

# Following the Servant-King

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[ 0 : 0 0 ] Luke 22, verses 24 to 38. A dispute also arose among them as to which of them was to be regarded as the greatest.

And he said to them, the kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.

But not so with you. Rather, let the greatest among you become as the youngest and the leader as one who serves. For who is the greater, one who reclines at table or one who serves?

Is it not the one who reclines at table? But I am among you as the one who serves. You are those who have stayed with me in my trials, and I assign to you as my father assigned to me a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat. But I have prayed for you, that your faith may not fail.

[ 1 : 2 5 ] And when you have turned again, strengthen your brothers. Peter said to him, Lord, I am ready to go with you both to prison and to death.

Jesus said, I tell you, Peter, the rooster will not crow this day until you deny three times that you know me. And he said to them, When I sent you out with no money bag or knapsack or sandals, did you lack anything?

They said nothing. He said to them, But now let the one who has a money bag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one.

For I tell you that this scripture must be fulfilled in me. And he was numbered with the transgressors. For what is written about me has its fulfillment.

And they said, Look, Lord, here are two swords. And he said to them, It is enough. This is God's holy and authoritative word.

[ 2 : 3 3 ] When someone is on his or her deathbed, there's a solemnity to those last moments, those final moments.

And likely that person is going to be very selective with the words that he or she says, very intentional about the people that he spends time with.

And we see a similar thing going on here in our passage, because Jesus is preparing for his death. He's impending death on the cross. He's gathered his 12 apostles to have a final Passover meal with them.

And these are his parting remarks. His final instruction on what it means to be a Christian, what it means to be a follower of Christ, a disciple of Christ.

And so we ought to all the more pay attention to what he tells us here. And the main point of this passage is this, that Christ's service, intercession, and suffering enable and exemplify Christian discipleship.

[ 3 : 39 ] And first we're going to look at Christ's service, and then Christ's intercession, and Christ's suffering. Let's look first at Christ's service in verses 24 to 30. In last week's passage, if you remember, Jesus told his disciples that the hand of him who betrays him, betrays me, he said, is with me on the table.

That's a shocking thing to say, because to have table fellowship with someone, to eat this intimate meal with someone, is a gesture of trust.

It's really you're saying that these are people, my trusted companions, my friends. And yet out of that intimate circle, there is a hand that is going to betray Jesus.

And so it's no surprise that it says in verse 23 of chapter 22, the disciples began to question one another, which of them it would be that is going to do this. It's not me.

Maybe it's you. You've been really quiet today. And it's not hard to imagine how that conversation then erupts into this in verse 24.

[ 4 : 46 ] A dispute also arose among them as to which of them was to be regarded as the greatest. I can imagine the scene. It's who among us will betray Jesus?

Well, certainly not me. I'm the most loyal and important disciple of the 12. That's why Jesus always sends me out on his special missions. You're the most important?

Certainly not. I'm the best preacher. I'm the best organizer. Did you open the eyes of the blind? Well, I did. And then you could see Peter and John maybe rearing their heads and, well, I think we have you all beat.

Were you there at the transfiguration when Jesus was transformed before our very eyes into his glorious heavenly self? So apparently this was one of the favorite subjects to discuss among the disciples in the same way New Englanders always like to discuss who's the greatest quarterback, right?

They're arguing who's the greatest disciple because they argued about this earlier in Luke chapter 9, verses 46 to 48 as well. And Luke chooses a very colorful word to describe this argument.

[ 6 : 03 ] He says that a dispute arose among them. The word dispute in the Greek, the original Greek word, it's a compound word that literally means love of victory, love of glory.

They are seeking to triumph over each other, to outshine each other. They want to one up all the other disciples. They want to be the greatest. But Jesus shows them another way in verses 25 to 26.

And he said to them, the kings of the Gentiles exercise lordship over them, and those in authority over them are called the benefactors. Jesus uses many words here to describe those who were prominent and powerful among the Gentiles.

Kings who exercise lordship, those in authority, and benefactors. That's probably the most confusing term used here because benefactor sounds very generous and benevolent, right?

In English, it's a positive term in the way we use it. But in its original usage here in the Bible, it can refer not just to good people, but also to tyrants.

[ 7 : 11 ] It's a term that designates class, people who claim to be the patrons of society, the celebrities, those who have power and position that can bestow favor upon people.

