

## Lesson III.

## THE COST OF DISCIPLESHIP

April 19, 1914

**BETWEEN THE LESSONS**—Immediately after the discourse in the Pharisee's house (see Lesson I., April 5, ch. 14 : 7-24), Jesus continued His journey through Perea towards Jerusalem.

**GOLDEN TEXT**—Whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it.—Matthew 16 : 25 (Rev. Ver.).

**Memorize vs. 26, 27. THE LESSON PASSAGE**—Luke 14 : 25-35.

25 <sup>1</sup> And there went <sup>2</sup> great multitudes with him : and he turned, and said unto them,

26 If any <sup>3</sup> men <sup>4</sup> come to me, and <sup>5</sup> hate not his <sup>6</sup> father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 <sup>1</sup> And whosoever doth not bear his <sup>2</sup> cross, and come after me, cannot be my disciple.

28 For which of you, <sup>3</sup> intending to build a tower, <sup>4</sup> sitteth not down first, and counteth the cost, whether he have <sup>5</sup> sufficient to finish it ?

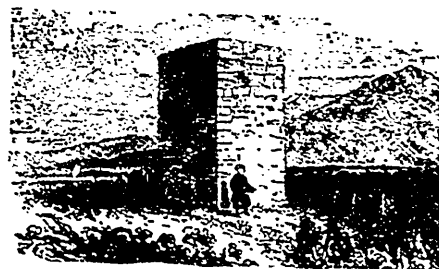
29 Lest haply, <sup>10</sup> after he hath laid <sup>11</sup> the foundation, and is not able to finish <sup>12</sup> it, all that behold <sup>13</sup> it begin to mock him,

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

**Revised Version**—<sup>1</sup> Now there ; <sup>2</sup> with him great multitudes ; <sup>3</sup> cometh unto ; <sup>4</sup> hateth ; <sup>5</sup> own ; <sup>6</sup> Omit and ; <sup>7</sup> desiring ; <sup>8</sup> doth not first sit down and count ; <sup>9</sup> wherewith to complete it ; <sup>10</sup> when he ; <sup>11</sup> a ; <sup>12</sup> Omit it ; <sup>13</sup> as he goeth to encounter another king in war, will not sit down first and take counsel ; <sup>14</sup> is ; <sup>15</sup> asketh ; <sup>16</sup> therefore, whosoever ; <sup>17</sup> renounceth ; <sup>18</sup> therefore is ; <sup>19</sup> even ; <sup>20</sup> its ; <sup>21</sup> fit neither ; <sup>22</sup> Omit yet ; <sup>23</sup> Omit but.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The cost of discipleship, Luke 14 : 25-35. T.—The cost to Paul, 2 Cor. 11 : 21-27. W.—Loss for Christ's sake, Phil. 3 : 7-14. Th.—The Disciples' reward, Rev. 7 : 9-17. F.—Contentment in suffering, Acts 20 : 17-27. S.—Christ demands all, Matt. 10 : 32-39. S.—No cross no crown, Matt. 16 : 21-23.

## THE LESSON EXPLAINED



A WATCH TOWER IN A VINEYARD

**I. THE TRUE DISCIPLE.**—25-27. Went great multitudes with him. The Greek means that this continued for some time. Turned ; as a leader to his followers. Cometh unto me (Rev. Ver.) ; to be My close and permanent disciple. Hateth not (Rev. Ver.) . . . father . . . mother . . . wife . . . children . . . brethren . . . sisters. Jesus requires His followers to love Him most of all ; if those dearest to them prevent their doing this even these are to be hated. This is a strong way of saying that all others must be loved by us less than we love Jesus. His own life. True followers of Jesus will be so ready to face danger for Him, that it looks as if they hated their lives. My disciple. The emphasis is on "disciple." He may be following Jesus, like the crowds of this verse, but he cannot be a disciple, a real learner of Jesus. Bear his own cross (Rev. Ver.) ; he ready to die a martyr's death. It was the custom to compel those who were condemned to be crucified to bear their own cross to the place of execution. Come after me ; leaving everything for Jesus' sake.

31 Or what king, <sup>12</sup> going to make war against another king, sitteth not down first, and consulteth whether he <sup>13</sup> be 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 ambassador, and <sup>14</sup> desireth conditions of peace.

33 So <sup>15</sup> likewise, whosoever he be of you that <sup>16</sup> forsaketh not all that he hath, he cannot be my disciple.

34 Salt <sup>17</sup> is good : but if <sup>18</sup> the salt have lost <sup>19</sup> his savour, wherewith shall it be seasoned ?

35 It is <sup>20</sup> neither fit for the land, nor <sup>21</sup> yet for the dunghill ; <sup>22</sup> but men cast it out. He that hath ears to hear, let him hear.

**II. THE RASH BUILDER.**—28-30. Build a tower. Towers in the East were built : (1) at the end of houses ; (2) in vineyards as a shelter for watchmen and laborers ; (3) on city walls. Counteth the cost ; as Jesus would have all those do who wish to be His disciples. Laid the foundation. The tower of Siloam (see ch. 13 : 4), stood on a steep rock overlooking the valley that ran through Jerusalem. Here good foundations would stand forever, while ill-laid foundations would drop the building to the bottom of the valley. Mock him ; sport with Him as with a child. Began to build . . . not able to finish. Nothing could be more ridiculous than an unfinished tower ; height is essential to it.

**III. THE RASH KING.**—31-33. What king. At this time Herod Antipas was "king" of Galilee. He had divorced his first wife, who was a daughter of Aretas, a king of Arabia, for the sake of Herodias (see ch. 3 : 19). Jesus may have had in mind the enmity which, on this account, sprang up between Herod and Aretas. Ten thousand . . . twenty thousand. The smaller army may beat the larger, but it will be a hard fight, and needs careful planning beforehand. So the disciples of Jesus must reckon upon having powerful enemies. So likewise ; like the builder or the king who sits down and carefully counts the cost. Forsaketh ; says good by to it as his own, looking upon it henceforth as belonging, like himself, to Jesus, to be used wholly in His service. Jesus' followers must be willing to give up all for His sake.

**IV. THE SAVORLESS SALT.**—34, 35. Salt. The chief source of salt in Palestine is a terraced hill southwest of the Dead Sea. A cliff of solid rock salt, from 30 to 60 feet high, extends for 7 miles along the shore, and salt is also obtained from pits dug into the sand or slime of the shore. Good ; used by the Jews for