

# DISCIPLE - Week 2

Not Casual, but Costly / No Casual, Sino Costoso

## ENGLISH SECTION

### DISCIPLE - Week 2

Not Casual, but Costly

**Text: Luke 14:25-33**

**Big Idea: Discipleship is not convenient or casual. To follow Jesus is to surrender every competing loyalty.**

**Series Line: It's not a class. It's a calling.**

## FULL TEACHING MANUSCRIPT

Good morning, church. Today we continue our series called DISCIPLE. Last week, we began with this truth: discipleship is not something you attend; it is someone you follow. We looked at Matthew 4 and saw Jesus calling ordinary men with the words, "Follow me." We learned that discipleship begins with the call of Christ, requires a reordered life, and leads to transformation and mission. But today, we move one step deeper. Because once Jesus calls you to follow Him, the next question is this does that following actually cost? And that matters, because one of the biggest problems in modern Christianity is that we have created a version of following Jesus that asks for very little. We have made Christianity comfortable.

We have made faith convenient.

We have made surrender optional.

We have made discipleship feel like an add-on instead of a total claim on the life. But when Jesus spoke about discipleship, He did not make it light. He did not soften it. He did not market it like a product. He did not lower the standard to keep the crowd. He spoke in a way that would force people to decide whether they really wanted Him. And that is what we find in Luke 14. This is one of the clearest and most sobering discipleship passages in the whole New Testament, because Jesus turns to a large crowd of people and does not say, "I'm glad you came." He says, in effect, "If you want to follow me, you need to know exactly what this will require." That means this message is not mainly for fake people "out there." It is for us. It is for church people. It is for crowds around Jesus. It is for anyone who is close enough to hear Him but still needs to decide if they will truly surrender to Him. So let's go to the text.

Luke 14:25-33 (ESV) "Now great crowds accompanied him, and he turned and said to them, 'If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.'

For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, "This man began to build and was not able to finish." Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.

So therefore, any one of you who does not renounce all that he has cannot be my disciple." "This is the Word of the Lord.

## **INTRODUCTION: JESUS DID NOT HIDE THE COST**

I want you to notice how this passage begins. Verse 25 says,

"Now great crowds accompanied him..." That is important. Jesus is not talking to twelve in private. He is not only talking to His inner circle. He is speaking to a crowd. A large crowd. A crowd of interested people. A crowd of attracted people. A crowd of people walking near Him. And instead of making discipleship easier to digest, Jesus makes it harder to ignore. That matters because often when crowds grow, people soften the message. When numbers increase, many feel pressure to make demands lower, language safer, and expectations lighter. But Jesus does the exact opposite. The larger the crowd gets, the more clearly He defines what it means to belong to Him. Church, this is one of the great differences between Jesus and much of modern religious culture. We often try to gather crowds by reducing the weight of commitment.

Jesus confronted crowds by clarifying the weight of commitment. Because Jesus was never interested in building a crowd of admirers without creating a people of surrender. And that is why this sermon matters. Because many people want a Jesus who comforts but does not command.

A Jesus who forgives but does not confront.

A Jesus who blesses but does not demand surrender.

A Jesus who can be added to life without taking over life. But the Jesus of Luke 14 does not permit casual Christianity. He makes it plain is costly. Not because salvation is earned by pain.

But because when Jesus becomes Lord, every rival loyalty must bow. And in this passage, Jesus shows us three costly realities of true discipleship.

## **DISCIPLESHIP COSTS YOUR HIGHEST ALLEGIANCE**

"If anyone comes to me and does not hate..." (v. 26) Jesus begins with one of the most jarring statements in the Gospels. Verse 26:

"If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." Now let's handle this carefully, because this verse can be misunderstood if taken in a careless way. Jesus is not commanding sinful hatred. He is not contradicting the command to honor father and mother. He is not telling people to despise their family emotionally or morally. In the language and idiom of the time, this kind of contrast is about supreme allegiance. Jesus is saying that your love for Him must be so ultimate, so governing, so unrivaled, that every other love looks secondary by comparison. We see this elsewhere in Scripture. In Matthew 10:37, Jesus says it more directly:

"Whoever loves father or mother more than me is not worthy of me." So the issue is not hatred in the sinful sense. The issue is priority in the ultimate sense. Jesus is saying, "If family, relationships, self-interest, or even self-preservation sit above me, you cannot be my disciple." And that is the first major shock of biblical discipleship demands first place. Not one place among many.

Not an important place.

Not a Sunday place.

First place. And this is where real discipleship confronts cultural Christianity. Because many people want Jesus to be valuable, but not supreme.

Helpful, but not ultimate.

Present, but not preeminent. But discipleship begins where competing allegiances end. Now think about how radical this sounded. In that world, family identity was everything. Family determined loyalty, trade, social standing, and survival. To say that allegiance to Jesus must outrank even the most sacred human

relationships was staggering. And still today, Jesus confronts us here. Because some people will follow Jesus only as long as it does not disrupt family expectations.

Some will obey Jesus only as long as it does not strain a relationship.

Some will stay faithful only if it does not cost social acceptance.

