

Lesson 16:
The Cost Of Discipleship
(Probably Peræa)

Luke 14:25-35
September 1, 2021

The Cost Of Discipleship

Luke 14:25-35

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

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

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

The Cost Of Discipleship

Luke 14:25-35

²⁸ For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have (wherewith) to complete it?

²⁹ Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,

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

The Cost Of Discipleship

Luke 14:25-35

³¹ Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

³² Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

The Cost Of Discipleship

Luke 14:25-35

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

³⁴ Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?

³⁵ It is fit neither for the land nor for the dunghill: (men) cast it out. He that hath ears to hear, let him hear.

The Cost Of Discipleship

Luke 14:33, "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

- Materialism. Matthew. 6:24ff
- Family. Matthew 10:34ff
- Worldly Pleasures, Desires, Passions. Matthew 16:24; 19:16ff; Romans 13:14
- Popularity and honor among men. John 5:44; 12:42-43.
 - We must put to death our old man of sin. Romans 6:6; Romans 8:5; Galatians 5:24
 - Example of Paul. Galatians 1:13ff; 2:20; Philippians 1:21; 3:3ff

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Note:

- As Luke narrates the spread of the gospel in the world, only twice does he refer to converts as “Christians” (Acts 11:26; 26:28).
- In contrast, Luke uses the term “disciple” or “disciples” twenty-nine times to describe those in Christ.
- Individuals of note were not identified as “certain Christians” but as “certain disciples,” such as Ananias (Acts 9:10), Tabitha (Acts 9:36), and Timothy (Acts 16:1).

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Note:

- A disciple must abide in the word of Christ, love brethren, and bear fruit, all of which are marks of true disciples.
John 8:31;13:34-35; 15:8

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Luke 14:34-35, “Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: (men) cast it out. He that hath ears to hear, let him hear.”

- **Salt is a symbol of good, of worth.**
Matthew 5:13ff
- **Salt was a valued item in that day.** A part of a soldier’s pay was given in salt. (The words salt and salary are related, hence, the saying, “He’s not worth his salt.”)
- **Salt is a preservative.** God’s people in this world are helping to retard the growth of evil and decay.

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- **Salt is also a purifying agent** an antiseptic that makes things cleaner.
 - *It may sting when it touches the wound, but it helps to kill infection.*
- **Salt gives flavor to things.**
- **Salt makes people thirsty.** By our character and conduct, we ought to make others thirsty for the Lord Jesus Christ and the salvation that He alone can give.

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- Our modern salt is pure and does not lose its flavor, but the salt in Jesus’ day was impure and could lose its flavor, especially if it came in contact with earth. Once the saltiness was gone, there was no way to restore it, and the salt was thrown out into the street to be walked on. **NOTE:** When a disciple loses his Christian character, he is “good for nothing” and will eventually be “walked on” by others and bring disgrace to Christ (from The Bible Exposition Commentary).
- To hear is also to pay attention and make proper application (see Matthew 11:15; 13:9, 43; Mark 4:9, 23; Luke 8:8).

Lesson 16: The Lost Sheep, Lost Coin, and Lost Son and The Elder Brother

Luke 15:1-32

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Luke 15 Context

Luke 15:1-2, “Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.”

- The publicans and sinners are often classified together (cf. Luke 5:30; 7:34). Jesus did not abstain from eating with them (cf. Luke 5:27-29).
- Pharisees and Scribes. cf. Matthew 23:23; Luke 18:9
 - “Pharisee,” means “separatist”