

# COUNTING THE COST

Considering the Cost of Following Christ

**Luke 14:25-35**

*written by*

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**PUBLISHED April 2008**



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## INNOVATIVE PROGRAMS?

*“And there went great multitudes with Him: and He turned, and said unto them, If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:25-26).*

Not a few people, not a lot of people, but “*great multitudes*” followed the Lord. Apparently, Jesus wasn’t very interested in church growth techniques, Christian marketing principles, or innovative programming because He turned around and preached a message to the people that was sure to offend many of them.

Certainly, there were true disciples of Christ in this great throng that pressed in to get nearer to the Lord; however, if they were following after their own lusts, seeking to have their itching ears scratched,<sup>1</sup> it would not be done on this day—and not by Christ.

I’ve heard a preacher or two mention that the passage of Scripture above was a “hard saying” of Christ. So what does that mean? What is it that qualifies one of the Lord’s teachings as hard rather than easy?

Actually, all of Christ’s teachings were hard. Take a look at the famous Sermon on the Mount.<sup>2</sup> The teachings of the Lord in that 17-minute message are impossible for you and I to keep in our own strength, under our own power. Jesus of Nazareth was the heavenly man who spoke heavenly words. In everything He said, in all He taught, the Lord brought a higher standard than the Law of Moses to sinful man.

## COMING TO CHRIST

*“If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:26).*

Hate our family members? Hate even my own life?

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<sup>1</sup> 2 Timothy 4:3-4

<sup>2</sup> Matthew 5:1-7:29

These are stern words from the Master. Did Jesus really mean that we must hate them? Is not this the same Jesus that told us we must love our enemies?<sup>3</sup> Are we not told in His holy Word that if we hate our brother, we walk in darkness and do not abide in the light?<sup>4</sup> So what did Jesus mean when He said this?

Well, we need to keep in mind just who it is that has said these words. Although Jesus of Nazareth is completely human, yet without sin, He is also the Mighty God and the Prince of Peace.<sup>5</sup> Since Jesus Christ is the very God of very God, He is worthy of our unwavering loyalty and undivided devotion.

In this statement He tells us that any relationship that competes with absolute abandon and unconditional surrender to Him should be utterly despised—*“If any man... hate not his father... mother... wife... children... brethren...sisters... he cannot be My disciple.”* Some time earlier, when the Lord commissioned the Twelve to preach the gospel and sent them out to the lost sheep of the house of Israel, He taught them that any relationship that sought to surpass love and honor for Him was unworthy of His fellowship. The Lord said, *“He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me” (Matthew 10:37).*

Our text also illustrates that ANY desire that competes with love and loyalty to Christ disqualifies us from discipleship—*“If any man... hate not... his own life also, he cannot be My disciple.”*

People have come to me saying, “Brother Jon, I don’t want to go to hell.”

“The devil doesn’t want to go to hell either,” I tell them. Just wanting to escape hell isn’t good enough to keep us from eternal judgment.

Others may say, “I want to go to heaven more than anything!” Yet, that desire isn’t good enough either. The deepest, most sincere desire to go to heaven won’t open the gates before us if we want heaven more than we want Christ

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<sup>3</sup> Matthew 5:43-48; Luke 6:27-28

<sup>4</sup> 1 John 2:9-11

<sup>5</sup> Isaiah 9:6; John 10:24-33

Himself. Jesus said,

*“For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel’s, the same shall save it” (Mark 8:35).*

*“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity” (Matthew 7:21-23).*

Jesus Christ isn’t just *something* we add to our lives to make our lives better. He is LIFE itself.<sup>6</sup> Jesus Christ isn’t the missing piece that fills the void of our lives to make our lives complete. Apart from Him, there is no life.<sup>7</sup>

JESUS CHRIST IS GOD IN HUMAN FLESH...  
AND IF WE HAVE NOT JESUS CHRIST,  
WE HAVE NOTHING!

The problem is that we don’t truly believe that. Do we really listen to ourselves speak? Jesus said, *“But those things which proceed out of the mouth come forth from the heart; and they defile the man” (Matthew 15:18)*.... And from our mouths come all kinds of blasphemy as we express our watered-down, unBiblical “Christianity” with the latest clichés.

We tell folks that when they’ve come to the end of their rope, they need to give Jesus a try. Jesus isn’t some cocktail dress or new suit that you try on to see if He fits.