Some will follow Jesus publicly in church but not privately where it may create tension. But Jesus says plainly: if anyone or anything is held above Him, that person cannot be His disciple. That includes even "his own life." That phrase matters. Jesus is not only talking about external relationships. He is also confronting self-rule. In other words:

If your own will sits above His will, you cannot be His disciple.

If your own comfort sits above His command, you cannot be His disciple.

If your own plans sit above His purpose, you cannot be His disciple. This is where casual Christianity breaks down. Casual Christianity says, "Jesus can have part of me."

Real discipleship says, "Jesus must have all of me." Casual Christianity says, "Jesus fits around my priorities."

Real discipleship says, "Jesus becomes my priority." This is why discipleship is costly. Because Jesus does not merely improve your life. He claims your life. Application

Let me ask you something serious or what still has greater influence over your decisions than Jesus? For some, it is family approval.

For some, it is romantic relationships.

For some, it is career ambition.

For some, it is reputation.

For some, it is comfort.

For some, it is fear.

For some, it is your own desires. The question is not whether those things matter. The question is whether they rule. Because Jesus does not share the throne. You cannot call Him Lord while keeping final authority for yourself. And I want to say this pastorally: putting Jesus first does not mean you love your family less in a sinful way. It means you finally love them rightly, because now you love them under the Lordship of Christ instead of above the Lordship of Christ. So the first cost of discipleship is this costs your highest allegiance.

## **DISCIPLESHIP COSTS YOUR VERY LIFE**

"Whoever does not bear his own cross..." (v. 27) Jesus keeps going. Verse 27 says,

"Whoever does not bear his own cross and come after me cannot be my disciple." Again, Jesus does not say "might not."

He says "cannot." This is not a side issue. This is essential. Now today, people often use the phrase "that's my cross to bear" to refer to an annoyance, inconvenience, or burden. But in Jesus' world, the cross meant one thing above all: death. It was an instrument of execution. Shame. Rejection. Public surrender. Total loss of rights. So when Jesus says, "Bear your own cross," He is not saying, "Be willing to be uncomfortable." He is saying, "Be willing to die." This is why you cannot preach discipleship faithfully if you redefine the cross as mild inconvenience. The cross is not up early dealing with annoying people having a busy week feeling a little pressure. The cross means death to self. It means that following Jesus requires the death of self-rule, self-glory, self-determination, and self-preservation as the governing principles of life. It means I no longer belong to myself. This is exactly what Jesus says elsewhere 16:24 - "If anyone would come after me, let him deny himself and take up his cross and follow me." Galatians 2:20 - "I have been crucified with

Christ."Romans 6 teaches that believers are united with Christ in His death and resurrection. So discipleship is not just "Jesus helping me live better."

It is my old life being nailed to the cross and my new life being defined by union with Him. Now let me be clear: Jesus is not teaching that suffering itself saves us. Christ alone saves. His cross is sufficient. We are not saved because we carry our cross. We carry our cross because we belong to the One who carried His cross for us. That distinction matters. We do not die to earn Jesus.

We die to self because Jesus is Lord. And that has real implications. To bear the cross means no to the flesh saying yes to obedience when it hurts embracing shame if necessary for Christ refusing to protect your ego over your holiness being willing to lose worldly status in order to stay faithful This is where discipleship becomes very concrete. Following Jesus may cost you relationships.

It may cost you convenience.

It may cost you opportunities.

It may cost you reputation.

It may cost you your image.

It may cost you the right to keep living however you want. And some people are okay with Jesus as long as He does not bring them to a cross. They love inspiration.

They love blessing.

They love hope.

They love comfort.

But once Jesus starts demanding death to self, they begin pulling back. But church, there is no discipleship without a cross. Not because suffering is the goal.

But because Christlikeness always requires the death of the old self. Application

Let me ask this plainly part of you is still refusing to die? Your pride?

Your lust?

Your anger?

Your control?

Your comfort?

Your image?

Your unforgiveness?

Your secret compromise? Because discipleship is not casual improvement. It is cruciform surrender. There are some people here who want resurrection life without crucifixion surrender. But the way of Jesus has always been cross first, then resurrection. Death first, then life. Surrender first, then glory. So if we are going to be disciples, we must stop reducing the cross to discomfort and start seeing it as death to self. Discipleship costs your very life.

## **DISCIPLESHIP COSTS EVERYTHING - AND JESUS DEMANDS THAT YOU COUNT IT**

"First sit down and count the cost..." (vv. 28-33) Now Jesus gives two illustrations. First, a man wants to build a tower.

Second, a king is preparing for war. And in both cases, Jesus says the same basic thing: before you begin, count the cost. Verse 28 says,

"For which of you, desiring to build a tower, does not first sit down and count the cost..."Verse 31 says, "Or what king, going out to encounter another king in war, will not sit down first and deliberate..."What is Jesus teaching here? He is teaching that discipleship must be entered with sober seriousness, not shallow emotion. He is confronting impulsive enthusiasm without real surrender. In other words, Jesus is saying:

Do not start this lightly.

