



True Cost of the Trip

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BIG IDEA – A cruise or recruitment, both cost. One is paid in cash, but the other is paid with our own life. Jesus made sure we know the difference.

Scripture Focus – As they were walking along, someone said to Jesus, “I will follow you wherever you go.” **Luke 9:57 NLT**

Many people admire Jesus. His bold, counter-cultural and rather radical sayings, plus his fearless confrontations with religious power mongers made Him impossible to ignore. It's easy to appreciate Jesus from a distance. But following Him, wherever he leads? Actually listening, trusting, and obeying—is something else entirely.

In our series *The Church: Cruise Ship or Battleship*, Jesus explains the real cost of the trip. Cruises charge your credit card. A disciple is asked to pay with their life. This week we'll see why Jesus made sure we know the difference.

If you have ever planned a trip, a wedding, a remodel or an ADU – you know they all require some kind of plan... right?



How many of you enjoy planning more than the project itself?

There is great relief and delight when a good plan comes together and it's a bonus if it comes in **under budget!**

Every plan or project has its unexpected problems, its “life throwing a curveball” moments. Those challenges are not setbacks they are opportunities to show up with grit and determination to push through to accomplish our goals.

Our home had to grow – just hit the high points.

We lived across the street in an 800 square foot home – 3-bedroom, 1 bath. We were expecting our third child, but our house was tiny, sometimes Robin had to take our excessively crying child out in the backyard while our small group met in the living room. Some of you here today were in that small group!

I promised Robin I would somehow solve the problem.

I still remember the joy of celebrating with the boys as we rolled around on our freshly carpeted addition back in the day. We had borrowed \$15K from our Pap-pap and started in October of 1991 – during the effects of the “[great recession](#)” in the early 90’s. A lot of guys were out of work, so we were able to add a 500 sq ft addition onto our house, connecting the main house to our garage. It was scary and exhilarating at the same time. I had friends in the construction industry (Russ Leeman, Bill Schmaltz, Larry Merrell, Mark Dawson – who had an out-of-work, fresh out of rehab concrete guy). Someone knew a draftsman, a framer, and anyone else we needed so I could project manage it by myself. Boy, did I learn a few things! The addition was permitted, concrete laid, completely framed and ready to roof by Christmas! We Amish-family-style roofed it the day after Christmas, 1991 with my Father-in-law and my brothers-in-law. I remember it poured rain like crazy on December 31st that year and there were no leaks – praise God! Our goal was to have the entire project finished by April 1992 when our baby girl, Janae, would be joining the family. We passed the last inspection the week before she was born and I we were only \$2,000 over budget. So, for \$17K we added on 500 sq ft (\$34 a square foot) – amazing in a recession! That would cost about \$500 a sq foot now! Even the cheapest estimates back then were \$50 a sq foot.

All that to say –

“plan once, plan twice,” counting the true cost of the trip, the project or plan.

For our series about the Church being a Cruise Ship or Battleship, the question of what it cost is important.

If there is a plan on how to get things done or accomplish great things, doesn't it make sense that Jesus would give us some insight about how to count the cost of going into battle with him?

This week we look at the cost of being on a cruise ship verses a battleship. What is the true cost of the trip?

We've hit it from several angles so far, we looked at

- The difference between fans and followers.
- We looked at the purview of the battlefield.
- Last week Pastor Larry walked us through the difference between a passenger and a soldier – the soldier is one drafted, developed and deployed!

A cruise or recruitment, both cost. One is paid in cash or credit, the other is paid with our own life. Both take time, one to enjoy the other to engage. When Jesus discussed discipleship, He made sure we know the difference.

Let's look at this story out of Luke 9 and discover what Jesus considers the cost to being a true disciple.

Two of the gospels mention an interesting conversation Jesus had with three men who seemed eager to tell Jesus they were interested in following him. But what took place did not go as they planned.

Was Jesus just being excessive or exaggerative? Or was he speaking TRUTH? Excuses won't cut it!



The first man – a Scribe.

