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Rice Memorial MBC

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, 501-416-5894
www.RiceMemorialBaptistChurch.org

Humble Faith

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus - **May 15, 2016**

Luke 18:9-14

Introduction: In this week's lesson, we'll see the NEED to always be found HUMBLE as we walk with our God. Not enough Christians even understand what "PRIDE" is, nor the danger it is to the person who is in it. So, they are often in "pride" and are not able to enjoy the good things in life that our Father has provided for us.

As you know, today's lesson takes place under the Old Covenant, which also stated the requirement of God to man to BELIEVE his WORD and walk HUMBLY with him.

Micah 6:8, He hath shewed thee, O man, what is good; and what doth the LORD **require** of thee, but to **do JUSTLY**, and to **love MERCY**, and to walk **HUMBLY** with thy God?

Remember, there was an entire generation of Israelites that came out of Egypt, but were unable to go into the Promised Land because of their UNBELIEF, which was due to a lack of proper reverence, which caused them to not be HUMBLE.

Hebrews 3:15-19, While it is said, To day if ye will hear his voice, **harden not** your hearts, as in the provocation. For **SOME**, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he **grieved forty years?** was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that **believed not?** So we SEE that **they could not enter in because of UNBELIEF.**

Luke 18:9, And he spake this **parable** unto **certain** which **TRUSTED in themselves** that they were **RIGHTEOUS**, and **DESPISED** (look down upon with contempt; **set at naught** [no value]) others...

Trusted defined 3982, **convince (by argument, true or false); to RELY (by inward certainty):-- believe, have confidence.**

Thought 1. The key to understanding what Jesus said here is there were certain people who did NOT make sure they were PLEASING God as they lived their life. They just trusted in themselves that they were righteous apart from hearing from him and CLOSELY checking themselves against his written WORD. What they lacked was a good understanding of reverence for him and what he required of them.

Psalms 111:10, The **FEAR (reverence)** of the Lord is the beginning of wisdom: a **GOOD understanding** have ALL they that **DO** his commandments...

Proverbs 3:34, Surely he **scorneth (despise [disregard])** the **scorners (despiser):** but he giveth **grace** unto the **lowly (HUMBLE).**

Thought 2. Next, these same people, because of PRIDE, looked down upon others.

Proverbs 11:2, When **PRIDE** cometh, then cometh **shame (confusion** [state of being mixed so as to produce error]): but with the lowly (HUMBLE) is wisdom.

Pride defined 2087, arrogance (that species of pride which consists in exorbitant [excessive] claims of rank, dignity [true honor: GLORY], or power [ability or strength, authority], or which exalts the worth or importance of the person to an UNDUE degree; proud contempt (disrespect) of others; PRESUMPTION).

Presumption, 1. supposition of the TRUTH or real existence of something without direct or positive proof of the fact, but grounded on circumstantial or probable evidence which entitles it to BELIEF.

Thought 3. Pride had them in disobedience to the command to love their neighbor as themselves. Jesus also taught they were to be like God, and even love their enemies.

Matthew 5:43-44, Ye have heard that it hath been said, Thou shalt **LOVE** thy neighbor, and **HATE** thine **enemy**. But I say unto you, **LOVE** your **enemies**, bless them that curse you, DO GOOD to them that **hate** you, pray for them which despitefully **USE** you, and **persecute** you...

Love defined 25. agapao pronounced ag-ap-ah'-o; to love (in a SOCIAL or MORAL sense): love (to have BENEVOLENCE or good will for. Social, relating to men living in society. as social DUTIES: responsibilities. True SELF-LOVE and social are the same. Moral, in general, moral denotes something which respects the CONDUCT of men and their relations as social beings whose actions have a bearing on each other's rights and happiness, and are therefore right or wrong, virtuous or vicious; as moral character; moral views; moral obligations. Benevolence, the disposition (frame of mind) to do good; the love of mankind, accompanied with a desire to promote their happiness.

Matthew 5:45-48 ...that ye may **BE (be showed)** the **children** of your **Father** which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye **LOVE** them which **love** you, what **reward** have ye? do not even the **publicans** the same? And if ye **SALUTE** your brethren only, what do ye **more** than others? do not even the publicans so?

Be ye therefore **PERFECT**, even **AS** your Father which is in heaven is **perfect**.

Perfect defined 5046, complete (in various applications of labor, GROWTH, mental and moral character, etc.); of full [MATURE] age, MAN.

Luke 18:10, Two **MEN** went up into the **temple** to pray; the one a **Pharisee**, and the other a **publican**.