And they believe, they style themselves as benefactors, saying that you all, you commoners, have your livelihood because of us. They were the benefactors. And Gentile rulers set themselves over their subjects, lording it over them and styling themselves to be such patrons.

But Jesus tells his disciples in verse 26, but not so with you. In the sentence, in the Greek, again, the pronoun you is fronted for emphasis.

So it's literally, but you, not so. But you are not to be so. All the rulers in the world might behave that way, but you, my disciples, are not to do that.

Rather, Jesus says, let the greatest among you become as the youngest and the leader as one who serves. Notice Jesus doesn't say that there ought to be no leaders.

[ 8 : 18 ] He assumes that there are leaders. The Bible consistently affirms healthy leadership as a good thing. For example, Hebrews 13, verse 7 says, Obey your leaders and submit to them, for they are keeping watch over your souls as those who will have to give an account.

Let them do this with joy and not with groaning, for that would be of no advantage to you. So Jesus is not discounting leadership. Rather, he is here defining it, what it should look like.

In the ancient world, the younger people got the most menial tasks and they had to serve the older people. And that's actually not just in the ancient world. Things haven't changed too much, right?

That's the case even in our supposedly egalitarian society. Right? Rookies on sports teams have to grab the bagels and the newspapers for their teammates.

They have to perform other embarrassing acts like wearing, you know, children's backpacks, Barbie doll backpacks to their games. Right? This is what I read. Junior, junior, junior office members, junior office members that are new to the office, they are tasked with taking meeting notes, right?

[ 9 : 32 ] And getting the coffee, fetching the food. The more senior members will not deign to do. Freshmen in high school, right? Freshmen in college are often dismissively treated, turn into memes, and excluded from certain social scenes, right?

And privileges. But Jesus instructs his disciples not to exploit the seniority and authority to their selfish advantage.

The most senior person should serve even like the most junior person. That means Christian leaders in the workplace should never talk down to their subordinates.

They should never belittle other people's gifts and their contribution. God calls Christian men to be leaders in their homes.

But a Christian husband who does not deign to wash dishes or do laundry because he sees them as beneath his dignity is not practicing Christian leadership.

[ 10 : 35 ] That's worldly leadership. a Christian husband who speaks condescendingly to his wife that doesn't listen to his wife but makes self-serving decisions is not practicing Christian leadership.

That's worldly leadership. A Christian father who does not deign to play with his children to indulge them that refuses to change diapers because that's beneath his dignity is not practicing Christian leadership.

A Christian pastor who avoids meeting with counseling the most difficult members who only meets with members who tithe the most who serve the most is not practicing Christian leadership.

That's worldly leadership. The leaders among God's people should not be pulling rank on other church members.

They should never use their authority to bully people into submission. They should never resort to shaming or blame shifting to maintain control and to protect themselves.

[ 11 : 50 ] This is why when we appoint our leaders we try to make a point that when we appoint our deacons we give them as gifts towels literal towels with our church logo emblazoned on it to remind them that they are not receiving a title that comes with a set of entitlements but that they are receiving a towel of service in the same way Jesus took the towel to wash the feet of his disciples.

That's what it means to be a deacon. This is why when we ordain elders we give them a Bible and not a robe or a gavel to remind them that they are not the law.

God's word is the law and they have authority in the church only insofar as they submit to God's word and apply what God's word teaches. They're servants ministers of God's word.

Let the greatest among you become as the youngest and the leader as one who serves. Jesus is not nullifying authority but he is qualifying authority.

Christian leadership is therefore to be characterized by Christ-like humility and service and not by a fragile approval craving and power grabbing ego.

[ 13 : 10 ] That's why 1 Peter 5 specifically exhorts elders of the church to exercise oversight without domineering. And why should Christian leadership look like this?

Jesus gives us the reason in verse 27 for for who is the greater one who reclines at table or one who serves? Is it not the one who reclines at table?

But I am among you as the one who serves. Jesus is asking a rhetorical question that has an obvious answer. When you go to a restaurant what does the power dynamic look like at the restaurant?

There's a model, right? A truism among service providers. The customer is always right. It's not true but that's how they are taught to serve.

Customer is king. It points to the importance of catering to the customer's expectations to ensure their satisfaction. It makes it obvious the one who waits at the table.

