



Theological Analysis of Luke 9:57-62 Regarding “Following Jesus” on The Life of Service of Pastor and His Calling

Jimmy Hutabarat¹, Milton Thorman Pardosi²
Universitas Advent Indonesia
mtpardosi@gmail.com

ABSTRACT

The author explained number of things in Luke 9:57-62, such as (1) the interpretation of “follow Jesus;” (2) the meaning “to firstly bury my father;” (3) the definition of “saying farewell/good-by” to family; (4) the interpretation of “looking back” while plowing, and (5) connecting these four points toward the ministry and calling of a pastor. The theoretical result is that “Following Jesus” means leaving all the things he previously had and starting anew with Jesus. The meaning of “to firstly bury my father” is that he wanted to take care of his or her parents up to their death, which he himself did not know when it will be. The definition of “farewell/saying good-by to the family” expressed the man lack of willingness to carry the cross of Jesus and face suffering. While “looking back” interpreted how unfocused person be in wanting to follow Jesus and doing the ministry work. And if the four points listed are to be related in the ministry of a pastor and his calling then he needs to decide to follow Jesus if he feels the calling within him, when the call was heartily felt then a pastor has no reason to care for his parents over his service, the called pastor need not to say good-by to his family before following Jesus, and for a pastor who follows Jesus was not permitted to look back at his past life because that may interfere his focus in serving God’s call.

Keywords: Follow Jesus, to bury, farewell/good-by, looking back.

INTRODUCTION

Luke 9 tells us that Jesus was on his last journey from Galilee to Jerusalem with His disciples. “Since his departure from Galilee, Jesus Christ has set the city of Jerusalem as the destination of his journey in Luke 9:51” (Bruggen, 2004: 273). Ellen G. White said: “As the close of His ministry drew near, there was a change in Christ’s manner of labor. Heretofore He had sought to shun excitement and publicity...He made His way to Jerusalem unobserved, and entered the city unannounced, and unhonored by the multitude. But not so with His last journey. He had left Jerusalem for a season because of the malice of the Priests and Rabies. But He now set out to return, traveling in the most public manner, by a circuitous route, and

preceded by such an announcement of His coming as He had never made before” (White, 1898: 485).

While on that trip, Jesus met several people. He talked to each one of them. Most of them did not fully understand what Jesus meant, so many of them refused to follow Him. “This saying is indeed a riddle... That phrase apparently compares two things: the kingdom of God and that is not the kingdom of God” (Groenen and Leks, 1988: 59). This is the point that those people failed to deeply understand. They did not realize what Jesus exactly meant as stated in verse 59: “... Follow Me!” And that person wants to do something else instead of following Jesus. The same goes with a man mentioned in verse 61 who wanted to follow God, yet state his excuse before following Him.

With these reasons given by the two men to Jesus, He wants to give them true teaching about not to care for the dead over the most important thing which is the Kingdom of Heaven, and for those who “look back” before serving are not worthy of entering heaven. Jesus gave an understanding where people must choose Him prior to other things because they must continue the work of the gospel as Jesus would soon die in Jerusalem.

Based on the Background above, there are several issues identified by the author in the discussion at Luke 9: 57-62, including:

1. What is the meaning of “Follow Me!?”
2. What is the meaning of “Allow me to bury my father?”
3. What is the meaning of “farewell/good-by?”
4. How do people who “look back” when plowing are not worthy of entering heaven?
5. How is Luke 9: 57-62’s message related to a pastor who understands God’s call to him?

The purposes of this writing are:

1. To explain the meaning of “Follow Me.”
2. To provide understanding of “bury my father.”
3. To provide understanding of the word “farewell/Good-by.”
4. To give a lesson about people who “look back” are not worthy of God’s kingdom.
5. To explain that a servant of the Lord must first truly understand His calling, so that he can carry out that service.

METHODS

To make this writing more complete, the author gave a questionnaire to 30 young pastors, and the results will be displayed in statistics from SPSS 16.0 for windows. It is hoped that those who have read and filled out this questionnaire will know more about Jesus' call based on Luke 9: 57-62. In this case the respondents were young pastors who graduated from UNAI Bandung, in 2013-2018 who joined Kohen Choir while studying at UNAI. All are men ranging in age from 22 years to 32 years. Scattered in all missions or conferences throughout WIUM and some in Sabah Malaysia.

