

"THE 41 PARABLES OF JESUS CHRIST"

28 general parables and 13 kingdom of heaven parables

Parable #40 – "THE PHARISEE AND THE PUBLICAN"

[Luke 18:9-12,13-14](#)

The 26th of 28 general parables

BACKGROUND:

In 445BC, with **one Bible week** equating to **seven years** (a prophetic year being 360 days), God commanded that **seventy weeks** each of **7 years**, would be determined upon Israel, that is ... **70 weeks x 7 years = 490 years** ([Daniel 9:24-27](#)).

This time frame is broken into **four** time periods of (a) **7 weeks** + (b) **62 weeks** + (c) the mystery church age of about 2,000 years + (d) **1 week = 70 weeks** and is explained as follows:

#1. **Seven** weeks of years is **7 x 7 = 49** years ... the time it takes to restore and build Jerusalem from 445BC to 396BC.

#2. **Sixty two** weeks of years is **62 x 7 = 434** years ... the time from the building of Jerusalem in 396BC to Christ being cut off at the cross in 32AD.

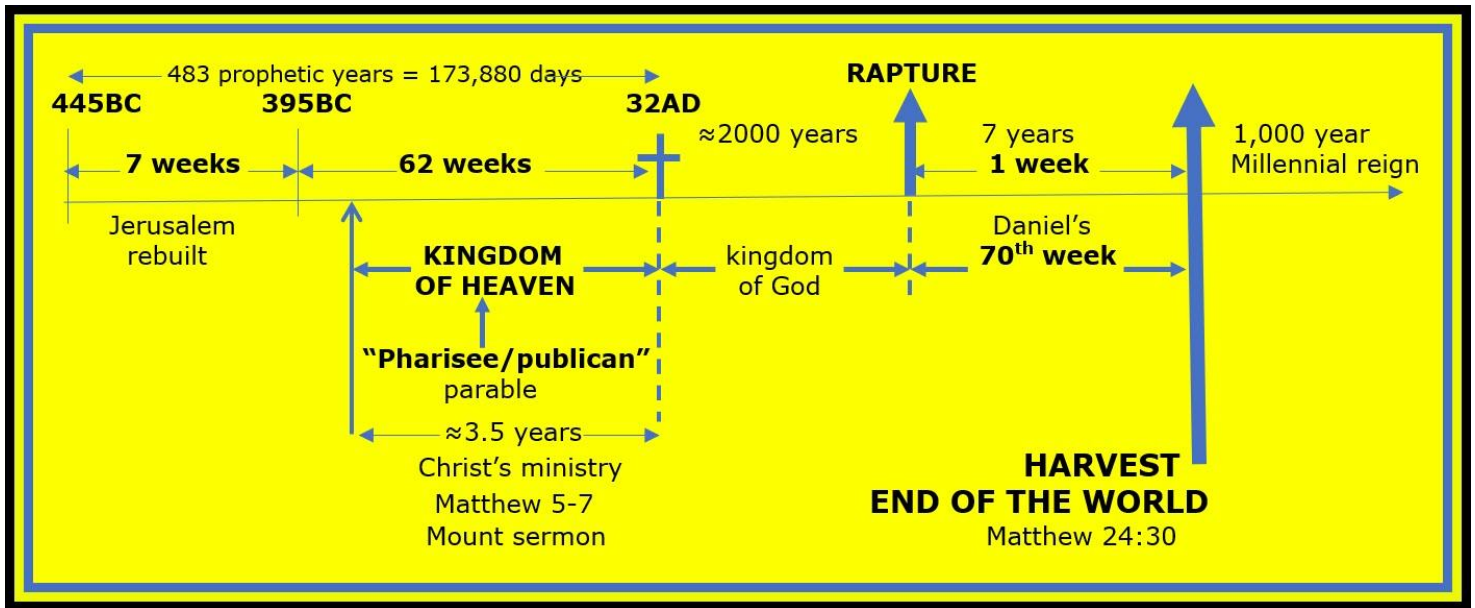
#3. The church age of approximately 2,000 years

#4. **One week** of years is **1 x 7 = 7** years ... this is the seven years of tribulation of God's wrath upon the earth, that takes place after the rapture ... called **Daniel's 70th week**.

The following **Timeline** will help (not drawn to scale):

[DANIEL 9:24-26,27](#)

*"Seventy weeks are determined upon thy people and upon thy holy city ... from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks**, and **threescore and two weeks** ... after **threescore and two weeks** shall Messiah be cut off ... he shall confirm the covenant with many for **one week** ..."*



[Luke 18:9-12,13-14](#)

And he spake this **parable** unto certain (men) which **trusted in themselves** that they were righteous, and **despised others**:

Two men went up into the temple to pray; the one a **Pharisee**, and the other a **publican**. The **Pharisee** stood and prayed thus with himself, God, 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.

And the **publican**, standing afar off, would not lift up so much as his eyes unto heaven, but **smote upon his breast**, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for **every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted**.

Lessons:

1. Unfortunately, this parable is used by today's unsaved man that ... you know ... maybe on his **death bed** ... **HE WILL CONFESS HIS SINS AND ASK GOD TO HAVE MERCY ON HIM!**

The above is wrongfully used in combination with the following ...

"If **we confess our sins**, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." ([1 John 1:9](#))

... but the First John scripture is **solely** for Christians ... **NOT THE UNSAVED!**

2. Dear Reader, today, it's **not** just about confessing your sins. Anyhow how many can you confess? And what about all the ones you don't know of ... that is ... the unknown trespasses?

It's about going the next step and believing on Jesus Christ as having paid the perfect blood penalty for all your sins and sin ... the known and the unknown.

What about any wrong doctrine you have but don't know it? ... that's a sin!

3. Furthermore, this parable is about a man **humbling** and **abasing** himself in order that he may have a '**self justification**'/**vindication** about what he had done under the kingdom of heaven dispensation.

4. There is no mention of the publican believ**eth**-ing on the Lord Jesus Christ as fulfilling his justification ([John 3:16](#)).

5. The **justification** in this parable is a **vindication** ... that is being absolved or cleared of blame ... in approaching God the wrong way. He had **prayed to God the right way** with a **humble** and **contrite** heart and not the arrogant and boastful heart of the Pharisee.

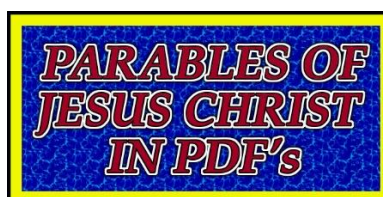
6. The **justification** in this parable is not one for salvation of the soul under the kingdom of heaven dispensation with the eventual destiny of Abraham's bosom on death, followed by being taken captive into heaven ([Ephesians 4:8](#))

7. Furthermore, we leave off the 'brash' and bold approach of the misinterpretation of [Hebrews 4:16](#) ... it being for the unsaved Messianic believer to have Jesus Christ as his Saviour.

Dear Reader, use the publican in this parable as an **ensample** on how to approach God when praying ... **humbly and with a contrite heart ... be justified as this man in order to have Paul's justification of the kingdom of God.**

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