[ 14 : 15 ] The server does the bidding of the one who reclines at table. The one who is eating, the one who's reclining at table is the greater one. But, Jesus says, but I am among you as the one who serves.

In the same way that Jesus emphasized the pronoun you in verse 26, but you are not so. He says here in verse 27, I, but I am among you as the one who serves.

The one who reclines is greater than the one who serves. And if anyone deserves to recline at table to be served by the rest, that's Jesus. But he says, I'm the messianic king.

I'm the son of God. I'm the savior of the world. But I, but I myself am among you as the one who serves. That's why Christian leadership is characterized by service.

Because Christ's service enables and exemplifies Christian discipleship. Jesus, think about this, Jesus is the holy one, the sinless lamb of God, yet he died on the cross in the place of sinners.

[ 15 : 30 ] He's the son of God, yet he took on human flesh, became a son of man to live, to represent us. he is the king, but he served with his life and with his death.

That's true greatness. That's Christian leadership. That means Christian leaders, I didn't fully understand this when I volunteered to become a Christian leader.

and so many people, and I'm still learning this, and so many people don't understand this when they seek positions of authority in the church.

Christian leaders are called to suffer at the hands of those whom they serve. They're called to receive criticisms, even unfair ones, graciously.

they are called to heal the people who hurt them. They're called to be slandered by the very people that they counsel. They're called to give to people who give nothing back.

[ 16 : 44 ] They are called to teach people who will not listen. They're called to endure beatings and jail terms, not to protect themselves, but to protect the people that God entrusted to them.

They are called to love people who don't appreciate them. They're called to serve people that want to replace them. Why?

Because that's what Christ did. That's how Christ lived through humiliations and sufferings.

Knowing well that this is not an easy command to obey, Jesus provides further motivation in verses 28 to 30. You are those who have stayed with me in my trials, and I assign to you, as my father assigned to me, a kingdom that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

So is there any reward for staying with Jesus in his trials? the answer is yes. And Jesus' promised reward is extravagant.

[ 18 : 02 ] Jesus bequeaths the kingdom that God the father himself gave to him to these twelve apostles. And notice the contrast between verses 29 to 30 and verses 25 to 27.

Now, in this present life, now, they are not to behave like the kings of the Gentiles who exercise lordship. but Christ promises them a kingdom in the age to come where they will sit on thrones judging the twelve tribes of Israel.

No, now you serve. Later you will rule. Later you will get to sit on thrones to judge. Now, they are not to be like those who recline at table.

But Christ promises them that a day is coming when they will eat and drink at his table in his kingdom. The point of the contrast is obvious.

You sacrifice, you serve, you suffer now. You endure humiliation and injustice for the sake of Christ now. But when the kingdom of God is fulfilled, you will get to recline at the eternal heavenly banquet with Jesus, your king himself.

[ 19 : 20 ] Christ will vindicate you and he will bestow on you honor, praise, and glory. Though the promise is given specifically to the twelve apostles, minus Judas, of course, and though they do have a unique role in standing among the people of God because they're the foundation of the church, the apostles, because the twelve are leaders and representatives of the whole people of God, we the church will also share in Christ's reign.

Earlier in Luke 19 verses 11 to 27 in the parable of the minas, Jesus speaking generally, not just of the twelve apostles, but generally of all those who serve God, he said he promised reward each of them, he promised to reward them with rule over cities in the kingdom of God.

This is confirmed by other passages of scripture like Ephesians 2.6 that speak of believers being seated with Christ in heavenly places. And 2 Timothy 2 verse 12 which promises that if we endure, we will also reign with Christ.

God will have us share in his throne and his reign. that's so magnanimous. God is the creator and we are creatures.

God's the king and we are his servants, slaves. God is the potter. We are his pottery.

[ 21 : 06 ] And yet after our lifetime of haltering witness and faltering faithfulness, Christ will take us. If we endure to the end, stay with Christ to the end, he will take us and seat us on his throne to share in his reign in the kingdom of God.

That should motivate us to follow in the pattern of service that Christ set for us. Christ's service. And not only Christ's service, but Christ's intercession on our behalf also enables and exemplifies Christian discipleship.

That's my second point. Jesus says in verse 31, Simon, Simon, behold, Satan demanded to have you that he might sift you like wheat, calling someone's name twice like this in this culture conveys particular earnestness and affection.