Table 1. **Likert Scale**

Statement	Answers Point	Answers Point
Favorite	Strongly Disagree	1
	Disagree	2
	Hesitant	3
	Agree	4
	Strongly Agree	5

Table 2. **Coefficient Interval and Interpretation**

Coefficient interval	Interpretation
4.21 – 5.00	Strongly Disagree
3.41 – 4.20	Disagree
2.61 – 3.40	Hesitant
1.82 – 2.60	Agree
1.00 – 1.81	Strongly Agree

Table 3. **Result of Study**

I.	The statement: "Follow me"	Mean	Interpretation
1.	Jesus calls "Follow Me" only to certain people	2.03	Disagree
2.	Jesus has a purpose for everyone He called as His followers	4.53	Strongly Agree
3.	Jesus' call must be responded by actions not only by words	4.63	Strongly Agree
4.	Receiving Jesus' call is one man's choice	4.67	Strongly Agree
II.	The statement: "to bury my father"		
5.	It is not an obligation for a man who received Jesus's calling to "bury my father"	3.06	Hesitant
6.	Following Jesus' call is more	4.03	Agree

7.	important than “to bury my father” Fulfilling Jesus’ call after I “bury my father”	3.00	Hesitant
8.	“to bury my father” is an excuse for someone who does not want or not ready to follow Jesus	3.03	Hesitant
III. Statement: “to firstly say good-by”			
9.	No need to say good-by to the family before following Jesus	3.03	Hesitant
10.	To have a farewell event with family means making Jesus as the second	2.40	Disagree
11.	Saying good-by is proof of the man’s unpreparedness if something happens to him while following Jesus	2.90	Hesitant
12.	“Farewell” is a reason not to follow Jesus	2.63	Hesitant
IV. Statement: “the person who is plowing, then looks back”			
13.	“Looking back” means an oftenest of remembering the dark past	3.60	Agree
14.	People who “looked back” at work shows that person is unfocused behavior on the work he is doing	3.43	Agree
15.	“Looking back” while working resulted in non-optimal and unfinished work	3.87	Agree
16.	Looking forward is better than the tendency to look back	4.37	Strongly Agree
V. Statement: “The 4 things above are related to the call of a Minister”			
17.	A minister who is called, is a person who has been determined by God	3.87	Agree
18.	A minister prioritize their God’s calling over his own parents	4.07	Agree
19.	Jesus became number one for a minister’s vocation, compared to his family	4.30	Strongly Agree
20.	A minister must concentrate and stay focused in his calling	4.57	Strongly Agree

RESULTS AND DISCUSSION

Author elaborates this discussion based on Luke 9: 57-62, having research done with supporting literature as well as with some expert opinions that provide understandings of: “Follow Me,” then “bury the father,” “saying good-by,” “looking back”, and “how does a servant of the Lord realize that he is called as His servant?”

“Follow me”. The phrase “Follow Me” was delivered by Jesus in Luke 9:57, when He and His disciples were on their way to Jerusalem. On the way, they met a person who first said that He would follow Jesus wherever He went, but Jesus answered with a parable which meant that even animals on earth had its own place but there is not even a place for Him to lay His head down, it is written in Luke 9:57, 58 NIV: “As they were walking along the road, a man said to him, ‘I will follow you wherever you go.’ Jesus replied, ‘Foxes have holes, and birds of the air have nests, but the Son of Man has no place to lay his head.’” Hearing these words, that man turned speechless and the story ended. There was no words coming from the man who with his own words declared that he wanted to follow Jesus.

So it came for Jesus to speak with the second person, where Jesus longed to have him be His followers. He said: “Follow me!” in Greek is ἀκολουθέω or akoloutheo which means: “to follow one who precedes, join him as his attendant, accompany him, to join one as a disciple, become or be his disciple” (Internet: Online Lexicon, Accessed May 7th , 2019). The phrase “Follow Me” is often used by Jesus when He invites people to follow Him. For example, Jesus do used this word in choosing and calling His disciples to minister with Him as to Matthew (Matthew 9: 9: “As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. ‘Follow me,’ he told him, and Matthew got up and followed him).”

Even to Peter and Andrew, contained in Matthew 4: 18, 19: “As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. ‘Come, follow me,’ Jesus said, ‘and I will make you fishers of men.’” Likewise with John and James found in Matthew 4:21, 22: “Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in the boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him.” Matthew as one of Jesus’s disciple received the same invitation as experienced by those who are in Luke 9:57 with the same written language ἀκολουθέω or akoloutheo. Matthew immediately followed Jesus when he heard the phrase “Follow Me!” or akoloutheo that Jesus told him: “As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. ‘Follow me,’ he told him, and Matthew got up and followed him” (Matthew 9: 9). The same goes with Philip as one of the twelve disciples whom He called to participate in the ministry using the same words, akoloutheo (John 1:43). His beloved disciple John written in the book of John 21:22,

was called using the same word *akoloutheo*. These disciples of Jesus immediately followed Jesus when He called them using the word *akoloutheo*.

But there is a story in the Bible, which is the story of a person who rejected Jesus' invitation, even though Jesus uses the same word *akoloutheo* to this young man same as the invitation Jesus apply to His disciples. But this person refuse to accept Jesus' invitation, instead he walks away and left Jesus. It is written that: "Jesus looked at him and loved him. 'One thing you lack,' he said. 'Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.' At this time man's face fell. He went away sad, because he had great wealth" (Mark 10:21, 22). His unpreparedness made him leave Jesus and end the conversation between him and the Saviour.

