

## **Luke 14: 25-35 (New International Version, ©2011)**

<sup>25</sup> Large crowds were traveling with Jesus, and turning to them he said: <sup>26</sup> “If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. <sup>27</sup> And whoever does not carry their cross and follow me cannot be my disciple.

<sup>28</sup> “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? <sup>29</sup> For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, <sup>30</sup> saying, ‘This person began to build and wasn’t able to finish.’

<sup>31</sup> “Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? <sup>32</sup> If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. <sup>33</sup> In the same way, those of you who do not give up everything you have cannot be my disciples.

<sup>34</sup> “Salt is good, but if it loses its saltiness, how can it be made salty again? <sup>35</sup> It is fit neither for the soil nor for the manure pile; it is thrown out.

“Whoever has ears to hear, let them hear.”

## **OASIS: Radical Family, Luke 14:25-35**

*Preface: Welcome to our 2nd Bible study in our sermon series “Answering the Radical Call of Christ.” Each study explores aspects of Jesus’ call to radical living (“radical” is derived from “root”). These challenges are the keys to personal discipleship and to “living wide,” whether it be via influencing friends, launching campuses, or building strategic partnerships. The sermons will be complemented by three LIFE Community studies, which use one of the same biblical texts and will help your LC go deeper in personal understanding and application.*

*n.b. The sermon that this study complements is focused on the family and 14:25-27. If your LC is comprised largely of families or parents, then feel free to focus on vv. 25-27. But if your LC is not characterized by lots of nuclear families, you will probably prefer tackling the extended passage.*

Possible starter question: What do you think are some problems or limitations of being too casual about our Christian faith?

Transitional comment: Today’s passage contains 4 somewhat related comments from Jesus. Each express the clear dedication we need to be his disciple. Like our last study, we will need to grapple with this passage with patience and honesty in order to take it to heart. As we do this we replace “casual” or “conventional” Christianity with a focused faith that is life-shaping and world-changing. Go for it!

(Pray for the Holy Spirit to lead your study, if you haven’t already prayed.)

Let’s listen as our passage is read: Who would like to read this aloud for us? (or 4 readers for 4 paragraphs)

Personal time to re-read: Take several minutes (2-3) to read this again on your own. What words and ideas are repeated or similar? What key contrasts do you note?

Overview together: What repeated words and ideas did you observe? What key contrasts?

First Section (vv. 25-27):

O (v. 25) Who (or what) does Jesus say a disciple should hate?

I What are some different shades of meaning that the word hate might have?

I Given your understanding of other portions of Scripture, what are some interpretations of “hate” that we can be pretty confident that Jesus did not mean?

*(n.b. clear biblical teachings prohibit dishonoring our parents, {i.e. 5<sup>th</sup> Commandment}, as well as mistreating, abandoning, murdering, or abusing people)*

I How do you think Jesus uses it here? Why might he have chosen to use hyperbole (exaggeration)?

*(n.b. The Greek word translated as “hate” was used in different ways ranging from “abhor” to the comparative idea of “love more.” The parallel text in Matthew uses “loves more.”)*

A Some families make their children the center of their focus, in a sense “idolizing them.” What does this look like? In what ways can it be a dangerous problem for well-meaning Christian families?

A For those of us living in a family how is Jesus’ challenge most wisely and practically applied?

O (v. 27) What else does Jesus say is “expected” of his disciple?

I What do you understand it to mean that we are to “carry their (our) cross and follow”?

A Any examples of what this might have looked like in anyone's life last week?

Second Section (vv. 28-33):

O What are some ways that these two stories (of building a tower and going to war) are similar?

O In the first story about building a tower, what should the person do initially? What if he doesn't?

I What point do you think Jesus is making about being his disciple?

A There is a saying: "lots of people have initiative but few people have *finitative*."  
How can you strengthen the qualities of follow-through or perseverance?

O In the second story of a king about to go to war, what should the king do initially?

I Why? What is the benefit of doing this?

A (v. 33) What does it mean or look like for us to "give up everything"?

Third Section (vv. 34-35):

O What is the value of good salt? What is it good for when it loses these values?

*(n.b. Besides enhancing flavor, salt could be used as weed-killer and as a preservative to slow down fermentation, which are the two purposes Jesus probably was highlighting here.)*

A How can you retain your saltiness? What difference can your saltiness make to others?

I Look at the last phrase about ears. In concluding his teaching with this, what was his hope?

**Summary reflection & conversation:**

Question #1: What qualities are important for a disciple of Jesus?

Question #2: What are you *hearing* from this passage?

Prayer together: Pray for one another and for the heart, mind, and strength to follow Jesus radically.

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Text notes (you can access biblical texts via [www.Biblegateway.com](http://www.Biblegateway.com))

- a. BIG idea: Putting God first in our family lives includes resisting the cultural pressure to "idolize" our families. The best thing we can offer our loved ones is a Christ-centered life and home.
- b. Key verse: Luke 14:26: "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple."
- c. KEY: O = Observation; I = Interpretation; A = Application (or C = Challenge)

Advice to study leaders:

- d. Complement OIA questions with "process questions" (what else? what more? what do others think?).
- e. Determine the core questions you'll ask (know which ones to skip if pressed for time).
- f. Always reword questions in words that are comfortable for you (and, if the question doesn't make sense to you, then discard it.) You want to "own" each question.
- g. When you ask questions, give people ample time to think and respond. Wait. Take your time; don't rush people but encourage their participation. And avoid answering your own questions!
- h. Timing/pacing: allocate your time and move forward gently, with a steady pace.
- i. Application: Pace the study to conclude with "difference making" application.
- j. Secondary texts—use other texts sparingly, even if they are relevant. Such texts will push you into "teaching," rather than facilitating. It can cause people to feel distracted or de-powered.
- k. I recommend the 1 vol. New Bible Commentary, Revised (21<sup>st</sup> Century ed, IVP). Well worth \$35.