

180506-1 Luke Series, 14, 25-35, The Cost of Discipleship to the Jewish Believer – Craig Thurman

There has been a steady and rapid succession of events in the past few chapters as it relates to the people of national Israel. It is clear that they had failed to discern the day in which they lived. They rejected Jesus as the Christ of God for Israel (12.54-59; 13.34) For this reason their house, I take it to mean national Israel, is left desolate, deserted; that the glory of the Lord has departed from them to begin another work among the elect of God which will be in his little flock, the church. Israel's salvation is temporarily suspended until a later time. (Ro. 11.15) When they shall say 'Blessed is He that cometh in the name of the Lord' then they will know that He is the Christ of God. (13.35) In other words, the Spirit of the LORD in the latter day will work in them repentance and faith.

Now, on account of Israel's suspended salvation, Christ's servants, which is His little flock, shall leave Israel to fill His house, which certainly refers to His kingdom. It is by this little flock that the invitation to the great supper shall be given to those in the highways and hedges, meaning among the nations. (cf. Lk. 14.16-24) It is in this context that the following remarks of our Lord Jesus Christ are made.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφεὶς εἶπεν πρὸς αὐτούς

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

come, ἔρχεται, 3ps. pres. ind. of ἔρχομαι, to come

Some say that the term *hate* means to love less. Since the disciples of Christ are commanded even to *love* their enemies (Lk.6.27) we have to explain what it means here to *hate*. Notice that the word hate is applied to those most closely related to them: father, mother, wife, children, brothers, sisters, and even his own life. A disciple will not allow love for any

of these to prevent them from following Christ. In this way the disciple *hates* even his own family; yes, even his own life.

Lu 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The disciples can love these of their family and friends and yet that love will not prevent them from coming after Christ or to depart from Him in word or deed.

Mr 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

The dearest on earth to the disciple will not deter him to the left hand or to the right from following Christ. *Ps 108:1 « A Song or Psalm of David. » O God, my heart is fixed; I will sing and give praise, even with my glory. Ps 25:15 Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.* If that is not so then he is no disciple of Christ. He may call himself disciple. He may be numbered among them. But if Christ is not His first love he is not a disciple but in name only.

Notice that the Lord Jesus directs his remarks to the masses that have gathered about Him, and not to his little flock. These words had earlier been given this to his disciples in Mt.10.37. But now He speaks to the gathered crowds. Doubtless they did not perceive who He was and what it would cost them if they had inclination to follow after Him. So, He turns to them, in the context of sending forth his servants into the highways and hedges to call in guests for His great supper. Will they be so obedient to follow Christ when He would send them into the nations? Will they then forsake fathers, mothers, wives, children, brothers, sisters, and even your own lives to learn more of Christ?

disciple, μαθητής, is always tss. disciple (269 times according to Robert Young); the verb, μαθητεύω, is tss. to be instructed, taught. Disciples must be able to learn. So, they must become good hearers.

In this chapter *disciple* is used only three times and always in a negative sense: *cannot be my disciple* (14.26, 27, 33)

Jesus defines what a disciple is. He is one that can be taught by Christ. He is one that can receive instruction from Him. Is there any among them that will be that kind of a disciple? Will they for Christ's sake, even in the face of oppositions by family do the will of God? Will they for the love of Christ forsake the land promised to the descendants of Abraham? Will they live for Christ, and will they be willing to suffer unto death because they know that this is the will of God for them at this present time? That is the message which Christ put before the people of Israel that day. That was what discipleship required of them. At this moment none of them could know what discipleship meant. But they shall know, especially so after the death of Christ. The necessity to move out from the land of Israel and into the nations will then become more manifest.

It is from these of the family that will pose to them greatest danger and personal injury. Christ's is preparing those of His people among the masses for the coming of that great trial.

Mt.10.21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς ἔτι δέ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητὴς εἶναι

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

doth ... bear, βαστάζει, 3ps. pres. ind. act. of βαστάζω; KJV, to bear, carry, take up.

Positively stated, ‘A disciple must bear his cross.’ Jesus calls discipleship a *cross* that was to be borne. The the cross in that day, and especially so to this audience, was understood as the most cruel, dishonorable kind of death that a man could suffer. The one who suffered this kind of death was very likely stripped naked, and then he might have been bound, but certainly his hands and his feet were fasted to this tree with nails, otherwise the size of *tent spikes*. (Jud.4.21) Then the tree was raised up and dropped into a hole in the ground. And there the crucified hanged in public until dead. Death usually resulted from suffocation, when he had become so weak he could no longer raise himself up just enough to catch a little breathe. To speed death their legs would be broken.

