

**“He Who Humbles Himself Will Be Exalted”**

*Sermon Notes*

**God ordains that we kill our pride by cultivating humility and serving others in humble circumstances**

*\*So walk humbly by living with compassion toward the vulnerable...*

1. ...because it's the \_\_\_\_\_ of the \_\_\_\_\_ (vv.1-6)

2. ...because it's a \_\_\_\_\_ of the \_\_\_\_\_ (vv.7-14)

3. ...because it's the \_\_\_\_\_ of all your \_\_\_\_\_  
(vv.15-24)

**MEFC Community Group Study Questions**  
For the Week of June 10<sup>th</sup> -16<sup>th</sup>

**Getting Started**

1. Article 8 of our EFCA Statement of Faith affirms that we believe in acting with “compassion toward the poor”. In the book *Evangelical Convictions* (the official exposition of our Statement of Faith) the authors are clear to define *the poor* “to include any who are needy, powerless and vulnerable, such as widows and orphans, the elderly, the disabled, the unborn, the immigrant, the minority or the mistreated.”<sup>1</sup> Think about our local church fellowship for a moment. How effective are we in ministering to folks who find themselves in these categories? Explain your answer.

**Digging Deeper**

2. One of the strongest currents that runs through the Gospel According to Luke is about God's heart for the vulnerable. Scan through Luke's Gospel to this point, noting how frequently this theme emerges: 1:50-53; 4:16-30; 5:12-13, 17-20; 6:6-11, 17-19, 20-23; 7:1-23; 8:26-39, 40-56; 9:69:10-17, 37-43; 10:25-37; 13:10-17. Jesus clearly has compassion for people in vulnerable circumstances, could the same be said of you? Answer honestly and share why.

**Open Your Bible to Luke 14:1-24...**

3. Read carefully through the first six verses of our text. The Sabbath was clearly at the heart of much controversy in Jesus' day (see Luke 4:16, 31; 6:1-2, 5-7, 9; 13:10, 14-16). Though there are sometimes pockets of such concern today, this is largely not much of an issue for 21<sup>st</sup> century Christ-followers. What, do you believe, is the reason for that?

4. What is it that snags Jesus' attention in verse 7 that causes him to deliver the parable in vv.8-11? Can you think of any modern-day parallels for the phenomena Jesus observes in verse 7? If so, discuss these as a group.

5. Luke 14:11 contains a truth that is echoed in several other places in the New Testament (Matthew 18:4; 23:12; Romans 12:16; Philippians 2:5-11; 1 Timothy 6:17; James 4:6, 10). The theme of a great reversal in the end time is found even in other places in Luke's Gospel. Take a look at Luke 1:52-53; 6:21, 25; 10:15 and 18:14 comparing and contrasting them with the truth Jesus teaches in 14:11. What sort of a practical impact ought these truths to have as we pursue our mission to be and makes disciples of Jesus together?

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<sup>1</sup> *Evangelical Convictions: A Theological Exposition of the Statement of Faith of the Evangelical Free Church of America*. Free Church Publications: Minneapolis, MN. 2011. p.914.

6. Why is it tempting to spiritualize the burden of Jesus' teaching in vv.12-14? Why is it important for us not to do so?

7. In Luke 14:14, Jesus offers a clear motive for being the sort of person who looks out for those who are vulnerable. What is it? What do you think this will entail?

8. Once again (in v.15) we see further confirmation of the future nature of the kingdom of God (compare this with 1:31-33; 11:2; 13:29; 17:20-21; 19:11; 21:25-33; 22:16, 18; 22:30). Why is it good news that the kingdom of God is yet to come instead of being in its fullness right now?

9. If the first century Jewish leaders are represented in 14:17-20, and the Jewish rank-and-file remnant across the ages in v.21 (see also Romans 11:1-10), who – do you suppose – is depicted in vv.22-23? How does this make you feel? How ought this truth cause us to think about ourselves and our place in the people of God? How ought this truth motivate us to live?