The Christ Who Saves – Part 2 | Luke 9.24-27

Read Luke 9.23-27
Select among the following questions those most helpful to you:

1. The sermon argued that Jesus does not separate salvation from discipleship, so that the idea of "they're saved, they're just not following Jesus" is a category that doesn't exist in Christ's mind. How do the three "for" statements that open v. 24, 25, and 26 show that Jesus is giving reasons why everyone must follow him and not offering optional extras for the especially committed?

2. The sermon title slide shows Christian fleeing the City of Destruction from Bunyan's Pilgrim's Progress, and the sermon used Bunyan's path from the City of Destruction to the Celestial City as an image of Jesus' call. In the story, Christian runs from his home crying, "Life! life! eternal life!" even as his neighbors urge him to turn back. How does that picture help us understand Jesus' paradox that whoever tries to save his life will lose it, and whoever loses it for his sake will save it (v. 24)?

3. The sermon cited Romans 6:21–23 and C.S. Lewis's story in The Great Divorce of the man whose small dragon (lust) is killed and returns as a strong white stallion, to show that giving up our affections and desires to Christ is a transformation of our desires and not their death. Why is Jesus' call to "lose" our lives really an offer of a fuller life, as John 10:10 says?

4. The sermon said that to "gain the whole world" means having every desire of the flesh, the eyes, and the pride of life fulfilled (1 John 2:16). How does Jesus' parable of the rich fool in Luke 12:16–21 illustrate the man in v. 25 who gains everything and forfeits himself?

5. The sermon said that being "ashamed of me and of my words" (v. 26) is not mainly about facing an inquisition but about how we treat Christ's teaching, whether we deny, soften, or retreat from it in order to gain acceptance. Keeping in mind Luke 12:8–9 and Luke 7:23, what does acknowledging Jesus and being "not offended by him" looks like in everyday life?

6. The sermon explained that Jesus gives his followers a taste of the coming kingdom through a powerful preview (the transfiguration, next week) and through a present participation, like an ambassador or citizen who enjoys the blessings of his homeland while living abroad. How do Colossians 1:13–14, Romans 14:17, and Hebrews 6:5 show that believers already taste benefits of the coming kingdom now?

7. The sermon identified three concerns that keep people from following Jesus: concern for life (what I might lose), concern for profit (what I might not gain), and concern for glory (what others might think of me). Which of these three is most tempting for you personally to hold on to, and why?

8. The sermon quoted Jim Elliot: "He is no fool who gives what he cannot keep to gain what he cannot lose." What is one specific thing you are holding tightly right now that you need to hold more loosely in light of eternity?

9. The sermon warned that the desire for acceptance leads people to retreat from the words of Christ. A 2022 Barna survey found that 56% of Christians consider their spiritual lives to be private. Another study found that 30% of Protestant churchgoers agree that many people are unaware they are Christians, double the number given in

2013. How can we recognize the quiet, everyday forms of being "ashamed of Christ and his words" in our own workplaces, friendships, and families? What does that look like for you?

10. The sermon contrasted Henley's "I am the master of my fate, I am the captain of my soul" and Sinatra's "I did it my way" with Jesus' warning that whoever saves his life will lose it. How could you use the sermon's argument that self-autonomy and self-indulgence drain a person's life to gently engage a friend who proudly lives by that creed?