Kustiono argued that: "Instead facing the challenge given by Jesus, the man backed down. He canceled his intention. He does not really want the eternal life" (Kustiono, 2014: 382). White writes:

"Christ looked in to the face of the young man, as if reading his life and searching his character. He loved him, and He hungered to give him that peace and grace and joy which would materially change his character... Jesus saw in this ruler just the help He needed if the young man would become a colaborer with Him in the work of salvation...He had the privilege of becoming a son of God, and a coheir with Christ to the heavenly treasure. But he must take up cross, and follow the Saviour in the path of self-denial" (White, 1898: 519).

"Following Jesus" means taking decisive steps. The first step after the summons has separated the devout person from his current existence. Thus the call to follow Jesus immediately creates a new state, to remain in the old state is contrary to the matter of following Jesus" (Gruchy, 2003: 210). Through the explanations above, it was found that Jesus' call to the rich young man did not ended in a good response. Unlike the disciples of Jesus, they immediately accepted the call and followed Jesus and left everything that clings. If that person really wants to follow Jesus, then he will accept it as Jesus says: "Follow Me!" But, if the call was not from within, then there might be a desire but not the desire to follow Jesus forever. To those who really want to follow Jesus, for a moment they will feel material loss because they have to sell their property, leave their parents and so forth.

So through the explanation above, the phrase "Follow Me" is a call expressed by Jesus to someone He longed to follow Him. This call is interesting because only to this person Jesus uttered the phrase "Follow Me", while the other two offered themselves to follow Jesus. The phrase did not come out in vain, but the sentence was only directed at the second person.

Jesus knows who He must call and who He should not. He calls people whom He feels are right to be His followers. But even so, there are still people who refuse the call and feels sad when he is called by Jesus to follow Him for various reasons. For a servant of God, the word “follow me” is important when he decide to become His servant. Because if this is not the case, then this will not be a good response by the servant since he cannot fully understand the call and might drift apart to what Jesus wanted.

“Bury My Father”. After Jesus spoke with the first person in verse (58) prescribing a person who wanted to follow Jesus, then what Jesus wants of this person was not only to follow Him in his words but to prove by his actions, without delay and excuse. For there is no place for the Son of man to even lay his head, then the person who had said: “Lord I will follow you” in verse (57), that same person no longer gives any comment on Jesus’ explanation. So Jesus turned to another person, namely the second person in which Jesus invited that person directly to become His followers by saying “Follow Me.”

Jesus will soon be crucified. “When Jesus moves toward Jerusalem, which is the true purpose and direction of his journey ... the journey is a journey to death that is non-negotiable” (Rhoads and Michie, 2004: 85). But that is not what is understood by the person who says the sentence that he must: “bury his father” first before he follows Jesus. Surely this second person, never offered himself directly to follow Jesus or to become His followers. Instead it was Jesus who asked this man to follow Him. Jesus called him to be His follower by using the word ἀκολουθέω or akoloutheo (Follow me!), He wanted to invite this person to join the fronts of Jesus’ followers. But it is unfortunate when Jesus called him, he instead asked for Jesus’s permission to return home and firstly bury his father before following Jesus. “Burying the dead is very important, and following Jesus is even more important. In other words, following Jesus is a matter comparing the most important thing to do” (Ismail, 2008: 9).

What exactly does this person mean by saying that he wants to: “bury his father?” Did his father die at that time so he had to bury it directly? Flanagan explains that: “If his father had really died, why then was he not at the very moment keeping vigil over the body of his father? In reality he intends to defer the matter of following Jesus to a distance future when his father dies as an old man, who knows when” (Flanagan, 1996: 111). Bratcher’s response to this context was that: “His father was old and he wants to take care of him, and later if his father died he would follow Jesus, and that is how some will interpret it as: ‘I will follow Thee Master after my father dies’” (Bratcher, 2005: 339). In other words, this man’s father hasn’t died yet, but he wanted to take care of his old age father. Then when will his father

die? No one knows. So it is also unknown of when this person will follow Jesus. Responding to this, Kenneth E. Bailey quoted an expert from Arabic named Ibn al-Salibi:

“The present writer has heard this specific language used again and again among middle Easterners discussing emigration. At some point in the conversation someone will ask: ‘are you not going to bury your father first?’ The speaker is usually addressing the would-be emigrant who is in his early thirties. The father under discussion usually is assumed to have some twenty years to live... ‘Among Lebanese, and older person can still offer to a young person a compliment when, as an expression endearment, the older person says... You will bury me my son. The meaning is: ‘I think so much of you that I looked on you as my own child and sincerely hope that you will be the one who still care for me in my old age and lay me with respect in my grave’” (Bailey, 1980: 27).

