

# The True Cost of Discipleship

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[ 0 : 0 0 ] If you have your Bibles today, I'd like to direct your attention to Luke chapter 14. Luke chapter 14, starting in verse 25.

I still hear pages turning. I pray that this word will bless you today. I hear somebody giggling.

Amen. It's good to be in the house of God with people of like faith and fellowship. Luke chapter 14, verse 25.

And there went great multitudes with him, and he turned and said unto them, If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, in his own life also, he cannot be my disciple.

Verse 27. And whosoever doth not bear his cross and come after me cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether ye have sufficient to finish it?

[ 1 : 1 3 ] Verse 29. Verse 29. Less happily, after he hath laid the foundation and is not able to finish it, all that behold it began to mock him.

Verse 30, saying, this man began to build and was not able to finish. Let's pray. Lord Jesus, I thank you, God, for your word. God, your anointed word. I pray, Lord, that you would anoint my mind and my lips to deliver your word to your people today.

God, that your word would be received. God, this is a tough teaching today, God. And we need your help, Lord, to understand what it is that you have for us today. Because it's for eternal life, God.

It's for your kingdom, Jesus. And, God, it's supreme importance, God, that we understand your word today, God. And I pray, Lord, that you help us understand. In Jesus' name I pray. Amen.

You may be seated. These are some pretty rough scriptures here. These are some pretty rough things that Jesus is saying. And so let's break it down.

[ 2 : 1 6 ] Let's look into this. These scriptures we read are interesting to me for several reasons. Jesus was talking to what the Bible describes as great multitudes. And it says that he turned.

So these great multitudes are following him. And he turned and said unto them. And that's where we picked up in the scriptures we read. So this means that there's great multitudes means that there's these large crowds of people following him as he traveled and taught.

And when you understand the context at this point in the book of Luke, we see that Jesus' ministry was well underway. He had already gained significant attention throughout the area, throughout the region, through his teachings and the miracles that he performed, the healings he performed, the casting out of demons.

He had already had that very incredible situation where he fed 5,000 people with just a few fishes and loaves of bread.

And so his fame is spreading throughout the region. And these great multitudes would begin to follow him. And the great multitudes Jesus spoke to were made up of all sorts of people from all sorts of backgrounds.

[ 3 : 26 ] There were no doubt the curious onlookers drawn there by their interest and the mighty acts he was doing as a miracle worker, wanting to see a miracle or maybe even benefit from a miracle for themselves.

And then in the multitudes, there were certainly also his disciples and followers, those that were already committed to following Jesus, at least to varying different degrees. And the apostles were there and his other close disciples were there and many others that were genuinely interested in his message about the kingdom of God is at hand.

And so no doubt also in the multitudes were the skeptics and the critics. It's a safe assumption, I would say, that there were those you would say are contrary to Jesus, such as the scribes and Pharisees who were often around Jesus, following him around, questioning him, trying to catch him in doing something they could accuse him over or to make a spectacle of him or to be able to accuse him and bring him to law because they wanted to silence him.

And then certainly there were also just a lot of common people, just a lot of common people, likely the bulk of the crowd was made up of ordinary Jews, farmers, laborers, villagers.

And so in these great multitudes, there's a wide range of people. And I find it interesting that in this setting, Jesus is talking about the costs of coming to him and being a disciple of his.

[ 4 : 58 ] And it's not just lightly said, if you remember what we just read, those are pretty harsh things. To hate your family, to hate your father and mother and choose him over family and choose him over yourself.

And those are pretty tough things to say. And that's not typically how you would think you would try to convince someone to follow you. It seems like this stuff Jesus is saying should be in the fine print somewhere, like in small print.

And frankly, it's shocking at some of the things he's saying. And it's still very shocking to hear even 2,000 years later today. Even when we pick up these scriptures and we read these scriptures, it can still come as a shock to us.

Part of that shock is because of the fact that there are costs to being a disciple. And it's not something you typically hear taught. And so this is interesting to me because there was a time in my life when I foolishly believed a very common teaching in today's version of Christianity.

And that is that Jesus paid the price and now we have a free ticket to eternal life. That all we have to do is accept the Lord Jesus as our Savior and we're in.

[ 6 : 16 ] It doesn't matter what we do after that. It doesn't matter anything else. And that is so far from the case that if you believe that, you will almost assuredly not find eternal life with God.