We tell others that if they want to get off drugs or alcohol, or get their lives straightened out, they need Jesus. Jesus Christ is not some means to an end. He is the End. He is the Alpha and the Omega. Jesus Christ is not all we need; He is

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<sup>6</sup> John 14:6

<sup>7</sup> John 15:5

all we have.

We tell people, “It’s not about religion; it’s about a personal relationship with Jesus Christ.” What kind of a statement is that? He is the Creator of the universe.<sup>8</sup> We are His created beings. Whether we are saved or not, we have a personal relationship with Him. Think about it. Satan has a personal relationship with Jesus Christ. It’s not a very good relationship, yet it is still a personal relationship.

We proclaim that we were designed for a purpose and that purpose is to bring God glory. Do we not realize that God will be glorified when He executes His righteous judgments against evildoers, such as the Lord’s proclamation upon Zidon?<sup>9</sup> God is not only glorified in the lives He has saved and sanctified, but He is also glorified in His perfect judgment upon God-hating, Christ rejecting workers of iniquity:

*“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand” (Revelation 19:1-2).*

We claim to be Christians, and even declare that others are saved, because we, or they, prayed a prayer one time... because we said some magic words, such as, “Jesus, I believe you and receive you.” I am constrained to inform you that such papistical methodologies as these will do nothing but condemn these sinners to the very hell they are trying to avoid.

We also suggest that sinful, fallen man seeks God and even set up our congregations to appeal to and be “sensitive” to these seekers. Yet, the Scriptures say that man does otherwise: *“There is none that understandeth, there is none that seeketh after God” (Romans 3:11).* Immediately after Adam fell in disobedience, did he seek God out to be reconciled unto Him? No. What did he do? He attempted to

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<sup>8</sup> John 1:3; Colossians 1:16-17

<sup>9</sup> Ezekiel 28:22

cover his shame and hid in the trees from the presence of God.<sup>10</sup>

In order to come to Christ, it is essential to know just who He is. Without the supernatural revelation that Jesus is God, and that He is worthy of worship and should receive unrivaled allegiance by virtue of who He is, then we are utterly lost, violating the Great Commandment:

*“Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:4-5).*

## **BEARING MY CROSS**

*“And whosoever doth not bear his Cross, and come after Me, cannot be My disciple” (Luke 14:27).*

Not only does Biblical Christianity require that we know **Who God is in Christ**, we must also know **What God has done through Christ**.

From the very beginning of Jesus’ earthly ministry, He spoke of His crucifixion and resurrection:

*“Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said” (John 2:18-22).*

*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).*

Yet, Christ’s crucifixion was still difficult for the disciples

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<sup>10</sup> Genesis 3:7-8



to grasp until the Holy Spirit was given and guided them into all truth.<sup>11</sup> It is written,

*“But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).*

*“Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come” (John 16:13).*

*“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).*

The gospel writers record the Lord’s words concerning the necessity of taking up the cross as true disciples, five other times apart from this occasion in Luke’s gospel: **Matthew 10:38; Matthew 16:24; Mark 8:34; Mark 10:21; Luke 9:23**. As revealed previously, when Jesus taught concerning His own crucifixion and resurrection, the disciples had difficulty understanding what He meant. I would suggest that the six times that Jesus told His disciples to take up the “*cross and follow*” Him, that they didn’t quite have an understanding of what it meant until after Christ was ascended and had sent the promised Holy Spirit.

Although there are many, many things that this could mean to us personally, and corporately as a church, I’d like to point out three very important things. When Jesus said that we must bear our cross, He means that we must:

1. Lay down our lives in submission to the Father’s will.
2. Know Him and His work through His Word.

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<sup>11</sup> With regard to the disciples lack of understanding concerning the Lord’s crucifixion, resurrection, and return see Luke 24:12, 15-27; John 7:39; 20:9; Acts 1:6-12

### 3. Make His Cross our personal possession.

First. **Laying down our lives in submission to the Father's will.** Jesus said, "*For I came down from heaven, not to do Mine own will, but the will of Him that sent Me*" (**John 6:38**). If laying down His life to do His heavenly Father's will was why He became a flesh-and-blood man, then God would require the same of all His sons and daughters. Jesus said of His disciples,

*"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven"* (**Matthew 7:21**).

