrice for Pride (17:1-10)

The apostles said to the Lord, "Increase our faith." "If you have faith the size of a mustard seed," the Lord said, "you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you."
Luke 17:5-6 CSB

The Apostles said to the Lord, "Increase our faith."

And how you should read this is: as they're listening to Him, the image of righteousness that's been in their head for most of their lives is the picture of the Pharisees. Jesus is saying they are wicked, they are wrong, they should be thrown to the bottom of the ocean. He is saying, if you're going to follow me, you need to repent, forgive, and follow after me. They are saying in this moment, "Lord, we cannot do this in our own strength." This is like when He says, "Take up your cross and bear it daily."

Throughout the gospel, we see image after image, story after story, and illustration after illustration in response to Jesus, where people are realizing that in their own strength they cannot do this. And Jesus' answer every time is to turn in faith to him.

"If you have faith the size of a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you."

Mulberry trees were notorious for this: if they sprung up, their roots went so deep that you couldn't dig them out. They were destructive in an area where, if you had one tree and a second tree, one tree was sucking the water away from the other. That was the Middle East at that time. And so remember the fig tree story a few weeks ago? If it's not bearing fruit, fertilize it one more year and then cut it out so it doesn't take from other trees. Mulberry trees were incredibly resource-intensive and very difficult to uproot.

And Jesus says that, without even a shovel, if you have faith in me, you can uproot it. And the point of this isn't gardening, right? I hope you see that. The point is that with the smallest amount of faith in Jesus, you can do impossible things.

The Poultrice for Pride (17:1-10)

*Do not allow your pride to infect others
Rebuke sin and forgive as you are forgiven
Trust in the power of the King
Rejoice as you faithfully serve the King*

Trust in the power of the King.

And lastly, if you want the Poultrice for pride, the last thing you need to think about is this: you need to [rejoice as you faithfully serve the King](#).

A few weeks ago, we talked about, in Luke 11 or 12, the parable of the master and the servants, where the servants wait for the master to return from the banquet. And then what happens? He serves them.

The Poultrice for Pride (17:1-10)

“Which one of you having a servant tending sheep or plowing will say to him when he comes in from the field, ‘Come at once and sit down to eat’? Instead, will he not tell him, ‘Prepare something for me to eat, get ready, and serve me while I eat and drink; later you can eat and drink’? Does he thank that servant because he did what was commanded? In the same way, when you have done all that you were commanded, you should say, ‘We are unworthy servants; we’ve only done our duty.’”

Luke 17:7-10 CSB

Here Jesus tells another parable for this life.

“Which one of you, having a servant tending sheep or plowing, will say to him when he comes in from the field, ‘Come at once and sit down to eat’? Instead, will he not tell him, ‘Prepare something for me to eat. Get ready and serve me while I eat and drink. Later you can eat and drink’? Does he thank that servant because he did what he was commanded? In the same way, when you have done all that you were commanded, you should say, ‘We are unworthy servants; we’ve only done our duty.’”

Now here's what Jesus is saying here. The Pharisees would do something righteous, and they'd go into the temple...imagining they had a million-dollar check, okay? [*Pastor slams the check in the offering and raises his arms as if a victor and looks around to see who is noticing him.*] That's what the Pharisees would do. They wanted everyone to know what they did. They would say, “I'm not going to take care of my parents because I'm going to give all that money to the Lord.” They would brag about what they were doing in righteousness. It was a mockery of everything Scripture speaks of.

And Jesus here is saying, “You want to faithfully follow me? Rejoice in what I'm doing. Follow after me faithfully. Don't expect reward for it. Instead, recognize that you serve the King of Kings.”

The poultrice for pride is recognizing that you bring nothing to the kingdom except what the King has given you, and that the good works you do are the ones he prepared for you before the foundation of the world.