As they were walking along, someone said to Jesus, “I will follow you wherever you go.” But Jesus replied, “Foxes have dens to live in, and birds have nests, but the Son of Man has no place even to lay his head.” Luke 9:57-58 NLT



DIG DEEPER: Who were the Scribes in the New Testament?

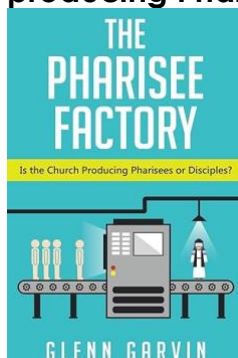
Matthew tells us this man was a scribe, “And a scribe came up and said to Him, ‘Teacher, I will follow you wherever you go.’” — Matthew 8:19

The Scribe told Jesus he would follow wherever Jesus went.

Who were the Scribes?



- In the New Testament the scribes were **experts in the Jewish Law**.
 - Teachers of the Law
 - Legal interpreters of Scripture
 - Copyists of sacred texts
 - Advisors on religious rulings
- Scribes were incredibly gifted with precision and patience. In ancient times, scripture had to be copied by hand. Scribes were exceedingly excessive with strict rules to preserve accuracy. They had systems to guarantee perfection! Every Hebrew letter has a number. The Scribes counted **letters, words, and verses** in each book to ensure nothing was added or omitted. If the numbers did not add up the **entire manuscript was rejected!** These were really smart people.
- They were so detailed that writing the sacred name of God YHWH, had its own special procedure:
 - Wash hands before writing the divine name
 - Write it with deliberate concentration
- If a mistake occurred while writing the name, **the sheet could not be corrected—it had to be replaced.**
- Ezra represents the **transition from political secretary to religious scholar.**
- Scribes were **recognized legal authorities**
- Many were associated with **Pharisees**
- Some served on the **Sanhedrin**
- **Something happened by the time we see them in the New Testament. The men who worked for God, could not recognize Jesus as God.**
- In my book, "[The Pharisee Factory](#)," I answer the question, "Is the Church producing Pharisees or Disciples?"



- [F. F. Bruce, The Books and the Parchments](#); [Emanuel Tov, Textual Criticism](#).

Jesus replied to the Scribe... “ but the Son of Man has no place even to lay his head.”

What was Jesus talking about when he said, “no place to lay his head?” Does that mean Jesus never slept?

Jesus warned him about exactly what it would mean to say YES.

Jesus' response shows the issue: cost of discipleship

- The man was enthusiastic but possibly naive.
- Jesus tests him with the cost of following.
- Following Jesus means no guarantee of comfort, security, or stability.

In other words, he told the Scribe, “Do you understand where I go? I don't even have a place of my own!”



DIG DEEPER: How did Jesus live without a permanent home?

The Jesuits

Chris Lowney, in [Heroic Leadership](#), gave us some amazing quotes from a 450-year movement called, Jesuits. The Jesuits were founded by Ignatius of Loyola.



The Jesuits were about action, movement and mission – they were not ordinary monks who believed in monasteries, seclusion and silence. Jesuits took the gospel to places that no one would ever go.

I don't agree with all of Ignatian theology, nor all the actions of the Jesuits over all these years. But I am super impressed with what they were able to accomplish back then.

[Matteo Ricci](#), a Jesuit priest who became one of the first Western missionaries to gain access to China, was one who took following Jesus seriously.



In fact, Ricci was quite the rebel with the Catholic Church because some of the church authorities heard that Matteo was wearing Chinese clothing and even adopting some Chinese customs to better communicate the gospel to the people. They feared that by dressing like a Chinese scholar, Ricci would compromise the distinctiveness of the Catholic faith. Ricci was famous for creating the [Kunyu Wanguo Quantu](#), a 1602 map of the world written in Chinese characters. Of course, the Chinese emperor was impressed because China is depicted in the center of the map.

The Jesuits weren't perfect, but they do give us a living object lesson about what Jesus was referring to in this interaction with a scribe.

As opposed to seclusion and silence, the Jesuit's used phrases like, "Living with one foot raised," and "Finding God in All Things."