*"For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother"* (**Matthew 12:50**).

The apostle Paul understood this absolute surrender and submission to the heavenly Father's will when, under the inspiration of the Holy Spirit, he wrote this to the believers in Galatia from a Roman prison cell:

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"* (**Galatians 2:20**).

And because of the mercy of God manifested in the work of God upon Calvary's Cross, Paul writes that the laying down of our lives to the Father's will is the most reasonable sacrifice one can make. It is written,

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"* (**Romans 12:1-2**).

Second. **Know Him and His work through His Word.** To bear our cross is to bear His Cross. We need to bring ourselves to the Cross of Christ daily for the Holy Spirit to teach us more and more of the infinite majesties, excellencies, beauties of God's work through Jesus Christ upon Calvary's tree. Exhorting the church at Ephesus to persevere in the revelation of the knowledge of Jesus Christ and Him crucified, the apostle Paul writes, *"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him"* (**Ephesians 1:17**).

Certainly, we will never exhaust the infinite worth of God's work upon the Cross, the infinite value of Christ's sacrifice, or the infinite glory of God's truth surrounding every aspect of Christ's death, burial, resurrection, and ascension. Nor will we ever fully comprehend the depth and superlative goodness of Christ's humanity, as reflected in His humility, meekness, patience, temperance, compassion, gentleness, kindness, and etc. Every moment for all eternity will bring to our souls the joy of new discoveries in the Cross of Jesus Christ.

The truth of the Cross of Jesus Christ is so central and so important to our Christian faith, its truth moved the apostle Paul to remind the believers in Corinth, *"For I determined not to know any thing among you, save Jesus Christ, and Him crucified"* (**1 Corinthians 2:2**); and also, *"For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God"* (**1 Corinthians 1:18**).

Sadly, these days, many have forgotten the primary truths about the Cross of Christ. Many seem to think that the physical sufferings of Jesus at the hands of the Jews and the Romans paid the penalty of our sins and satisfied the justice of a holy God. We clamor at Hollywood's cinematic "achievements" in capturing the cruel torment inflicted upon the Carpenter from Nazareth... yet, they blaspheme the very Cross of Christ that's supposedly portrayed because that's NOT what atoned for our sins!

We must never forget that the wrath of God was poured out upon His one and only Son. As sinners, we have sinned infinitely against an infinite God; and we deserve the fury of

God's justice, goodness, and righteousness in all His holy anger for every sin that we have committed, every righteous deed omitted, and every idle word that failed to give God honor and reverence due Him.

Upon Calvary's Tree, Jesus drank down the fullness of God's wrath, as it is written,

*"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Psalm 75:8).*

*"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13).*

God smote His one and only Son. It was God Himself that crushed (*bruised*) Him. It pleased God to do so because of the glorious witness of His infinite love, grace, and mercy. It is written of the Messiah,

*"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.... Yet it pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand" (Isaiah 53:4-5, 10).*

The words "*bruised*" in **Isaiah 53:5** and "*bruise*" in **Isaiah 53:10** are the same Hebrew word: דָּכָא (*daka*), which means "to crush" or "to pulverize" (literally or figuratively). This was the wrath of God being poured out upon Jesus Christ. **Isaiah 53:10** gives us further insight into this because it said that God appointed Jesus' "*soul an offering for sin.*"

When the Holy Spirit has grabbed our souls concerning this truth, and we begin to scratch the surface of what was

truly going on at the Cross, then we can begin to understand why the rejection of God's grace from the preaching of the Cross is such a monstrous and utterly loathsome sin.

**Third. Make His Cross our personal possession.**

When Jesus tells us to take up our Cross, He's telling us to take up His Cross; not the actual patibulum<sup>12</sup> that Simon of Cyrene helped Jesus to carry, but the truth of His Cross, His work of grace, His act of love.

There's no way that any of us, even regenerated souls that have been saved by God's sovereign grace, can aspire to any accomplishment in us that can come close to the work of God in Christ. Yes, there may be an objection from some because of the Lord's statement, "*Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father*" (**John 14:12**). But the works that we do are of a greater extent and greater abundance because of His Spirit dwelling in and upon each believer; and these works are not by our own power or sourced from our own strength, as they are the work of the Spirit.