Do not attach yourself to me emotionally without understanding my claim on your life.

Do not confuse excitement with commitment. Because there were crowds around Jesus who liked what they saw, but had not understood what following Him would require. And Jesus would rather confront false motives at the front end than permit false discipleship to continue without clarity. This is so different from much modern ministry culture. We often fear that if we tell people the cost, they will leave.

Jesus told people the cost precisely because He wanted the truth to be clear. Now, does this mean you have to fully understand every future cost before you can follow Jesus? No. None of us can comprehend all that obedience will require over time. But it does mean that real discipleship begins with a yielded heart that says:"Jesus, whatever following You requires, I belong to You."The final statement in verse 33 is the summary:"So therefore, any one of you who does not renounce all that he has cannot be my disciple."Again, the language is absolute. Renouncing all does not necessarily mean every believer literally sells every possession immediately in identical fashion. Scripture shows believers stewarding homes, work, and resources in different ways. The point is not mechanical sameness. The point is complete surrender of ownership. In other words:

Nothing belongs to you ultimately.

Everything is under Christ's lordship. Your money is His.

Your future is His.

Your relationships are His.

Your plans are His.

Your possessions are His.

Your body is His.

Your time is His.

Your life is His. That is what Jesus is getting at. This is why discipleship is not casual. Because casual Christianity says, "Jesus can influence me."

Biblical discipleship says, "Jesus owns me."That is the cost. And I know this kind of preaching cuts against the grain of modern spirituality. Because many people want a version of Jesus that can be added onto life without taking life over. But Jesus is not an accessory.

He is Lord. He is not a life coach.

He is King. He is not asking to contribute advice to your plans.

He is calling you to surrender your life to His rule. Application So here is the question you actually counted the cost of following Jesus? Not counted it to walk away.

Counted it to surrender. Have you settled it in your heart that Jesus is worth whatever obedience will require? Because when the cost becomes real, only a settled heart remains steady. And let me say this too: counting the cost is not meant to scare true disciples away. It is meant to expose false discipleship and strengthen real discipleship. Because Jesus is worth it. He is worth losing comfort for.

He is worth losing status for.

He is worth losing convenience for.

He is worth surrendering every rival for. Why? Because nothing you give up for Christ compares to Christ Himself.

## **BRINGING THE TEXT TOGETHER**

Let's bring this whole passage together. In Luke 14:25-33, Jesus teaches that discipleship is not casual because costs your highest allegiance. Discipleship costs your very life. Discipleship costs everything, and Jesus tells you to count it. This is what separates biblical discipleship from cultural Christianity. Cultural Christianity wants Jesus close enough to bless life, but not close enough to rule it.

Biblical discipleship says, "Jesus, take first place in everything." Cultural Christianity treats discipleship like enrichment.

Biblical discipleship treats discipleship like surrender. Cultural Christianity asks, "How much can I keep and still have Jesus?"

Biblical discipleship asks, "What must I lay down because Jesus is Lord?" And this is why the church must recover the cost of following Christ. Because when we remove the cost, we do not make stronger Christians. We make shallower ones.

## **PASTORAL CONFRONTATION**

Let me speak plainly for a moment. Some people want to follow Jesus as long as it stays easy.

As long as it fits the family system.

As long as it does not affect the friend group.

As long as it does not threaten comfort.

As long as it does not require holiness.

As long as it does not demand sacrifice. But that is not discipleship. That is proximity without surrender.

That is admiration without allegiance.

That is religion without the cross. And Jesus is too merciful to leave us there. He loves us enough to tell us the truth. He says:

If I am not first, you cannot be my disciple.

If you will not bear the cross, you cannot be my disciple.

If you will not renounce all, you cannot be my disciple. Those are hard words, but they are holy words. And they are necessary words. Because only when the cost is clear can the beauty of Christ be seen for what it truly is.

## **GOSPEL CLARIFICATION**

Now before I close, I want to make something very clear. This message is not teaching salvation by sacrifice. You are not saved because you suffer enough.

You are not saved because you give up enough.

You are not saved because your surrender is impressive enough. You are saved by grace alone through faith in Christ alone. Jesus lived the life you could not live.

Jesus died the death you deserved.

Jesus rose again in victory.

Forgiveness, righteousness, and reconciliation come through Him, not through your performance. But the grace that saves also produces surrender. Faith that truly receives Christ also bows to Christ. The issue is not that sacrifice earns salvation. The issue is that the saved cannot keep calling Jesus Lord while refusing His claim on their life. So this sermon is not: "Pay enough and maybe Jesus will accept you."

This sermon is: "Because Jesus is Lord and infinitely worthy, following Him will cost you everything." And still, He is worth it.

## **CONCLUSION**

So here is the question for today you following Jesus casually, or have you truly surrendered to Him? Because Jesus never hid the cost. He did not bait people into discipleship with promises of comfort.

He confronted them with the reality of surrender. And maybe that is exactly what some of us need today. Not another light message.

Not another vague encouragement.

But a holy confrontation. Jesus Christ is not asking for weekend acknowledgment.

