



Rice Memorial MBC

Pastor J. Harper, President of State Convention
Apostle Walter Camp, 1st Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202

www.RiceMemorialBaptistChurch.org

Showing Humility

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **January 19, 2014**

Luke 14:7-14

Introduction: In this chapter we have, I. The cure which our Lord Jesus wrought upon a man that had the dropsy, on the sabbath day, and his justifying himself therein against those who were offended at his doing it on that day, Luke 14:1-6. II. A lesson of **humility** gives to those who were **ambitious** of the **highest rooms**, Luke 14:7-11. III. A lesson of charity to those who feasted the rich, and did not feed the poor, Luke 14:12-14. IV. The success of the gospel not foretold in the parable of the guests invited to a feast, signifying the rejection of the Jews and all others that set their hearts upon this world, and the entertainment of the Gentiles and all others that come to be filled with Christ, Luke 14:15-24. V. The great law of discipleship laid down, with a caution to all that will be Christ's disciples to undertake it deliberately and with consideration, and particularly to ministers, to retain their savour, Luke 14:25-35.
(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Luke 14:1, *And it came to pass, as he went into the house of one of the chief **Pharisees** to eat bread on the **sabbath** day, that they **WATCHED** him.*

Watched defined 3906, note insidiously [insidious, watching an opportunity to ENTRAP].

Thought 1. As we know, this is not the first time the Pharisees watched Jesus for the purpose of trying to trap him in something he would say or do that they considered wrong. The source of their rivalry and contention with Jesus was their **PRIDE** in believing their understanding of God's word was correct. To them, it seemed likely and reasonable! But, the revelation from the Holy Spirit taught to and by Jesus was different. The truth is we can avoid pride only through reverence for God, and clearly **KNOWING** what it IS.

Proverbs 13:10, Only by **PRIDE** cometh **contention (quarrel: contention, **DEBATE**, strife** [contest of emulation { desire of superiority, attended with effort to attain to it; }, either by intellectual or physical efforts.]...

Pride defined 2087, arrogance: -presumptuously (in a presumptuous manner).

Presumptuous, overstepping DUE bounds: assuming a PREROGATIVE, privilege, or permission without warrant (authorization): taking liberties: manifesting PRESUMPTION: inconsiderate, **DISRESPECTFUL**, or overconfident, especially in doing something when not entitled or qualified to do it
Prerogative, 1. an exclusive privilege or right enjoyed by a person or group occupying a particular RANK or position 2. a privilege or right that allows a particular person or group to give orders or make decisions or judgments
Presumption, something BELIEVED without actual EVIDENCE: a belief based on the FACT that something is considered to be extremely reasonable or likely

Proverbs 8:13, The **fear** of the Lord IS to **hate** evil: **PRIDE**, and **ARROGANCY**, and the evil way, and the **FROWARD** mouth, do I hate.

Pride defined 1344, arrogance, pride [a sense of one' OWN worth and HATRED of what is considered BENEATH or unworthy of oneself or of arrogant and presumptuous confidence].

Arrogancy defined 1347, pomp (SHOW, showing off), **arrogancy, swelling** (puffiness, spread [See Psalms 37:35-37]).

Froward defined 8419, Perverse (1. purposely deviating from what is accepted as good, proper, or reasonable 2. unreasonably stubborn, contrary, or harsh).

James 4:6 ...God **resisteth (to range oneself against)** the **proud**, but giveth **GRACE** unto the **HUMBLE** (not proud, arrogant, or assuming; submissive; unresisting, unpretentious, unboastful, REVERENT).

Thought 2. Now, in spite of their purpose for watching him, he made use of the fact that they were watching. At his Father's directions, the work he did, helped the people, and also gained reverence, first, for his Father; and then for himself, as the Christ.

Luke 14:2, *And, behold, there was a certain man before him which had the **dropsy**.*

Dropsy, In medicine, an unnatural collection of water, in an part of the body, proceeding from a greater effusion of serum by the exhalant arteries, than the absorbents take up. It occurs most frequently in persons of lax habits, or in bodies debilitated by disease. The dropsy takes different names, according to the part affected; as ascites, or dropsy of the abdomen; hydrocephalus, or water in the head; anasarca, or a watery swelling over the whole body; &c.