So, it can be concluded that the phrase “bury the father” in this context is when a child chose to take care of his father until his unknown time of death. This is what Jesus meant by “let the dead bury the dead” because the father does not know when he will die, so that a child does not have to wait for his father’s death and by then follow Jesus. On the other hand, Ellen G. White gave a statement that this person was a person who delayed God’s work, so she wrote that: “Minutes are golden, and should be improved to the very best account. Earthly relations and personal interest should ever be secondary. Never should the cause of God be left to suffer in a single particular, because of our earthly friends or dearest relatives” (White, 1892: 247).

Surely this person has the opportunity to become leaven, because it was Jesus who sent him directly to go and proclaim the message of salvation to people everywhere. Was only to this man does Jesus commanded to go and proclaim the kingdom of God. God has a plan for this man, but since he prefers to “bury his father” with unknown time of death, the precious and exquisite opportunity is gone right then, right there. White explained that: “No earthly ties, no earthly considerations, should weigh one moment in the scale against duty to the cause and work of God. Jesus severed His connection from everything to save a lost world; and He requires of us a full and entire consecration. There are sacrifices to be made for the interests of God’s cause. The sacrifice of feeling is the most keen that is required of us; yet, after all, it is a small sacrifice” (White, 1892: 248).

So thus it can be concluded that the phrase “bury my father” in this verse is an indirect expression stated by this second man to procrastinate on God’s call. Jesus Himself called him and he was the only one who is directly called by Jesus to be His follower. The idea of

following Jesus led this man to an excuse of taking care of his father. This person makes his relationship with his father more important than being Jesus's disciple to proclaim the Kingdom of God. It becomes interesting when it is reflected to where this man lives, that the phrase "bury my father" is a normal thing for a boy to do to his father, even though his father is not dead yet. This is a culture adopted by people of that era. But to follow Jesus has no room of excuse even to take care of an old father.

"Farewell/Good-by". The third person in the conversation with Jesus is someone who wants to follow Jesus but then makes an excuse before following Jesus, just like the second man does. Just as the first person said, "I will follow You Lord." This person was not called by Jesus, but he offered himself to follow Jesus. He said it in verse (61) ... "I will follow you Lord." This sentence shows a desire to follow Jesus. But the sentence then continued with a condition, says: "but first let me go back and say good-by to my family." In this sentence, the word "but" shows excuse in term of following Jesus. In Indonesian it is a conjunctive word, uses to express contradictory or incompatible matters. This person wanted to follow Jesus but sets an excuse for himself.

"Saying good-by/farewell" to parents before going somewhere is a good thing to do for those who are going far. But Jesus knew this man's mind. "So this third person wanted to follow Jesus, but actually when he stated his willingness to follow, he no longer wanted to follow. With that statement he has negated the matter of following Jesus; because following Jesus does not require any conditions. So this third person is involved in conflict, not only with Jesus but also to himself" (Gruchy, 2003: 210). And so this type of person are not yet worthy of being Jesus's followers.

If the person wanted to follow Jesus, he must have said: "I will follow you Lord," and practice it as a disciple of Jesus who will go wherever Jesus goes. He must not look for any excuses and make those conditions contradict to what he has said beforehand. For example, the story of Jesus on a lake along with James and John, His first disciples. "James the son of Zebedee is a Galilean. He comes from a fisher family. His brother is John. One day he was with his father and brother fishing in the Sea of Galilee. It was then that the Lord Jesus called them to be His disciples. They left their father and followed Jesus" (Wellem, 2005: 16, 17). In this case Jesus called them, and they immediately accepted the call without saying any farewell or good-by to their father.

People who long to follow Jesus must prove their willingness through their actions and deeds. Not only by words. Even anything and anyone cannot prevent someone from following Jesus.

“They must be ready to give away their property and leave their families in second place” (Rock, 2009: 37). Jesus must become priority for who wants to follow Him. The impact of someone who has to say good-by first when he wants to follow Jesus is to assume that his parents are more important than Jesus, and could result in parents un-approval for the fear of difficulties when following Jesus, said in verse 58 to the first person who wanted to follow Him: “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay His head.” Coleman commented on his departure to say good-by to his parents: “He asked permission to say good-by to his family first, who might be able to find the right time to do that” (Coleman, 2010: 43). This person is only looking for the time that he wants, then he will follow Jesus, not right then, or even immediately after a moment he asks permission from his parents. When it comes to following Jesus, he must be prepared to have no place to live, because Jesus never thought about it. Following Jesus is readiness to leave his parents alone even without words to say good-by first. “Jesus stated that to follow Him, enthusiasm and determination alone were not enough. Because to follow Jesus, means to follow the Messiah to the cross” (Darmaputera, 2008: 37). Following Jesus means the willingness to die and the readiness to face death. White commented on this: “These words are spoken to everyone who desires to be a Christian. He who shuns the cross shuns the reward promised to faithful” (Nichol, 1978: 1120).

