

CHRIST AND KINDRED

Lk.14:25-35

Ed Dye

I. INTRODUCTION

1. Our text deals with the cost of discipleship.
2. Jesus was on his way to Jerusalem (Lk.9:51) for “the time was come that he should be received up.”
3. The multitudes were following him (V.25) in blind adhesion.
4. They were “attracted by Christ’s teaching and works (his miraculous works, Cf. Jno.6:26,27, ejd), and he wished to teach his followers the wide difference between an outward and a real adhesion to him. He spoke these stern words (the words of our text, ejd) to sift the multitude.” – Preacher’s Homiletic Commentary.
5. Each true disciple would have a costly tower to build in the devoted life he must lead, and a costly war to wage in the contest for the faith (Vv.28-32).
6. This cost involves:
 - a. Nothing less than that the first place in the heart and life of the disciple must be offered unto Jesus, V.26a.
 - b. The fact that the disciple must prize Christ more than his own life, V.26b.
 - c. Voluntary self-sacrifice on a daily basis, V.27. Cf. Lk.9:23.
 - d. A willingness to forsake all one has for the Lord, V.33.
7. Jesus concludes in Vv.34,35 with a two-fold warning:
 - a. The danger of the disciple losing his usefulness, V.34.
 - b. The resultant danger of being cast out, V.35.
8. Our emphasis in this lesson is on one phase of the cost of discipleship – on the attention catching cost of true discipleship mentioned in V.26, where we shall emphasize the thought of our topic: Christ And Kindred.
9. We begin our discussion of the topic by considering:

II. DISCUSSION

- A. MT.10:34-36 CONTAINING INFORMATION ABOUT DISCIPLESHIP THAT EXPLAINS THE STRENGTH OF THE LANGUAGE USED IN LK.14:26 (that they must hate their kindred, and even their own life).**

1. Here Jesus declared that he came “not to send peace on earth, but a sword.”
 - a. This has reference to the **effect** of his coming, not the **purpose** of it.
 - b. The effect of the introduction of his Divine truth would be, in many cases, to set the members of the same family “at variance” against one another, and to make a man’s foes to be “they of his own household.”
 - c. This would be the effect because of reception of him on the part of some and rejection of him on the part of others. Cf. Jno.9:22; 12:42,43.
2. By honoring and acknowledging Jesus of Nazareth as the Messiah of O.T. prophecy and as the Redeemer and Savior of mankind, his disciples would, in some instances, excite the bitterest enmity in the minds of their own kindred.
3. As a result, they would be obliged to act *as if they hated them* (V.26), causing them the keenest disappointment and the severest sorrow.
4. Also, they would be compelled to act *as if they hated their own life* (V.26b). Cf. Mt.16:24-26.
5. To fully appreciate the significance of the impossibility of one being the Lord’s disciple unless he hate both his kindred and himself, the term “hate” in Lk.14:26 needs further explanation.
 - a. Idiomatically:
 - (1) “of relative preference for one thing over another” – in Lk. 14:26, as to the claims of kindred relative to those of Christ
 - (2) “the preference of one thing over another” – in this case love of one thing (the Lord) more than another (the kindred or even self).
 - (3) When compared to Mt.10:37 it is evident that “hate” means “to love less.”
 - (4) Cf. Jacob loving Rachel *more* than Leah (Gen.29:30), where Leah was said to have been “*hated*” (Gen.29:31,33).
 - b. The word “hate” in Lk.14:26 cannot be properly understood to mean actual, active hatred, because Christ commands us to love even our enemies, Mt.5:43-48.
 - c. It is only where the element of choice comes in (Cf. Mt.6:24) as it sometimes does, when father or mother, or the religion of father or mother, opposes Christ.
 - (1) The language of Lk.14:26 is more sharply put than in Mt.10:37.