He is asking for total allegiance. He is not asking to be important.

He is demanding to be first. He is not asking for your leftovers.

He is asking for your life. And the shocking beauty of the gospel is this One who asks for everything is the One who gave everything. He bore the cross for you.

He laid down His life for you.

He took your shame, your sin, your judgment upon Himself.

He rose again so that you could have new life in Him. So when Jesus calls you to die, He is not calling you into emptiness.

He is calling you into life. But it is not casual.

It is costly.

## **ALTAR / RESPONSE MOMENT**

I want to call for two responses today.

### **For believers**

If you know the Lord, but the Holy Spirit is exposing casual Christianity in your life, this is the moment to respond. Maybe Jesus has been near, but not first.

Maybe you have loved Him, but not above every rival.

Maybe you have believed in Him, but have resisted the cross.

Maybe you have wanted the blessings of Jesus without the surrender Jesus requires. Today is the day to say: "Jesus, I stop treating You casually."

"You are not one part of my life. You are Lord over all of it."

"I surrender every rival."

"I take up my cross."

"I renounce my right to keep control."

## **For those who need to trust Christ**

Maybe you have been in the crowd. Around Jesus. Interested in Jesus. Curious about Jesus. But you know you have never truly surrendered your life to Him. Hear me: the One who calls you is also the One who died for you. Turn from sin.

Trust in Christ.

Submit your life to His Lordship.

He will forgive. He will save. He will make you new.

## **PRAYER**

"Lord Jesus, forgive us for treating discipleship lightly. Forgive us for wanting You without surrender, blessing without obedience, and comfort without the cross. Today we hear Your words, and they confront us deeply. You must be first. Your cross must shape us. Your Lordship must govern us. Give us grace to count the cost honestly and still say yes, because You are worthy. And for those who need to trust You today, draw them into true repentance and faith. In Jesus' name, amen."

# SECCION EN ESPANOL

## DISCIPULO - Semana 2

No Casual, Sino Costoso

**Texto: Lucas 14:25-33**

**Idea Principal: El discipulado no es conveniente ni casual. Seguir a Jesus es rendir toda lealtad que compite con El.**

**Linea de la Serie: No es una clase. Es un llamado.**

## MANUSCRITO COMPLETO DE ENSEANZA

Buenos dias, iglesia.

Hoy continuamos nuestra serie llamada DISCIPULO. La semana pasada comenzamos con esta verdad: el discipulado no es algo a lo que uno asiste; es Alguien a quien uno sigue. Miramos Mateo 4 y vimos a Jesus llamando a hombres ordinarios con las palabras: "Siganme". Aprendimos que el discipulado comienza con el llamado de Cristo, requiere una vida reordenada y nos lleva a transformacion y mision.

Pero hoy damos un paso mas profundo. Porque una vez Jesus te llama a seguirlo, la siguiente pregunta es esta: ¿cuanto cuesta realmente seguirlo?

Eso importa porque uno de los mayores problemas del cristianismo moderno es que hemos creado una version de seguir a Jesus que pide muy poco. Hemos hecho que el cristianismo sea comodo. Hemos hecho que la fe sea conveniente. Hemos hecho que la rendicion sea opcional. Hemos hecho que el discipulado se sienta como un complemento en lugar de un reclamo total sobre la vida.

Pero cuando Jesus hablo del discipulado, no lo hizo liviano. No lo suavizo. No lo mercadeo como un producto. No bajo el estandar para mantener a la multitud. El hablo de una manera que obligaba a las personas a decidir si verdaderamente lo querian a El.

Eso es lo que encontramos en Lucas 14. Este es uno de los pasajes mas claros y mas serios sobre el discipulado en todo el Nuevo Testamento. Jesus se vuelve hacia una gran multitud y no les dice: "Me alegra que hayan venido". En efecto, les dice: "Si quieren seguirme, tienen que saber exactamente lo que esto requiere".

Eso significa que este mensaje no es principalmente para personas falsas "alla afuera". Es para nosotros. Es para gente de iglesia. Es para multitudes alrededor de Jesus. Es para cualquiera que esta lo suficientemente cerca como para escucharlo, pero que todavia necesita decidir si se rendira verdaderamente a El.

Lucas 14:25-33 (ESV)

"Grandes multitudes iban con el; y el se volvio y les dijo: 'Si alguno viene a mi y no aborrece a su padre y madre, a su mujer e hijos, a sus hermanos y hermanas, y aun tambien su propia vida, no puede ser mi discipulo. El que no lleva su propia cruz y viene en pos de mi no puede ser mi discipulo. Porque ¿quien de ustedes, queriendo edificar una torre, no se sienta primero y calcula el costo, para ver si tiene lo suficiente para terminarla? No sea que despues que haya puesto el fundamento y no pueda terminar, todos los que lo vean comiencen a burlarse de el, diciendo: "Este hombre comenzo a edificar y no pudo terminar". ¿O que rey, al marchar a la guerra contra otro rey, no se sienta primero y delibera si puede con diez mil enfrentarse al que viene contra el con veinte mil? Y si no puede, cuando el otro todavia

esta lejos, envia una embajada y pide condiciones de paz. Asi pues, cualquiera de ustedes que no renuncia a todo lo que posee no puede ser mi discipulo'."

