# *The Christ Who Suffers* | Luke 9.18-22

***Read Luke 9.18-22***

*Select among the following questions those most helpful to you:*

1. The sermon traced a repeated question through Luke: "Who is this, who even forgives sins?" (7:49), "Who then is this, that he commands even winds and water?" (8:25), and "Who is this about whom I hear such things?" (9:9). How does following these questions up to Jesus' question in 9:20 show what emphasis Luke has been building toward in the first half of his gospel?

2. The sermon noted that Luke records Jesus praying before nearly every pivotal moment: his baptism (3:21), the choosing of the Twelve (6:12), the transfiguration (9:28–29), Gethsemane (22:41), and the cross (23:34, 46). What does this pattern teach us about how God's sovereign plans relate to our prayers?

3. The sermon suggested that Jesus was alone and praying because the crowd of thousands in the previous passage had just abandoned him after his feeding of them (John 6:26–27, 66). How does that potential connection change the way you read Jesus' question, "Who do the crowds say that I am?"

4. The sermon explained that in a Jewish mind "the Christ" meant the promised King. How do Psalm 2:7–9 and Psalm 110:1–2 (and Genesis 49:8-10, Numbers 24:17-19, and Ezekiel 37:24-28) shape what Peter primarily meant when he called Jesus "the Christ of God"?

5. Jesus strictly ordered the disciples to tell no one that he was the Christ (v. 21). The sermon argued the reason was that they still did not understand the suffering that must come first, as seen in Peter's rebuke in Mark 8:32–33. Why

does Jesus insist that the cross come before any public announcement of his kingship?

6. The sermon walked through Old Testament passages that foretold the Messiah's suffering, rejection, death, and resurrection on the third day (Isaiah 53, Psalm 22, Psalm 118:22, Zechariah 13:7, Hosea 6:2). Which of these passages most strengthens your confidence that the cross was God's plan all along and not a setback, and why?

7. The sermon pointed out that Peter confessed Jesus as the Christ and then immediately rebuked Jesus for speaking of the cross. Where are you tempted, like Peter, to want a Jesus who rescues you from your circumstances without calling you to embrace his cross?

8. The sermon stressed that what you believe about Jesus is "the most important thing about you," and that Jesus' probing question is "Who do you say that I am?" If he asked you personally, how would you answer in your own words, based on what you have seen him do in Scripture and in your own life?

9. The sermon called the crowd's answers ("a prophet," "a good teacher") a devious and deliberate understatement and used C.S. Lewis's argument that Jesus cannot be merely a great moral teacher. One national survey found that 49% of Americans agree that Jesus was a great teacher but not God, and a 2020 Ligonier/LifeWay survey found that nearly a third of evangelicals (30%) agreed Jesus was merely a great teacher. How would you use Lewis's argument and the evidence of the New Testament eyewitnesses to gently challenge a friend who says Jesus was a good teacher but not God?

10. The sermon argued that "exaltation through suffering" and "victory through dying" is one of the strongest arguments for the truth of the gospel, because no one would have

ever invented a Messiah who comes first to die. How could you use that argument in a conversation with a skeptic who says Christianity is just a human invention?