How to Identify and Repent of Your Pride

The Problem with Pride (16:14-18)

Even as you try to hide it, you are sinful by nature and by choice

The Posture of Pride (16:19-31)

*Hell will be filled with those who think they deserve heaven...
and heaven will be filled with those who know they deserved hell*

The Poultice for Pride (17:1-10)

*Do not allow your pride to infect others
Rebuke sin and forgive as you are forgiven
Trust in the power of the King
Rejoice as you faithfully serve the King*

The reason Christians walk in pride so often is because we think, “Look what we bring to the table.” And if you bring anything to the table, you’re at the wrong table, because he’s the one who prepares it. It’s his body and his blood. And praise the Lord for that.

If you are a believer, you need to make sure **your pride is not infecting others**. And I want you to hear this: if you’re a believer and you don’t think you’re very prideful, start there. Okay? A I’m glad you all laugh—but I have never met a believer walking faithfully who is not able to articulate where they struggle with pride.

Rebuke sin and forgive as you are forgiven. You need to call out sin in others, but you also need to forgive. You need to forgive. If you do not walk with forgiveness in mind, you are not going to walk faithfully. Pride is going to eat you alive.

You need to **trust in the power of the King**, because you’re going to fail at these first two. And that’s when you need to go back and cry out to him, “Increase my faith.”

And lastly, you need to **rejoice as you faithfully serve the King**—not because of what you are doing, but because of what he is doing in you and through you.

Someday in heaven he is going to serve us. That is the promise in Luke. But in this life we shouldn’t sit here thinking we deserve to be served. Now we should recognize that we’re not going to deserve anything we receive on the other side of our death. But we are going to experience eternal life because his death paid our price.

If you are here today and you are not a believer, I call on you again to repent. You can’t draw out your pride—you can’t. A poultice doesn’t work on a corpse. You don’t waste medicine on a dead body. But the promise of Scripture is that for all who cry out to the Lord, you go from dead to alive. You go from a child of wrath to a child of God. By grace you are saved.

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And if you are a believer, Pray. Cry out. Do not allow your pride to infect. Rebuke sin and forgive—forgive, forgive, forgive. Trust in the power of the King and rejoice that you get to faithfully serve him.

Let's pray.

Father in heaven, we thank you that your Son came in such a humble way. We thank you that he washed feet, that he loved, that he rebuked sin, that he welcomed sinners and tax collectors. We thank you, Lord, that the picture we have of the gospel is a King who was the greatest becoming the least so that we could stand before you.

We thank you, Lord, that his death and resurrection mean that we have life in your name. And we pray, Lord, that we would faithfully follow.

Father, I pray for anyone here who does not know you, that even now, as they think about the rich man asking for comfort in hell, they would instead recognize that they can have confidence of an eternity with you if they cry out to your name.

And I pray, Lord, that for all the believers here, we would be a people who are not mired down by our pride, but who walk in forgiveness—rejoicing in the work of your Son and rejoicing that we get to join in that work.

It is in the matchless name of Jesus Christ we pray. Amen.



Digging Deeper – **In the Sight of God** – Luke 16:14-31

1. What stood out to you from the sermon?

Read Luke 16:14-31

2. What stands out to you as you read through the passage?
3. What is the attitude of the Pharisees toward Jesus after hearing Luke 15:1-16:13? (Hint, maybe skim through the previous chapter and a half to see what they are responding to...)
4. Do you think the primary issue with the Pharisees is money, or something more?
5. What does Jesus make clear about the Pharisees in verses 14-18?
6. What does Jesus say should have given the Pharisees clarity about what is good in the eyes of God?
7. How does the example of divorce and remarriage relate to what Jesus is saying about the Pharisees?
8. Take time as a group to look for all the contrasts you can find between Lazarus and the rich man in life. How do these relate to the blessings and woes Jesus preached in Luke 6?
9. Take time as a group to look for all the contrasts you can find between Lazarus and the rich man in death. How do these relate to the blessings and woes Jesus preached in Luke 6?
10. How does the pride of the Rich man reveal itself? What made a rich man wrong in life? What made the rich man wrong in death?
11. Why does Abraham mention Moses and the prophets? What does this communicate to the Pharisees Jesus is talking to? What should they do as they hear it?
12. What should you do after listening to this parable?
13. Take some time to consider areas in your life where pride reigns. As a group, confess where pride takes over. Share your prayer requests as well.