**I Confer on You a Kingdom**

Luke 22:24-30

Key Verse 29

“And I confer on you a kingdom, just as my Father conferred one on me,”

**Introduction**

People have always envied the person whom others serve. In ancient China, rich people sometimes grew long fingernails, so that they would not have to do anything themselves. But according to Jesus’ teaching, the people who are really great are the servants. If the Downey mayor took a month off, no one would really notice it. But if all the trash collectors in the country took two weeks off, we would notice at once. Jesus is trying to enlighten His disciples about how to be great before God’s eyes.

1. Read verses 24-25. What were the disciples in dispute about? (24) What ideas do people generally have about the way to become great? (25) Why do those who exercise authority over others call themselves Benefactors?

1-1, Read verses 24-25.

A dispute also arose among them as to which of them was considered to be greatest. **25** Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors.

1-2, What were the disciples in dispute about? (24)

***A dispute also arose among them as to which of them was considered to be greatest.***

* Jesus spent three years with His disciples. It was the final few hours before His betrayal, arrest, and crucifixion. They argued about who was the greatest.
* As a matter of fact, it was a common topic of conversation among the disciples, for it was not the first time.
* When Jesus first foretold his betrayal in chapter 9, his disciples had also responded by arguing with one another regarding who among them was the greatest.
* When they didn’t welcome Jesus’ words when he spoke about suffering for God’s glory, they remained earthbound and argued about who was the greatest.

Luke 9:43-48 reads,

While everyone was marveling at all that Jesus did, he said to his disciples, **44** “Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men.” **45** But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

**46** An argument started among the disciples as to which of them would be the greatest. **47** Jesus, knowing their thoughts, took a little child and had him stand beside him. **48** Then he said to them,“Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.”

1-3, What ideas do people generally have about the way to become great? (25)

***Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors.***

* Jesus could have rebuked his disciples harshly, but instead he chose to teach them about how to be great.
* First the world leaders exercise their authority and power in a certain manner, but all are ultimately self-exalting.
* “Kings of the Gentiles” can be understood as any ruler who do not fear God.
* Though the Bible teaches plainly that their authority comes from God, they do not recognize God as their God.
* They recognize themselves only and think they are the supreme power. They subdue people and exert their will.
* They dominate others in order to be served and to enjoy a sense of power.

1-4, Why do those who exercise authority over others call themselves Benefactors?

* Though they rob people of freedom and dignity, they call themselves “Benefactors;” they claim to do good for the people they conquer.
* King Herod murdered and terrified many. He did this so that they would obey him.
* At the same time, he called himself a benefactor by building the temple in Jerusalem. This is not just Herod’s story.
* This is the tendency of fallen men because of their sinful nature. Husbands can abuse power over their wives. Parents can do the same over their children.
* Employers mistreat their employees.
* Those who are popular despise the needy and outcast.
* When Satan works through these relationships, people can be badly damaged and even destroyed.

1. Read verses 26-27. What did Jesus teach them about the way of true greatness? (26) What example did He give? (27, Mk 10:45)

2-1, Read verses 26-27.

But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. **27** For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

2-2, What did Jesus teach them about the way of true greatness? (26)

***But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.***

* In that society, the youngest had no right to exercise authority over others.
* True greatness does not come from a position of authority; it comes from within.

***the greatest among you should be like the youngest,***

* It means that the youngest is the least powerful and least unnoticeable member of the community.
* The next sentence helps us to understand who is the youngest.

***the one who rules like the one who serves.***

* Although the one who has authority and power to rule, he or she chooses to serve instead.
* In this regard, the best example is our Lord Jesus Christ.
* Though he is in very nature God, he came down to this world and became a little baby who was placed in a manger.
* He took the lowest position on earth in order to dwell among us as our Savior and Friend.
* Jesus removed barriers of power and distance, be they political, economic or social in nature.
* Fallen men hide their corrupted inner lives behind positions and titles, avoiding any real relationship with others.
* But Jesus removed every barrier through his humble renunciation so that we might come to know him as he truly is.
* In this way Jesus shared the life of God with us. His living allowed us to experience the greatness of God within him.

John 1:14 reads,

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

2-3, What example did He give? (27, Mk 10:45)

***For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.***

* We might think that Jesus should have settled the issue by pointing out that He was the greatest. Instead, Jesus answered their question by what He did.
* In Jn 13:3-5, Jesus washed their feet after supper, and He may have spoken these words about true greatness as He washed their feet, or after He was finished.
* In fact, the supreme patience of Jesus was displayed in His gentle correction of His disciples.
* Living as a servant really is the best way to live. We are no longer concerned for our own honor and credit.
* We don’t walk around with hurt feelings and disappointed expectations, because all we want to do is to serve.
* Don’t get wrong through. Jesus did not mean that if you serve in a lowly place, you will be always be given a great place.
* Rather He meant that in God’s eyes, the lowly place is the great place.

Mark 10:42-45 reads,

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **43** Not so with you. Instead, whoever wants to become great among you must be your servant, **44** and whoever wants to be first must be slave of all. **45** For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

* Service is a sign of true greatness. Service is one hallmark of genuine fellowship with the Lord Himself.
* Although Jesus is the King of kings, He prefered to call Himself as “servant of servants” while he was on earth.
* Again His nickname in the book of Luke is the Son of Man.

1. Read verses 28-30. How did Jesus’ disciples participate in His service? (28) What did Jesus promise them? (29) How will those who serve faithfully be rewarded in His kingdom? (30)

3-1, Read verses 28-30.