You will not hear those words, Well done, thou good and faithful servant. Enter into the joy of the Lord. And the reason will be because you thought it was going to cost you as much as it really does cost you.

You didn't think it was going to cost you that much. The reason is because you thought it wasn't going to cost you as much as it really did cost. And so at some point you're going to find yourself in a place in your walk with God that there's going to be this line that you're going to have to cross.

And you might decide that you're not going to cross that line because of what it would cost you if you did cross that line. So there's always going to be this line that we're going to come to that we're going to have to make a decision.

Am I in this or am I not? How serious am I about serving God? And so as Jesus would say in the scripture we read, You started to build something before taking into account what the true costs were going to be.

[ 7 : 17 ] And now you're somewhere in the middle of your walk with God and you have come to a halt. And you haven't made progress in a while. And maybe even taken a few steps backwards because you're shocked at the true costs that are expected of you to be a true disciple of Jesus Christ.

And so I'm here to preach to you about this subject. The true costs of discipleship. The true costs of discipleship. There's not going to be any fine print today. I'm going to try to lay it out today.

I want it to be very clear just as Jesus was very clear in those scriptures that we read. And see many have a foundation laid but there's nothing built upon the foundation.

He's talking about building this tower. And who would begin to build this tower? They first would lay the foundation but then they didn't take into account what the true costs were going to be.

And then they were not able to finish their project. And people would mock them. And Jesus gives us that example of that guy that laid the foundation and then he was not able to finish building the tower. And Paul said in 1 Corinthians 3, verse 11, For other foundation can no man lay than that which is laid, which is Jesus Christ.

[ 8 : 24 ] Jesus is the foundation. And that is what didn't cost you anything. If there's any truth into that, what's commonly taught and preached in Christianity today about there's not being a cost that Jesus paid at all, that's the part.

It's the foundation. Jesus is the chief cornerstone. He's the one that laid his life down for us. And he was the perfect sacrifice. He was the lamb without blemish. And he gave his life for us.

And that is the foundation that we have. That's the foundation that we have in salvation. Romans 5, verses 1 and 2.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand. Jesus Christ is our firm foundation that we stand upon.

He's our foundation. Ephesians 2, 8 through 9. For by grace are you saved through faith and not of yourselves. It is a gift of God, not of works, lest any man should boast. That foundation, that door that Jesus said, I am the door.

[ 9 : 28 ] And all that would enter in has to come through me. He's talking about he's the foundation. We have to have the blood of Jesus applied to our lives. Yes, that's salvation. He is the foundation that we have that is free.

That's what Jesus Christ himself did for us. He is the chief cornerstone. But just because you have that foundation doesn't mean that you're complete. It doesn't mean that the work is complete. After the foundation is laid, you still have to finish building the tower, as it's said in Jesus' example.

And so I want to talk about the cost because he talks about counting our costs. So in finances, and Mario may know this because he's an expert in finances at his job.

But in finances, there are three major types of costs. Real costs, which considers inflation, deflation, and other factors. And then there's total costs, which considers the initial cost plus ongoing expenses like maintenance and other additional costs that go along with it.

A lot of times, costs that you didn't know were going to be. And then there's the full cost, and that considers opportunity costs, the cost of opportunity.

[ 10 : 38 ] And so I don't know if Jesus had these three costs in mind when he said, you need to sit down and count the costs before you decide to go down this path of following me as a disciple.

But let's take a look at these, okay? So let's look at real costs first. Real costs has to do a lot with inflation. Real costs accounts for your purchasing power over the course of time, giving you a more accurate picture of your actual impact.

So let me give you an example. And let's say in 2023, you paid \$1,000 for something. After adjusting for inflation by 2025, the real cost in 2023 dollars may only be \$900, which would show the real economic value at the time of your purchase, okay?

So real cost provides a clearer picture for decision-making by focusing on the substantive financial impact rather than the surface-level numbers, okay? That just went over everybody's head, and mine too.

Okay? Thank you, Google, for that definition. But let me try to make more sense with scriptures and how this relates to what I'm trying to preach today. In scripture, it is recorded that a rich young ruler came running up to Jesus and asked him what he needed to do to inherit its eternal life.

[ 11 : 54 ] Eternal life. Inherit eternal life. And Jesus told him to obey some commandments. And then the rich young ruler told Jesus that he had kept those commandments since he was a child.