- "The Jesuit concept of **"living with one foot raised"** reflects a mindset of openness and readiness for change. This idea emphasizes being adaptable and prepared to respond to the promptings of God and the needs of others."
- **"Home is not just a physical place but a sense of belonging and purpose."** This reflects the belief that "home" can be wherever one feels a deep connection to God and community, emphasizing that it's about meaningful relationships and service to others, rather than mere geographic location."

For a follower of Jesus Christ, the true cost of the trip of being a Church that reflects a Battleship instead of a Cruise Ship, it means a couple of things:

One; God's thoughts are above our own.

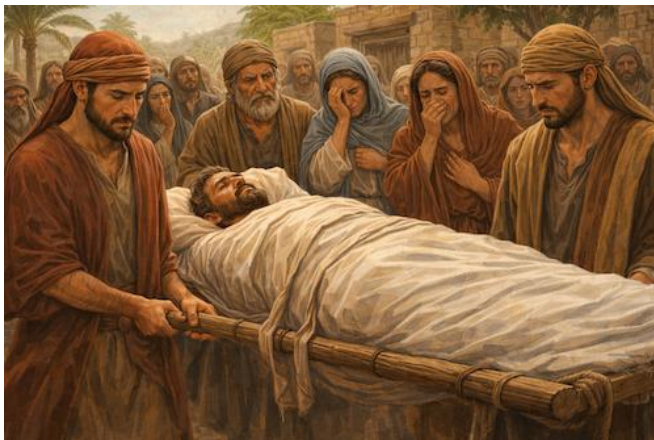
Two; God's purposes are clear but appear mystical if not radical to us – beyond anything we would imagine!



Isaiah 55:8-9

“My thoughts are nothing like your thoughts,” says the LORD. “And my ways are far beyond anything you could imagine. For just as the heavens are higher than the earth, so my ways are higher than your ways and my thoughts higher than your thoughts.”

The second man.



He said to another person, “Come, follow me.” The man agreed, but he said, “Lord, first let me return home and bury my father.” But Jesus told him, “**Let the spiritually dead bury their own dead!** Your duty is to go and preach about the Kingdom of God.” **Luke 9:59-60 NLT**

The second man agreed but said, “**first let me...**”

Burying your father is an honorable duty.

What is going on here?

I had to ask the question: When did this happen in the timeline of Jesus' ministry?

Luke places this episode at a very important turning point in Jesus' mission.

Immediately before this passage Luke records:

“When the days drew near for him to be taken up, he set his face to go to Jerusalem.” — Luke 9:51

This marked the beginning of what scholar's call:

“The Journey to Jerusalem” (Luke 9:51–19:27)

- Jesus begins moving toward the cross
- Teaching about true discipleship intensifies
- Crowds grow, but Jesus filters superficial followers

So, there was an urgency and an acceleration of the events that would take place. **But there is no way these harsh tones were because of Jesus' intensity – there was something about the way these three men, the scribe and the well-wishing observers of Jesus were treating their relationship with God.**

What was it and what can we learn about our own walk with Jesus?

Jesus spoke about the tough decisions that would have to be made to follow him. **Some of these decisions directly involve family!**

The cultural weight of burial and family duty

In Jewish law and custom:

- **Burying one's father was considered a sacred obligation.**
- It was tied to the commandment “**Honor your father and mother**” (Exodus 20:12).
- Rabbinic tradition later considered burial a **mitzvah of highest priority.**

So, when someone says:

“Lord, first let me go and bury my father.” — **Luke 9:59**

This is **not a trivial request**, but to use it as a kind way to “put off” God - **NOPE.**

This gets me! Even though our reasons **may** be legitimate does not mean that we are willing to live with an excuse to **put off God!**

Church hurt? Absolutely wrong and disruptive. Not being a true follower of Jesus by skirting the truth of body of Christ – that's putting God off.

Horrible loss through divorce, unnatural death of a friend or family member? Again, the worst thing that can happen to someone. Does that mean folks get a pass to ignore God, blame God, or rebel against God? No, that is giving the enemy of our soul a large playground in our heart to just wreak more pain and havoc because you've given him permission to do so!