We cannot attain unto the glory of Christ's work upon the Cross because of the holiness of that work. All of Christ's works are holy because He is holy. His works and His Person are distinct in His holiness. He is like no other and His work is like nothing else ever seen, equaled, or surpassed. As God sanctifies us in holiness, we become distinct and separate from the Christ-rejecting world; however, that does not mean that in our holiness we have become as holy as God. Although we are new, regenerated, and born from above as those saved by God's sovereign grace, our relationship with God still remains as creature to the Creator, and bond slave to Master.

As the truth of Christ's Cross becomes our personal possession, it becomes the source of our joy in the midst of sorrow, our strength in the midst of adversity, our comfort in the times of trials, and our confidence when uncertainty surrounds every situation. When we "*bear His Cross*" we can

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<sup>12</sup> The patibulum is the crossbeam section of the Roman cross. It hangs across the top of the stipes, the long pole that is planted in the ground. The patibulum weighed between 50 and 75 pounds and would have been the portion of the cross that Jesus had to carry out to Golgotha.

shout with jubilation along with the apostle Paul:

*“But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).*

## COUNTING THE COST

*“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace” (Luke 14:28-32).*

After the Lord tells the multitudes that followed Him that loyalty to Him must not be rivaled by any relationship, and that the truth of His crucifixion must be the most important truth in the universe to His disciples, Jesus illustrates how important the consideration of such things is.

“Count the cost” is the Greek phrase ψηφίζει την δαπανην (*pseefoizei teen dapanen*), which literally means to “calculate the expense.”

The Lord uses two interesting illustrations when considering the cost of what it means to be His disciple. The first is the building of a tower. The Greek word πύργον (*purgon*) means, “castle” or “high fortified tower.” It is also used to denote a watchtower built around a vineyard for defense and protection, as in **Matthew 21:33** and **Mark 12:1**. It’s Hebrew equivalent is the word מגדל (*Migdal*) and is sometimes used to express the safety found in the LORD God, as He is referred to as a “strong tower” (*Migdal Oz*) in **Psalms 61:3** and **Proverbs 18:10**.

The second illustration Jesus uses is that of a king who considers waging war with another king whose army is twice as large. In this illustration, the Lord straightly says the

circumstances warrant careful consideration by oneself in order to resolve a situation. Because he is outnumbered, it would behoove the king to send out an ambassador with terms for peace.

I believe that the best way to view these two illustrations is in its simplest form in keeping with the context of what Jesus had said previously. We have a consideration of defense, as with the building of the tower, and consideration of war, as with the conflict between two kings.

First, as with the tower of defense— if we are not given over to Christ completely and without rival, we actually have no defense against enemies and plunderers. In other words, Satan and his minions, his false prophets and false teachers, are thieves who steal, kill, and destroy.<sup>13</sup> There is no tower complete for a watchman to sound an alarm of warning to protect the vineyard of our souls. There is no safe haven or fortified structure to protect us when peril comes.

Second, as with the conflict between kings— if we are not given over to Jesus Christ utterly and without reservation, we have no ambassador to negotiate peace for us with God. It is written that “*whosoever is a friend of the world is the enemy of God*” (**James 4:4**).<sup>14</sup> Unless it is Christ who mediates between God and sinful man,<sup>15</sup> we will have no peace with God.<sup>16</sup> If we are not given wholly over to Christ, i.e., “*hate not his father... mother... wife... children... brethren...sisters...*” the Lord said that we are not His disciples— we cannot be His disciples— it is impossible to be His disciples.

## **NO UNCERTAIN TERMS**

*“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple” (Luke 14:33).*

Can Jesus make it any clearer than this? If we have not forsaken all for Christ, we are not His disciples. But what does it mean to forsake all?

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<sup>13</sup> John 10:10

<sup>14</sup> See also Romans 5:10; 8:7; Ephesians 2:2-3; Ecclesiastes 7:20

<sup>15</sup> 1 Timothy 2:5

<sup>16</sup> Romans 5:1-2; Ephesians 2:14-17; Colossians 1:20-22

Luke records this statement using the Greek root word  $\pi\alpha\varsigma$  (*pas*) twice in the sentence. First, it is translated, “*whoever he be...*” meaning, “anyone” or “everyone;” in other words, “anyone and everyone, regardless of who you may be...”