Esta es la Palabra del Senor.

## **INTRODUCCION: JESUS NO ESCONDIO EL COSTO**

Quiero que notes como comienza este pasaje. El versiculo 25 dice: "Grandes multitudes iban con el". Eso es importante. Jesus no esta hablando con los doce en privado. No esta hablando solamente con su circulo intimo. Esta hablando a una multitud. Una gran multitud. Una multitud de personas interesadas, atraidas, y caminando cerca de El.

Y en lugar de hacer que el discipulado sea mas facil de digerir, Jesus lo hace mas dificil de ignorar. Eso importa porque, a menudo, cuando las multitudes crecen, las personas suavizan el mensaje. Cuando los numeros aumentan, muchos sienten presion de bajar las demandas, usar un lenguaje mas seguro y hacer las expectativas mas livianas.

Pero Jesus hace exactamente lo contrario. Mientras mas grande es la multitud, mas claramente define lo que significa pertenecerle a El.

Iglesia, esta es una de las grandes diferencias entre Jesus y gran parte de la cultura religiosa moderna. Nosotros muchas veces tratamos de reunir multitudes reduciendo el peso del compromiso. Jesus confronto a las multitudes aclarando el peso del compromiso. Jesus nunca estuvo interesado en construir una multitud de admiradores sin formar un pueblo de rendicion.

Por eso este sermon importa. Muchas personas quieren un Jesus que consuele pero que no mande; un Jesus que perdone pero que no confronte; un Jesus que bendiga pero que no demande rendicion; un Jesus que pueda ser anadido a la vida sin tomar control de la vida.

Pero el Jesus de Lucas 14 no permite un cristianismo casual. El deja claro que seguirlo es costoso. No porque la salvacion se gane por dolor, sino porque cuando Jesus se convierte en Senor, toda lealtad rival tiene que inclinarse.

En este pasaje, Jesus nos muestra tres realidades costosas del verdadero discipulado.

## **EL DISCIPULADO CUESTA TU MAYOR LEALTAD**

"Si alguno viene a mi y no aborrece..." (v. 26)

Jesus comienza con una de las declaraciones mas fuertes de los Evangelios. El versiculo 26 dice: "Si alguno viene a mi y no aborrece a su padre y madre, a su mujer e hijos, a sus hermanos y hermanas, y aun tambien su propia vida, no puede ser mi discipulo".

Debemos manejar este texto con cuidado, porque puede ser malentendido si se toma de manera descuidada. Jesus no esta ordenando odio pecaminoso. No esta contradiciendo el mandamiento de honrar padre y madre. No esta diciendo que despreciemos a nuestra familia emocional o moralmente.

En el lenguaje y la forma de hablar de aquel tiempo, este tipo de contraste habla de lealtad suprema. Jesus esta diciendo que nuestro amor por El debe ser tan ultimo, tan gobernante y tan incomparable, que todo

otro amor se vea secundario en comparacion.

Vemos esto en otro lugar de la Escritura. En Mateo 10:37, Jesus lo dice de manera mas directa: "El que ama a padre o madre mas que a mi, no es digno de mi". Asi que el asunto no es odio en el sentido pecaminoso. El asunto es prioridad en el sentido ultimo.

Jesus esta diciendo: "Si tu familia, tus relaciones, tus intereses personales o aun tu propia preservacion estan por encima de mi, no puedes ser mi discipulo". Este es el primer gran impacto del discipulado biblico: demanda el primer lugar. No un lugar entre muchos. No un lugar importante. No un lugar de domingo. Primer lugar.

Aqui es donde el discipulado real confronta al cristianismo cultural. Muchas personas quieren que Jesus sea valioso, pero no supremo; util, pero no ultimo; presente, pero no preeminente. Pero el discipulado comienza donde terminan las lealtades que compiten.

Piensa en lo radical que esto sonaba. En aquel mundo, la identidad familiar era todo. La familia determinaba lealtad, oficio, posicion social y supervivencia. Decir que la lealtad a Jesus debe estar por encima aun de las relaciones humanas mas sagradas era algo asombroso.

Y todavia hoy Jesus nos confronta aqui. Algunos seguiran a Jesus solo mientras eso no interrumpa las expectativas familiares. Algunos obedeceran a Jesus solo mientras eso no tense una relacion. Algunos permaneceran fieles solo si no cuesta aceptacion social. Algunos seguiran a Jesus publicamente en la iglesia, pero no privadamente donde pueda crear tension.

Pero Jesus dice claramente: si alguien o algo esta por encima de El, esa persona no puede ser su discipulo. Eso incluye aun "su propia vida". Esa frase importa. Jesus no solo habla de relaciones externas. Tambien confronta el gobierno del yo.

En otras palabras: si tu voluntad esta por encima de su voluntad, no puedes ser su discipulo. Si tu comodidad esta por encima de su mandato, no puedes ser su discipulo. Si tus planes estan por encima de su proposito, no puedes ser su discipulo.