NOTE: ...into the temple to pray, Which is called an **house of prayer**, Isaiah 56:7 the Jews had a mighty notion of praying in a place of religious worship, as in the **temple**, or in a **synagogue**; imagining that their prayers were more acceptable to God, and sooner heard by him in such a place than in private:

"the prayers of the congregation, they say^{F21}Maimon. Hilch. Tephilla, c. 8. sect. 1, 3. Piske Harosh Beracot, c. 1. art. 7. , are heard always; and though there are sinners among them, the holy; blessed God, **does not despise the prayer of many**; wherefore, a man ought to join himself with the congregation, and not pray alone, whenever he can pray with that: and let a man go always, morning and evening, to the synagogue; for there is no

prayer heard at all times but in the synagogue; and whoever has a synagogue in his city, and **does not pray in it with the congregation**, is called an **ill neighbour**. ---A divinity school is greater than a synagogue; and the great wise men, though they had many synagogues in their cities, did not pray but where they **studied in the law.**'
 ...These two men had, doubtless, both of them a notion of the sanctity of the place, and acted according to the prevailing sense of the people. They went up hither, not by consultation, agreement, and appointment; for they were of a different cast...

the one a PHARISEE; one of those that trusted in themselves, as righteous, and **despised** all others, especially **publicans** and **sinners**; of these See Gill on Matthew 3:7. This was the **strictest sect** among the Jews; they were men that **prayed**, and **fasted MUCH**, and were great sticklers for the ceremonies of the law, and the TRADITIONS of the elders, and did all they did to be SEEN of MEN:

and the other a PUBLICAN; a gatherer of the **Roman tax**, though by nation a Jew; and therefore such were had in **great contempt** by the Jews in general; nor would they eat and drink and converse with them; See Gill on Matthew 9:10 and See Gill on Matthew 9:11.
 (Source: <https://www.studylight.org/commentaries/geb/luke-18.html>)

Matthew 23:1-5, Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the **Pharisees** **SIT in Moses' seat:** All therefore whatsoever they **bid (command)** you observe, that observe and DO; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with ONE of their fingers. But **ALL their works they DO** for to be **SEEN of MEN...**

Luke 18:11, 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**.

NOTE: The Pharisee stood,.... Standing was a **praying posture**; See Gill on Matthew 6:5 nor is this observed, as if it was something amiss: but the sense is, either that he stood in some place of **eminence** (elevation, exaltation), that he might **be seen** of others; or he stood in a set, fixed posture, in a very grave and solemn manner, showing great devotion and seriousness; or he stood with great boldness and confidence:
and prayed thus with himself; the phrase, "with himself", may be read either with the word "stood", as it is in the Syriac version; and then the sense is that he **stood alone, apart** from the **publican, at a distance** from him, as despising him; and lest he should be polluted by him... (Source: <https://www.studylight.org/commentaries/geb/luke-18.html>)

Thought 1. It's one thing to mention what we no longer ARE, or used to BE. And it's another to LOOK DOWN on people that have NOT come into the knowledge that we have.

1 Corinthians 6:9-11, Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
And such WERE some of you: but **ye are WASHED...**

Ephesians 5:8, For ye **WERE** sometimes **darkness**, but **now** are ye **light** **IN** the Lord...

Luke 18:12, **I FAST** twice in the WEEK, **I give TITHES** of ALL that I possess.

NOTE: I fast twice a week ... God had commanded only **ONE day** of **fasting** each YEAR, on the Day of Atonement; and the Pharisees had extended this to twice a week!
 (Source: <https://www.studylight.org/commentaries/bcc/luke-18.html>)

NOTE: I give tithes of all that I possess; not only of what was tithable by the law of

Moses, as the produce of his ground; and by the **traditions** of the elders, as the herbs in his garden, Matthew 23:23 but of every thing he had, which **was NOT required** by either of them; upon which he thought himself a VERY RIGHTEOUS person, and more than a common man... (Source: <https://www.studylight.org/commentaries/geb/luke-18.html>)

Matthew 23:23, Woe unto you, scribes and Pharisees, hypocrites! for ye pay **tithe** of mint and anise and cummin, and have **OMITTED** the **weightier matters** of the law, **judgment (JUSTICE)**, **mercy**, and **faith**: these ought ye to have done, and not to leave the other undone.

Luke 18:13, 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**.

NOTE: The prayer of the publican, on the other hand, was **short, INFORMAL**, and **warm** with the **earnestness** of a soul burdened with sin. It **CONFESSED** his **SIN**, besought the Lord for **MERCY**, and was attested by the sorrow and shame that smote his breast. This was one of few prayers Jesus ever commended.

(Source: <https://www.studylight.org/commentaries/bcc/luke-18.html>)

Luke 18:14, I tell you, **this man** went down to his house **JUSTIFIED** rather than the other: for every one that **exalteth himself** shall be **abased (bring low)**; and he that **humbleth himself** shall be **exalted (elevate)**.

Justified defined 1344, to render (to cause to BE or become: MAKE) (i.e. **SHOW** or **REGARD** (notice favorably or with acceptance) as) **JUST** or **innocent: RIGHTEOUS**.