So, it can be concluded that: to first say “good-by” to the family and then he will follow Jesus is a reaction from people who are not really willing to follow Jesus. Following Jesus means preparation to suffer without family. When someone is determined to follow Jesus, there is not a single thing that will hinder him, even “good-by”. “Good-by” should not be a problem for someone who has said his desire to follow Jesus. Jesus demand the consistency from everyone who said they wanted to follow Him. Not just saying it and then make up excuses to not directly follow Jesus caused by other matters. People like this - said Mrs. White above -, is someone who avoids the cross, someone who wants to follow Jesus Christ but does not want to become a real Christian. A servant of God who wants to follow Jesus, must first deny himself, carry his cross and then follow Jesus (Matt. 16:24; Mark 8:34). It is not to say good-by to family, relatives, and parents and after that they will follow Jesus. But what must be done is to deny oneself, knowing who he really is without God, carrying load of heavy burden, but even if that burden is heavy, if that person bears it with God, it will become lighter (Matthew 11: 28-30).

“Looking back”. People who often “look back” are people who find it hard to forget what happened to him in the past. An example is the event in the Old Testament book in Genesis 19:26 “But Lot’s wife looked back, and she became a pillars of salt.” Lot’s wife looked back when God had warned Lot and all his family not to look back. God does not want them to look back at what happened to the city they lived. With this example, it is expected that every person who is called to follow Jesus, must forget all that is behind him, wealth, and luxury, enjoyment of the world, family, and sibling, even his parents. Not looking back means forgetting previous achievement, success, greatness, and position, whatever is still bothering the person to follow Jesus. Even about anyone who become barrier for him in following Jesus.

In verse 62, following Jesus is compared to a plowman whose work is plowing hard ground in a field, he must stay focused on his work, he must keep looking forward until the work is finished. In his book Jeremias writes about the difficulty of a hijacker in plowing land in the Middle East:

“The very light Palestinian plough is guided with one hand. This one hand, generally the left, must at the same time keep the plough upright, regulate its deep by pressure, and lift it over the rocks and stones in its path. The ploughman uses the other hand to drive the unruly oxen...at the same time he must continually look between the hindquarters of the oxen, keeping the furrow in side. This primitive kind of plough needs dexterity and concentrated attention” (Jeremias, 2003: 195).

So, this type of plowing requires concentration because the plowman must balance between the barren land, simple plow, right hand to hold the plow, eyes to see the straightness of the plow, must not look here and there or back, otherwise it will tilt and crash into objects in front of the plow, and cause the plow to be damaged and no longer functional. This conclude that when he wants to become a follower of Jesus let him not be half-measures. Focusing on following Jesus make the person not to “look back.” Jesus said this sentence because the third person wanted to go home to say “good-by” to his family before he followed Jesus. So Jesus tell him that he was not worthy of the Kingdom of Heaven if he “looked back” or returned home and said “good-by” to his family. It was something interesting that if this man is ready to follow Jesus, his mind should no longer be disturbed by other things but Jesus. Including things like family, farewell and others. Because Jesus wanted to prepare him as a proclaimer of the Kingdom of God, heir of heaven. Sadly he returned home with a heavy hearted of what

Jesus said as: “not worthy of entering heaven.” It is worth remembering that someone who follows Jesus prefers others to be considered Him.

“Following Jesus” Is Associated with the Call of a Pastor. In the church of the Lord, the Pastor is the leader who becomes the mobilizer of the congregation members. Especially for the Seventh-day Adventist Church, there are many pastors who have been graduated from Adventist schools and when they become pastors they say that: “this is my calling, to be a pastor.” Being a pastor is a vocation. “Then the question arises, what is meant by vocation? Are there pastors who only claim to get a call but in practice it is not something they are called to?

The call means: “appeal, invitation” (Internet: Accessed May 28th, 2019). A pastor who said that he became a pastor was because of the “calling”, meant that he accepted Jesus’ invitation. He who accepts Jesus’ invitation is he who accepts Jesus’ plea, accepts Jesus’ invitation to be His disciple. The same goes with the story of the 3 people above, where Jesus only invited or called the second person to be His disciple with the intention that this person would proclaim the kingdom of God wherever he would go. In this case, it was found that Jesus’ call was not given to everyone. But the call was given to those who only Jesus knew whom He would call His disciples.

Jesus called pastors to carry out the ministry work. When Jesus calling was in his heart, he will immediately join. Without regard to his family and even what he has gotten before. That is why many pastors say that: “they really get a call to become pastors,” even though that person has attended college before, some are already married, or even have also served in a company or agency. This is what is called a calling. Why did he leave it all behind? It is because God called him like God called Peter and Andrew, John and James and the other disciples of Jesus.