The second place Luke uses the word is in “forsaking *all...*” From the same Greek root, it is the word  $\pi\alpha\sigma\iota\nu$  (*pasin*). It means “all things,” “everything,” “everyone,” “ALL.”

Another key word in this statement is “*forsaketh...*” It is the Greek word  $\alpha\pi\omicron\tau\alpha\sigma\sigma\epsilon\tau\alpha\iota$  (*apotassetai*). It means “to renounce,” “to send away,” “to separate oneself.” So I might render the Lord’s statement in this way”

“In the same manner, truly, anyone and everyone of you, regardless of who you may be, if you do not renounce everyone and everything so as to separate yourself from all things, that person cannot be My disciple.”

This is supported by and quite in keeping with the Lord’s statement:

*“He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad” (Matthew 12:30).*

One cannot be indifferent with Christ; nor can anyone be merely partly for the Lord. Discipleship is all, or nothing at all. Someone may object due to the Lord’s statement, “*For he that is not against us is on our part*” (**Mark 9:40**).<sup>17</sup> Yet, this had an entirely different context as the Lord said this concerning a disciple who, though he did not walk among the Twelve, was one who exalted the name of Jesus through his ministry. The Lord qualified the fruitfulness of that disciple’s labor with his statement just prior, “*...for there is no man which shall do a miracle in My name, that can lightly speak evil of Me*” (**Mark 9:39**).

The key to forsaking all for Christ is that there is no way that we can possibly obey this instruction—no way that we can possibly observe this command. As mentioned earlier,

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<sup>17</sup> Mark 9:38-41; see also Luke 9:49-50



Jesus of Nazareth was the heavenly Son of God who spoke heavenly words that carried a heavenly standard, far exceeding the commands God gave to Israel through Moses. There is no way that sinful man can come close to even meeting the least of the Lord's teachings. It requires absolute abandon and unconditional surrender to God. And the only way for fallen man to abandon and surrender absolutely and unconditionally is by a supernatural power and ability from outside himself.

*“For by grace are ye saved through faith; **and that not of yourselves**: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8-9).*

*“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12-13).*

The irony of Christ's teaching is that unless we are saved by the supernatural power of God's Holy Spirit, we are only capable of hating father, mother, sister, brother, husband, wife, children, and etc. The Scriptures tell us *“God is love”* (1 John 4:8). Further, it says in the same verse that, *“He that loveth not, knoweth not God.”*

True love is seen in God, sent from God, supplied by God, and sustained through God. Apart from God, the feelings and emotions of sinful man are fickle, and at best, can only counterfeit true love. It is only in the supernatural power of God that has changed me from sin, death, and darkness, and transformed me as a new creation in Christ, alive to His righteousness and brought into His marvelous light, that I can love my enemies, love my neighbor, love the brethren, love my family—because I have love, and have been made capable of love, because I love God with all my heart, soul, mind, and strength.<sup>18</sup> This is now possible as it is written,

*“And hope maketh not ashamed; because the love of God*

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<sup>18</sup> Matthew 5:44; 22:39; John 13:34; 1 Timothy 5:8

is shed abroad in our hearts by the Holy Ghost which is given unto us” (**Romans 5:5**).

## **SALTLESS SALT**

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

“Ye are the salt of the earth,” Jesus says to His disciples in His very famous Sermon on the Mount (**Matthew 5:13**). Yet, both in **Matthew 5** and here in **Luke 14**, the Lord speaks of the fate of salt that has no flavor or seasoning: “but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (**Matthew 5:13**).

Again, understanding that the cost of discipleship is the whole life won over by the supernatural power of the Holy Spirit, there is something that appears as salt, nevertheless, it has no savor, no flavor, no preserving qualities that make salt the desirable condiment it should be.

Likewise, there are many who would call themselves Christians, but have only devotion to themselves and not Christ.

## **CONCLUSION**

If Christ is not your everything, what can you do? If the Holy Spirit is convicting your heart over God’s Word that has been presented here, it is left to you to call out upon the Lord to bring repentance and faith unto your soul. Fallen man is so utterly depraved and so desperately sinful that there is no goodness in him to muster any repentance to turn away from sin and turn toward God in faith. Yet, if it is the Spirit of God that has “pricked” your heart, do not stop calling unto God until it is well with your soul—until His peace has come to you, and all you have or desire is Christ and Christ alone.