He said, I got you there, Jesus. I've been doing that since I was a kid. And so let's look at how Jesus responds to that. In Luke chapter 18, verse 22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing.

Sell all that thou hast, and distribute it unto the poor. And thou shalt have treasure in heaven, and come and follow me. In verse 23. And when he heard this, he was sorrowful, for he was very rich.

And the rich young ruler went away grieved and didn't follow Jesus. The rich young ruler asked Jesus what he must do to inherit eternal life. And Jesus tells him to sell all that he has and follow him.

But the man walked away because he had a great amount of wealth, the Bible says. And so his real cost, we're talking about real cost, his real cost was inflated in his mind.

[ 12 : 53 ] He thought he was already all in with God. He thought that he had already sacrificed enough. He thought that all the things that he's done was enough to please God. But the truth of the matter was, his attachment to his wealth showed he was holding back on God.

And in his mind, he had already paid a full price in the things that he had done to that point. And Jesus said, There is one thing that you're lacking in that moment. That rich young ruler is confronted with the fact that what he thought was enough came up short.

And the rich young ruler decided that what Jesus was asking for was more than he was willing to pay. And so we too can have an inflated idea in our minds about what we are sacrificing for God.

But you better take down a note today. And you better hear what I have to say today. Because the Lord gave me this to bring to us today, including for myself. It's the time to count our costs.

And to consider the real cost. Because you may not be giving God all what you thought you were giving God. We need to understand the fact of real cost. The prophet Malachi had to correct the behaviors of the people of God in the Old Testament.

[ 14 : 02 ] Because they had a real cost issue. In Malachi chapter 1, verse 6 through 8. And this is where a lot of the teaching about tithes and offerings come from. Malachi chapter 1, verse 6 through 8.

A son honoreth his father, and a servant his master. If then I be a father, where is mine honor? Now this is God speaking to his people through a prophet.

So God speaking to his people. Where is mine honor? And if I be a master, where is my fear? Sayeth the Lord of hosts unto you, O priest that despise my name. And ye say, wherein have we despised thy name?

Ye offer polluted bread upon mine altar. And ye say, wherein have we polluted thee? And that ye say, the table of the Lord is contemptible. In verse 8.

And if you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? Offer it now unto thy governor. Will he be pleased with thee?

[ 15 : 02 ] Or accept thy person? Sayeth the Lord of hosts. Okay, so let me break this down. Malachi is talking about the sacrifices that they're bringing to the temple. Which is their tithes and offerings.

Their first fruits. Their first, the 10%. Okay? Their first fruits. And God speaking through the prophet. And tells them that they're despising his name by offering him polluted bread on his altars.

And God was upset because the people were bringing blind, lame, and sick animals to be sacrificed on the altar. And then keeping the unblemished ones. The ones of higher value. The ones that they could obtain more money for.

They were keeping for themselves. And apparently to pay their government first. As the scripture said. And so he said, try paying your government the way you're paying me. And see how far that gets you with them.

See, we can equate this to tithes today. We don't bring our first fruits from crops and animals like they used to bring to the temple. But in this day and age, we bring the first fruits of our paychecks.

[ 16 : 01 ] Our money. Our tithe. And this would be like bringing a tenth of our money after everyone else has taken their share out of it. The taxes come out first. The health insurance comes out.

All the other stuff comes out. Whatever else. And then we say, this is what I got left. And I'm going to pay my tithe on this. That's what they were doing in essence. And God's saying, you wouldn't do that with your government.

When it comes to tax time, your government doesn't want their tax after other things have come out of your paycheck. They take their money first. They're going to have their money. And if you don't, you're going to be faced with penalties.

Jail or fined or whatever, right? But how do we pay God? Is it reverent? Are you as reverent to God as you are to the government? If it's supposed to be our first fruits that we have, shouldn't it come first?

Or does God just get a portion of what's left after everyone else gets their share? And I know I'm talking about money, but what I'm really trying to talk about is the heart. I'm really trying to talk about the heart.

[ 17 : 06 ] What does God get? What portion does God get? Does he get what's left after everybody else has gotten what they need and what you've distributed to everybody else? And then God just gets a little portion of what's left.

But they offer blemish sacrifices claiming devotion to God while giving less than their best. Their real cost was inflated and discounted by their half-heartedness towards God. The real cost of discipleship isn't just what we say we're giving up for Christ.

