

## Hatred of Kindred Enjoined

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Hatred to Kindred Enjoined (Lk. 14:26).

Hatred to Kindred Condemned (Eph. 5:25, 29; 6:2).

In order to correctly understand what Jesus Christ was teaching in Luke 14:26, the context of the parable is essential. The main point was to emphasize the importance of priorities, especially when it comes to man's values and pursuits versus God's. It is natural for mankind to focus on family matters and physical activities, but if they take precedence then our relationship with God will suffer,

If anyone comes to me (Christ) and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple (Lk. 14:26; NKJV used throughout unless otherwise noted; Ed. note in parenthesis).

The parable, in which Christ made this statement, was dealing with God's invitation to those He was calling (Lk. 14:16-17; cf. Jn. 6:44, 65). It is noteworthy that every person decided it was more important for them to deal with material pursuits and family matters, than attend to what God wanted them to do,

**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.'<sup>19</sup> And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'<sup>20</sup> Still another said, 'I have married a wife, and therefore I cannot come.' (Lk. 14:18-20; emphasis added).

It is apparent from the next scripture that those who were invited knew better, but still refused to put aside their worldly pursuits and family matters. Therefore, God invited individuals who did not understand as much spiritually speaking because they were more humble and receptive to God's calling,

So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant (i.e. Jesus Christ; cf. Lk. 4:18), 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed (crippled) and the lame and the blind' (Lk. 14:21; cf. Mt. 9:13; Ed. notes in parentheses; emphasis added).

This parable also emphasized that those who were called and refused to attend would be left out of the kingdom of God until the second resurrection of the dead (Rev. 20:4-6),

For I say to you that none of those men who were invited shall taste my supper (Lk. 14:24; cf. Rev. 19:9).

Christ then stressed the seriousness of being called by God and the demands that living in accordance with the law and commandments of God would bring on those who wished to serve His heavenly Father during their physical lives,

And whoever does not bear his cross (i.e. be prepared to die if necessary: cf. Jn. 16:2) and come after me cannot be my disciple (Lk. 14:27; Ed. note in parenthesis).

Christ then concluded the parable with examples of counting the cost before making a commitment,

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 –<sup>29</sup>lest, after he has laid the foundation, and is not able to finish it, all who see it begin to mock him,<sup>30</sup>saying, this man began to build and was not able to finish.<sup>31</sup>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?<sup>32</sup>Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.<sup>33</sup>**So likewise, whoever of you does not forsake all that he has cannot be my disciple** (Lk. 14:28-33; emphasis added).

Based on the conclusion of the parable, anyone wishing to serve God has to be prepared to forsake the approval of their family members, if necessary. This is the context in which Luke 14:26 was used. However, in circumstances not involving service to God, this principle would not apply (Eph. 5:25, 29; 6:2). The next scripture reinforces that anyone wishing to serve God has to be prepared to sacrifice everything else,

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 (physical possessions; riches) (Mt. 6: 24; cf. Lk. 16:13; Ed. note in parenthesis; emphasis added).

Family members, who are not called by God, are more inclined to disown their relatives who are serving God, especially if threats come from various authorities or negative innuendoes from friends and acquaintances,

Do not think that I (Christ) came to bring peace but a sword.<sup>35</sup>For I have come to set a man against (alienate a man from) his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.<sup>36</sup>**And a man's foes will be those of his own household** (Mt. 10:34-36; Ed. notes in parentheses; emphasis added).

Finally, Christ clarified the meaning of Luke 14:26 by showing that it really means loving one's family members less, by comparison (see study: Hate),

**He who loves father or mother more than me** (Christ) is not worthy of me. And **he who loves son or daughter more than me** is not worthy of me.<sup>38</sup>And he who does not take his cross (be prepared to die in service to God, if necessary) and follow after me (emulating Christ's example of service to his God and Father) is not worthy of me.<sup>39</sup>He who finds his life will lose it, and he who loses his life for my sake will find it (Mt. 10:37; Ed. notes in parentheses; emphasis added).

Therefore, when Luke 14:26 is understood in context and compared to Matthew 10:37, it is clear that Christ was teaching the importance of loving God more than anyone or

anything else. Consequently, there is no contradiction in the scriptures related to this subject and the practice of using Luke 14:26 in isolation, is deceptive and misleading.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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