You are those who have stood by me in my trials. **29** And I confer on you a kingdom, just as my Father conferred one on me, **30** so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

3-2, How did Jesus’ disciples participate in His service? (28)

***You are those who have stood by me in my trials.***

* In this awesome time of teaching, at the Last Supper, Jesus warns his disciples solemnly about leadership wrongly used, and now extends a wonderful promise to those who are faithful.
* First, he identifies his disciples as those who have stood by him in his trials.
* There is a sense in which the persecutions we face as his servants are not ours but **His.**
* In his epistle, Apostle Paul emphasized the same message.

Colossians 1:24 reads,

"Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church"

3-3, What did Jesus promise them? (29)

***And I confer on you a kingdom, just as my Father conferred one on me,***

* Now He makes an amazing proclamation: ***"And I confer on you a kingdom, just as my Father conferred one on me"***
* “Confer” means “grant or bestow a title, degree, benefit, or right”.
* Its synonyms are “present to, grant to, award to, honor with, give to, endow with.”

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* The verb "Confer" (NIV) from Greek word “diatithemi”, "to make formal arrangements for something to be done or brought about, 'decree, ordain' ... to make disposition of something, 'arrange something'."
* The word is also used to arrange for disposition of property after one's death, "dispose of property by a will, make a will."
* Jesus is now involving his disciples in the actual operation of and administration of his Kingdom.
* It means that they had been observers so far but now they are actual participants with Christ in the Kingdom.

Exodus 19:6 reads,

"You will be for me a kingdom of priests and a holy nation"

1 Peter 2:9 reads,

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light"

Revelation 1:6

"... And has made us to be a kingdom and priests to serve his God and Father."

Revelation 5:10 reads,

"You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

Revelation 20:6 reads,

"Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years."

* So to confer on his Twelve Disciples a kingdom means that they will serve as agents of this kingdom, as officers, as leaders.
* They will reign "on the earth," as well as in God's heavenly kingdom.
* When, how, and where we do not fully know. However we believe that the scriptures clearly indicate that this conferring a kingdom does not apply just to the Twelve.
* Rather to each of us who seeks to serve Jesus daily as his disciples, in the middle of troubles and trials and in great joy.
* Praise Jesus and His wonderful promise through His death and resurrection!

John 15:14-16 reads,

You are my friends if you do what I command. **15** I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. **16** You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you.

3-4, How will those who serve faithfully be rewarded in His kingdom? (30)

***so that you may eat and drink at my table in my kingdom and sit on thrones,***

* Jesus further offers his disciples the privilege of sharing his own table. Both verbs "eat" and "drink" are in the present tense, indicating continuing action.
* This isn't just a single meal, but an ongoing provision.
* We are reminded of 2 Samuel 9:7 in light of a special privilege afforded to Jonathan’s one and only surviving son, Mephibosheth.
* David said, "Don't be afraid for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table".
* Sitting at the King's own table meant that the King took on the responsibility of providing for your food -- free of any charge to you!
* But more than an eternal ticket that entitles one to sit at the King's own table, the disciples are offered a seat at the most important Feast of all the ages, that is to say, the Marriage Supper of the Lamb.

Revelation 19:9 reads,

“Then the angel said to me, “Write this: Blessed are those who are invited to the wedding supper of the Lamb!” And he added, “These are the true words of God.”

* This is the occasion when Jesus will be joined by the patriarchs of ancient times and will celebrate figuratively his marriage to his Bride, the church.
* We are now his betrothed, but when he returns, the marriage will be completed.

Luke 13:28 reads,

“People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.”

Luke 14:15 also reads,

“When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.”

***judging the twelve tribes of Israel.***

* Jesus also promised to his disciples about their specific authority in his Kingdom -- to judge the twelve tribes of Israel.
* The gospel of Matthew elaborates in this short phrase as follows.

Matthew 19:28 reads,

Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

* So they will sit on "thrones," Greek thronos, "chair, throne."
* In Greek, "this word, related to seat and footstool, denotes a high stool with back, arms, and footstool.
* It is a seat for elders, teachers, etc., and is later reserved for kings and gods." The throne is a symbol for the high office they hold. Their role is judging.
* The present tense Greek verb is krino, a common word that can have a wide range of meaning, from "judge" to "decide" to "engage in a judicial process."

Revelation 21:12 reads,

“It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.”

**Conclusion**

Luke teaches us to live as new covenant people. We do not remain the same after entering a new covenant with God. We no longer live according to our fallen nature. We are changed by the blood of Jesus. Now we can grow to be like Jesus. This is the fruit of the new covenant. The disciples would receive a unique reward, because they are the ones who have continued with Jesus in His trials. Jesus appreciated and valued the support He received from His disciples. The apostles will have special status in the Kingdom of God. They will sit on thrones, judging the twelve tribes of Israel, and their names will be on the twelve foundations of the wall of the New Jerusalem. Being an unworthy servant does not mean that we are unrewarded. Quite the opposite! God’s greatest servants receive the greatest rewards. But a great servant does not serve for the sake of reward, but for the sake of God’s glory. Paul said, “...we are co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (Romans 8:17). The world we live in is marked by tragedy and injustice. People are wounded, dreams are broken, and desires go unfulfilled. Hopes in this world always disappoint us. But Jesus promises a place in His kingdom of perfect peace, true joy, and eternal glory and honor.

**One word: I confer on you a kingdom!**