390 ST. LUKE. XIV. 25—35.   
   
 ‘Matt. gay unto you, ! That none of those men which were bidden   
 ill. 6 shall taste of my supper.   
   
 % And there went great multitudes with him: and he   
 & Dent. 6: turned, and said unto them, %\*If any man come to me,   
 iim: 'and hate not his father, and mother, and wife, and   
 m Ber. children, and brethren, and sisters, ™ yea, and his own life   
 % also, he cannot be my disciple. 27 [€ And] " whosoever doth   
 “Ee aoe   
 inst. not bear his cross, and come after me, cannot be my dis-   
 o For. ciple. 8 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. 31 Or what king, going   
   
 to make war against another king, sitteth not down first,   
 and consultcth whether he be able with ten thousand to   
 meet him that cometh against him with twenty thousand ?   
   
 f render, not one. & omit. h render, wishing.   
   
 master of the feast, leaving it hardly love which makes a man a wise and Chris-   
 doubtful who those men which were tian friend,—not for time only, but for   
 bidden are. eternity. 28—80.] Peculiar to Luke.   
 25—85.] Discoursz TO THE MULTI- The same cantion is followed out in this   
 TUDES. ir Lord is some time further parable. This is to be borne in mind,   
 on in the journey, going forward, and it will be misinterpreted. The ground of   
 speaking to the on counting the the parable that entire renunciation   
 cost before man becomes his disciple. is to become a disciple Christ.   
 26, 27.] See Matt. x. 37, 88, and This man wishes to build a:tower to raise   
 note. The remark there made of the that building (eee Cor. iii. which   
 strangeness of sound of the Cross, we must rear on the one Foundation, and   
 applies: our Lord had not yet announced which shall be tried the day of the Lord.   
 his death by crwci; hate not He is advised to count the cost, to see   
 It is well enquire what sense this whether he have enough thoroughly to   
 here bears. That no such thing as active finish it. Ifhe ‘in, the foundation,   
 hatred can be meant, is plain: our Lord —however seemingly it may be done,   
 himself is an example to the contrary, it is not well done, because he has not   
 John xix. 25—27 ; the hate is general, enough to complete it; and the attempt   
 not personal, feeling alienation in the can ouly lead to So it is with one   
 inmost ara that this world’s who would be Christ’s disciple but with   
 tionships, as nging to the state this weighty difference, in the back-   
 things in thee worlds nok the hone ah ground of the parable—that in his case   
 rest of the heart. This is evident from the counting the cost always issue in   
 the yea, and his own life also, fol- 8 discovery of eet utter of his   
 pene: Let the hate begin here, little own resources, and the going out of   
 tion will fi r wanted. This self for si and means to build.   
 ition also shews that the saying was 31—83.] This same lesson is even   
 not meant only for those times, in more pointedly set us in the follow-   
 ynore perhaps of the of earthly ing perable, which, as as the other,   
 ties was required, for all time: his frequently misunderstood. The two kings   
 own life is equally to every man in here are,—the man desirous to become a   
 every age. “tt hardly need be observed disciple, to work out his salvation,—and   
 that this is not only consistent Gop, with whose just and holy law he is   
 but absolutely to the very high- naturally at variance ;—it is adver-   
 est kind of love. It is that in sary,” see ch. xii. 58, and note :—these