

"Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

If we had never read those words before, and had not been so busy trying to lower the standards of Jesus in order to accommodate our own ideas they would startle us. We would hardly dare to go to sleep tonight.

Look at them--except a man hate all the nearest and dearest he cannot be My disciple.

Except a man take up his cross he cannot be My disciple.

Except a man renounce all that he hath he cannot be My disciple.

v. 26 would that we could see this very carefully in the words of Jesus--this cost of religious life.

The first words indicate that if a man is to live the religious life he must submit himself. Jesus said that if a man were to live a religious life he must submit himself to the absolute mastership of Jesus. "If any man will come after me and unto me, he must hate his own father, mother, wife, children, brethern, sisters, yea, his own life."

But all of which He meant that if a man is to follow Him he must put Him absolutely first, so that if the love of father, or mother, or wife, or children, or brethern, or sister, or of his own life shall at any moment or under any circumstances for

"Is the Religious Life Worthwhile?" Luke 14:25-33

Here is a question that is not just an ideal nor does it cast doubt that there is a possibility of realization. Is it absolutely necessary that religious life be a part of man--that is in the life today and the life that is to come? The life that now is is less than life less it be the life religious. The life that is the one to come--this life of one who passes over the boundry line to the other side. We must admit that it is necessary to have religious life here, and it is necessary to have it in the life that is to come, but in view of the cost there are those who suggest that perhaps it is hardly worth it. Why not be content with something less than the best? "Is it worthwhile," people say.

There are those who ask (if it is possible) There are those who ask a higher question when they say, "Is it necessary." In fear and trembling man comes to the ideal of a religious life when he asks, "Is it possible," but he is brought to a deeper conviction when he says, "Is it necessary or is it worthwhile."

The moment a man says, "Is it possible" there is a conviction that it is possible. Then he has created a new peril--that of attempting somehow to find an excuse for not yeilding to the truth.

When we think of what even church membership means to a man there would be those who would ask, "Is it worthwhile?" One

who is a church member should be first of all sure and secure in his salvation experience--a new life in Christ. Second, his church membership should be one of the most vital significant relationships in his life. He knows that he is a part of a great (unit to share the Gospel). Third, he is glad to cooperate with the good people in and for a good movement. Fourth, he expresses this through his (attendance) and his (cheerful financial support). Fifth, through Bible reading and maintaining a vital relationship with God in prayer. Sixth, through knowing the abiding realities faith, hope, and love.

(Post ball) Season - stepped fitness - 1/20. wife purely =
Sam Davis - Editor of "Carson appeal" - Nevada - instructed by
San Francisco Examiner to meet Tommas Franck editor Sarah
As we come to deal with this subject of religion in a man's life as to whether or not it is worthwhile we are thinking about costs; we are thinking about values; we are trying to discover whether it is worthwhile. Let us see clearly if we can both realize the cost as well as the value of it.

Bernhardt bring her over Mt. of Calif on tour. Davis shortly lesson - French actress fond of him & she declined all interviews: if she had something for pub. she said it for her - Hasty back East - kissed him with cheek, squarely in mouth = Right dick for Carson appeal - left for the Examiner = dip for yourself = Madam said Davis 'd also represent the associated press

I. The Cost

V. 25 I would like to first say to you that religious life is costly. Verse 25 says that a great crowd followed Jesus. They were gathering, multiplying, and this scripture says, "all at once." All at once He turned around to speak to them as if to say, "You want to follow me?" Now I am going to tell you something about the cost of it.

Now whatever other people are saying, Jesus said He was

going to make it perfectly clear that young men, women, and all who followed would find it costly. I am always suspicious of people who say that the religious life or the Christian life is simple and easy. I dare any man to make that statement and do so in the light of what Jesus taught here in this passage.

There is nothing more remarkable in the ministry of Jesus Christ than the fact that He repelled men with His severe terms. Of course, He was wooing men; He blessed men. The crowds came to Him wherever He went. Some of them came just to look upon Him; some of them to listen to Him and to be captured by Him; some of them said, "Never a man spake like this."

But as the multitudes thronged and pressed Him, He turned upon them and uttered things so severe as to scatter them with the wind. Religious life is costly. Jesus said this when He stopped all of a sudden.

Let us think what Jesus thinks about the cost of religious life. In the 14th Chapter of Luke we have recorded at least three times over in this passage the words of Jesus when He said, "Ye cannot be my disciples." Ye cannot be a disciple of mine," He says. "If any man cometh unto me and hateth not his father, his mother, his wife, his children, his brethren, his sisters, year, his own life, he cannot be my disciple."