Aqui es donde el cristianismo casual se rompe. El cristianismo casual dice: "Jesus puede tener una parte de mi". El discipulado real dice: "Jesus debe tener todo de mi". El cristianismo casual dice: "Jesus encaja alrededor de mis prioridades". El discipulado real dice: "Jesus se convierte en mi prioridad".

Por eso el discipulado es costoso. Jesus no solamente mejora tu vida. El reclama tu vida.

## **Aplicacion**

Permiteme hacerte una pregunta seria: ¿que tiene todavia mayor influencia sobre tus decisiones que Jesus? Para algunos, es la aprobacion familiar. Para otros, relaciones romanticas. Para otros, ambicion profesional, reputacion, comodidad, temor o sus propios deseos.

La pregunta no es si esas cosas importan. La pregunta es si gobiernan. Jesus no comparte el trono. No puedes llamarlo Senor mientras guardas la autoridad final para ti mismo.

Y quiero decir esto pastoralmente: poner a Jesus primero no significa que amas menos a tu familia de una manera pecaminosa. Significa que finalmente los amas correctamente, porque ahora los amas bajo el Senorio de Cristo y no por encima del Senorio de Cristo.

El primer costo del discipulado es este: cuesta tu mayor lealtad.

## **EL DISCIPULADO CUESTA TU PROPIA VIDA**

"El que no lleva su propia cruz..." (v. 27)

Jesús continúa. El versículo 27 dice: "El que no lleva su propia cruz y viene en pos de mí no puede ser mi discípulo". Otra vez, Jesús no dice "tal vez no". Dice "no puede". Esto no es un asunto secundario. Es esencial.

Hoy muchas personas usan la frase "esa es mi cruz" para referirse a una molestia, una incomodidad o una carga. Pero en el mundo de Jesús, la cruz significaba una cosa por encima de todo: muerte. Era un instrumento de ejecución, vergüenza, rechazo, rendición pública y pérdida total de derechos.

Así que cuando Jesús dice: "Lleva tu cruz", no está diciendo: "Esté dispuesto a estar incómodo". Está diciendo: "Esté dispuesto a morir".

Por eso no podemos predicar fielmente el discipulado si redefinimos la cruz como una incomodidad leve. La cruz no es levantarse temprano, tratar con personas difíciles, tener una semana ocupada o sentir un poco de presión. La cruz significa muerte al yo.

Significa que seguir a Jesús requiere la muerte del autogobierno, la autogloria, la autodeterminación y la autopreservación como principios que gobiernan la vida. Significa que ya no me pertenezco a mí mismo.

Esto es exactamente lo que Jesús dice en otros lugares: "Si alguno quiere venir en pos de mí, nieguese a sí mismo, tome su cruz y sígame". Galatas 2:20 dice: "Con Cristo estoy juntamente crucificado". Romanos 6 enseña que los creyentes están unidos a Cristo en su muerte y resurrección.

Así que el discipulado no es solo "Jesús ayudándome a vivir mejor". Es mi vida vieja clavada en la cruz y mi vida nueva definida por mi unión con Él.

Seamos claros: Jesús no enseña que el sufrimiento en sí mismo nos salva. Cristo solo salva. Su cruz es suficiente. No somos salvos porque cargamos nuestra cruz. Cargamos nuestra cruz porque pertenecemos al que carga su cruz por nosotros.

Esa distinción importa. No morimos para ganarnos a Jesús. Morimos al yo porque Jesús es Señor.

Esto tiene implicaciones reales. Llevar la cruz significa decirle no a la carne, decir sí a la obediencia cuando duele, abrazar la vergüenza si es necesario por Cristo, negarnos a proteger nuestro ego por encima de nuestra santidad, y estar dispuestos a perder estatus mundano para permanecer fieles.

Seguir a Jesús puede costarte relaciones. Puede costarte conveniencia. Puede costarte oportunidades. Puede costarte reputación. Puede costarte tu imagen. Puede costarte el derecho de seguir viviendo como quieras.

Algunas personas están bien con Jesús mientras Él no las lleve a una cruz. Aman la inspiración, la bendición, la esperanza y el consuelo. Pero cuando Jesús comienza a demandar muerte al yo, empiezan a retroceder.

Pero iglesia, no hay discipulado sin cruz. No porque el sufrimiento sea la meta, sino porque la semejanza a Cristo siempre requiere la muerte del viejo hombre.

## Aplicacion

Permiteme preguntarlo claramente: ¿que parte de ti todavia se niega a morir? ¿Tu orgullo? ¿Tu lujuria? ¿Tu enojo? ¿Tu control? ¿Tu comodidad? ¿Tu imagen? ¿Tu falta de perdon? ¿Tu compromiso secreto?

El discipulado no es una mejora casual. Es rendicion en forma de cruz. Hay personas que quieren vida de resurreccion sin rendicion de crucifixion. Pero el camino de Jesus siempre ha sido primero cruz, luego resurreccion; primero muerte, luego vida; primero rendicion, luego gloria.

