

Ask The Rabbi – October 19, 2021

Question:

Luke 9:59-62 what did Yeshua mean by saying let dead bury the dead, and the other one that wanted to say goodbye to his family, it seems kind of hard to our human minds not to be able to tell the family he would be going away.

Response:

People tend to look at aspects of Yeshua's teachings as being harsh, yet is there a method to His Messiahship? Is there more to what we perceive? Obviously the answer is yes if I am the one asking it. So, what is the more we need to understand from this passage and others I will share tonight?

For starters, let's look at the passage in question.

Luk 9:57 As they were traveling on the road, a man said to him, "I will follow you wherever you go."

Luk 9:58 Yeshua answered him, "The foxes have holes, and the birds flying about have nests, but the Son of Man has no home of his own."

Luk 9:59 To another he said, "Follow me!" but the man replied, "Sir, first let me go away and bury my father."

Luk 9:60 Yeshua said, "Let the dead bury their own dead; you, go and proclaim the Kingdom of God!"

Luk 9:61 Yet another said, "I will follow you, sir, but first let me say good-by to the people at home."

Luk 9:62 To him Yeshua said, "No one who puts his hand to the plow and keeps looking back is fit to serve in the Kingdom of God."

Also recorded in Matthew 8:20 – 21, what is this aspect Yeshua is conveying to the one whom He is saying "Follow Me!"

Yeshua challenges the excuses of those whose commitment is weak. To the excuses of those who reject him altogether, as at 14:18-20, he responds with fury and withdraws his offer. In perspective, either kind of excuse seems foolish, like the excuses people put forth today: "I can't believe in Yeshua because I'm Jewish"-but all the early believers were Jewish, as well as many since. "I'll have to give up too much"-yet far less than what is to be gained. "I'll lose my friends"-see Yeshua's answer to this one at [Mar 10:29-30](#). (JNTC – David Stern)

Mar 10:29 Yeshua said, "Yes! I tell you that there is no one who has left house, brothers, sisters, mother, father, children or fields, for my sake and for the sake of the Good News,

Mar 10:30 who will not receive a hundred times over, now, in the `olam hazeh, homes, brothers, sisters, mothers, children and lands—with persecutions!—and in the `olam haba, eternal life.

To all the excuses being used, the Bible has answers, but there is no guarantee people will accept them.

In Matthew 8:20 - 21

Mat 8:18 When Yeshua saw the crowd around him, he gave orders to cross to the other side of the lake.

Mat 8:19 A Torah-teacher approached and said to him, "Rabbi, I will follow you wherever you go."

Mat 8:20 Yeshua said to him, "The foxes have holes, and the birds flying about have nests, but the Son of Man has no home of his own."

Mat 8:21 Another of the talmidim said to him, "Sir, first let me go and bury my father."

Mat 8:22 But Yeshua replied, "Follow me, and let the dead bury their own dead."

***First let me go and bury my father.** Don't suppose this would-be talmid is traveling around with Yeshua while his father's corpse is waiting at home, stinking in the sun. The father is not dead yet! If he had been, the son would have been at home, sitting shiv'ah (see [Joh 11:19-20](#)). The son wishes to go home, live in comfort with his father till his death perhaps years hence, collect his inheritance and then, at his leisure, become a disciple. On this and other excuses see [Luk 9:57-62](#).*

***Let the spiritually dead,** those concerned with the benefits of this world, including inheritances, remain with each other in life and eventually **bury their own** physically **dead**. The true talmid must get his priorities straight. Note the consequences of not doing so at 13:7, 22; 19:16-26; [Luk 14:15-24](#). (JNTC – David Stern)*

Consider the Parable pertaining to a great banquet.

Luk 14:12 Yeshua also said to the one who had invited him, "When you give a lunch or a dinner, don't invite your friends, brothers, relatives or rich neighbors; for they may well invite you in return, and that will be your repayment.

Luk 14:13 Instead, when you have a party, invite poor people, disfigured people, the crippled, the blind!

Luk 14:14 How blessed you will be that they have nothing with which to repay you! For you will be repaid at the resurrection of the righteous."

Luk 14:15 On hearing this, one of the people at the table with Yeshua said to him, "How blessed are those who eat bread in the Kingdom of God!"

Luk 14:16 But he replied, "Once a man gave a banquet and invited many people.

Luk 14:17 When the time came for the banquet, he sent his slave to tell those who had been invited, 'Come! Everything is ready!'

Luk 14:18 But they responded with a chorus of excuses. The first said to him, 'I've just bought a field, and I have to go out and see it. Please accept my apologies.'

Luk 14:19 Another said, 'I've just bought five yoke of oxen, and I'm on my way to test them out. Please accept my apologies.'

Luk 14:20 Still another said, 'I have just gotten married, so I can't come.'

Luk 14:21 The slave came and reported these things to his master. "Then the owner of the house, in a rage, told his slave, 'Quick, go out into the streets and alleys of the city; and bring in the poor, the disfigured, the blind and the crippled!'

Luk 14:22 The slave said, 'Sir, what you ordered has been done, and there is still room.'

Luk 14:23 The master said to the slave, 'Go out to the country roads and boundary walls, and insistently persuade people to come in, so that my house will be full.

