master of the feast, leaving it hardly  
doubtful who those men which were  
bidden are.

**25—35.**] DISCOURSE TO THE MULTITUDES. Our Lord is at some time further  
on in the journey, going forward, and  
speaking to the multitude on counting the  
cost before any man becomes his disciple.

**26, 27.**] See Matt. x. 37, 88, and  
note. The remark there made of the  
*strangeness* of this sound of *the Cross,* still  
applies: our Lord had not yet announced  
his death by *crucifixion;*

**{26} hate not**] It is well to enquire what sense this word  
here bears. That no such thing as *active  
hatred* can be meant, is plain: our Lord  
himself is an example to the contrary,  
John xix. 25—27 ; the *hate* is the *general,*  
not *personal,* feeling of alienation in the  
inmost heart, —so that this world’s relationships, as belonging *to the state things in this world,* are not the *home* and *rest* of the heart. This is evident from the **yea, and his own life also,** which follows. Let the *hate begin here,* and little explanation will be further wanted. This  
addition also shews that the saying **was**not meant only for those times, in which  
more perhaps of the disruption of earthly  
ties was required, but for *all time:* for *his*  
*own life* is equally dear to every man in  
every age. It hardly need be observed  
that *this hate* is not only consistent with,  
but *absolutely necessary* to the very highest kind of love. It is that element in love which **makes a man a wise and Christian friend,**—not for time only, but for eternity.

**28—30.**] Peculiar to Luke.  
*The same caution* is followed out in this  
parable. This is to be borne in mind, or  
it will be misinterpreted. {28} The ground of  
the parable is, that *entire self: renunciation*is requisite, to become a disciple of Christ.  
This man wishes to build a:tower : to raise  
that building (eee 1 Cor. iii. 11—15), which  
we must rear on the one Foundation, and  
which shall be tried in the day of the Lord.  
He is advised to count the cost, to see  
whether he have enough thoroughly to  
finish it. If he begin, lay the foundation,—however seemingly well it may be done,  
it is *not well done,* because he has not  
enough to complete it; and the attempt  
can only lead to shame. So it is with one  
who would be Christ’s disciple : but with  
this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in  
a discovery of the utter inadequacy of his  
own resources, and the going *out of himself* for strength and means to build.

**31—33.**] {31} This same lesson is even  
more pointedly set before us in the following parable, which, **as well as** the other, is frequently misunderstood. The *two kings*  
here are,—the *man desirous to become a  
disciple,* to work out his salvation,—and  
GOD, with whose just and holy law he is  
*naturally at variance;*—it is his adversary,” see ch. xii. 58, and note:—these