

## *Hating Your Family, Carry Your Own Cross, and Giving Up All Your Possessions*

<sup>25</sup> Now large crowds were going along with Him, and He turned and said to them, <sup>26</sup> “If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup> Whoever does not carry his own cross and come after Me cannot be My disciple. <sup>28</sup> For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, *to see* if he has *enough* to complete *it*? <sup>29</sup> Otherwise, when he has laid a foundation and is not able to finish, all who are watching *it* will begin to ridicule him, <sup>30</sup> saying, ‘This person began to build, and was not able to finish!’ <sup>31</sup> Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong *enough* with ten thousand *men* to face the one coming against him with twenty thousand? <sup>32</sup> Otherwise, while the other is still far away, he sends a delegation and requests terms of peace. <sup>33</sup> So then, none of you can be My disciple who does not give up all his own possessions. <sup>34</sup> “Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? <sup>35</sup> It is useless either for the soil or the manure pile, so it is thrown out. The one who has ears to hear, let him hear.”

(Luke 14:25-35)

### **“Hating” Your Family**

*“If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple.”*

In the biblical idiom “hating” in these contexts simply means “loving less”.

### **Deuteronomy 21:15-17**

<sup>15</sup> If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: <sup>16</sup> Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: <sup>17</sup> But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

### **Matthew 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.

### **Luke 8:19-21**

<sup>19</sup> Now His mother and brothers came to Him, and they were unable to get to Him because of the crowd.<sup>20</sup> And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.”<sup>21</sup> But He answered and said to them, “My mother and My brothers are these who hear the word of God and do *it*.”

- Family Ties and Devotion must not and cannot come between a disciple and Jesus’s Kingdom bidding

**Notes:**

We must face up to the truth that the call of Christ does set up a barrier between man and his natural life. But this barrier is no surly contempt for life, no legalistic piety, it is the life which is life indeed, the gospel, the person of Jesus Christ. By virtue of his incarnation he has come between man and his natural life. There can be no turning back, for Christ bars the way. By calling us he has cut us off from all immediacy with the things of this world. He wants to be the centre, through him alone all things shall come to pass. He stands between us and God, and for that very reason he stands between us and all other men and things. He is the Mediator, not only between God and man, but between man and man, between man and reality.

Dietrich Bonhoeffer, *The Cost of Discipleship*

### Mark 10:28-31

Peter began to say to Him, "Behold, we have left everything and have followed You." <sup>29</sup> Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, <sup>30</sup> but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. <sup>31</sup> But many *who are* first will be last, and the last, first."

### Carry Your Own Cross

*"Whoever does not carry his own cross and come after Me cannot be My disciple".*

"The cross is laid on every Christian. The first Christ-suffering which every man must experience is the call to abandon the attachments of this world. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship we surrender ourselves to Christ in union with his death—we give over our lives to death. Thus it begins; the cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning of our communion with Christ. When Christ calls a man, he bids him come and die."

Dietrich Bonhoeffer, *The Cost of Discipleship*

- **Daily Crucifixion (see Luke 9:23)**

### 1 Cor. 15:31

I affirm, brothers *and sisters*, by the boasting in you which I have in Christ Jesus our Lord, that **I die daily**.

### 2 Cor. 4:8-11

*We are* afflicted in every way, but not crushed; perplexed, but not despairing; <sup>9</sup> persecuted, but not abandoned; struck down, but not destroyed; <sup>10</sup> always carrying around in the body the dying of Jesus, so that the life of Jesus may also be revealed in our body. <sup>11</sup> For **we who live are constantly being handed over to death because of Jesus, so that the life of Jesus may also be revealed in our mortal flesh.** <sup>12</sup> **So death works in us, but life in you.**

### Philippians 3:8, 10-11

I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them *mere* rubbish, so that I may gain Christ... hat I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; <sup>11</sup> if somehow I may attain to the resurrection from the dead.

Denying oneself is not a matter of giving up something, whether for Lent or for the whole of life: it is a decisive saying `No' to oneself, to one's hopes and plans and ambitions, to one's likes and dislikes, to one's nearest and dearest for the sake of Christ. It was so for the first disciples, and it is so for many disciples today. But if this is how it is to be taken - and this is how it was meant to be taken - it is a hard saying indeed.

F. F. Bruce, *The Hard Sayings of Jesus*

## Give Up All Your Possessions

*"None of you can be My disciple who does not give up all his own possessions."*

"Earthly goods are given to be used, not to be collected. In the wilderness God gave Israel the manna every day, and they had no need to worry about food and drink. Indeed, if they kept any of the manna over until the next day, it went bad. In the same way, the disciple must receive his portion from God every day. If he stores it up as a permanent possession, he spoils not only the gift, but himself as well, for he sets his heart on accumulated wealth, and makes it a barrier between himself and God. Where our treasure is, there is our trust, our security, our consolation and our God. Hoarding is idolatry."

Dietrich Bonhoeffer, *The Cost of Discipleship*

See **Mark 10:21** "The Rich Young Ruler" and **Luke 12:16-21** "The Foolish Rich Man"

### 1 Tim. 6:9-10, 17-19

But those who want to get rich fall into temptation and a trap, and many foolish and harmful desires which plunge people into ruin and destruction. <sup>10</sup> For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. <sup>18</sup> *Instruct them* to do good, to be rich in good works, to be generous and ready to share, <sup>19</sup> storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

### Matthew 6:19-21

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; <sup>21</sup> for where your treasure is, there your heart will be also.

## Tasteless Salt

*"Salt is good; but if even salt has become tasteless... It is useless..."*

**How does Jesus' statement about salt illuminate the *Hard Sayings* he's shared in the earlier part of the passage?**