

Foothills Christian Assembly Sermon May 2, 2021

Luke 22: 24 – 30 “The Divine Greatness of Christ and His Kingdom”

14 When the hour had come, He sat down, and the twelve apostles with Him. 15 Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." 17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. 21 But behold, the hand of My betrayer is with Me on the table. 22 And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" 23 Then they began to question among themselves, which of them it was who would do this thing."

24 Now there was also a dispute among them, as to which of them should be considered the greatest. 25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. 28 But you are those who have continued with Me in My trials. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." 33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death." 34 Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

35 And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing." 36 Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. 37 For I say to you that this which is written must still be accomplished in Me: 'And He was numbered with the transgressors.' For the things concerning Me have an end."

I. Introduction

- a. In the midst of this space and time preserved by Christ, this sanctuary of His fervent desire to enjoy this Last Supper with His twelve, reclining in the large, furnished, upper room, Christ our Lord has openly declared His fervent desire to eat this last Passover meal with them, and He has pointed them forward to the coming Kingdom Day when He will eat it in its fulfilled form with them, teaching them and us that Jesus - Crucified, Resurrected, Reigning, and Victorious – fervently desires to eat the Lord’s Supper with us today. With double gratitude, He has instituted the Lord’s Supper, saying of the broken bread, “This is My body which is given for you; do this in remembrance of Me." And of the wine, “This cup is the new covenant in My blood, which is shed for you.” And, in the same

breath, Christ declares aloud that His betrayer reclines at the table with Him, according to God's perfect sovereignty, shocking His disciples into a general and personal suspicion, "Who would do this thing?" Then, in today's text, Luke brings us into their dispute over greatness, and Christ our Lord graciously teaches them of Divine Greatness. Will we hear Christ's words today, lay aside any worldly ideas of greatness, and embrace the Divine Greatness of Christ and His Kingdom?

- b. Overview of Luke's Last Supper (22:14-38)
    - i. 22:14-20 – the Institution of the Lord's Supper
    - ii. 22:21-23 – "the hand of My betrayer is with Me on the Table"
    - iii. 22:24-28 – the dispute over which disciple is the greatest
    - iv. 22:29,30 – "I bestow upon you a kingdom"
    - v. 22:31-34 – Christ predicts Peter's thrice denial
    - vi. 22:35-38 – Money bags, knapsacks and swords
  - c. Luke 22: 24 – 30 "The Divine Greatness of Christ and His Kingdom"
    - i. The dispute: who should be considered the greatest v24
    - ii. Jesus contrasts Gentile leaders with Christian leaders v25,26
    - iii. Jesus is to be the example of Christian leadership v27
    - iv. Jesus graciously commends His disciples v28
    - v. Jesus bestows The Kingdom upon His disciples v29
    - vi. Jesus defines the twofold purpose of His Kingdom v30
    - vii. Questions to know, love and obey God
- II. The dispute: who should be considered the greatest v24
- a. 24 Now there was also a dispute among them, as to which of them should be considered the greatest.
  - b. Dispute: translated "strife" in KJV
    - i. φιλονεικία = philoneikia = love of strife, eagerness to contend
    - ii. Vine's: "love of strife" (phileo, "to love," neikos, "strife"), signifies "eagerness to contend;" hence, a "contention,"
    - iii. Galatians 5:19-21 "Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God."
  - c. Note how the disciples go from betrayal suspicions to disputing and strife. Could it be their sinful flesh won in the moment of suspicion, and instead of healthy self-suspicion unto genuine humility and repentance, they gave way to evil surmisings about one another, leading to their foolish dispute over greatness? Were they loving peace, or were they loving strife? We've seen a similar situation from Luke already, following the Transfiguration and a healing.
    - i. Luke 9: "And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. 43 And they were all amazed at the majesty of God. But while everyone marveled at all the things which

Jesus did, He said to His disciples, 44 "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." 45 But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying. 46 Then a dispute arose among them as to which of them would be greatest. 47 And Jesus, perceiving the thought of their heart, took a little child and set him by Him, 48 and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great."