The reasons may make sense, but **not in the full light of Jesus Christ** and what he died for and resurrected to give you the full bountiful life he promised!

The burial request likely meant delay, not a funeral.

Many scholars believe the phrase “bury my father” may mean:

“Let me stay until my father dies.”

- Jewish burials occurred within 24 hours of death.
- If the father had already died, the son would likely be at the funeral, not traveling with Jesus.
- The phrase sometimes meant “fulfill my family duty first.”

The man was likely saying, “I’ll follow you later—after my family obligations are finished.” Which could mean years.

The third man



Another said, “Yes, Lord, I will follow you, but first let me say good-bye to my family.” But Jesus told him, “Anyone who puts a hand to the plow and then looks back is not fit for the Kingdom of God.” **Luke 9:61-62 NLT**

Mathew only lists one excuse for not immediately following Jesus (bury my father), Luke lists two excuses (bury my father & family farewell).

Saying goodbye to your family is also a strong cultural expectation.

A similar farewell occurs when **Elisha follows Elijah**:

“Let me kiss my father and my mother, and then I will follow you.” — **1 Kings 19:20**

Elijah allows it.

Jesus' refusal means that following him is intentionally **more demanding than Elijah's call**.

Jesus had already condemned neglecting parents.

Jesus' rebuke of the Pharisees where he strongly condemned people who avoided caring for parents through religious loopholes.

“You say, ‘If a man tells his father or mother, Whatever you would have gained from me is Corban...’ you no longer permit him to do anything for his father or mother.” — **Mark 7:11–12**

Jesus' point there:

Religious devotion can never cancel the command to honor parents. Therefore, the statements in Luke **cannot mean family responsibilities are unimportant.**

But Jesus also said, “Whoever loves father or mother more than me is not worthy of me.” — **Matthew 10:37**

This does **not eliminate family loyalty**, but it does **subordinate it to God's authority.**

So, two normal excuses for not following immediately were given, one to bury a father, the other for a family farewell.

These aren't bad things.

So why did Jesus address **duty** and **double mindedness**?

As humans, we are **long on perfectly acceptable reasons**, but **short on immediate obedience** – and in a war, **immediate obedience is critically life or death.**

Jesus directly addressed the “hard sayings” and “hard to believe” words with his disciples. They needed to, we need to hear the truth about the difference between how God views things verse how we view them.

What is actually happening in Luke 9:57–62

- The key issue is **priority and immediacy**, not the value of family.
- Jesus is moving toward Jerusalem, “He set his face to go.”— **Luke 9:51**
- The mission is entering its **decisive phase**.
- These encounters illustrate three barriers to discipleship:

The Scribe says, “I will follow anywhere,” but underestimates the real cost. The other man says, “Let me bury my father,” but wants to delay obedience. The last man says, “Let me say goodbye,” but struggles with divided loyalty.

These are things we wrestle with constantly!

When we are making decisions about the true cost of this Discipleship journey, we need to make room for truth rather than resisting it!

Jesus said,

“The Spirit alone gives eternal life. Human effort accomplishes nothing. And the very words I have spoken to you are spirit and life. John 6:63 NLT

So I understand **we have our own reasons to be angry with God, or unhappy about what God asks of us, or frustrated, hurt or damaged by other broken people** – but it does not change the truth.

Our anger, dismissiveness, disengagement or denial will never ever bring life or light into our life!

Only God’s grace and truth will give us what we really want and satisfy the deep longings of our soul!

Anything less than that is just playing foolish games with our life and with God.

Luke groups **three “would-be disciples” together:**

1. **The enthusiastic volunteer** – “I will follow you anywhere.”
2. **The delayed disciple** – “Let me bury my father first.”
3. **The divided disciple** – “Let me say goodbye first.”