It's what we've truly surrendered. And are we inflating our commitment to look good outwardly while holding on to idols inwardly? Jesus sees the true value of our sacrifice, not just the puffed-up version we like to present.

He knows the true value of what we're sacrificing to him. We have to count our costs, as Jesus said. And part of that is the real costs. The real costs. And then next there is what's called the total cost.

Total cost has to do with what's beyond just the initial cost. You pay for something. There's an initial cost. But it has to do with what's beyond that in order to maintain it or keep it running. For example, you buy a \$40,000 car.

[ 18 : 16 ] But that isn't really all that that car is going to cost you. To find the total cost of that car, you're going to have to look at, you're going to have to keep track of the fuel over the years, the oil changes, the tires, the cost of even down to the car washes, the cost of the insurance, any cost of repairs that you may have for that car that may be needed.

And then there's the depreciation cost, meaning that car was \$40,000, but as soon as you drove it off the lot, it wasn't \$40,000 no more. And I'm not even including interest costs on car payments because we don't believe in car payments around here.

But if you do pay interest, then add that too. The point is that that \$40,000 car costs a whole lot more than \$40,000, and that's called total costs.

And discipleship isn't just a one-time decision. It's a lifelong investment that has daily costs that add up every day, every day, every day. And in our opening scriptures, Jesus said, If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, even his own life, he cannot be my disciple.

And whosoever doth not bear his cross and come after me cannot be my disciple. That's what I'm talking about, total costs, daily costs. And in Matthew 10, 37-39, He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me.

[ 19 : 46 ] He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. So that's total cost that Jesus is trying to tell you. It takes everything to, the cost is everything to be a disciple of him, to be a follower of him.

You may lose your relationship with your family because of the decisions you make to become a disciple of Jesus Christ. I'm aware of issues that have been caused because when someone has found truth, then they leave their family's traditions in favor of truth, it causes problems in the family.

And that's what Jesus is talking about. And there's this great cost to it. And how many have decided not to come to truth or to pursue truth further because they don't want to have broken relationships with their family.

And so they choose the family over the truth. And that's what he's talking about. He's not saying hate your wife and hate your mother and father. He's saying they need to come below me.

I need to come first. And to take up a cross and follow me, that's a daily thing. That's a daily thing that we have to do. Be willing to give up your life for me. That's what he's saying. And so, you know, wait a minute.

[ 20 : 52 ] I thought all we had to do was repent, be baptized in Jesus' name, and get the Holy Ghost. I thought that's all we had to do. And that's absolutely crucial, as crucial as it is to have a solid foundation when you're going to build something.

And that's the initial cost. But there's a lot more cost involved. It's called total cost. And it's more than just the purchase price. There's a daily price that is going to have to be paid daily.

And that total cost of discipleship isn't just the moment you say yes to Jesus and repent and be baptized and receive the Holy Ghost. It's the ongoing maintenance of carrying your cross daily.

And it includes all the depreciation costs of your earthly status because you could lose status in the world. You could lose status with your friends and your family.

That's right. You could lose status in the world. And then there's that daily fuel cost that's required of faith and sacrifice to keep on going. And you have to count all those things.

[ 21 : 50 ] And that's your total cost. Or have you counted those things? Have you considered all those things that come with being a disciple of Jesus Christ? Or are you surprised every time the bill keeps coming in day after day?

Because there's real costs and then there's total costs in serving God. And then the third type of cost I want to talk about is called full cost.

Full cost, F-U-L-L, not F-O-O-L. Full cost adds opportunity costs and externalities. Okay?

In other words, what you give up and how it affects others. Discipleship costs us not only what we sacrifice in the moment, but also what we could have had in the world.

And it also has ripple effects in our, what we could have had in the world and what we could have in the kingdom of God.

[ 22 : 46 ] There's ripple effects. It affects other people. There's externalities. Mark 10, 29 and 30. And Jesus answered and said, Verily I say unto you, There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake in the gospels.

But he shall receive a hundredfold. Now in this time, houses and brethren and sisters and mothers and children and lands with persecutions. That sounds fun.

And in the world to come, eternal life. So what Jesus is promising, the full cost includes what's lost. But the return on that blesses both the disciple and others is what I'm trying to say.

The full cost of discipleship means letting go of what could have been for yourself. Any wealth you could have possibly obtained. The ease of life you could have possibly obtained.