- (2) True, it is the language of exaggerated contrast, but it must not be watered down to the point it is gone!
- d. It denotes a deep and heartfelt alienation from all ties, and affections, and feelings, that would interfere with complete devotion to Jesus Christ. Cf. Mt.6:33; 1Cor.10:31; Col.3:17.
- 6. Christ being first, we must keep him in his place spiritually by putting everything and everybody else in a subordinate place.
 - a. Of all the things life offers us – love, pleasures, pursuits, family – not one of them is to be allowed to push Christ into the background.
 - b. We are to esteem and serve Christ above all.
 - c. The soul resigns all to the Lord; lays down all at his feet, to be disposed at his will.
 - d. No person can be a true disciple of Christ to whom Christ is not dearer than what or who is dearest to him in this world, including his kindred, even his own life. Cf. Rev.2:10; 12:11.
 - e. It is impossible that the love of the Lord and the love of the world (i.e. the persons and things of the world) can at the same time be predominant in the heart and life of the disciple of the Lord. One of them must of necessity be uppermost.

B. REASONS WHY CHRIST IS DEARER TO HIS TRUE DISCIPLES THAN WHAT IS DEAREST TO THEM IN THE WORLD, INCLUDING THEIR KINDRED, AND EVEN THEIR OWN LIFE.

- 1. Because they realize that he is their greatest benefactor; his unparalleled benefits command their hearts to be all his; that he has done and is doing for them what none other could or can do.
- 2. Because they are aware that whatever spiritual benefits they have in this world, and/or whatever hope they have for the future world in heaven, they have it through and because of him. For he is the fountain of all their mercies.
- 3. See Ac.4:10-12; Rom.3:23-26; 4:25; 1Cor.15:3; Gal.1:3,4; Eph.1:3; Heb.5:8,9.

C. OUR TEXT ON CHRIST AND KINDRED DISALLOWS PARENTAL LOVE AND LOYALTY GREATER THAN LOVE FOR THE LORD, OR PARENTAL RELIGION AS OUR STANDARD IN RELIGION.

1. Loving, honoring, and obeying one's father and mother are divinely commanded, with any disobedience thereof severely condemned, and with blessings promised if obeyed, Eph.6:1-3; Col.3:20; Deut.21:18-21.
2. But love for the Lord takes precedence over our love for our kindred, even over self, Mt.22:37-39.
3. Loving God requires obeying him rather than men, rather than any man, including family, 1Jno.5:3; Jno.14:15,21,23,24; Ac.4:13-20; 5:27-29; Mt.7:21-29; Eph.5:22; Col.3:18.
4. A fellow worker once said to me, "I don't think much of a man who would go back on his 'rasin'!" But as we have seen there is a time for forsaking father and mother with the Lord's blessings; that is, when it's for the Lord's sake, and with the promise of great reward for doing it. See Mk.10:29,30.
5. Saul of Tarsus turned from the religion of his parents, Ac.23:1; 26:4-6,9-11-23; Gal.1:13,14,20-23. 1Tim.1:11-16.
6. When we learn that the faith or the religion of our parents is not the faith of Jesus Christ, therefore is not pleasing to God, we should have enough faith and conviction and the courage of our conviction to turn away from it and turn to the Lord.
7. Consider Lk.14:33. See Judg.6:25-31.
8. Every case of conversion in the book of Acts is a case of one learning he was wrong and turning from it – turning to the Lord.
9. Now consider Lk.14:26.

III. CONCLUSION

1. When it comes to your soul's salvation, whom do you trust to tell you what to do to save it here and hereafter? Kindred? Jesus?
2. Whose faith do you follow? Kindred's ? the faith of Jesus Christ?
3. True Christianity, the faith of Christ, reserves absolute, unreserved faith in and obedience to the Divine Redeemer, Jesus Christ himself, Ac.4:10-12; Jno.12:48-50; Heb.2:1-3; 5:8,9; 12:25; Mt.7:21-29. Cf. Eph.4:4-6.