Nor is the pastor solely looking for wages or salaries or materials when he follows Jesus. A pastor who wants to be a follower of Jesus must give his whole life to Jesus, surrender all his struggles to Him. That is why people who followed Jesus when he received that call, then he immediately left his parents, siblings and even his work.

White said: “When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. To Matthew as he sat at the receipt of custom, the Saviour said: ‘Follow Me. And he arose, and followed Him’ (Matthew 9:9). Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in

His former occupation. Without question or hesitation he followed Jesus. It was enough for Him that he was to be with the Saviour, that he might hear His words and unite with Him in His work” (White, 1915: 113).

So through the explanation of Mrs. White, when a pastor who is ready and willing to follow Jesus, he must be prepared when he is not paid. And not only that, but also for the days to come when the Seventh-day Adventist Church organization is no longer able to supply funds to pay pastors in their ministry, so as a faithful follower of Jesus, the pastor should continue to feel that when he is with the Saviour there will be nothing better and more pleasing to him than being with Jesus, listening to His Word and becoming one with Him. So thus in his life he will always feel enough, rejoice and will never feel less. And he will continue to do the ministry, proclaim the gospel of the kingdom of heaven to other people.

Pastors are often associated with “vocations”, the pastor says that he became a pastor because of that calling. So when the call was in him, he immediately switched his old life to new. A pastor who wants to follow Jesus must realize that when he becomes a pastor, that he must follow the love and every actions Jesus done. Jesus longs for souls who want to repent. Jesus loves all people that He also wants that when a pastor wants to follow Him and become His followers in conveying His Word, the pastor will do the same actions as Jesus did for other people. White wrote: “The Minister of Christ has great responsibilities to bear, if he would become an example for his people and a correct exponent of his Master’s doctrine” (White, 1892: 169).

A Pastor’s Call Is Associated to “Burying Father First”. A pastor certainly has parents that cares their childhood moment. Some are biological, some aren’t. But even if the old man is not the biological parent of the pastor, the old man still becomes his parent when the person has been with him for a long time. There are also cases where many parents in the Middle East longed that in his old age he would be taken care by young people even though the young man was not his biological child. A pastor who states that he was “called”, then surely he is someone who loves his parents. Loving parents is a good thing, taking care of parents in their old age is likeable to God. In the Bible it says: “Children, obey your parents in the Lord ...” (Ephesians 6: 1), this does not mean only to children in their childhood, but also for all ages, a child must be obedient to his parents. And that is also contained in one of the Commandments of God, as the fifth found in the Bible: “Honor your father and your mother, so that you may live long...” (Exodus 20:12). The command to honor parents is official from God. White wrote: “Children, do you desire eternal life? Then respect and honor your

parents. Do not wound and grieve their hearts and cause them to spend sleepless night in anxiety and distress over your case” (White, 1952: 301).

The problem for a pastor who is called to serve is when he wants to start his ministry and must choose between serving and taking care of his parents. The term “burying the father” is common for people in the Middle East to take care of their parents when they are old. It does not mean their parents died at that time so it requires their children to bury them immediately, but the child must take care of their parents when they are still alive until the day the parents die. So this requires commitment from a pastor who wants to serve, whether he continues his call or instead he must go home and be with his parents and care for him. Jesus wanted that when someone who had intended to follow Him, or a pastor who wanted to be his servant must give up other things outside of Jesus, including his parents. This does not mean that the pastor does not love his parents, but Jesus knew that when he called a pastor to follow Him, then the great work of ministry would follow the pastor rather than just taking care of his parents who did not know when will he died. The work of ministry that Jesus wants to give to a pastor He calls is more important than anything.

A Pastor’s Call Is Associated to “Farewell/Good-by”. It is common for someone who wants to go far or wander far bid their farewell to all his relatives including his parents. This shows that the person will leave for a long time leaving his family behind. Of course this is something sad that will be felt by someone who wants to go far because he will leave all his family. Similarly, in the case of following Jesus, a person who wants to follow Jesus, when he feels called to follow Jesus, then he must be willing to let go of all that is in him including his family. A pastor who decides to follow Jesus and wants to serve his work usually say farewell to all his family. In other case he must return to each of his family’s houses and declare his goal to become a pastor and follow God.

It becomes a problem for pastors who has decided to serve but returns to say good-by to all his family. The things that make this person unfit for God’s work are where he already feels called but his attachment and obligation to say “good-by” to his family first is something he must do before following Jesus. “The Lord’s workers need the melting love of Jesus in their hearts” (White, 1946: 348). A person who is determined to be a servant of God must feel how Jesus is embedded in his heart so that his family cannot prevent him from following Jesus. White continued because for someone who wanted to follow Jesus he had to be prepared for ministry and evangelism with Jesus “Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven’s fragrant atmosphere of love. Anticipate the

sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor” (White, 1946: 348).