Luk 14:24 I tell you, not one of those who were invited will get a taste of my banquet!' "

*God invites sinners to his salvation **banquet** ([Luk 14:16-17](#)) and receives a chorus of ridiculously transparent and insulting excuses ([Luk 14:18-20](#)). Here we see intentionally ignoring the invitation and despising the host, coupled with hypocritically refusing to say so forthrightly. The host is angry but invites others ([Luk 14:21-24](#)); similarly God is angry with Jews and Gentiles who are so busy being self-sufficient or fulfilling their life programs that they spurn salvation. Nevertheless God's offer continues going out to all*

who will hear, notably those less well-fixed, who can realize how needy they are. (JNTC – David Stern)

Now, let's look further at the cost of Discipleship through Yeshua's teachings in additional parables...

Luk 14:25 Large crowds were traveling along with Yeshua. Turning, he said to them,

Luk 14:26 "If anyone comes to me and does not hate his father, his mother, his wife, his children, his brothers and his sisters, yes, and his own life besides, he cannot be my talmid.

Luk 14:27 Whoever does not carry his own execution-stake and come after me cannot be my talmid.

Luk 14:28 "Suppose one of you wants to build a tower. Don't you sit down and estimate the cost, to see if you have enough capital to complete it?

Luk 14:29 If you don't, then when you have laid the foundation but can't finish, all the onlookers start making fun of you

Luk 14:30 and say, 'This is the man who began to build, but couldn't finish!'

Luk 14:31 "Or again, suppose one king is going out to wage war with another king. Doesn't he first sit down and consider whether he, with his ten thousand troops, has enough strength to meet the other one, who is coming against him with twenty thousand?

Luk 14:32 If he hasn't, then while the other is still far away, he sends a delegation to inquire about terms for peace.

Luk 14:33 "So every one of you who doesn't renounce all that he has cannot be my talmid.

*If anyone... does not hate his father [and] ... mother ... he cannot be my talmid. One hears [Luk 14:26](#) selectively misquoted in exactly this way, and on this basis a case is made that Yeshua is a cruel madman. But the key to his warning is, of course, the phrase, "**and his own life besides.**" The theme of these verses is not alienation from one's family but the cost of discipleship: nothing, not love for father or mother or even one's own life, is to take precedence over loyalty to God and his Messiah (see [Mat 16:24](#)). He must **renounce all that he has** ([Luk 14:33](#)), acknowledging that if God is to be primary in his life, possessions and even social relationships, in and of themselves, must be secondary. Being Messianic is more than merely acknowledging facts about Yeshua. (JNTC – David Stern)*

In reference to Luke 14:28, consider the following:

Luk 14:28 "Suppose one of you wants to build a tower. Don't you sit down and estimate the cost, to see if you have enough capital to complete it?"

Estimate the cost. *Spiritual cost-benefit analysis is taught in the Mishna also:*

"Be thinking about the loss of a mitzvah against its reward, and the reward of a transgression against its loss." (Avot 2:1)

The sense is: Compare the relatively small cost of observing the mitzvah with the great and eternal benefit obtained by fulfilling it; likewise, compare the fleeting reward gained by transgressing a command with its great and eternal cost. (JNTC – David Stern)

Thus our passage tonight in question (Luke 9:57 – 62) is about the cost of discipleship. Interesting that I waited until now to address this question in that we are focusing on being Disciples for the next six weeks. To be a Disciple requires a cost. There is a sacrifice we make when we choose to follow Yeshua. Keeping in mind, His cost was far greater than ours.

Everything He has done is for one purpose, preparing us for His Kingdom. His disciples are not just residents but citizens of the Kingdom. I have shared a great deal pertaining to the parallel between Israel and the land and believers and the Kingdom. Just as there was a way for Israel to follow in not only taking possession of the land but also to reside in the land safely. So to the Kingdom offers the same requirement for entry into the Kingdom of Messiah, just as much as to remain.

Thus, Yeshua is setting the bar for His talmidim high, because the standards of the Kingdom are high. For He is not lowering the bar for us, but we are to rise to the standards of the Kingdom.

https://www.shalommaine.com/sermon_notes_pdf/Excuses_Excuses%20.pdf

https://www.shalommaine.com/sermon_notes_pdf/No_Excuses.pdf

Deu 30:11 For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach.

Deu 30:12 It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:13 Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:14 On the contrary, the word is very close to you—in your mouth, even in your heart; therefore, you can do it!

Deu 30:15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil—

Deu 30:16 in that I am ordering you today to love Adonai your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and Adonai your God will bless you in the land you are entering in order to take possession of it.

Deu 30:17 But if your heart turns away, if you refuse to listen, if you are drawn away to prostrate yourselves before other gods and serve them;

Deu 30:18 I am announcing to you today that you will certainly perish; you will not live long in the land you are crossing the Yarden to enter and possess.

Deu 30:19 "I call on heaven and earth to witness against you today that I have presented you with life and death, the blessing and the curse. Therefore, choose life, so that you will live, you and your descendants,

Deu 30:20 loving Adonai your God, paying attention to what he says and clinging to him—for that is the purpose of your life! On this depends the length of time you will live in the land Adonai swore he would give to your ancestors Avraham, Yitz'chak and Ya`akov."

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."