Luke 9:57–62

REFLECTIONS

The three men represent a **cruise-ship mindset:**

- Enthusiastic
- Inspired
- But **unaware of the cost**

Jesus responds with **battleship realism:**

- No **comfort guarantees**
- No **personal security**
- **Mission first**

Jesus essentially says:

“Following me is not a luxury cruise. It is a **lifetime battle to fight for God instead of against Him.**”

APPLICATION

Church: Cruise Ship or Battleship – True Cost of the Trip

- **Many people want to follow Jesus in theory, but few follow Him without conditions.**
- **Counting the cost requires faith in the person of Jesus, not a religious program.**
- **And discipleship demands forward commitment.**

RESPONSE:

Then, calling the crowd to join his disciples, he said, **“If any of you wants to be my follower, you must give up your own way, take up your cross, and follow me. If you try to hang on to your life, you will lose it. But if you give up your life for my sake and for the sake of the Good News, you will save it. Mark 8:34-35 NLT**

Count the cost and **determine if you just like Jesus and like His Church** or if **you love him and are willing to listen and obey.**

SCRIPTURES

Luke 9:57-58 NLT

As they were walking along, someone said to Jesus, “I will follow you wherever you go.” But Jesus replied, “Foxes have dens to live in, and birds have nests, but the Son of Man has no place even to lay his head.”

Matthew 8:19 NLT

And a scribe came up and said to Him, ‘Teacher, I will follow you wherever you go.’

Luke 9:59-60 NLT

He said to another person, “Come, follow me.” The man agreed, but he said, “Lord, first let me return home and bury my father.” But Jesus told him, **“Let the spiritually dead bury their own dead!** Your duty is to go and preach about the Kingdom of God.”

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John 6:63 NLT

The Spirit alone gives eternal life. Human effort accomplishes nothing. And the very words I have spoken to you are spirit and life.

Mark 7:11–12 NLT

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Mark 8:34-35 NLT

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DIG DEEPER NOTES



Who were the scribes in the New Testament?

In the New Testament the **scribes** were **experts in the Jewish Law (Torah)**. The Greek word used is:

- **γραμματεὺς (*grammateus*)** — literally “a writer” or “secretary.”

By the time of Jesus, scribes functioned as:

- **Teachers of the Law**
- **Legal interpreters of Scripture**
- **Copyists of sacred texts**
- **Advisors on religious rulings**

Examples in Scripture:

- **Matthew 8:19** — a *scribe* approaches Jesus and says he will follow Him.
- **Mark 12:28** — a *scribe* asks Jesus about the greatest commandment.
- **Matthew 23** — Jesus rebukes the *scribes and Pharisees*.

They were essentially **professional theologians and legal scholars of Judaism**.

Source:

BDAG Greek Lexicon; Craig Keener, *IVP Bible Background Commentary: New Testament*.

What scribes actually did

Their responsibilities included several roles.

Copying Scripture

Before printing, Scripture had to be **copied by hand**.

Scribes carefully reproduced:

- Torah scrolls
- Prophetic writings
- Legal texts

Strict copying practices developed to preserve accuracy.

Source:
Emanuel Tov, *Textual Criticism of the Hebrew Bible*.

Interpreting the Law

Scribes also interpreted how the Torah applied to daily life.

Example questions they handled:

- Sabbath rules
- Purity laws
- Tithing regulations
- Marriage and divorce

This interpretive tradition later became part of **rabbinic Judaism**.

Source:
Shaye Cohen, *From the Maccabees to the Mishnah*.

Teaching

Many scribes were **public teachers**.

Jesus acknowledges this role:

“The scribes and the Pharisees sit on Moses’ seat.”
— **Matthew 23:2**

Meaning they taught **authoritatively about the Law of Moses**.

Their historical origins

The profession of scribes developed **centuries before Jesus**.

A. **Early royal scribes** (Old Testament period)

The earliest scribes were **government officials**.

Examples:

- **1 Kings 4:3** — royal secretaries in Solomon’s court
- **2 Samuel 8:17** — scribes serving the king

Their role was mainly **administrative writing and record keeping**.

B. Post-exilic scribes (after the Babylonian exile)

The role changed significantly after the exile (586 BC).

The key figure is:

Ezra

“Ezra was a **scribe skilled in the Law of Moses.**”

— **Ezra 7:6**

Ezra represents the **transition from political secretary to religious scholar.**

After the exile:

- Israel no longer had a king
- The **Torah became the center of Jewish identity**

So scribes became **guardians and interpreters of Scripture.**

Source:

Ezra 7:10

“Ezra had set his heart to study the Law of the LORD and to do it and to teach.”

