



[Luke 14:25-30](#)

(25) Large crowds were traveling with Jesus, and turning to them he said: (26) "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. (27) And anyone who does not carry his cross and follow me cannot be my disciple. (28) "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? (29) For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, (30) saying, 'This fellow began to build and was not able to finish.'

[Luke 9:57-62](#)

(57) As they were walking along the road, a man said to him, "I will follow you wherever you go." (58) Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." (59) He said to another man, "Follow me."

But the man replied, "Lord, first let me go and bury my father." (60) Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." (61) Still another said, "I will follow you, Lord; but first let me go back and say good-bye to my family." (62) Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God."

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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

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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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