"Whosoever does not bear his own cross and come after me cannot be my disciple."

must be a crucifixion of any thought in the life of the disciple of place or power. So long as I am seeking place for myself or power for myself I cannot be His disciple.

In order to be a Christian man, in order to be a disciple of Christ, in order to live the religious life, there first must be devotion, absolute loyalty, and second there must be the surrender and self-denial--no seeking of place or power--only the ministry of Christ.

33/ Whosoever ye be that does not renounce all that he has cannot be My disciple. First devotion, then ambition, now possession. If a man is to live the religious life he must lay aside his treasure in the Kingdom of the Lord. He must recognize not only that what it is he is for Christ and what He does he does for Christ, and what he has he holds for Christ.

Renunciation of what a man has does not mean to throw it away, but it means to place it at the feet of Jesus in recognition as a steward of the Master. This is to recognize that our occupations, our income belongs to God. It is very heartening in our church, and I would thank God as well as you people, with the fact that we have had some pretty rainy and bad Sundays in the summer months when people were on vacations and so on, just this past week there were a little over a 100

any reason conflict with loyalty to Him that love must be crucified.

Now this is supreme and the greatest claim ever set upon a human soul or a human being. But that is exactly where Jesus begins, and I know the difficulty of the word hate in this passage. However, we must remember that in this eastern language there were little light and shade--positive and negative--and love and hate stood opposite each other.

What Christ demanded that men should do for Him He did for men. On another occasion He said, "He that loveth father and mother more than Me is not worthy of Me."

One day they came to Him and said, "Behold thy mother and thy brethern stand without seeking to speak with Thee." And He replied, "And who is My mother and who is My brethern?"

Whosoever shall do the will of My Father which is in heaven He is My brother and My sister and My mother." By this He meant to say that there was something far higher than a blood relationship and that was a spiritual relationship of those who do the will of God. Now that is the principle in the words of Jesus--a man must make his relationship to Christ as revealing God and show this relationship to God in his attitude toward religion as the supreme thing in his life.

If he allows the love of father, mother, wife, children, brother, sister, or his own life conflict with his loyalty to Christ and to God then he cannot be a disciple.

There are many of us here who do not know how costly a thing that may become. I confess that I do not know anything about it having been borne of Christian parents and my love for them never conflicted with my loyalty to Christ. But there are people who will have this conflict, and Jesus was saying this.

There is Christ, and if it causes a conflict, he cannot be His disciple unless he puts Him first. Now that is the cost!

Everyman loves his relatives, or he should, but Jesus is saying here in comparison that there must be no competition in your duty in preference to Christ.

Everyman loves his own life, but no man ever yet hated it. We cannot be Christ's disciples if we do not love Him better than we love our own lives.

v. 27 In verse 27 we come to the second thing concerning the cost--whosoever does not bear his own cross cannot be my disciple.

What did Christ mean when He spoke this word?

I think here is the explanation--the illustration of this verse--follows in the two illustrations which Jesus gives. What did Christ mean when He spoke about building a tower and going out to fight a battle. The interpretation has been that

Jesus meant to say if a man were coming after Him he had better count the cost. Well, what He meant was this. You are not to count the cost; it is I who must count the cost. Because these are severe words He began to explain His own terms. "Which of you desiring to build a tower does not first sit down and count the cost, or what king as he goeth to encounter another king, does not sit down and take counsel."

"Therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." He said in effect--you ask Me why My terms are so severe and I will tell you.

v. 31 I am come into the world for building and for battle, and I cannot commit my enterprises to any save those I know I can depend upon. It is he that builds the tower--not I. He is the king conducting the warfare--not I. He is here to build; he is here for battle. If men will come after me and take up their own crosses and follow me as I take up my cross and faint not and grow not weary until the building and the work has been done."

First, here is the devotion of the disciple which must be so supreme that all other love is pushed in the background.

Second, the one ambition of the disciple must be for the enterprises of Jesus--for His buildings, for His battles.

Third, he must take up his own cross--that is to say there

guide had ever taken a crowd, he went to a young Arab, Sheilah, whose father was still living, and told him what he wished to do--that he would like for him to go out of the way in this far away part and he wanted him to accompany him as a guide. The Arab said that it was impossible for him to do so. Dr. Smith pressed him and said, "Come on, and go", and he showed him money. But he said this, "Suffer me first to go and bury my father." This did not mean that his father was dead for his father was sitting by him as he spoke. It is the eastern method of saying, "I have family ties and affections that I cannot break away from." Christ said, "Leave the dead to bury their own dead. Go thou and publish abroad the Kingdom of God." Jesus set His face toward the kingdom.