C. Second Temple Judaism (the time of Jesus)

By the first century:

- Scribes were **recognized legal authorities**
- Many were associated with **Pharisees**
- Some served on the **Sanhedrin**

Josephus (first-century historian) refers to Jewish legal scholars in similar roles.

Source:

Josephus, *Antiquities of the Jews*.

Relationship between scribes and Pharisees

The terms often appear together in the Gospels:

“Woe to you, **scribes and Pharisees**, hypocrites!”

— **Matthew 23:13**

But they were **not identical groups**.

Group	Description
Scribes	Professional scholars and interpreters of the Law
Pharisees	A religious movement emphasizing strict Torah observance

Many scribes **belonged to the Pharisaic movement**, but not all Pharisees were scribes.

Source:
E. P. Sanders, *Judaism: Practice and Belief*.

Why scribes often opposed Jesus

Jesus' teaching threatened their authority.

Key conflicts included:

Authority to interpret the Law

Jesus often taught **without referencing rabbinic tradition**.

"He taught them as one having authority, not as their scribes."
— **Matthew 7:29**

Criticism of legalism

Jesus rebuked their focus on external rule-keeping:

"You tithe mint and dill and cumin, and have neglected the weightier matters of the law."
— **Matthew 23:23**

Challenge to their leadership

If Jesus' interpretation of the Law was accepted, **their authority diminished**.

Why the scribe in Matthew 8:19 is significant

When a **scribe volunteers to follow Jesus**, it is unexpected.

Because scribes were usually:

- **Skeptical of Jesus**
- **Protective of their authority**
- **Aligned with religious leadership**

Jesus' reply:

“Foxes have holes... but the Son of Man has nowhere to lay his head.”
— **Matthew 8:20**

is a warning:

Following Him means **leaving status and security**.

For a scribe, that would mean abandoning:

- social respect
- professional standing
- religious authority

Summary

Scribes in the New Testament were Jewish legal scholars and Scripture experts.

Their historical development:

1. **Royal secretaries** in ancient Israel
2. **Torah scholars after the exile (Ezra)**
3. **Religious legal authorities in Second Temple Judaism**

By the time of Jesus they functioned as **interpreters of the Law, teachers, and religious authorities**, often allied with the Pharisees.

Were Scribes a part of the Sanhedrin?

Yes. Some scribes were members of the Sanhedrin, but not all scribes served on the Sanhedrin. The Sanhedrin was composed of several categories of leaders, and scribes formed one of those groups.

1. What the Sanhedrin was

The **Sanhedrin** was the **supreme Jewish governing council in Jerusalem** during the Second Temple period.

It functioned as:

- the **highest religious court**

- a **legal authority for Jewish law**
- a **political advisory body under Roman oversight**

The council traditionally consisted of **about 70–71 members**.

Source:

Josephus, *Antiquities* 14.190; Mishnah *Sanhedrin* 1.6.

2. The New Testament describes three groups in the Sanhedrin

The Gospels frequently list the same three leadership groups together:

“The **chief priests, the elders, and the scribes.**”

— Mark 14:53

This phrase appears repeatedly (examples: Mark 8:31; Luke 20:1; Matthew 16:21).

These groups correspond to the major leadership categories.

Group	Role
Chief Priests	Temple leadership (mostly Sadducees)
Elders	Aristocratic lay leaders
Scribes	Legal scholars / interpreters of the Law

Thus **scribes served as the legal experts within the council**.

Source:

Darrell Bock, *Luke (BECNT)*; Craig Keener, *IVP Bible Background Commentary*.

3. Why scribes were needed on the council

Because the Sanhedrin functioned as a **legal court**, it needed experts in Jewish law.

Scribes provided:

- interpretation of **Torah law**
- knowledge of **legal tradition**
- expertise in **judicial rulings**

In modern terms, scribes were somewhat comparable to **constitutional lawyers or legal scholars** advising a high court.