Si vamos a ser discipulos, debemos dejar de reducir la cruz a incomodidad y comenzar a verla como muerte al yo. El discipulado cuesta tu propia vida.

## EL DISCIPULADO CUESTA TODO, Y JESUS DEMANDA QUE CALCULES EL COSTO

"Se sienta primero y calcula el costo..." (vv. 28-33)

Ahora Jesus da dos ilustraciones. Primero, un hombre quiere edificar una torre. Segundo, un rey se prepara para la guerra. En ambos casos, Jesus dice basicamente lo mismo: antes de comenzar, calcula el costo.

El versiculo 28 dice: "¿Quien de ustedes, queriendo edificar una torre, no se sienta primero y calcula el costo...?" El versiculo 31 dice: "¿O que rey, al marchar a la guerra contra otro rey, no se sienta primero y delibera...?"

¿Que esta enseñando Jesus? Esta enseñando que el discipulado debe ser recibido con sobriedad y seriedad, no con emocion superficial. Jesus confronta el entusiasmo impulsivo que no tiene rendicion real.

En otras palabras, Jesus esta diciendo: No comiencen esto livianamente. No se apeguen a mi emocionalmente sin entender mi reclamo sobre sus vidas. No confundan emocion con compromiso.

Habia multitudes alrededor de Jesus que les gustaba lo que veian, pero no entendian lo que seguirlo requeriria. Jesus preferia confrontar los motivos falsos desde el principio antes que permitir que un discipulado falso continuara sin claridad.

Esto es muy diferente de mucha cultura ministerial moderna. A menudo tememos que, si le decimos a la gente el costo, se iran. Jesus le dijo a la gente el costo precisamente porque queria que la verdad estuviera clara.

Ahora, ¿significa esto que tienes que entender completamente cada costo futuro antes de seguir a Jesus? No. Ninguno de nosotros puede comprender todo lo que la obediencia requerira con el tiempo. Pero si significa que el discipulado real comienza con un corazon rendido que dice: "Jesus, sea lo que sea que seguirte requiera, yo te pertenezco".

La declaracion final en el versiculo 33 resume todo: "Asi pues, cualquiera de ustedes que no renuncia a todo lo que posee no puede ser mi discipulo".

Otra vez, el lenguaje es absoluto. Renunciar a todo no necesariamente significa que cada creyente vende literalmente todas sus posesiones de manera identica e inmediata. La Escritura muestra a creyentes administrando hogares, trabajo y recursos de distintas maneras. El punto no es una mecanica identica. El punto es rendicion completa de propiedad.

En otras palabras: nada te pertenece de manera ultima. Todo esta bajo el Senorio de Cristo. Tu dinero es de El. Tu futuro es de El. Tus relaciones son de El. Tus planes son de El. Tus posesiones son de El. Tu cuerpo es de El. Tu tiempo es de El. Tu vida es de El.

Eso es lo que Jesus esta enseñando. El discipulado no es casual porque el cristianismo casual dice: "Jesus puede influenciarme". El discipulado biblico dice: "Jesus es mi dueno". Ese es el costo.

Se que esta clase de predicacion va en contra de la espiritualidad moderna, porque muchas personas quieren una version de Jesus que pueda ser anadida a la vida sin tomar control de la vida. Pero Jesus no es un accesorio. El es Senor. No es un coach de vida. El es Rey. No esta pidiendo contribuir consejos a tus planes. Te esta llamando a rendir tu vida a su gobierno.

## **Aplicacion**

Entonces la pregunta es esta: ¿has calculado realmente el costo de seguir a Jesus? No lo calcules para alejarte. Calculalo para rendirte. ¿Has resuelto en tu corazon que Jesus vale cualquier cosa que la obediencia requiera?

Cuando el costo se vuelve real, solo un corazon decidido permanece firme. Y contar el costo no busca espantar a los verdaderos discipulos. Busca exponer el discipulado falso y fortalecer el discipulado verdadero.

Porque Jesus lo vale. El vale perder comodidad. El vale perder estatus. El vale perder conveniencia. El vale rendir todo rival. ¿Por que? Porque nada de lo que entregas por Cristo se compara con Cristo mismo.

## **UNIENDO TODO EL TEXTO**

En Lucas 14:25-33, Jesus ensena que el discipulado no es casual porque cuesta tu mayor lealtad, cuesta tu propia vida, y cuesta todo; por eso Jesus te dice que calcules el costo.

Esto es lo que separa el discipulado biblico del cristianismo cultural. El cristianismo cultural quiere a Jesus lo suficientemente cerca para bendecir la vida, pero no lo suficientemente cerca para gobernarla. El discipulado biblico dice: "Jesus, toma el primer lugar en todo".

El cristianismo cultural trata el discipulado como enriquecimiento. El discipulado biblico lo trata como rendicion. El cristianismo cultural pregunta: "¿Cuanto puedo quedarme y todavia tener a Jesus?" El discipulado biblico pregunta: "¿Que debo rendir porque Jesus es Senor?"