- d. Indeed, this is a recurring dispute in the Gospels
  - i. Bock "The Synoptics indicate that this is an old dispute (Matt. 20:20–28 = Mark 10:35–45). Mark introduces this earlier account with James and John asking Jesus to let them sit to his right and left in glory. In Matthew, the mother of the Zebedees asks the same question. Clearly they are jockeying for positions of honor in the kingdom."<sup>1</sup>
  - ii. Note: Disputes, strife, and contentions over church leadership go all the way back to the beginning of Christ's Kingdom.
- e. Henry "See what the dispute was: *Which of them should be accounted the greatest*. Such and so many contests among the disciples for dignity and dominion, *before* the Spirit was poured upon them, were a sad presage of the like strifes for, and affections of, supremacy in the churches, after the Spirit should be provoked to depart from them. How inconsistent is this with that in the verse before! There they were enquiring which would be the traitor, and here which should be the prince. Could such an instance of humility, and such an instance of pride and vanity, be found in the same men, so near together? This is like *sweet waters* and *bitter* proceeding at the same time out of the same fountain. What a self-contradiction is the deceitful heart of man!"<sup>2</sup>

### III. Jesus contrasts Gentile leaders with Christian leaders v25,26

- a. 25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.
- b. About Gentile leaders
  - i. "Exercise lordship over them" - to be lord of, to rule, have dominion over
    1. "knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him." Ro 6:9
    2. "Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?" Ro 7:1

<sup>1</sup> Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1736). Grand Rapids, MI: Baker Academic.

<sup>2</sup> Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1902). Peabody: Hendrickson.

- ii. “who exercise authority over them” = KJV “exercise authority upon”
    - 1. to have power or authority, use power
    - 2. to be master of any one, exercise authority over one
    - 3. have power of (2x)
    - 4. bring under power (1x)
  - iii. The Gentile leaders tend to rely solely upon power and authority as they rule. Love, service and humility are not considered essential to good rule amongst the Gentiles, but rather the willingness and ability to exercise authority, power and force.
  - iv. “Called ‘benefactors’” = a title of honor, conferred on such as had done their country service, and upon princes; a worker of good.
    - 1. In this context, it appears Christ is pointing out the unrighteous tendency toward pride of position associated with such Gentile rule that is based upon power, authority and force.
  - v. Bock “Jesus responds to this concern about self-importance by discussing leadership and service. He sets up a contrast but does not answer the disciples’ question because he wishes to change the way they think about rule and importance. How do the world’s rulers operate in comparison to the apostles, who will lead the church? Jesus speaks about “rulers who exercise authority” over the nations ...and who have themselves called “benefactors” ... A common title for princes and other outstanding leaders in the first century, εὐεργέτης was a title of respect and authority ... This self-designation could even apply to tyrants.”<sup>3</sup>
  - vi. So, Gentile rulers and those who follow them will tend toward leadership by power, authority, and force and will also tend toward condescension toward those they lead, and those who are being led by them will also embrace this power-based elitism, creating a system of might makes right, and essentially eliminating any points of identification between leaders and those whom they lead.
- c. About Christian leaders
- i. “Not so among you, on the contrary” –
    - 1. the apostles are to be markedly distinct from the Gentile leaders. They are to reject power-based rule and its associated elitism. And, surely, this should be true of any Christian leader. The vast distinction between power-based rule and Christ-based rule should be crystal clear to all.
  - ii. “he who is greatest among you, let him be as the younger, and he who governs as he who serves.”
    - 1. There will be those leaders amongst the apostles who will be considered the greatest amongst them. But, instead of leading like the Gentiles, the apostles are to humble themselves and become as even the little child. Remember again Christ’s words in

---

<sup>3</sup> Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1737). Grand Rapids, MI: Baker Academic.

Luke 9 “Then a dispute arose among them as to which of them would be greatest. 47 And Jesus, perceiving the thought of their heart, took a little child and set him by Him, 48 and said to them, “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.”

- a. Instead of power-based leadership and elitism, the apostles are to walk in love-based leadership and the mutual submission that shows forth our common humanity, and especially shows forth how we in Christ are all forgiven sinners and co-heirs with Him.
  - b. Henry “He that is *greater among you*, that is *senior*, to whom precedency is due upon the account of his age, let him be as the *younger*, both in point of *lowness of place* (let him condescend to sit with the younger, and be free and familiar with them) and in point of *labour and work*. ... But let the elder take pains as well as the younger; their age and honor, instead of warranting them to take their ease, bind them to double work.”<sup>4</sup>
2. There will be those amongst the apostles who “govern”. But, instead of power-based rule, they are to govern in love and service.
- a. Govern:
    - i. to lead, to go before, to be a leader, to rule, command, to have authority over
    - ii. governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches
    - iii. used of any kind of leader, chief, commander
    - iv. 1 Tim 5:17 “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.”
  - b. Henry “And he *that is chief*, ...*the president* of the college or assembly, let him be *as he that serves*, ...let him stoop to the meanest and most toilsome services for the public good, if there be occasion.”<sup>5</sup>