Luke 14:3-6, *And Jesus answering spake unto the **lawyers** and **Pharisees**, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an **ass** or an **ox** fallen into a **pit**, and will not straightway **pull him out** on the sabbath day? And they could not answer him again to these things.*

Thought 1. They were silenced by God's power, authority, sacredness, and the sublime: that which goes beyond the ordinary. The ones that seriously thought about what they saw would gain reverence. The others only schemed further against him. But, word would be spread by those with reverence; and Jesus would help others because of their faith.

1 Kings 18:36-40 ...it came to pass at the time of the offering of the **evening** sacrifice, that Elijah the prophet came near, and SAID, Lord God of Abraham, Isaac, and of Israel, let it be known **this day** that thou art God in Israel, and that I am **thy servant**, and that I have done ALL these things **at thy word**. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast **turned** their **heart BACK** again. Then the **fire** of the Lord fell, and **consumed** the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when **ALL** the **people SAW** it, they **fell** on their **faces**: and they said, The Lord, he is the God; the Lord, he is the God.

Proverbs 16:6, By mercy and truth iniquity is **purged**: and by the **fear (reverence)** of the Lord men depart from evil.

Luke 14:7-9, *And he put forth a **PARABLE** to those which were bidden, when he **marked** how they CHOSE out the **CHIEF rooms**; saying unto them. When thou art bidden of any man to a **wedding**, sit not down in the **highest** room; lest a more **honourable** man than thou be*

*bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with **shame** to take the **lowest** room.*

Parable defined 3850, a similitude, (fictitious narrative of COMMON life conveying [carrying] a MORAL [spiritual truth or PRINCIPLE; which is a spiritual LAW].

Chief rooms defined 4411, a reclining first (in the place of honor) at the dinner- bed, preeminence [honor, importance] at meals: chief (highest, uppermost) room.

Proverbs 11:2, When PRIDE cometh, then cometh shame: but with the lowly is wisdom.

NOTE: The **placings** at table were extremely important. In **large houses** there was a raised platform for the "**TOP TABLE**" where **honored** guests would be received (Matthew 23:6; Luke 14:8-10. The **chief guest** sat on the right side of the host and the **second guest** on the left-hand side (see Mark 10:35-37), the **largest** and **best** plates of food were ALWAYS given to such guests.

In early Old Testament times guests usually sat on their **feet**, **crossed-legged** on a **carpet**, but by the time the kingdoms of Israel and Judah were established, guests sat at tables on chairs or even on **couches**. By New Testament times the **triclinium** was beginning to come into use.

This arrangement of **three tables** set around a **square**, with access to the middle gained through the open side of the square so that servants could come and go to bring in food and to take away the left-overs. **Couches** were arranged on the outside of the **THREE tables**, close to one another, so that the guest could **recline** to eat. The guest was given a cushion and lay on his left arm with his head towards the table, leaving his right arm free to take what he wished. This made it possible for the servants to rinse the **FEET** while the guests continued the banquet. Jesus was probably using a couch at a **triclinium** when his **feet** were **washed** (Luke 7:38-46).

The arrangement of the triclinium meant that, although it was relaxed, it was not necessarily **easy** to make **conversation**. If one wished to speak to the person on one's **LEFT** (since there were TWO people per couch) it was necessary to **LEAN** back and nearly lie on him in order to talk. One would therefore "**recline**" on someone's "**breast**" (John 13:23-25; see also Luke 16:22). (Source: *The New Manners & Customs of Bible Times*)

Luke 14:10, But when thou art bidden, go and sit down in the **lowest room; that when he that bade thee cometh, he may say unto thee, **Friend**, go up HIGHER: then shalt thou have **worship (honour, praise)** in the presence of them that sit at meat with thee.**