That's what he said earlier when he said, Martha, Martha. That's what he said when he said, Jerusalem, Jerusalem. So now he says, Simon, Simon. And though Jesus is addressing Peter here specifically, the pronoun you in verse 31, which occurs twice there in verse 31, is in both instances plural.

So it's actually you all referring to all the apostles. Satan has demanded to have all of the apostles.

[ 22 : 44 ] He has demanded to sift all these apostles like wheat. In the same way, he demanded to have Job in Job chapter 1, verses 6 to 12, in order to afflict him and to tempt him to renounce his allegiance to God.

Satan is trying to do the same with these 12 apostles. He's asked of them. He wants to sift them. But he has a particular design for Peter because Peter is the first among equals.

He's the leader among the 12 apostles. He's the spokesperson. And sifting is a very vivid image. When farmers harvest wheat, there's a lot of debris that come with the wheat, the kernels.

So in order to isolate the grains, they use a sieve, move it back and forth to separate the wheat from the debris. The wheat falls through the small holes to the ground. The larger debris, they get caught and get picked off.

That's what Satan is trying to do. With Peter and the apostles, he wants to expose them as a fraud, as debris, to pick them off and discard them.

[ 24 : 07 ] But this is what Satan does, not just with the 12 apostles. This is what he seeks to do with every believer as well.

1 Peter chapter 5 verse 8 warns us your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

When we believed in Jesus Christ and confessed him as our Lord and Savior, we were transferred from the dominion of evil to the dominion of light, the dominion of Christ, the kingdom of God.

And precisely because we're no longer Satan's slaves, we are by definition his enemies. We have targets on our backs. It should come as no surprise to us that there's spiritual warfare around us.

But Satan is not the only actor in this story. Look at what Jesus says in verse 32. But I have prayed for you that your faith may not fail.

[ 25 : 18 ] And when you have turned again, strengthen your brothers. This is a remarkable thing that Jesus says here. Think about it for a moment. Satan is sifting you with menace.

He seeks to destroy you. He is a roaring lion prowling about seeking to devour you. But don't you worry. I pray for you. If that sounds ridiculous to us, it's because we have so little faith in the power of prayer.

Nowadays, I read a lot of people on social media say things like, sending good vibes your way. You know, I appreciate the thought, I really do. But frankly, you sending me good vibes doesn't do me any good.

What in the world is vibes anyway, right? But I think Christians often think of prayer in the same way.

We think prayer is like a Christian equivalent of sending good vibes or keeping our fingers crossed. But that is a gross devaluation of prayer. When we ask each other, please pray for me, when we tell each other, I will pray for you, these are not mere pleasantries.

[ 26 : 44 ] When you say, I will pray for you, you're saying, you're not saying, oh, let's just hope for the best. You're saying, I will go to battle for you. You're saying, I will go run this difficult errand for you.

I will go to the king himself and speak for you. That's what prayer is. Think of it this way, when you're talking to a customer service agent, but he or she doesn't seem to understand the gravity of the situation, or they don't have enough authorization to actually help you, what do you do?

You say, hey, can I please talk to your manager? manager, you're escalating the case. So you can talk to someone that actually has a power to do something to help you.

Similarly, when we pray, we're saying, I'm done trying to sort out my problems and my friends and my families, my church's concerns with mere mortals.

I'm escalating the case, I'm going to take it to the throne of heaven, to God himself. That's what prayer is. What Jesus says to Peter only makes sense when we understand that properly.

[ 27 : 58 ] Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail.

And Jesus prays for us as well. Hebrews 7, 23 to 25, they say the former priests were many in number because they were prevented by death from continuing in office.

But Christ holds his priesthood permanently because he continues forever. Consequently, he's able to save to the uttermost those who draw near to God through him since he always lives to make intercession for them.

Jesus lives forever at the right hand of God the Father and he is presently making intercession for you. When you fear that your faith will fail, when you fear that the tempter, the devil would prevail in your life, remember that Jesus is praying for you.

He has your back and he is interceding for you at the Father's right hand. He has the year of the God Almighty and his mighty intercession for you never fails.

[ 29 : 29 ] The second and third stanza of the Charles Wesley hymn Arise, my soul arise, describe Christ's intercession on our behalf beautifully. He says, he ever lives above for me to intercede, his all redeeming love, his precious blood to plead, his blood atoned for every race, his blood atoned for every race, and sprinkles now the throne of grace.