Por eso la iglesia debe recuperar el costo de seguir a Cristo. Cuando quitamos el costo, no hacemos cristianos mas fuertes. Hacemos cristianos mas superficiales.

## **CONFRONTACION PASTORAL**

Permiteme hablar claramente por un momento. Algunas personas quieren seguir a Jesus mientras sea facil; mientras encaje con el sistema familiar; mientras no afecte el grupo de amigos; mientras no amenace la comodidad; mientras no requiera santidad; mientras no demande sacrificio.

Pero eso no es discipulado. Eso es proximidad sin rendicion. Eso es admiracion sin lealtad. Eso es religion sin cruz.

Y Jesus es demasiado misericordioso para dejarnos ahi. Nos ama lo suficiente como para decirnos la verdad. El dice: Si no soy primero, no puedes ser mi discipulo. Si no llevas la cruz, no puedes ser mi discipulo. Si no renuncias a todo, no puedes ser mi discipulo.

Esas son palabras duras, pero son palabras santas. Y son necesarias. Porque solo cuando el costo esta claro podemos ver la belleza de Cristo como realmente es.

## **ACLARACION DEL EVANGELIO**

Antes de cerrar, quiero dejar algo muy claro. Este mensaje no ensena salvacion por sacrificio. No eres salvo porque sufres lo suficiente. No eres salvo porque renuncias a lo suficiente. No eres salvo porque tu rendicion sea lo suficientemente impresionante.

Eres salvo por gracia solamente, por medio de la fe solamente, en Cristo solamente. Jesus vivio la vida que tu no podias vivir. Jesus murio la muerte que tu merecias. Jesus resucito en victoria. El perdon, la justicia y la reconciliacion vienen por medio de El, no por medio de tu desempeno.

Pero la gracia que salva tambien produce rendicion. La fe que verdaderamente recibe a Cristo tambien se inclina ante Cristo. El asunto no es que el sacrificio gane la salvacion. El asunto es que los salvos no pueden seguir llamando a Jesus Senor mientras rechazan su reclamo sobre sus vidas.

Este sermon no dice: "Paga lo suficiente y quizas Jesus te aceptara". Este sermon dice: "Porque Jesus es Senor e infinitamente digno, seguirlo te costara todo". Y aun asi, El lo vale.

## **CONCLUSION**

La pregunta para hoy es: ¿estas siguiendo a Jesus casualmente, o te has rendido verdaderamente a El?

Jesus nunca escondio el costo. No atrajo a las personas al discipulado con promesas de comodidad. Las confronto con la realidad de la rendicion. Y quizas eso es exactamente lo que algunos necesitamos hoy. No otro mensaje liviano. No otro animo vago. Sino una confrontacion santa.

Jesucristo no esta pidiendo reconocimiento de fin de semana. Esta pidiendo lealtad total. No esta pidiendo ser importante. Esta demandando ser primero. No esta pidiendo tus sobras. Esta pidiendo tu vida.

Y la belleza sorprendente del evangelio es que Aquel que pide todo es Aquel que dio todo. El llevo la cruz por ti. Entrego su vida por ti. Tomo tu verguenza, tu pecado y tu juicio sobre si mismo. Resucito para que pudieras tener vida nueva en El.

Asi que cuando Jesus te llama a morir, no te llama al vacio. Te llama a la vida. Pero no es casual. Es costoso.

## **MOMENTO DE ALTAR / RESPUESTA**

Quiero llamar a dos respuestas hoy.

## **Para los creyentes**

Si conoces al Señor, pero el Espíritu Santo está exponiendo cristianismo casual en tu vida, este es el momento de responder. Quizás Jesús ha estado cerca, pero no primero. Quizás lo has amado, pero no por encima de todo rival. Quizás has creído en Él, pero has resistido la cruz. Quizás has querido las bendiciones de Jesús sin la rendición que Jesús requiere.

Hoy es el día para decir: "Jesús, dejo de tratarte casualmente". "Tu no eres una parte de mi vida. Tu eres Señor sobre toda mi vida". "Rindo todo rival". "Tomo mi cruz". "Renuncio a mi derecho de mantener el control".

## **Para los que necesitan confiar en Cristo**

Quizás has estado en la multitud: alrededor de Jesús, interesado en Jesús, curioso acerca de Jesús. Pero sabes que nunca has rendido verdaderamente tu vida a Él.

Escuchame: Aquel que te llama es también Aquel que murió por ti. Arrepientete del pecado. Confía en Cristo. Somete tu vida a su Señorío. Él perdonará. Él salvará. Él te hará nuevo.

## **ORACION**

Señor Jesús, perdónanos por tratar el discipulado livianamente. Perdónanos por quererte sin rendición, bendición sin obediencia y comodidad sin la cruz. Hoy escuchamos tus palabras, y ellas nos confrontan profundamente. Tu debes ser primero. Tu cruz debe formarnos. Tu Señorío debe gobernarnos. Danos gracia para calcular el costo honestamente y aun así decir que sí, porque Tu eres digno. Y para aquellos que necesitan confiar en Ti hoy, lívalos al verdadero arrepentimiento y fe. En el nombre de Jesús, amén.