Frankly speaking, “good-by” to the family is not very important to Jesus. He hopes that everyone who has decided and says that he wants to follow God is ready to directly go with Jesus wherever He goes. For Jesus it is not necessary to say good-by or return home and say good-by to all his family, or even make a farewell event because they want to go to a place far away in the ministry.

Jesus considered that if a pastor who wanted to serve did this, then that person would not be worthy of being God’s servants. That person loves his family more than following Jesus. And this will also affect his family in their willingness to release the person to go follow Jesus. Jesus has no place to even lay his head, how is it possible that if that person follows Jesus, will he be able to survive? Where to sleep, what to eat and so on. Thoughts like this can affect a pastor family and it is possible if the family does not agree for that person to travel with Jesus.

A Pastor’s Call Is Associated to “Looking Back”. A pastor who longed to serve and to be a Jesus’ follower, must forget what is behind him. No longer does he have to say good-by to his family first, prioritizing the family over Jesus. To feel that his family is more important than Jesus so it is necessary to meet them first before following Jesus. A pastor who committed to follow Jesus or become a servant of God in His ministry must not look at his past life. Looking back is a sign that the person is not worthy in the work of God’s service as a pastor, because how could he serve while he is not focused in that ministry, because there are family, friends or others who disturb his mind to follow God.

A person who wants to follow Jesus must also forget the success he had achieved before, the great qualities he had, even about the bad things he did before he wanted to follow Jesus. Let it all be a memory behind, no longer a person must look and remember, because in front is a greater task that will be carried out together with God in the ministry of a pastor. All that is behind must be left behind in being a servant of God or a pastor. Now, that person must focus on holding the plow or God’s work. He must be fully concentrated in this ministry, so that ministry work will succeed, and many people will glorify God. “There is an urgent demand for laborers in the gospel field. Young men are needed for this work; God calls for them” (White, 1995: 43).

Conclusion

Theoretical Conclusion

1. "Follow Me" is the word that was said by Jesus when He called the person He wanted to make His disciples. In this passage Luke 9:57-61, the word "Follow Me" which Jesus said only happened once and only to the second person out of three people who were on the side of the road during Jesus' journey. To the other two people, Jesus did not invite them to follow Him, but the two men offered to follow Jesus. This shows that Jesus' call was not to everyone and not to anyone who carelessly. Jesus knew exactly who He was calling, and why He called that person there must be a reason. But in the end it was someone's choice that made him willing or not to accept Jesus' invitation.
2. "Burying the Father" activity is a very good thing for a child to do. But what is meant in this passage about "Burying the father" is to care for the elderly person who is elderly until the time the father dies and the person finally buries it. So, the reason people who want to follow Jesus but first bury their parents is wrong in the eyes of Jesus, because in fact the father of that person is not dead. So He is not worthy to be a follower of Jesus.
3. The first "good-by" to his family is something said by one of the two people who offered to follow Jesus. This person wanted to follow Jesus but asked Jesus to come back first and excuse himself from his family. This shows that this person actually did not really follow Jesus. Only the words on the lips, not followed by his actions to directly follow Jesus without any reason.
4. Saying "good-by" to the family makes the person "look back" when he is ready to serve. And people like this don't fit into God's work. Because for God once gave his heart to serve, then he does not have to look back again. Because it will interfere with the work of services that he will do. This is likened to plowing, when plowing which is heavy work requires full concentration and focus on the goal, ultimately disturbed by having to look back and finally the work is no longer optimal. So that everyone who looks back is not fit to enter the kingdom of God.
5. A servant of God who wants to serve must know in advance his calling in his heart. He must feel that God is calling him to be His servant. When he realizes that God has called him, he will leave everything and choose to serve and follow God in his life. If that person does not get a call from God, instead he is called by his own movement, the tendency of that person will make excuses in following God. To be a pastor cannot be because of coercion, or because of a feeling of wanting to join in, or even

by feeling fit to be a follower of Him. To be a pastor, God's servant or follower must experience that call within himself, allow God to work, then that person will be with his longing and God's help can be used in conveying the Gospel anywhere with God.