Five bleeding wounds he bears received on Calvary, they pour effectual prayers, they strongly plead for me, forgive him, oh forgive, they cry, forgive him, oh forgive, they cry, nor let that ransomed sinner die.

When you feel burdened, weighed down by guilt and condemnation, remember that Christ's blood pleads for you, he's at the right hand of the father interceding for you, saying he belongs to me, she is my child, they've been clothed with my righteousness, and I will preserve them to the end, that's what Christ is doing for you.

And Jesus has full confidence that his prayer will be answered, so he says to Peter, and when you have turned again, strengthen your brothers. Jesus knows that Peter will go astray, but he also knows that he will turn back again, thanks to his prayers.

This is so instructive for us, because Jesus knows that Peter will be restored among the twelve apostles as a leader, and he gives him here a great commission to strengthen his fellow brothers, but this teaches us that he who is given this great commission to strengthen his brothers is not someone who is strong, is not someone who is invincible, it's not someone who never falls, but it's someone who falls and then rises again.

[ 31 : 35 ] It's someone who goes astray, but turns back again. It's someone who sins, but repents again.

So don't you ever believe the lie of the enemy that tells you that God cannot use you because of your past, that God will not use you because of your sins, that God will not use you because of your failures.

1 Corinthians 1, 27-29 says, God chose what is foolish in the world to shame the wise. God chose what is weak in the world to shame the strong.

God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.

God's standard mode of operation. He does this to humble the pride of man and glorify his own name, so that if you're living in sin today, renounce it before God.

[ 32 : 47 ] Turn again and then strengthen your brothers, strengthen your sisters. Don't remain self-focused, just inwardly turn onto yourself, orient yourself instead toward others, move on from your sins, renounce them, turn to Christ, and strengthen your church family.

But Peter didn't quite understand that this is how God likes to do things, at least not yet. So with all the bravado that he can muster up, he says in verse 33, Lord, I am ready to go with you both to prison and to death.

But Jesus kind of brings him back down to earth, verse 34, I tell you, Peter, the rooster will not crow this day until you deny three times that you know me.

A rooster's crow in the night anticipates the sunrise. So Jesus is saying here that before the night is over, you will deny three times that you even know me.

Peter will be in prison for Christ later in Acts 5. Peter will be martyred for Christ. hung upside down on a cross. But not before he fails miserably and denies Jesus three times.

[ 34 : 09 ] Not before he is humbled and taught to depend on God. Pride goes before destruction. Peter thought he could stand with Jesus in his own strength, but Jesus tells him that he can't.

Not once or twice, but three times he refused to admit that he even knows Jesus, let alone admit that he is one of Jesus' twelve apostles. This is a sobering warning for all of us.

Therefore let anyone who thinks that he stands take heed lest he fall. It says in 1 Corinthians 10-12. Don't ever get secure in your own abilities, in your own willpower, your resolutions.

Instead lean on God's strength, his sustaining power. Lean on Christ's intercession on your behalf. Don't ever think that you are immune to certain sins. Oh, I don't deal with those issues, so I can do these things while they can't.

We're all capable of failing. I hope you understand this, because this is going to preserve you for the rest of your life.

[ 35 : 31 ] If you're looking for a strong pastor, this is not the right church for you. I have no confidence in myself that I can persevere to the end.

there's no guarantee that I will never stumble and sin and bring disrepute to Christ and his church.

I fear that sometimes. I don't know sometimes how many years I'll have left in pastoral ministry.

I want to make it to the end, but I don't know if I will. what gives me hope is Christ is preserving me. He's with me.

He walks with me. He strengthens me when my hands are weak. You're going to hit times in your life when you're going to feel the same. How can I make it as a Christian?

[ 36 : 40 ] How can I keep going? How can I keep fighting these sins? How can I keep giving? How can I keep loving? Christ will preserve you.

He will hold you fast. And the fact that it's not our own strength of resolve, but Christ's intercession on our behalf that decisively preserves us, should encourage us freely to confess our sins to each other, to admit our weaknesses and shortcomings to each other.

As Christians, we never need to hide our weaknesses and shortcomings in order to look stronger and better than we actually are. We don't need to do that. The people in the world have to do that.