IV. Jesus is to be the example of Christian leadership v27

- a. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

---

<sup>4</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

<sup>5</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

- b. Jesus is the One Who serves:
  - i. Having laid out the path to reject (power-based leadership and elitism) and the path to embrace (love-based leadership and service), Jesus goes on to give the disciples the most perfect example of this, Himself. Jesus states an obvious life truth- those who sit and enjoy the meal at the table are considered greater than those who serve at the table. Yet, Jesus then points to Himself as their Divine Leader, and describes Himself as “the One Who serves”. The Most High God, Creator and unmatched Potentate, The Greatest with no rival, comes to His apostles, and to us, as the One Who serves.
  - ii. Philippians 2: 1-8 “Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, 2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others. 5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”
- c. At this Last Supper
  - i. John 13 “Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2 And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself. 5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. ...12 So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 You call me Teacher and Lord, and you say well, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you should do as I have done to you. 16 Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them.”
- d. Henry “What was the example which he himself gave to this rule: *Whether is greater, he that sitteth at meat or he that serveth?* he that attendeth or he that is attended on? Now Christ was among his disciples just like one that waited at

table. He was so far from *taking state*, or *taking his ease*, by commanding their attendance upon him, that he was ready to do any office of kindness and service for them; witness his *washing* their feet. Shall those take upon them the form of princes who call themselves followers of him that *took upon him the form of a servant?*<sup>6</sup>

V. Jesus graciously commends His disciples v28

- a. 28 But you are those who have continued with Me in My trials.
- b. While His disciples have failed in regards to emulating His humility and service, they nevertheless have remained with Him during all of His trials. He has endured many hard times, and His disciples remained with Him. They did not leave Him or forsake Him, even though they had yet to become like Him in the Divine Greatness of love, humility and service.
- c. Jesus points them and us to the central reality of Christianity, abiding in Christ. As long as we stay with Him, we can become like Him. As long as we abide in Him, we continue with Him in His trials, and we receive His Kingdom of Divine Love and Rule.
  - i. John 15:1-8 *“I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.”*
- d. Henry “Christ’s commendation of his disciples for their faithfulness to him; and this was honor enough for them, they needed not to strive for any greater. It is spoken with an air of ...applause: *“You are they who have continued with me in my temptations, you are they who have stood by me and stuck to me when others have deserted me and turned their backs upon me.”* Christ had his temptations; he was despised and rejected of men, reproached and reviled, and *endured the contradiction of sinners*. But his disciples continued with him, and were afflicted in all his afflictions. It was but little help that they could give him, or service that they could do him; nevertheless, he took it kindly that they *continued with him*, and he here owns their kindness, though it was by the assistance of his own grace that they did continue. Christ’s disciples had been very defective in their duty. We find them guilty of many mistakes and

---

<sup>6</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

weaknesses: they were very dull and very forgetful, and often blundered, yet their Master passes all by and forgets it; he does not upbraid them with their infirmities, but gives them this memorable testimonial, *You are they who have continued with me*. Thus does he praise at parting, to show how willing he is to make the best of those whose hearts he knows to be upright with him.”<sup>7</sup>

- e. Those who suffer with Jesus, not deserting Him, receive His Kingdom
  - i. Bock “In the face of pressure, rejection, and opposition, they have continued to stand by him. Their constancy is now rewarded with greater responsibility. This responsibility is given after Jesus has defined the service into which they come. It illustrates that glory and reward follow sharing in the suffering of Jesus.”<sup>8</sup>

VI. Jesus bestows The Kingdom upon His disciples v29

- a. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me,
- b. So, Christ here declares to His apostles that He is bestowing upon them, appointing to them, a kingdom. This act of bestowal He connects with their faithfulness in continuing with Him in His trials. They suffered with Him, and they will be exalted with Him. By His grace, they had not forsaken Him, and by His grace He would give them the Kingdom.
  - i. Bock “The use of βασιλεία (*basileia*, kingdom) here has a comprehensive sense and refers especially to Jesus’ rule and authority as God’s commissioned agents. The present tense in this context means that they are joining the task now, not later. Jesus’ authority, given by the Father, is extended to the Eleven. They will mediate for him. Jesus rules and so will the Eleven. This emphasis on present authority fits Luke’s emphasis on the kingdom’s present form. The Eleven’s leadership extends Jesus’ mission, something Acts will detail. Before giving this authority, Jesus indicated that the form of leadership is service.”<sup>9</sup>
- c. Christ also declares to them that just as His Father had given Him a Kingdom, He was giving His apostles a Kingdom. This is the self-same Kingdom of God, first given by the Father to the Son Who earned it in the perfections of His righteous life and atoning death, and then given by the Son to His Bride by His grace as a gift no person can earn. We have already studied Luke’s words regarding the Father giving the Kingdom to His “little flock.”
  - i. Luke 12:31,32 “But seek the kingdom of God, and all these things shall be added to you. Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom.”