But to be clear, our Lord’s legs were not broken (Jn.19.36), and He did not die by suffocation. But He did die on the cross. Rather, when the last of the prophecies concerning his death had been fulfilled He commanded to give up His spirit and die.

Jn.19.30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. (comp. Ps.22.17, 18; 69.20)

Today the issue of the cross, its suffering and reproach has been confused because crosses have become attractive pieces of jewelry. But the cross

used to be an emblem of suffering and reproach. So, Christ puts before the minds of His Jewish audience that following Him would be to indentify with great suffering and shame. This was contrary to what they thought at the moment, that following after the Christ of God would be a great blessing and honor among men.

Isn't that why we shrink back from freely witnessing of Christ at work? Do those with whom we work know that we are a Christian? If not, why not? The answer is simple. Because we know that to identify with Christ is to incur shame. That's why we don't bow our heads to give thanks to the Lord for the food that we are about to eat. That's why we don't talk about Him in our conversations. That why there is never occasion to mention Him in our correspondences. We're ashamed of Christ and therefore we will not suffer shame.

Ac 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches (reviled), in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

The reality of discipleship would bring suffering and shame, particularly so from those that were closest to them.

καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται μου εἶναι μαθητής

θέλων

28 For which of you, intending to build a tower, sitteth not down first, and willing

intending, θέλων, nom. sing. masc. part. pres. of θέλω; this verb, θέλων, is tss. willing, when ... would, intending, desirous, that will, will.

tower, πύργον, acc. sing. of πύργος; always tss. tower.

counteth the cost, whether he have [sufficient] to finish [it]?

counteth, ψηφίζει, 3ps. pres. ind. of ψηφίζω, which verb is only found twice (*let ... count*, Re.13.18); the noun, ψῆφος, Acts 26.10, *voice* (marg. *pebble of voting*), and Re. 2.17, [a white] stone (twice here).

cost, δαπάνην, acc. sing. of δαπάνη; a noun only by Luke; the verb, δαπανάω, *to spend, be at charges, and consume*.

to finish, ἀπαρτισμόν, acc. sing. of ἀπαρτισμός, ἀπό of, from, since, forth + ἀρτίος *perfect*;

τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ πρὸς ἀπαρτισμόν

**29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
to play with**

to mock, ἐμπαίζειν, pres. infin. of ἐμπαίζω, ἐν by, in, with + παίζω, 1Co.10.7, *to play; so, to play with*; tss. *mock* (13); ἐμπαιγμός, *mockings*; ἐμπαϊκται, *scoffers* (1), *mockers* (1).

ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ

30 Saying, This man began to build, and was not able to finish.

It is a very practical question that Jesus asks. Now, recently the Lord Jesus cited that the tower of Siloam has fallen and killed 18 persons. (Lk. 13.4) So a structure of this size certainly demands some preliminary considerations beforehand. It is reasonable for everyone to consider the means he has available to determine whether he can bring it to completion.

Otherwise, if he begin and fails he will be mocked. But the concern is not building large structures, but being a disciple. There is a great necessity laid before the masses of evaluating what it will require of them to be a disciple. Christ is not sugar-coating the issue at all.

λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι

πορευόμενος συμβαλεῖν
31 Or what king, going to make war against another king,
proceeding to strike, or thrust

to make, συμβαλεῖν, aor. infin. of συμβάλλω, σύν together, with, fellow + βάλλω, to cast, send, thrust, strike; συμβάλλω, KJV, to make, ponder, encounter, confer, help, meet with; this Greek is only used of Luke in both of his books, Luke and Acts.

sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

consulteth, βουλεύεται, 3ps. pres. ind. mid. of βολεύω; KJV, to consult, determine, be minded, to purpose; the middle verb means that the king is acting in relation somehow to himself. The counsel which he takes with himself will determine what it is that he should do.

ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατὸς ἐστὶν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν

32 Or else, while the other is yet a great way off, he sendeth an embassy,
a delegation

ambassage, πρεσβείαν, acc. sing. of πρεσβεία; only twice by Luke (Lk.19.14, message); J. P. Green Sr., Interlinear Bible, has a delegation.

and ἐρωτᾷ τὰ πρὸς εἰρήνην
desireth **conditions** **of peace.**
asks things for

conditions, ἀποστείλας, nom. sing. masc. part. aor. act. of ἀποστέλλω, forth + to send

desires, ἐρωτᾷ, 3ps. pres. subj. of ἐρωτάω; KJV, *to pray, ask, beseech, desire.*

Evidently a king is suffering the threat of war from another king. So, before engaging his forces in conflict he takes counsel whether he can overcome a force of 20,000 with his 10,000, or whether he should seek a means for peace instead?

Again, are there any of you among the masses who will be, in the face of *overwhelming* opposition, my disciple? Are you willing and able to access beforehand what it is that following after me will require? You are going to have to forsake some or maybe even all of your family. You are going to have leave behind all that you have ever know as a manner of life, your houses and lands, and even the beloved homeland of Israel because of me. Will you be my disciple?

Jim Elliot, martyr, said 'He is no fool who gives what he cannot keep to gain what he cannot lose.' *Through the Gates of Splendor*, Elizabeth Elliott, p.172

This is what discipleship requires. That is what the this Jewish audience must face for following Christ. He will give up everything for Christ, even his life. That is not unreasonable. Quite the contrary it is reasonable for those who know the value of the eternal inheritance.

Mr 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται μου εἶναι μαθητής

34 Salt is good:

Jesus draws another illustration using *salt*. The topic is the same: discipleship.

*Mt 5:1 ¶ And seeing the multitudes, he [Jesus] went up into a mountain: and when he was set, his disciples came unto him:
2 And he opened his mouth, and taught them, saying,
13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

but if the salt have lost his savour, wherewith shall it (salt) be seasoned?

by what shall it be seasoned?

Salt is salt. If salt lose its savoriness there is nothing else to cause it to be salty?

have lost ... savour, μωρανθῆ, 3ps. aor. subj. pass. of μωραίνω; KJV, have lost ... savour, become foolish, made foolish; so the idea of 'uselessness.'

shall be seasoned, ἀρτυθήσεται, 3ps. fut. ind. pass. of ἀρτύω; always tss. with the English word season.

Καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας μωρανθῇ ἐν τίνι ἀρτυθήσεται

35 *It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

fit, εὐθετόν, acc. sing. fem. of εὖθετος, εὖ good, well + τίθημι to ordain, set, purpose, appoint, commit; KJV, Lk.9.32, *fit*; 14.35; *meet*, He.6.7.

In this parable form national Israel shall only continue for a short time. They are in effect cast forth to be trodden under by men.

Lu 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (cf. Mt.5.13, cited directly above)

In reality, what is there for the Israelite if he continues in his rejection of Jesus Christ? What is there for the unbelieving Jew that will not follow after Him? Here is his future: he shall be cast out with all of the inhabitants of the land. He shall suffer with all of the rest of the nation the loss of everything that they had even known. Many shall even lose their own lives as a result by the Romans. But those who are Christ suffer doubly so: they face the loss of everything; even suffering at the hands of their loved ones. And so, are any of them His disciples?

Mt 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Perhaps it is seldom that we have thought of this. But how greatly the believing among the Jews suffered so that we Gentiles might hear of the grace of God through Jesus Christ. They were cast out of their homeland and suffered the loss of everything. They came among the Gentiles and suffered as Jews and as Christians, and they were faithful. The gospel of Christ spread throughout the nations even during the time of the apostles virtually to every part of the world. I want to thank God for what He worked through them for us. Let us remember to pray for those of the people of God who are in the flesh Israelites, that God might be pleased to call them to Christ.

Ro.11.13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

...

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Have we followed Christ? Like it was for Israel it shall be for the whole world. Things are not going to continue as they always have. One day all of this shall come to an end. We are all going to suffer the loss of every thing that we have ever known. We're all dying. We can ignore the signs of it all around us, but eternity stands before us. Without Christ there is no hope, no life. Will we be His disciple? Will we live for Him? Will we give Him our time, our job, our home, our children, our every thing? Can we trust Him to take us through to the day of His coming? Will we trust Him to direct in all of the affairs of life? That's the spirit of a disciple. Will we give up a job, a promotion, perhaps friends, and family for Christ? I think every child of God will have to make some tough decisions. As a child is known by his doings (Pv.20.11) so a disciple is known by the decisions he makes.

οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω