

FINAL STUDY NOTES - *LUKE Chapter 14* 4/7-8/2025

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

Phil Twente: ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Previous Audio & notes

NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)

THE MONDAY NIGHT STUDY WILL BE MEETING ON ZOOM ONLY UNTIL FURTHER NOTICE!

MEETING ID - 878 5864 4763 Passcode: 087484

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

One tap mobile: +16699006833,,87858644763# US (San Jose) +13462487799,,87858644763# US (Houston)
Dial by your location: +1 669 900 6833 US (San Jose); +1 346 248 7799 US (Houston); +1 253 215 8782 US (Tacoma); +1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago); +1 929 436 2866 US (New York). Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).

- TUES MORNING MTG PLACE:
- 1201 KEY WEST, CORONA DEL MAR (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles. For driving directions from your starting point, suggest using *WAZE* (waze.com/live-map) or *MapQuest* (mapquest.com),
- AS WELL AS CONTINUING IN ZOOM!

MEETING ID# - 853 0915 0746 - Passcode: 715340

Join Zoom Meeting -

<https://us02web.zoom.us/j/85309150746?pwd=Tk5oVjN0TzdpWjE3UC9Oam05a21uQT09>

Meeting ID: 853 0915 0746 - Passcode: 715340

One tap mobile; +16699006833,,85309150746# US (San Jose) +12532158782,,85309150746# US (Tacoma)
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OPENING PRAYER

LUKE – Chapter 14 - Jesus teaching His disciples how to live under rejection! - A Man with Dropsy Healed on the Sabbath - (vs. 1-6); Take the Lowly Place – (vs. 7-14); The Parable of the Great Supper – (vs. 15-24); Leaving All To Follow Christ – (vs. 25-33); Tasteless Salt Is Worthless – (vs. 34-35).

Repent or Perish - Healing of a Man on the Sabbath

Luk 14:1 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.

- **This is the third time that Luke tells us that Jesus went to eat at the house of a Pharisee.** We do know that this man had invited Jesus (***Luk 14:12***) *Then He also said to him who invited Him. In (***Luk 7:36***) Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat.* Always it seems like the purpose was to trap Him, to find fault with Jesus. In (***Luk 11:37, 38***) *And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. [38] When the Pharisee saw it, he marveled that He had not first washed before dinner.* This ended in a confrontation, with charges and accusations.

Luk 14:2 And behold, there was a certain man before Him who had dropsy.

- They set Jesus in such a place that this fellow was right in front of Him with the dropsy. The dropsy was a fatal type of disease, where the capillaries break and the fluid, the serum builds up inside of the skin, causing a great swelling of the skin and a sagging, which is fatal. They were wanting to see if Jesus would heal him on the Sabbath day. This man was obviously in great need. Will Jesus heal him on the Sabbath day?

Luk 14:3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

- We are not told that anyone asked any question, but Jesus was answering the question that was in their minds. Will He heal this fellow on the Sabbath? They were watching Him, ready to accuse Him. According to their interpretation of the law, it was not lawful. They had developed the tradition in the interpreting of the law that you could do nothing towards the healing of a person on the Sabbath. You could take whatever means were necessary to prevent death. That is, if a person were bleeding to death, you could apply a tourniquet. But you couldn't apply any ointment or anything until the Sabbath day was over. Nothing towards the healing.
- Jesus asked them, "Is it lawful to heal on the Sabbath?" It would be extremely difficult to see a man dying there and to say, No, it isn't lawful to heal him. So, they didn't answer Him.

Luk 14:4 But they kept silent. And He took him and healed him, and let him go.

- They were ready, their accusations in their mind. He had violated the Sabbath.

Luk 14:5-6 Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" [6] And they could not answer Him regarding these things.

- Some of the manuscripts say, Which of you having a son? In Matthew's gospel, in a similar situation, Jesus said, Which of you having a sheep or an ox? Which of you....will not immediately pull him out on the Sabbath day? The law that you're not to heal on the Sabbath day. You're not to do any kind of work. If there's an emergency, if your son or if your sheep or if your ox should fall in a pit, in the well or in a ditch, won't you pull him out on the Sabbath day? It became quite obvious how ludicrous that their position was! If you would do something for an animal, shouldn't you do something for a human being? Jesus put their whole tradition in the light of its folly. How ridiculous was their interpretation of the Sabbath day law.

The Parable of the Wedding Feast

Luk 14:7 So He told a parable to those who were invited, when He noted how they chose the best places, saying to them:

- This parable was prompted because He watched how that those who were invited to this feast were positioning themselves to sit at the places of honor. They wanted to sit at the higher table or the more honorable table. Sitting in the upper rooms at the feast. And He watched as they were vying for these places of honor.

Luk 14:8-9 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; [9] and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place.

- How embarrassing. You sit at the table of honor. You sort of position yourself there and then here comes the governor and a guest of honor. They come up to you and they say, Sorry, you're not supposed to be at this table. Don't you know that it would be very embarrassing to walk across the crowd to the lower table. Jesus is saying, Don't pick the highest place. They were doing that. He was observing them as they were doing that.

Luk 14:10 But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you.

- **They see you being exalted. They see you being brought to a higher place.** Then He gives the principle. In the Scriptures we always want to look in the scriptures for the basic principle that is being taught.

Luk 14:11 For (principle, not the parable) whoever exalts himself will be humbled, and he who humbles himself will be exalted.

- **This is something that is taught throughout the scriptures, at least seven times. (Jas 4:6, 10)** *But He gives more grace. Therefore He says: "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE." [10] Humble yourselves in the sight of the Lord, and He will lift you up.* Paul tells us (***Php 2:3***) *Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.* John wrote about a fellow by the name of Diotrophes. He said he didn't receive us because he loves the pre-eminence. It is always sad to see those people who love the pre-eminence, which are constantly exalting themselves, which is the worldly philosophy. But many who have exalted themselves have ended up being abased.
- **They were looking to accuse Jesus.** They had set Him up for this fellow with the dropsy. Now Jesus takes them on. First of all, He takes on these guests. These other guests that were invited for their attitude of looking for the highest place, trying to get into the places of prominence and honor.

The Parable of the Great Banquet

Luk 14:12-14 Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. [13] But when you give a feast, invite the poor, the maimed (crippled), the lame, the blind. [14] And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

- **The idea is laying up treasures in heaven,** thinking concerning the eternal kingdom. Don't make great feasts and all and then for your own benefit. That you might gain from it, that you in turn might be a part of the social set and invitation then be given to you and recompense made. There is no reward in that. That may be good business, it may be an advancement socially, but it isn't a spiritual advancement. When you make a feast, go out and invite *the poor, the maimed, the lame, the blind.* Then you shall have a heavenly reward for that.

Luk 14:15 Now when one of those who sat at the table with Him heard these things, he said to who were invited, 'Come, for all things are now ready.'

- **Jesus responded with a parable to this man,** who had caught the vision. *Come, for all things are now ready.*

Luk 14:18 But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'

- **They all with one accord began to make excuses.** Many times, there's a reason for not doing things but often there's only an excuse. It's not a reason. Just an excuse. Listen to them making lame excuses! Benjamin Franklin said, "A man who is good at making excuses is seldom good for anything else."
- ***I have bought a piece of ground, and I must go and see it. I ask you to have me excused.*** Who buys property without seeing it? Who would buy a lot without seeing it first?
- ***How prone am I to make excuse when being called by Him to do something? How prone am I to make excuses regarding my sins?***

Luk 14:19 And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'

- **Again, who buys oxen without first examining them?** Would you buy a used car without first driving it around the block? It's like saying, I bought this car and I've got to see if it runs. It's a lame excuse.

Luk 14:20 *Still another said, 'I have married a wife, and therefore I cannot come.'*

- That excuse goes all the way back to Genesis, doesn't it? In the garden of Eden when God said, Adam, what have you done? (**Gen 3:12**) *Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."* That woman You gave to be my wife. I've married a wife. She won't let me come.

Luk 14:21 *So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.'*

- The master realized that these were just lame excuses. They weren't reasons, they were just excuses. He realized that people just didn't want to come.
- **Being angry, the master said...** Earlier, Jesus had said these are the kind of people that this Pharisee should invite to his feast. Now, the master is saying to his servant, You go out in the streets and bring in the poor and the maimed and the lame and the blind.

Luk 14:22-23 *And the servant said, 'Master, it is done as you commanded, and still there is room.' [23] Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'*

- Then He made application to the parable.

Luk 14:24 *For I say to you that none of those men who were invited shall taste my supper.' "*

- The parable is concerning the Marriage Feast of the Lamb. And how that those that were bidden, the Jewish nation to whom the Gospel was first given, how they have rejected, how they have offered their excuses for not receiving Him as the Messiah. How that through the rejection of the Jews, the Gospel was then presented to the Gentiles. (**Mat 21:43**) *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."*
- Paul the apostle tells us, (**Rom 11:17**) *And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree.*
- We have this glorious privilege as Gentiles of being a part of the body of Christ invited to the glorious feast in the kingdom of heaven. This is that feast. "Blessed is he who shall eat bread in the kingdom of God!" This parable is referring to that Feast that shall take place in the kingdom of God often called the Marriage Supper of the Lamb. Blessed is he. In (**Rev 19:9**) *Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."*
- As Jesus then left the house of the Pharisee, He first of all addressed Himself to the invited guests who were trying to get the best seats. He then addressed Himself to the host because of his guest list. And then He answered the one person who seemed to catch the message, saying, "Blessed is he who shall eat bread in the kingdom of God!"

The Cost of Discipleship

Luk 14:25 *Now great multitudes went with Him. And He turned and said to them,*

- They began to follow Him. Wherever Jesus would go, there would be great multitudes that would follow Him. As He left the house, the multitude was there waiting and they began to follow Him.

Luk 14:26 *"If anyone comes to Me and does not hate (by contrast, love less! *miseo* - to be disinclined to, disregard in contrast to preferential treatment) his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple (*mathetes* – a learner, pupil).*

- (**Mat 6:24; Luk 16:13**) *"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. (**Mat 10:37**) He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.*
- **#1 – "He cannot be My disciple."** In three places here, Jesus is going to talk about "he cannot be My disciple." Talking about the cost of discipleship. Jesus never said it would be an easy thing

to be His disciple. In fact, He often encouraged people to count the cost. When one fellow said, Lord, I will follow You wherever You go. He said, (*Mat 8:20*) *And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."* Do you really want to follow Me? He never said it was going to be easy.

- **This is a difficult passage that is often misunderstood and misinterpreted.** Because our word love and hate are opposite extremes of one another. In the eastern mind and thought, they are comparative words, not opposite words. Jesus told us that we are to love our enemies. He told us that we are to love one another, even as He loves us. The Bible tells us husbands that we're to love our wives as Christ loved the church and gave Himself for her! So obviously, Jesus is not saying in order to follow Him you've got to hate your mother and your father, your sisters, your brothers, family members, your children, and your own life also!
- **What He is saying is that your love for Him must exceed your love** for your mother or for your father or your wife or your children or your brothers or your sisters or yourself! Your love for Him must be supreme! (*Mat 22:37, 39*) *Jesus said to him, 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'* [39] *And the second is like it: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'* But your love for Him has to be first, it has to be supreme! So that if your love for Him brings you at odds. If your parents make it a thing of it's your love for Jesus or your love for us, then you must choose to love Jesus!
- **If it comes to that kind of a decision, and if your wife says I'm not going to live with you any longer** if you're going to be a Christian and follow these things, then your love for Jesus has to exceed your love for your wife. Or if your husband says I can't stand that religious stuff anymore and if you keep on doing that, I'm leaving. You've got to let him depart! Paul said, (*1Co 7:15*) *But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.*
- **Jesus is saying that your love for Him has to be supreme, it has to exceed** your love for your mother, your father, your children, your wife, your family, brother, sister, whatever. Your love for Him has to be first and paramount. It is a glorious thing when the whole family loves the Lord! What a special bond that is when the family is united in their love for the Lord. When the family together seeks the Lord. Yet, that is not always the case. In those cases, your love for the Lord must exceed even your love for the family and if it doesn't exceed your love for the family, you cannot be His disciple.
- **In (*Deu 13:6, 8-9*) "If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, [8] you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; [9] but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people.**
- **In (*Deu 21:15a*) "If a man has two wives, one loved and the other unloved.** It doesn't mean that he really hates his wife but he loved one more than the other. That was the case with Elkanah and Hannah. He had two wives. He obviously loved Hannah better than the other wife.
- **In the case of Jacob, he was in love with Rachel.** He worked seven years but Laban deceived him, substituting the older sister Leah, who he really wasn't interested, but he was sort of trapped and so he worked another seven years for Rachel. He loved Rachel more than Leah. So, the idea was not loving one and hating the other. In reality he didn't hate Leah, but he just didn't love her as much as he loved Rachel.
- **So, the Lord isn't saying you must hate your family, it's just you got to love Him more than your family,** comparatively and in contrast to. In Matthew, Jesus did make the comparison, (*Mat 10:37*) *He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.* So there the comparative is demonstrated or shown, declared. Don't feel, to be a disciple of Jesus that I must hate my wife and my kids and everybody else. Not so. **It's just that you have to love the Lord more than all other relationships!**

Additionally, He says we're to love Him more than we love ourselves! That's really loving a lot, isn't it?