VII. Jesus defines the twofold purpose of His Kingdom v30

- a. 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”

---

<sup>7</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

<sup>8</sup> Bock, D. L. (1996). [\*Luke: 9:51–24:53\*](#) (Vol. 2, p. 1739). Grand Rapids, MI: Baker Academic.

<sup>9</sup> Bock, D. L. (1996). [\*Luke: 9:51–24:53\*](#) (Vol. 2, p. 1740). Grand Rapids, MI: Baker Academic.



- b. That you may eat and drink at My table in My kingdom
  - i. Note, first, Jesus will continue to serve His Bride throughout all the ages of this world and the world to come. He seats us, reclining at His Table, as those being served by Him, forever showing forth to us how we are to serve one another, always humbling ourselves, always living out mutual submission toward one another in Christ. He goes on demonstrating to His apostles and to us how every Christian are to act toward every other person, and especially what a Christ-like heart and life looks like for all Christians who lead in any sphere of life.
  - ii. Next, note how love, communion, peace, and joyful fellowship together with Christ and with one another is the cornerstone of Christ's Kingdom. There is no Kingdom power if there is no Love. Divine Kingdom Greatness flows forth from the joy, humility, love and ceaseless astonishment that Christ, the Greatest, the Most Glorious, the King, ever serves us at His Table.
  - iii. Also, note how Christ is not only the One Who serves us at His Table, but Christ joins us at His Table, enjoying the eternal fellowship of the Trinity with us, bringing us into His endless perfect communion with God the Father and God the Son.
  - iv. Finally, remember how Christ Himself is our soul's food at His Table. We feast upon Him forever together, and His limitless Being never runs dry, never grows scarce, but rather wells up from eternity eternity, from everlasting to everlasting, from infinity to infinity.
  - v. Henry "*The richest dainties; for they shall eat and drink at Christ's table in his kingdom, of which he had spoken, v. 16, 18. They shall partake of those joys and pleasures which were the recompence of his services and sufferings. They shall have a full satisfaction of soul in the vision and fruition of God; and herein they shall have the best society, as at a feast, in the perfection of love.*"<sup>10</sup>
- c. And sit on thrones judging the twelve tribes of Israel
  - i. The apostles will rule in Christ's Church, in Christ's Kingdom, as the fruit of their love and fellowship with Christ. But, they must not think in terms of who is the greatest, but rather in terms of who is the servant.
    - 1. Henry "Of what should be done for them in this world. God gave his Son a *kingdom among men*, the gospel church, of which he is the living, quickening, ruling, Head. This *kingdom* he *appointed* to his apostles and their successors in the ministry of the gospel, that they should enjoy the comforts and privileges of the gospel, help to communicate them to others by gospel ordinances, sit on thrones as officers of the church, not only declaratively, but exhortatively *judging the tribes of Israel* that persist in their

---

<sup>10</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

infidelity, and denouncing the wrath of God against them, and ruling the gospel Israel, the spiritual Israel, by the instituted discipline of the church, administered with gentleness and love. This is the honor reserved for you.”<sup>11</sup>

- ii. Note also how this points to a future not only for God’s Church, the true Israel, but also for His OT chosen people, Israel.
  1. Bock “The apostles, who are the foundation of the church, are those who will lead Israel. This statement is significant, given its setting. Jesus faces rejection by the nation’s “leadership,” but the nation will continue to exist. The disciples will have a continuing role under “new management,” in an administration to be revealed in the future but having validity now. Though God’s plan for Israel might look derailed, it is not. The Israelite focus in this remark shows that Israel has a future and recalls the remark about eating the Passover in the kingdom (Luke 22:15–16). These Israelite touches should not be interpreted to refer exclusively to the church. These remarks look to the final wedding of events in God’s plan when promises to Israel are fully realized and when Jesus rules both heaven and earth. In that day Jesus’ authority will be clearly visible in both spheres. Promises made to Israel long ago will be fully carried out, such that God’s grace and word are shown to be fully true. Jesus is indicating that the promise is a testimony to God’s faithfulness.”<sup>12</sup>
  2. Romans 11 “25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; 27 For this is My covenant with them, When I take away their sins.” 28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. 29 For the gifts and the calling of God are irrevocable. 30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience, 31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. 32 For God has committed them all to disobedience, that He might have mercy on all.”

#### VIII. Questions to know, love and obey God

---

<sup>11</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1902). Peabody: Hendrickson.

<sup>12</sup> Bock, D. L. (1996). [\*Luke: 9:51–24:53\*](#) (Vol. 2, p. 1741). Grand Rapids, MI: Baker Academic.