We don't because we have been accepted by Christ as weak and sinful people. His grace is sufficient for us and His power is made perfect in our weakness.

It's when we're weak that we experience God's power. It's when we're humble that we receive God's grace. So if you're despairing and you're feeling weak, when you feel like you're giving up, acknowledge your weakness and shortcomings and cling to God.

[ 37 : 56 ] Pray to Him for strength. And finally, not only Christ's service and intercession, but also Christ's suffering enables and exemplifies Christian discipleship.

Jesus instructs His disciples this way in verses 35 to 36, When I sent you out with no money bag or knapsack or sandals, did you lack anything?

They said nothing. He said to them, But now let the one who has a money bag take it, and likewise a knapsack, and let the one who has no sword sell his cloak and buy one.

Jesus is alluding here to Luke 9 when He sent out the twelve to proclaim the kingdom of God, and also to Luke 10 when He sent out the seventy-two disciples to proclaim the kingdom of God and to heal the sick.

At that time, Jesus instructed His disciples in Luke 10 verse 4, carry no money bag, no knapsack, no sandals, because He wanted them to travel lightly, forego extra provisions and the time it takes to prepare them, and to depend on the hospitality of the people who receive them and their message.

[ 39 : 02 ] And when they followed Jesus' instructions in that way, they lacked nothing. But now, Jesus says, let the one who has the money bag take it, and likewise a knapsack, and let the one who has no sword sell his cloak and buy one.

But why the sudden change? Jesus gives His reason in verse 37, for I tell you that this scripture must be fulfilled in me. And He was numbered with the transgressors, for what is written about me has its fulfillment.

Jesus is quoting from Isaiah 53, verse 12, which we read in our assurance of pardon this morning. It's a prophecy that says that Messiah will pour out His soul to death and be numbered with the transgressors, thereby bearing the sin of many and making intercession for the transgressors.

Jesus is saying that this prophecy is fulfilled in His impending death on the cross. He will be treated as a sinner, as a lawbreaker, as a rebel, and He will be persecuted and killed.

And if you claim to follow as your King and your God and your Lord, the man that was crucified and killed for treason, you're going to be treated the same way.

[ 40 : 29 ] So they can no longer count on the hospitality and receptivity of the people, but instead must provide for themselves. Christ's suffering sets the pattern for our Christian lives.

The apostles, however, as they have often done, misunderstand Jesus' teaching. They take Jesus' words, let the one who has no sword sell his cloak and buy one, as a literal call to arms.

And they say in verse 38, look, Lord, here are two swords. It's kind of funny, actually, if you think about it, because if they're going to be part of the Messiah's revolutionary army, maybe they think that they can avert the suffering and death that Jesus keeps predicting for himself by fighting for him.

But think about it, if you're going against all of Jewish leadership and also all the Roman authorities, I mean, what are you going to do with two swords? It's woefully inadequate.

They've missed the point, so Jesus just says to them, it's enough. That's not what Jesus has in mind. When Jesus instructs his disciples to buy a sword, that's a metaphor for provision and preparedness, not a literal call to arms.

[ 41 : 47 ] This is why later at Jesus' arrest in verses 47 and 53, when the disciples ask, Lord, shall we strike with a sword? And Peter strikes the servant of the high priest and cuts off his right ear, but Jesus does not commend him for that.

He says, no more of this, and that he touches the ear of the servant and heals him. This is also why in Luke's sequel in the book of Acts, the church always responds to persecution with nonviolence.

Christ never took up the sword to kill. He never forced his subjects to his cause. He went to the cross instead, and he died for the sins of his people.

So it's Christ's suffering, not conquest, that exemplifies Christian discipleship. Jesus could have called legions of his angels to come to his aid and overthrow both the Jewish leadership and the Roman Empire, but instead Jesus let himself be delivered over into the hands of wicked men.

usually in warfare, countless soldiers are sacrificed to protect the commander-in-chief, but in this epic spiritual warfare, the king himself died to spare his subjects.

[ 43 : 17 ] It's only when we know and believe Jesus in his suffering that we can suffer in his life. It's because Christ has served us, because Christ has interceded for us, because Christ has suffered for us, that we can be Christian disciples.

thus, them normale, not him souvenir company, for us. And of course, may he sayes, he need her self- Ann asc municipal,