4. Many scribes were Pharisees

Historically:

- **Chief priests** were mostly **Sadducees**
- **Scribes** were often associated with **Pharisees**

Josephus describes the Pharisees as highly influential interpreters of the law.

Source:

Josephus, *Antiquities* 13.297–298.

This means the Sanhedrin included **both major Jewish theological camps**:

Group	Theology
Sadducees	Temple elite, rejected resurrection
Pharisees (many scribes)	Law interpreters, believed in resurrection

5. Evidence scribes participated in Jesus' trial

During Jesus' arrest and trial:

"They led Jesus to the high priest, and **all the chief priests and the elders and the scribes** came together."

— Mark 14:53

This indicates that **scribes were present in the governing assembly judging Jesus**.

6. Important clarification

Not every scribe sat on the Sanhedrin.

There were **many scribes throughout Judea and Galilee** who served as:

- teachers
- interpreters of the law
- synagogue leaders

Only **a select number of leading scribes** would have been members of the council.

7. Why the scribe in Matthew 8:19 is interesting

Matthew records:

“A **scribe** came and said to Him, ‘Teacher, I will follow you wherever you go.’” — Matthew 8:19

Since scribes were normally **aligned with the religious establishment**, it is notable that one would express interest in following Jesus.

Jesus immediately warns him:

“Foxes have holes... but the Son of Man has nowhere to lay his head.” — Matthew 8:20

In other words, following Jesus would mean **leaving security and status**—something a professional religious scholar would possess.

Summary

- The **Sanhedrin** was the supreme Jewish council.
 - Its members came from **three main groups**: chief priests, elders, and scribes.
 - **Some scribes served on the Sanhedrin** as legal experts.
 - However, **many scribes existed outside the council** as teachers and interpreters of the law.
-



How did Jesus live without a permanent home?

Jesus was describing a life without permanent residence

Jesus' itinerant ministry lifestyle.

During His public ministry (roughly three years), Jesus:

- Traveled constantly through Galilee, Samaria, and Judea
- Stayed in homes of followers or supporters
- Often depended on hospitality and donations

Depended on hospitality

“The Son of Man has nowhere to lay his head.” — Luke 9:58

Women financially supported the ministry

“These women were helping to support them out of their own means.” — Luke 8:3

Stayed in other people's homes

Examples:

- Peter's house in Capernaum (Mark 1:29)
- Mary, Martha, and Lazarus' home in Bethany (Luke 10:38)
- The upper room for the Last Supper (Luke 22:10–12)

Jesus borrows or is provided with things:

Event	Item borrowed
Triumphal entry	Donkey (Luke 19:30–35)
Last Supper	Upper room (Luke 22:10–12)
Burial	Tomb of Joseph of Arimathea (Matthew 27:57–60)

These details show Jesus lived with very little personal property or fixed residence.

Jesus' ministry involved voluntary poverty

The New Testament repeatedly indicates Jesus lived without personal wealth or property.

“Though he was rich, yet for your sake he became poor.” — 2 Corinthians 8:9
This does not necessarily mean Jesus owned absolutely nothing, but it indicates He intentionally lived without financial security.

Many scholars describe His ministry as radically dependent on God and the hospitality of others.

“Son of Man” adds another layer

This title draws from:

Daniel 7:13–14

where the Son of Man receives universal authority and an eternal kingdom.

The contrast is striking:

Reality	Statement
Cosmic authority (Daniel 7)	Son of Man will rule the nations
Present condition	Now has nowhere to sleep

Jesus is highlighting the paradox:

The future king of the world currently lives without a home.

Was Jesus saying the earth wasn't really His home?

The statement probably carries both practical and theological meaning.
Practical meaning

Jesus lived as a traveling teacher with no permanent residence.

Deeper theological meaning

The Gospel of John hints at something deeper:

“He was in the world, and the world was made through him, yet the world did not know him.” — John 1:10

Jesus belonged to God's kingdom, not the present world system.

This idea appears again in:
"My kingdom is not of this world." — John 18:36

While Jesus lived fully as a human, His mission and identity were not rooted in earthly security or ownership.