Thought 1. Since there are TWO definitions for the Greek word, "justified", we'll need the help of the Holy Spirit to determine which ONE makes known what God meant. The answer lies in knowing WHEN it was that God said "Abram believed him", and that it was counted to him for righteousness. Before, and under, the Old covenant, people who had FAITH toward God, like this man and Abram, had RIGHTEOUSNESS "imputed" to them. Abram had righteousness counted to him before Isaac was born.

Genesis 15:3-6, And **Abram** said, Behold, to me thou hast given **no seed**: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that **shall come forth** out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he **BELIEVED** in the Lord; and he **counted it** to him for **righteousness**.

Thought 2. The child is born, and some time later, God commands Abraham to offer him as a sacrifice. Immediately, he goes to do so, but, God stops him before he does.

Genesis 22:10-12, And Abraham **stretched** forth his **hand**, and took the **knife** to SLAY his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay **not** thine hand upon the lad, neither do thou any thing unto him: for now **I know** that thou **FEAREST** God, **SEEING** thou hast **not** withheld thy son, thine only son from me.

Thought 3. So, James 2 is speaking of **WORKS** that SHOW a person is righteous.

James 2:21-24, Was not Abraham our father **JUSTIFIED (SHOW righteous)** by **WORKS**, when he had offered Isaac his son upon the altar? Seest thou how **FAITH wrought with his WORKS**, and by **works** was faith **MADE perfect** (finished: having reached the normal or expected end)?

And the scripture was **fulfilled (verify [prove to be true])** which saith, Abraham

BELIEVED God, and it was **imputed (counted)** unto him for **RIGHTEOUSNESS**: and he was called the Friend of God. Ye see then how that by **WORKS** a man is **justified (SHOW just or innocent)**, and not by **FAITH** only.

Thought 4. So, righteousness was “imputed: counted” to the publican under the Old Covenant. He was regarded (notice favorably or with acceptance as) **JUST** or innocent: **RIGHTEOUS**. But, under God’s New Covenant, brought in force by Jesus’ blood, when a person has **FAITH** in Jesus, redeeming man from sin, he/she is MADE righteous, and therefore is not only “regarded as righteous” but **BECOMES** righteous.

2 Corinthians 5:21, For he (*God the Father*) hath **MADE him to BE sin** for us, who knew no sin; that **WE** might be **MADE the righteousness of God** **IN** him.

Romans 10:1-4, Brethren, my heart's desire and prayer to God for Israel is, that they might be **SAVED**. For I bear them record that they have a zeal of God, but **NOT** according to knowledge. For they being ignorant of **God's righteousness**, and going about to establish their **own righteousness**, have not submitted themselves unto the righteousness of God. For Christ is the **end (goal)** of the **LAW for righteousness to every one that BELIEVETH**.

1 Corinthians 6:11, And such **WERE SOME of you**: but ye are **WASHED**, but ye are sanctified, but ye are **JUSTIFIED** (**BECOME: MAKE** righteous) in the name of the Lord Jesus, and by the Spirit of our God.

Proverbs 29:23, A man's PRIDE shall bring him **LOW**: but **honour (GLORY)** shall uphold the **HUMBLE** in spirit.

Thought 5. Now, let’s look at God’s spiritual principle about who **WILL BE** brought **LOW** and who will be (**EXALTED**) elevated.

Proverbs 15:33, The **fear (reverence)** of the **LORD** is the instruction of wisdom; and before **honour (GLORY)** is **HUMILITY**.

James 4:6, But he giveth more grace. Wherefore he saith, God **resisteth (range oneself against, oppose)** the **PROUD**, but giveth **GRACE** unto the **HUMBLE**.

Grace defined 5485, the divine influence (POWER) upon the heart (spirit, MIND), and its reflection in the life; including gratitude): -- FAVOUR, gift, joy, pleasure.

James 4:7-8, **Submit** yourselves therefore to God. **Resist** the **devil**, and he will flee from you. Draw nigh to God ...he will draw nigh to you. Cleanse your hands, ye **SINNERS**; and purify your **hearts (the thoughts or feelings (MIND).)**, ye **double minded (two-spirited, vacillating [wavering; fluctuating] in opinion)**.

Sinners define 268, sinner [an **OFFENDER** [one that violates any law, divine or human]].

Thought 6. So, Christians are not just "sinners saved by grace." By nature, we are no longer sinners; period! And the only time a Christian should be called a sinner is when they have done wrong. And what James really said was, "Cleanse your hands you **OFFENDERS**!" Their next, step? Repent! and thereby, purify their **MINDS**, settled it to live for Jesus: submissive to him and resisting the devil!

James 4:9-10, Be **afflicted**, and **mourn**, and **weep**: let your **laughter** be turned to mourning, and your joy to heaviness. **HUMBLE yourselves** in the **sight** of the Lord, and he shall **LIFT you UP**.