NOTE: It should be noted that in Luke 14:8 preceding, Jesus begins with the postulate of being invited to a "**marriage feast**"; and since the feast where this admonition was spoken was not that kind of feast, it is not amiss to look for the analogy Jesus had in mind. Was the Lord merely passing out some advice, or is there a deeper meaning? In watching the selfish scrambling for the chief seats, it suddenly appeared to Jesus that the unseemly thing going on in his presence was typical of a far greater sin on the part of that same class of people. Had they not indeed usurped the **chief seats** in the **theocracy** for themselves, the honor always going not to the worthy, but to the arrogant usurper? Furthermore, note the inference in "When he that hath bidden thee cometh"! Who is this, if not Christ? The Master of the **messianic banquet** was indeed before them, and he was confronted with the harsh necessity of demoting the proud, arrogant, and unspiritual priests from the chief seats they had usurped and conveying them to "publicans and harlots" instead, such persons being more honorable than the usurpers. A **decent humility** on the part of the ruling priesthood would have saved them the **shame** which came upon them.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Luke 14:11, For whosoever exalteth himself shall be **abased; and he that **humbleth** himself shall be **exalted**.**

Proverbs 15:33, The **FEAR** of the Lord is the instruction of wisdom; and **BEFORE** honour is **humility**.

Proverbs 22:4, By **HUMILITY** and the **FEAR** of the Lord are **riches**, and **honour (GLORY)**, and LIFE.

Proverbs 25:6-7, Put not forth thyself in the presence of the king, and stand not in the place of great men: For **better** it is that it be said unto thee, **Come up hither**; than that thou shouldst be put lower in the **presence** of the prince whom thine eyes have seen.

Proverbs 27:2, Let another man **PRAISE** thee, and not thine own **mouth**; a **stranger**, and NOT thine own lips.

Job 41:1, 24, 34, Canst thou draw out **leviathan (a wreathed animal, i.e. serpent [especially the CROCODILE or some other large sea monster])** with an hook? ...His **HEART** is as firm as a stone; yea, as hard as a piece of the nether millstone. ...He beholdeth all high things: he is a **KING** over ALL the children of **PRIDE**.

Thought 1. Leviathan is a symbol representing the devil, the king over (CONTROLLING) all who are in PRIDE. And he comes only to steal, kill and destroy: John 10:10. To help those in pride understand what's going on, God will sometimes give them dreams of fighting to get free from a crocodile, or, some may see themselves helping someone else fight to get free from him. Still others avoid him, so as to not be trapped by him. For example, Satan sent a messenger to hit Paul with thoughts to try to get him into self exaltation. (2 Corinthians 12:1-9) He also spoke of its' danger in 1 Timothy 3:6. And James 4:7-10 says, Submit to God, resist the devil, and he will flee from you.

Luke 14:12, *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy **friends**, nor thy **brethren**, neither thy **kinsmen**, nor thy **rich neighbours**; lest they also bid thee again, and a **RECOMPENCE** be made thee.*

NOTE: This is not to be understood as commanding us not to entertain at all our relatives and friends; but we are to remember the design with which our Lord spoke. He intended, doubtless, to **reprove** (convince of a fault, censure) those who sought the society of the wealthy, and particularly **rich relatives**, and those who claimed to be intimate with the great and honourable, and who, to show their intimacy, were in the **habit** of seeking their society, and making for them expensive entertainments. He meant, also, to commend **charity** shown to the poor. The passage means, therefore, call not only your friends, but call also the poor, &c. Comp. Ex. 16:8; 1 Sam. 15:22; Jer. 7:22, 23, Matt. 9:13. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Luke 14:13, *But when thou makest a **feast**, call the **poor**, the **maimed**, the **lame**, the **blind**...*

NOTE: With this word to the **host**, Jesus pinpointed the third of **three distortions**, or reverse ethics, which marked the conduct of his hearers. In Luke 14:5, it was love of **property** elevated over love of men; in Luke 14:7, it was **pride** and conceit elevated above humility; and here in these verses it was **selfishness** elevated above genuine hospitality. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Luke 14:14, *And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the **RESURRECTION** of the **just**.*

Thought 1. As we know, Jesus' ministry in the earth was to the house of Israel. (Matthew 15:21-24) These verses cause us to see that members of the "household of faith" should be invited to certain feasts, even if they don't have a lot of monies, large sanctuaries, etc.. At the resurrection of the just, we'll be rewarded if we obey and fellowship as commanded.