Once again, no man having put his hand to the plow and looking back is fit for the Kingdom of God. You put that into close contrast with "He steadfastly set His face to go to Jerusalem, and no man having put his hand to the plow and looking back is fit for the Kingdom of God." There is an illustration of the religious life. Jesus of Nazareth had no place to lay His head, He had no possessions, nothing which could represent His progress toward the ultimate goal. His passion for the kingdom did not give way; He did not look backwards. If you are going to plow a straight furrow, you've

is that there were many who missed coming to worship Sundays of the bad weather, but on the next Sunday they were faithful and brought in a portion of their income for God's work and I have noted that there were many who have been away most of the summer, for months, and some have been away longer who have brought in an envelope representing each week with their weekly offering in it. Now Jesus said that until we reach the place where we renounce all that we have--not just when it's convenient, not just when we can come or are able to be here, but week in and week out. Not one single thing belongs to you if you are a Christian. All that a man has he renounces; all that he spends he spends for the glory of God--even to the food that he buys, his clothes, his recreation that he enjoys is for the glory of God. Therefore, we see that in Christ's kingdom all that we have we renounce. We cannot be a disciple any longer or say that anything is our own, but we belong to Him. We are a long way off from that aren't we? But these are the terms of discipleship according to Jesus, and I repeat that it's costly. If you want to know why there has been a decrease in church attendance and in the influence of religion around the world the hunt for increase is the reason for part of the decrease at the present hour. The decrease is not merely a number, but spiritual fervor. I ask why!

It is because in lowering the standards of discipleship,

we have talked to men as though being a Christian were easy.

We have to get back to the ideal of Christ which presents the religious life as costly and severe. When we get back there we shall increase--I admit the cost--and if you stand back and say "Is it worthwhile?" your question may be justified in so far as what you see.

It is costly business to be a Christian. You can call yourself a Christian; you can sing hymns; you can give in the collection; you can drift through the world and never do anything for God or humanity. But if you are going to be a Christian--a Christian in deed--Christ's men and women--religious men and women--then there is going to be a cost in this business. No wonder little wife said to me in a home here in the city when I was visiting a week or so ago, "I doubt very much (she was a member of another church) that our church will go very far because her husband had been elected to a high office in the church but the life he lives at home, the profanity he uses, and the evil in his life will hinder and hold back." Dear friends, that's why we are talking about the cost. We need that price to be paid in our church for people to be Christians.

If we look at the 9th Chapter of the Book of Luke we see another illustration of how another man said, "I will follow Thee whersoever Thou goest." To another man Jesus said,

"Follow me." To a third man He said, "I will follow Thee but suffer me first to go and bid them farewell to them that are in my house."

Now that passage is remarkable if you keep it in its setting. "It came to pass when the days were well come that He would be received up, He steadfastly set His face toward Jerusalem."

Now nothing is more significant than that and nothing was ever written that was more moving. Jerusalem was hostile to Jesus, and He knew it, but He steadfastly said, "I'll go that way; I'll go to Jerusalem." He knew that He was going to face death, but He went; He knew that Jerusalem was going to be rebuilt but not immediately. After all of that experience, He set His face that way steadfastly.

A man came to Jesus and said, "I will follow Thee whersoever Thou goest." Jesus said, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." This is an explanation to this man not merely of what the man would have to do but of what Jesus was doing. He said to the man, "Follow me," and the man said, "Lord, suffer me first to go and bury my father."

That's a very difficult passage to understand. Dr. George Adams Smith tells the story of while he was traveling in Syria and desiring to get into a part of the country where no ordinary

they believe in?

Not so long ago it was reported in Russia that some of the Russian workers had voted to give one extra hour of labor every day free of charge for the Motherland. Do you know any workers among us who would work an extra half hour without pay sometimes? Something needs to happen that will bring us back to the willingness to sacrifice and renewed dedication to those principles which lead our Founding Fathers to this way of life.

A few years back when Eisenhower was President, there was a meeting in Washington in which an ambassador from South America spoke to a group of American business men. He said this, "Don't send any more of your diplomats to South America. We are sick and tired of American diplomats who come to our country with one idea--the preaching of America's materialism. We are sick unto death of America's materialism--you Americans!" he said. *Wm. W. Brown - Calif - Dist Worker - Bought Radio - 2 Radio Stations, Franchises, 10000 Refused to Emigrate - Has God - to College Falls*
"You've got the two greatest products in the world to sell--democracy and Christianity, and you are not selling either."

