



Luke 14:25-30

(25) And there went great multitudes with him: and he turned, and said unto them, (26) 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. (27) And whosoever doth not bear his cross, and come after me, cannot be my disciple. (28) For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? (29) Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, (30) Saying, This man began to build, and was not able to finish.

Luke 9:57-62

(57) And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. (58) And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (59) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. (61) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. (62) And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

King James Version

In the warnings of possible costs in [Luke 9:57-62](#); [14:25-30](#), He says we must expect the loss of the respect and association with those we feel the most affection for, family members. They are not going to appreciate the changes we have made in our lives. They are yet blinded because [God](#) has

not removed the veil covering their spiritual perceptions. This happens to many of us. It occurred in my relationship with my parents.

Jesus warns that our lives may become seriously unstable, as outsiders might judge it. He suggests that the convert may become somewhat itinerant, seeming to have an unsettled existence. He also suggests that following Him would put demands on our lives and time that might cut close family members to the quick, perhaps even turning them into enemies. Christ makes plain that, despite God's well-known mercy, He wants our wholehearted, unreserved loyalty with no yearning ever to turn back to our former lives. It is in meeting challenges like these that the potential costs become realities.

Though not mentioned directly here, Hebrews 11 reminds us of those who were tortured by mocking and scourging, by imprisonment, by stoning, and even by being sawn in two. Others were forced to flee for their lives, wandering destitute and tormented, barely able to clothe themselves. This may not happen to many of us now, but as matters intensify, Jesus warns that people will eventually kill Christians, thinking that they are glorifying God.

— John W. Ritenbaugh

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