- **Do I really love Jesus more than my wife and my family? More than myself?**

Luk 14:27 And whoever does not bear his cross and come after Me cannot be My disciple.

- (Mat 10:38) And he who does not take his cross and follow after Me is not worthy of Me. (Mat 16:24) Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me."
- **#2 – "He cannot be My disciple."** And whoever does not bear his cross. There had been some **ridiculous things said** concerning this idea of bearing a cross. A person may say I have a difficult mother-in-law, or a physical malady. I guess that's just the cross I have to bear. No, no! That is not the cross!
- **In the life of Jesus, the cross represented a total submission to the will of the Father.** In the Garden of Gethsemane when facing the cross, and Jesus prayed, (Mat 26:39) *He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."* That's the cross. The cross is the complete surrendering of yourself to the will of God!
- **Am I willing to die for Him?** Pastor Samuel Lamb, imprisoned for 20 years in China in the 1960's writes about the Lord strengthening him in times of great difficulty and testing as he faced and was delivered from certain death. His book, "*Bold as a Lamb*," pages 74-76 give an excellent example! "Years of incarceration lay ahead of Guangzhou's demeaned pastor. He might be in prison until he died. Yet, in this quiet moment Samuel Lamb felt like a free man, emancipated by the tender of promises beyond the scope of prison bars. "If any of you lacks wisdom..." In the depths of his heart Samuel was a man at peace. He knew the Shepherd who had led him this night would lead him through whatever the future might hold."
- **You cannot be My disciple if you're not willing to fully surrender yourself to the will of God,** which might involve suffering, it might involve pain! It takes a love for Him that is paramount of all loves in your life! It takes a daily submission to His will to be His disciple. (1Co 15:31) *I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily!*
- **How thoroughly does my life represent that I have fully surrendered myself to the will of God? To the point of death for my faith in Christ? Have I determined in my heart that it would be much better to die for my faith in Christ as opposed to live for someone or something other than Christ?**

Luk 14:28-29 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it— [29] lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,

- **The importance of planning!** *Which of you intending to build a tower?* Most of the people lived within the walled city. But during the summer season, they would move out of their city house and live in their vineyards or in their orchards out in the countryside. They would build towers in their vineyard for shelter and to watch their vineyard against theft.
- **Does not sit down first and count the cost!** **Am I able to afford this? Do I have enough to finish it?** The first thing in planning is the financing. Do I have the money to do it? Jesus said the wise person sits down, he first of all figures out what it's going to cost and do I have enough money to finish this project? Planning is indeed something we Christians must do! We are to be wise and to plan! Yes, God is in control, but He lets us do our part, depending like everything is under the control of Him, we are to plan and work as if it does depend on us doing our part!
- *Lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him.* Everybody just started snickering over him.

Luk 14:30 *saying, 'This man began to build and was not able to finish.'*

- **It will cost something to make a decision for Christ.** It will cost something to be His disciple. Think it over! You should count the cost before you make the decision!

Luk 14:31-32 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with

twenty thousand? [32] Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

- **Whether building or battling—and the Christian life consists of both,** a disciple must count the cost carefully and pay the price sacrificially.

Luk 14:33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

- *(Mat 10:39) He who finds his life will lose it, and he who loses his life for My sake will find it.*
- **#3 – “He cannot be My disciple.”** The third requirement for discipleship is forsaking **all** that you have, to be His disciple. In other words, your love for Him has to not only exceed your love for your family but your love for your possessions.
- **A person can be saved by accepting Jesus Christ as Savior,** but a person will never follow and serve Him until he is willing to make a sacrifice. That is what this passage is teaching. There is a difference between being a believer and being a disciple. Unfortunately, not all believers are disciples. **What am I? What are you?**

Salt Without Taste Is Worthless

Luk 14:34-35 "Salt is good; but if the salt has lost its flavor, how shall it be seasoned? [35] It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!"

- **You are the salt of the earth!** In Sermon on the Mount, Jesus said, *(Mat 5:13) "You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.*
- **A preservative! First of all, salt is used as a preservative** Jesus is declaring that the church should be a preserving influence in the community. Meat that is not refrigerated begins to rot very quickly after being butchered. The salt killed the surface bacteria and thus preserved the meat. The world is a rotten place. The church is to be a preserving influence in the world to keep it from rotting.
- **A seasoning! Secondly, salt is a seasoning.** If the salt has lost its savor, its tang, its saltiness, it's no good for seasoning. Salt in those days was used as a **preservative** but it was also used as a **seasoning.** There are lot of foods that are very flat and tasteless without salt. Mashed potatoes without salt just taste flat. The salt does something for it. It gives it the real zing, a taste to it, it makes it good, it makes it pleasant to eat. It adds so much! As a Christian, **you should be adding flavor to the world!** It's a rather flat world. But your influence should be that of enhancing the world in which you live.
- **A thirst! There is a third quality about salt!** It creates a **thirst!** After you've eaten a bag of potato chips, you're ready for something to drink. You get thirsty. Salt creates a thirst. And thus, you as a Christian should be creating a thirst in others to know the Lord!
- **Your life as a Christian has to have some zest, some tang to it** or really, it's not worth anything, it is just cast out! Notice how the church has lost its savory influence in the world, how that the world has become so rotten because the church is not a preserving influence. It has lost its savor. It has become another political force, it has lost its savor and how that it's really, the church has been crushed. Cast out, trodden under the foot of men!
- **“He who has ears to hear, let him hear!”** In a sense, Jesus is giving an ultimatum. Either accomplish the purpose for which you are a disciple, you are a follower of His, or else, you be cast out (as to rewards). You're not really doing your job. You're not worth anything.
- **So, if the salt isn't salty, if it's lost its tang, not good for seasoning.** In fact, it's really not good for anything!. “It's not fit,” Jesus said, “for land, nor even for the dunghill.” But men just cast it out.
- **We are to finish well, not losing our savor, our zeal and effectiveness! How am I doing in this final stretch of the race?**

SUMMARY

- In three places here (*Luk 14:26,27,33*) Jesus is speaks about “*he cannot be My disciple.*”
 - ✓ **#1 – “*He cannot be My disciple.*”** – Unless **your love for Him exceeds all other loves!** **That is, your love** for your mother or for your father or your wife or your children or your brothers or your sisters, or for yourself! Your love for Him must be supreme! All other loves must be less than your love for Him!
 - ✓ **#2 – “*He cannot be My disciple.*”** In the life of Jesus, the cross represented a total submission to the will of the Father. In Gethsemane Jesus prayed, (*Mat 26:39*) *He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."* That’s the cross. The cross is the complete daily surrendering of yourself to the will of God, which might involve suffering, it might involve pain! It takes a love for Him that is paramount of all loves in your life. It takes a submission unto His will to be His disciple.
 - ✓ **#3 – “*He cannot be My disciple.*”** The third requirement for discipleship is forsaking all that you have to be His disciple. In other words, your love for Him has to not only exceed your love for your family but your love for your possessions.
 - ✓ A person can be saved by accepting Jesus Christ as Savior, but a person will never follow and serve Him until he is willing to make a sacrifice. That is what this passage is teaching. There is a difference between being a believer and being a disciple. Unfortunately, not all believers are disciples.
- **How prone am I to make excuse when being called by Him to do something? How prone am I to make excuses regarding my sins? (*Luke 14:18*)**
- **Do I really love Jesus more than my wife and my family? More than myself? (*Luke 14:26*)**
- **How thoroughly does my life represent that I have fully surrendered myself to the will of God? To the point of death for my faith in Christ? Have I determined in my heart that it would be much better to die for my faith in Christ as opposed to live for someone or something other than Christ? (*Luke 14:27*)**
- **We are to finish well, not losing our savor, our zeal and effectiveness! How am I doing in this final stretch of the race? (*Luke 14:35*)**

CLOSING SONG

I SURRENDER ALL! - VanDeVenter; Weeden - Maranatha! Praise Band (2:33/2:36)

1.All to Jesus I surrender; all to Him I freely give; I will ever love and trust Him, in His presence daily live.

Refrain - I surrender all, I surrender all, all to Thee, my blessed Savior, I surrender all.

2.All to Jesus I surrender; Lord, I give myself to Thee; fill me with Thy love and power; let Thy blessing fall on me. (Refrain)

3.All to Jesus I surrender; now I feel the sacred flame. O the joy of full salvation! Glory, glory, to His name! (Refrain)

CLOSING PRAYER

NEXT WEEK: Read and study *Luke Chapter 15!*