Believe me, my friends, we had better get back into the main business of getting the democratic way of life across but most important the religious way of life. Is it worthwhile; is it worthwhile--your while and my while.

When Moses wanted Hobab to accompany him he said, "Come thou with us and we will do thee good." What was the result?

got to look ahead. Remember He said these things when His own face was set toward Jerusalem; He said them to men on the subject of their following Him, and they are illustrations of the great principle in the 14th Chapter about the cost of the religious life. *Woman's share - 30 to 42 - is that possible - 2000 50 much like.*

II. Is it worthwhile?

Now what is the that? If it costs that, the cost is self-denial. Therefore, the value can never be stated as what I gain, but what others gain. I wonder if you understand this point? Is it really worthwhile? How am I going to answer it? By telling you what you will gain by being religious? No, you will gain Jesus. What shall a man profit if he shall gain the whole world and lose his own soul?" If you ask if the religious life is worthwhile Christ would ask if the irreligious life worthwhile?

First of all the gain of Christ. Well, I think it worthwhile. If you will give yourself to Christ and begin the religious life, Christ will gain a friend, a witness, a servant, and a citizen to His kingdom.

What does this mean? It identifies you with His interests, His purpose. Christ will have a friend where you live; Christ will have a friend where you work. If you are a man in that

store, Christ will have a purpose and a friend there. Christ will gain a witness--that is one who is a sample for Him.

How is South Norfolk and Chesapeake going to find out what Christ can do? Not by just preaching the Word unless that preaching makes samples. Not necessarily one who talks about religion, but Christ will gain a witness when somebody becomes His servant. He can operate through someone who is His and show how His power can work. Christ will gain! If I can but lay that upon you tonight that it is worthwhile. That will be one of the first worthwhile things--Christ will gain because you gain Christ, for the sake of Christ and God. It is worthwhile that you should be good, and religious, and a Christian.

Second, there will be gain in the world. What will be gained to the world? Well, let me numerate. First, there will be a testimony to the spiritual and the eternal. To live the religious life will really be a life that has commerce with God--it will count for God. If the Lord wills, I will do the best I can with this or that. I will live so that the world gains one man at least who lives as though there were a God and as though there were eternity. It is a great gain in this age. There is so much life that seems to shut Him out. But the world will gain more than that if you are religious.

You will become (His fighting force.) You will help wage

His war. Dr. Dale was once asked if he believed in peace at any price. He said, "Yes, even at the price of war."

The weapons of our warfare are not carnal, but if you become a religious man, a Christian man you are going to fight everything that spoils every other man in this world. You will be full of sympathy. Is it worthwhile? Of course, it is worthwhile!

Bob Richards the pole vaulting champion, was in Czechoslovakia where he met a young Communist. This young boy was literally starving to death. He said to this young man, "Come and I'll buy you some food." "I don't want any food, I want the money." "Well, I'll not give you the money," he said, "but I will give you the food." "I'll not take it," said the young man. "I want the money." Finally Richards said, "It's the food or nothing." So the man ate. When he had finished, Bob Richards said to him, "Why was it that when your body was literally starving to death for want of food, you want the money?" "It's for my cause," he said. "I am a Communist and I would rather have money for my cause than food for my body." Do you know anyone amongst us who has gone without a meal for our government or for our church?

Do you know anyone who would be willing to make this sort of a sacrifice for religion or the religious faith which

The man refused to go; he was one of those independent men who said, "No thank you. I do not care to be good. I will go my way."

Then Moses said, "Come with us and thou shalt be with us instead of eyes." He went. "Come thou with us and we will do thee good," no. Perhaps he ought to have gone. It is quite true that Moses could do him good, and the company of God's people could do him good. There are thousands of men today to whom that indication does appeal.

It will do you good to be religious. But you can be the eyes to someone else if you are. You can do somebody else good if you are religious. If you are not careful--you ought to be careful--about the perfecting of your own life. It is only by submission that one--Lord Jesus Christ--can help us through His love and is our only hope.

Let me state again that there is a cost to being a Christian but the value far outweighs the cost. If we only could say, "I will yield myself to the Lord Jesus Christ--nothing of self and all of Him."

1. obedience with one who is eternal
2. companionship with Christ our God.
3. life's activity
4. The Lord is end of entire purpose your being

So. Nov. Sept 27, 64 P.M. -

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