The applause from other people. The world that you've been spending your time trying to please instead of pleasing God. All that's full cost. It includes letting go all that and trusting that God multiplies your sacrifice for his glory and for the good of others.

[ 23 : 57 ] That's what it's all about. Full cost considers the externalities as well. How what you pay or don't pay affects others. That's the key thing in living for God.

Externalities is the indirect cost to others. And that will be what affects those around you. If you're a head of your house. If you're a husband and a father.

Whether or not you choose to live for God or not. It's going to not just affect you. It's going to affect your family. The example that you are is going to affect you or your family. If you're a parent. Then your example is going to affect your kids.

Whether you choose to live for God or not. That's going to affect your family. It's going to affect other people. And if you don't sell out completely to God and become a disciple of Jesus Christ. Those that you are called to reach will not be not not be reached.

And they will lose out on eternal life as well. Are you willing to pay the price? Not just for your salvation. But for the salvation that others other salvation that only you could reach.

[ 25 : 00 ] And so I want us to look at one more example here. The Apostle Paul. Let's look at Apostle Paul in a little more detail.

In Philippians 3. Verse 3. It's hard to understand Paul sometimes.

Let me explain this. Paul is saying we are to be people of the spirit. And we are to place value on the things of Jesus Christ and not on the flesh. And Paul goes on.

But if we do put value on the things of the flesh. You may have thought you had a lot of in this world. But I had even more. I don't know. It's kind of a ego a little bit.

But he backs it up. And then he explains his fleshly status. In Philippians 3 and 5. Circumcised the eighth day. The stock of Israel.

[ 26 : 11 ] Of the tribe of Benjamin. An Hebrew of the Hebrews. As touching the law. A Pharisee. Concerning zeal. Persecuting the church. Touching the righteousness which is in the law. Blameless. He's given his list of resume. Of who he is. But what things were gained to me. Those I counted lost for Christ. And so he's saying.

I had a lot going for me. And really. He did for people of that era and of that time. But he said. I counted it all as lost for Christ.

He's saying. He gave it all up. And that was his true cost. Philippians 3 and 8. Yea doubtless. And I count all things but lost for the excellency.

Of the knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things. And do count them but dung. That I may win Christ. Raise your hand if you know what dung is.

[ 27 : 07 ] Or do I need to explain it. Dung. Dung is. Is. Old English for poop. Okay. It's.

That's what it is. It's dung. It's. Manure. He's saying that. He suffered the loss of all things. And do count them but dung.

That I may win Christ. Let's look at what Paul's saying he gave up. To be a follower of Christ. And Paul lists his credentials. Circumcised on the eighth day. That was important to Jews.

Born of Israel. The chosen people of God. He's from the prestigious tribe of Benjamin. He was a Pharisee. A leader of the Jews. An expert teacher of the law of Moses.

He was zealous in his attitude towards the things of God. Before he was converted to Jesus. He was out persecuting the church. Because. That's how zealous to God he was.

[ 28 : 03 ] He thought the church was against God. Before he was converted. And he's out there persecuting the church. And he says as far as the legalistic things. In the scripture concerning the law. I was faultless.

He was blameless. So these were his gains. You could say. In the world he lived in. He had a status in society. He had power. He had respect of all of Israel.

He had a secure identity. And to put all this in financial terms. Since I'm using this as my message today. All this was his total wealth.

His entire portfolio. His net worth. And it was of great great value for that time. He was very wealthy. And his status. And all these things. But he's saying he gave it all up to follow Jesus.

And not only that. He compared all those things to dung. To manure. The Greek word here for dung is skubalon. Which means it's rubbish, filth, trash, or excrement.

[ 29 : 02 ] Excrement. Like literally. Dung. Paul doesn't just say it's less valuable. He calls it something you'd scrape off the bottom of your sandal.

Why? Because being a disciple of Jesus Christ isn't just better. It's everything. It's everything. The surpassing worth of Jesus makes everything else not just easy to give up.

But it makes the very best of what the world has to offer repulsive. Whatever you can gain from the world. When you really truly understand what God's offering you.



Instead. It's repulsive. As costs go. Paul is making it clear. The ledger doesn't just balance out. It's obliterated. When you give your life to Jesus.

