The Christ Who Saves – Part 1 | Luke 9.23

Read Luke 9.23-27

Select among the following questions those most helpful to you:

1. Last week's passage ended with Jesus announcing that the Christ "must suffer many things" and be killed (v. 22). The sermon argued that Jesus announced his death first so that he could then offer salvation to all (v. 23), since he suffers for sins not his own (2 Corinthians 5:21). Why does Jesus move straight from announcing his death in v. 22 to inviting "anyone" to follow him in v. 23?

2. The sermon told the story of Andrew Carnegie's family selling everything to follow their father to America, and the title slide pictured Christian fleeing the City of Destruction in Pilgrim's Progress. Both stories show people leaving everything behind because "you can't stay where you are" and "you must go where he is." What do these two pictures teach us about the new desperation and new desire that move someone to follow Jesus?

3. Luke says Jesus spoke these words "to all" (v. 23), not only to the Twelve. How does Luke 14:25–33 help explain why this call to self-denial applies to every believer and not just to an especially committed inner circle?

4. The sermon explained that the Greek word for "deny" means to disown or cast away something you have come to despise and distrust, and it pointed to Isaiah 31:1–7, where Israel casts away its idols. How does that Isaiah parallel show that "deny himself" in v. 23 describes repentance and not merely giving up a few pleasures?

5. The sermon said that to "take up your cross daily" pictured a condemned man carrying the instrument of his own execution, a "dead man walking" who no longer decides his own schedule. How do Galatians 2:20 and 5:24 deepen that picture of daily surrender to Christ's authority?

6. The sermon said the singular ambition of a disciple is simply to "follow me," and it used Hebrews 12:1–2 and Philippians 3:7–14 to illustrate it. How do those two passages show what it looks like to live every day with that one ambition?

7. The sermon described repentance as a change in affection (denying yourself), a change in volition (taking up your cross), and a change in ambition (following Jesus). Which of these three do you most need the Spirit's work in right now, and why?

8. The sermon mentioned a "directors edition" with a cut section about situational ethics and pragmatism, the habit of saying "the situation demands it" and letting the ends justify the means in politics and relationships. In what specific area of your daily life are you most tempted to excuse disobedience/put off obedience to Christ's words because of a concern over circumstances or consequences?

9. The sermon argued that people today are told to love, affirm, and trust themselves, and that Jesus' path begins by denying yourself instead. One TIME essay argues that commercialized self-love has become more like self-sabotage, convincing us to hyperfocus on ourselves at the expense of connecting with others. A 2026 Washington University study (conducted across eight countries,

including the U.S.) found that nearly half of young adults report loneliness, anxiety, and depression. How could you use this evidence that self-focus is not delivering joy to help a friend consider Jesus' counterintuitive offer of life through self-denial?

10. The sermon said following Jesus is not "easy believism," where you just repeat a prayer and then live however you want. Jesus' offer in v. 23 is both a gracious invitation and an honest statement of cost. How can we present the gospel in a way that is fully gracious and fully honest about the cost, as Jesus does?