

# Luke 9:61

Authorized King James Version (KJV)

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

## Analysis

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**And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house** (ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου, apotaxasthai tois eis ton oikon mou)—the third would-be disciple requests permission to say goodbye to his household. The verb apotassō means to set in order, arrange, take leave of—it implies not a quick farewell but settling affairs, making arrangements, perhaps divesting property. Like the second man (9:59), he wants to follow but requests delay: **let me first** (πρῶτον, prōton).

His request echoes Elisha's to Elijah: 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee' (1 Kings 19:20). Elijah permitted it; Jesus forbids it (9:62). Why the difference? Because the kingdom's arrival in Christ creates unprecedented urgency. What was permissible in the old covenant becomes inadequate under the new. The man's request sounds reasonable—honoring family, responsible transition—but Jesus exposes it as halfhearted commitment masquerading as prudence.

## Historical Context

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Ancient Near Eastern custom expected proper leave-taking when entering a teacher's service, especially settling debts, transferring property, and providing for dependents. The man's request reflects cultural norms, not selfishness. But Jesus's kingdom mission operates outside normal cultural patterns. The gospel's urgency—that the Messiah has come and is heading to Jerusalem to die—permits no

delays, however culturally appropriate or family-honoring. The kingdom demands immediate, absolute priority.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. What 'setting your affairs in order' keeps you from immediate, wholehearted obedience to Christ's call, and how does this man's example reveal that reasonable-sounding delays can mask divided loyalty?
2. How does Jesus's refusal to grant what Elijah allowed Elisha demonstrate that fuller revelation demands fuller response—that living under the New Covenant requires more radical obedience than the Old Covenant saints exhibited?

## Interlinear Text

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Εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε· πρῶτον  
**said And also another I will follow thee Lord first**  
G2036 G1161 G2532 G2087 G190 G4671 G2962 G4412

δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν  
**And let me go bid them farewell** G3588 **which are at home at** G3588  
G1161 G2010 G3427 G657 G1519

οἶκόν μου  
**house my**  
G3624 G3450

## Additional Cross-References

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**Luke 14:26** (Parallel theme): If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

**1 Kings 19:20** (Parallel theme): And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

**Deuteronomy 33:9** (Parallel theme): Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

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