And what we count as costly sacrifices. I've been talking about giving this up. And giving that up. As it's some costly sacrifice. And it's hard for people. Because they put a lot of value in the things that they're trying to live life for.

[ 30 : 03 ] But we count as costly sacrifice what we would count as suffering loss. They actually. It's actually scraps when weighed against being a disciple of Jesus Christ.

It's not even worthy of being weighed against that. And what I'm trying to say is if you ruled the world. And had everything in it. And then you understood and compared it to what Jesus has for you. You would find that you had in the world was repulsive.

Like dung. But unfortunately. And what I need all of us to get today. Is as far as real costs go. Some disciples hold back. With a death grip on what they think is their wealth.

And it could be their pride. It could be their sense of control. It could be their possessions that they gather in this life. While offering God a polished exterior. But Paul says I had the best resume.

I had the best lineage. I had the best teaching. I had all the zeal. And it's all dung. So stop inflating the value of what you're keeping back from God.

[ 31 : 01 ] Quit acting like it's something valuable. It's not valuable at all unless you value dung on the bottom of your shoe. It's not worth keeping. If it's between you and God. As far as total cost goes.

There's a daily commitment. There's ongoing price. Carrying the cross daily. Enduring persecution daily. How many times was Paul imprisoned? How many times was he shipwrecked?

How many times was he beaten? How many times was he robbed? How many times did he go hungry? How many times was he exposed in the elements? And after he decided to follow Jesus.

He gave up all his stuff that he had. And to live a life of persecution. And all that might seem like a burden. But Paul flips it. He says these chains. The chains that we sang about today.

These chains. The suffering. It's trash compared to gaining eternal life with Jesus. The chains of affliction. Because I'm a follower of Christ.

[ 31 : 58 ] It's compared to gaining eternal life. I will do it every day. And the full cost. The opportunity lost. Paul gave up a pampered life as a respected Pharisee.

And all the things he was on track for. Yet he sees that opportunity not as a loss. But as garbage tossed aside for treasure beyond measure.

That's how he sees it. And he became the greatest church planter the world has ever seen. And God used him mightily in his kingdom. And we're all still benefiting from Paul's full cost today.

We're reading about him. We're learning about him. He's in scripture. We're still benefiting from his full cost today. Let's all stand. Jesus said, The kingdom of heaven is like a treasure hidden in a field.

When a man found it. The kingdom of heaven. Get it. Listen. The kingdom of heaven is like a treasure hidden in a field. And when a man found it. He hid it again.

[ 32 : 56 ] And then in his joy. Went and sold everything he had. And bought that field. Paul calling all his life's achievements. Before he found Jesus.

Dung means Paul really understood that. Selling all you have in this world. Isn't an unfortunate thing. It's a happy trade for something so priceless. As to be a true disciple of Jesus Christ.

And so I challenge us today. What's your dung? The thing that you're holding on to. That's really holding you back. Is it pride?

Is it your plans that you have for your life? Is it your savings? Paul says it's not a loss to let it all go. It's a relief. And so I encourage you today.

When you feel the weight of discipleship. When you feel the weight. When you get to that line. And you have to decide. God is this a line I'm willing to cross. Or is it going to cost me too much?

[ 33 : 54 ] When you get there. When you feel that weight of discipleship. Saying no to sin. And yes to service. Giving up your comfort. All those things. Look at Paul as an example. He didn't just endure the cost.

He laughed at it. Why? Because he saw Jesus. And Jesus was enough. And can we see Jesus? And can we see him as enough? And so for a call of action today.

Before you leave here today. Take your ledger that you have. All you have in this world. That the world would call wealth. And mark it as dung.

Make it a list of your sacrifices instead. Not because it's easy. But because being a disciple of Jesus Christ is so much better. So let's trade our trash for his treasure.

We've counted the cost of discipleship today. The true cost of discipleship. It's everything you've got. But yet at the same time it's easy to give up. When you understand as Paul did.

[ 34 : 51 ] It's actually not really worth much. We put a lot of value on the things that we're chasing in life. But at the end of the day. When you compare it to the promise of God. In heaven.

In eternal life. And the things that Jesus has for us. It's really not worth much. Jesus isn't asking you to pay a price. He's inviting you to dump the garbage. And grab what is really valuable.

The eternal things in him. And so will you do that today? Will you find a place to connect with God before you leave? And consider this message today. God I pray Lord that you would touch us today Lord Jesus.