Questionnaire Conclusion

1. The first point is "Follow Me", consisted of 4 statements, where statements are abbreviated with the letter (S). S1 has an average value of 2.03, S2: 4.53, S3: 4.63, and S4: 4.67. Statement 2 up to Statement 4 resulted as strongly agree, not so with S1 which shows that most of the young pastors who fill out this statement assume if Jesus called everyone, not just certain people. And this is irrelevant to Luke 9:57-62 because in that passage, Jesus only called one person out of 3, the second person whom Jesus spoke to on the way.
2. The second part is the "bury my father" statement. From statements numbers 5-8, we obtain the mean values for S5: 3.06, S6: 4.03, S7: 3.00, and S8: 3.03. From this result, there was doubt in responding to the matter of "burying the father" for young pastors. Where S5, S7, and S8 statements are still poorly understood by young pastors to interpret. Where the pastors should no longer hesitate in fulfilling Jesus' call. Parents or fathers are no longer priorities if Jesus called one pastor to follow him.
3. In the third part, there are four statements from the "to firstly say good-by" term. Where for S9 obtained an average value of 3.03, S10: 2.40, S11: 2.90, and S12: 2.63. From S9-S12 data it was found that none of the four statements touched the Agree stage. S10 shows the disapproval of the statement with a mean of 2.40, this is because many of these young pastors thought that it is natural to ask permission or to firstly say "good-by" to the family before following Jesus. In accordance with the passage of this discussion, then this person was rejected by God because he was more concerned with his family than Jesus' invitation. And hesitation were also shown in S9, S11 and S12, that there were still many young pastors who are not sure whether they had to say "good-by" to the family first before following Jesus or not saying any "good-by".
4. The statement for "a plowman who looks back" terms was calculated and resulted in S13: 3.60, S14: 3.43, S15: 3.87, and S16: 4.37. All young pastors understand and quiet agree about this. For S16, they strongly agree that we must focus on our work while plowing, and not to "look back" in order to receive good work results. And expected to look forward to do well in their field.

5. For the fifth part, statement S17-S20, the following mean obtained is; S17: 3.87, S18: 4.07, S19: 4.30, and S20: 4.57. In this case there is no problem in the understanding of young pastors. Their respond to these four statements are Agree and Strongly Agree. Especially about how a pastor is a person determined by God, a person who prioritizes Jesus, His calling over than anything, and stay focused on the call. However, it is interesting to see that the statement S1 and S17 has similarities in the statement, yet shows different respond. The mean of S1 was 2.03 or interpreted as Disagree, whereas in statement S17 the Agree figure of 3.87 is obtained as the mean. This shows that in the understanding of young Pastors of UNAI graduates from 2013-2018 who are members of the Kohen Choir Alumni serving in Indonesia and Malaysia mostly interpret “the way Jesus calls to the second person in the passage Luke 9: 57-62 and about Jesus’ calling for pastors who wanted to serve” differently. In fact Jesus calls only certain people to be His followers, same goes with a pastor calling. Jesus call certain man, the ready ones, who He knows worthy to proclaim the kingdom of God..

REFERENCES

- “Author” (Luke). Francis D. Nichol (1978). *The Seventh-day Adventist Bible Commentary, Vol 5*, ed. Washington D.C. : Review and Herald Publishing Association.
- Bailey, Kenneth E. (1980). *Through the Peasant Eyes*. Grand Rapids, Michigan: William B. Eerdmans Publishing.
- Bratcher, Robert. (2005). *Pedoman Penafsiran Alkitab: Injil Lukas*. Jakarta: Lembaga Alkitab Indonesia.
- Bruggen, Jacob Van. (2004). *Kristus di Bumi*. Jakarta: Gunung Mulia.
- Coleman, Robert. (2010). *The Master Plan of Evangelism*. Grand Rapids: Revell a Division of Baker Publishing Group.
- C. Groenen OFM dan Stefan Leks. (1988). *Percakapan tentang Mengikut Yesus*. Yogyakarta: Kanisius.
- Darmaputera, Eka. (2008). *Hidup yang Bermakna*. Jakarta: Gunung Mulia.
- David, Rhoads dan Donald Michie. (2004). *Injil Markus Sebagai Cerita*. Jakarta: Gunung Mulia.
- Flanagan, Patrick J. (1996). *The Gospel of Mark Made Easy*. New York: Paulist Press.

- Gruchy, John de. (2003). *Saksi bagi Kristus*. Jakarta: Gunung Mulia.
- Ismail, Andar. (2008). *Selamat Mengikut Dia*. Jakarta: Gunung Mulia.
- Jeremias, Joachim. (2003). *The Parables of Jesus*. London: SCM Press.
- Kustiono, Dadang. (2014). *Kemudahan dan Kemewahan Eksklusif*. Yogyakarta: Maharsa Publishing House.
- Rock, Lois. (2009). *The Jesus's Encyclopedia*. Yogyakarta: Kanisius.
- The Holy Bible. (1972). *New International Version*. Colorado: International Bible Society.
- Wellem, F. D. (2005). *Hidupku bagi Kristus*. Jakarta: Gunung Mulia.
- White, Ellen G. (1946). *Evangelism*. Washington, D.C.: Review and Herald Publishing Association.
- White, Ellen G. (1892). *Gospel Workers*. Battle Creek, Michigan: Review and Herald Publishing Co.
- White, Ellen G. (1915). *Gospel Workers*. Washington D. C. : Review and Herald Publishing Association.
- White, Ellen G. (1995). *Pastoral Ministry*. Silver Spring, MD: General Conference Ministerial Association.
- White, Ellen G. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing Association.
- White, Ellen G. (1952). *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association.