

# JESUS ON THE KINGDOM 2

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**Subject Block: The Kingdom of God**

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## **PART TWO: MATTHEW 13 - 20**

Matthew's gospel begins with a genealogy of kings, and ends with a declaration from King Jesus that he is the king with "all authority in heaven and in earth". This one, among the four gospel's, brings great insight about the kingdom of God from the King himself – Jesus Christ.

By moving through this important 'document' and stopping to examine each reference to the Kingdom we are able to engage in a more complete discussion concerning the Kingdom than a topical approach allows.

### **Matthew 13:10-11**

And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

1. Kingdom truth is a mystery that can only be understood by revelation.
2. Parables both hide and reveal the kingdom of God – dependant upon the work of the Spirit of Truth.
3. The parables of Jesus invariably teach us about the Kingdom of God.

### **Matthew 13:3-9 and 18-23 The Parable of the Sower**

"Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and the birds came and devoured them. Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear!"

"Therefore hear the parable of the sower: When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

1. The Kingdom of God has a message – a word – it's effect in our lives depends upon how we receive it.
2. The message of the kingdom is "seed" that God wants to plant in our lives.
3. The desire of God is for the word of the kingdom to produce the fullest yield = 100 fold. This represents the fullest manifestation of kingdom attributes and blessings in our lives (what Peter called "an abundant entrance")
4. Some with "good ground" will produce less than the 100 fold – i.e. 60 and 30 fold. (Many examples of 3 stages throughout the Bible). Implies entrance to the kingdom.
5. Satan is able to snatch away "seed" from our hearts if it fails to take root (wayside / footpath / well trodden and familiar places). Implies the kingdom is not entered.
6. "Seed" can lose its effect if we have a surface-faith – the stony layer not ploughed – superficial faith is vulnerable in trial and persecution. Implies the kingdom is not entered.
7. Loving this present kosmos puts seeds into the ground of our life that will suffocate the effect of the word of the kingdom. Implies the kingdom is not entered.

### **Matthew 13:24-30 & 36-43 The Parable of the Wheat and Tares**

Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted

and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, "Sir, did you not sow good seed in your field? How then does it have tares?" He said to them, "An enemy has done this." The servants said to him, "Do you want us then to go and gather them up?" But he said, "No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.""

And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

1. In this parable the seeds represent people – the good seed being the sons of the kingdom.
2. Good and evil coming to maturity and reaching harvest (maturity/fulness) together in the world. NB: "tares" also gathered "out of his kingdom" = people claiming kingdom privilege but are of other "seed" (unsurrendered self-life – offend and lawless)
3. "End of the age" separation at time of the first resurrection – some possess the kingdom and others do not ... they are committed to the fire – 1 Corinthians 3:11-15

NB 1: the fire of that time is that which judges the kosmos, i.e. loss for those claiming to be of the kingdom, but who are really of the world.

NB 2: "Furnace" – word used for a smelt (i.e. a refiners fire), a kiln, or an oven. *Furnace* is not used to describe the everlasting fire into which the devil is cast.

4. Second Matthew occurrence of “weeping and gnashing of teeth” = those who were believed they had some kind of inherent right to kingdom entrance being greatly saddened and extremely frustrated by the reality of their forfeiture of this great blessing.
5. The millennial kingdom described as a realm where the righteous shine like the sun = amazing realm of light.

### **Matthew 13:31-32 The Parable of the Mustard Seed**

Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.

1. For a season the kingdom and those who proclaim it are “least of all”; but in the day of the fulness of the kingdom . . . (John Gill’s Exposition of the Bible)  
*"... for the church will fill the earth, and the kingdoms of the world will become the church, and all nations of the earth will flock unto it; the people of the Jews in general will be converted, and the fulness of the Gentiles will be brought in: as also with respect to the figure it will make through the great personages, the kings and princes of the earth, that will be in it; the great power and authority the saints will then have; the peace and prosperity that will be enjoyed by them; the spirituality, holiness, righteousness, love, and unity, there will be among them; as also the presence of God and of the Lamb, they will be favoured with; all which glory and happiness will be brought about by a plentiful effusion of the Spirit, and by the glorious appearance of Christ.*

### **Matthew 13:33 The Parable of the Leaven**

Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

1. Leaven is an influencer – a small substance that permeates and alters the whole.
2. “Three” – Biblical numeric for “God” – it’s not just the King’s realm that affects and influences, it’s the King himself!

3. "Hid" – for a time, but manifested and the longing of all creation in time to come.

### **Matthew 13:44 The Parable of the Hidden Treasure**

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

1. Historical application: Jesus is the "man" who purchased the whole world by his blood in order to obtain the treasure within it – his kingdom people.  
Shows the immense value God places on us, a treasure to him.
2. Personal application: our discovery of the kingdom causes us to surrender all to obtain it.
3. Discovery of the reality of kingdom provokes great joy and an immediate willingness to give all to possess it. Apparently it's not a gift!

### **Matthew 13:45-46 The Parable of the Pearl of Great Price**

Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

1. Similar to the previous parable.
2. The pearl represents the children of God. "Pearls" formed by trial into a thing of great beauty and value.
3. "One pearl" – a communal unity.

### **Matthew 13:47-50 The Parable of the Dragnet**

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

1. The dragnet of evangelism brings to the church a diverse catch of fish.

2. "The end of the age" – the time that the kingdoms of this world become the kingdoms of our Lord and of his Christ. The time of the Parousia and the Resurrection. A new glorious age is about to begin – the millennial reign of Christ and those who have overcome.
3. "good" = excellent in nature, well adapted to its ends  
 "bad" = of poor quality and unfit for use  
 "wicked" = of a bad nature or condition  
 "just" = whose way of thinking, feeling, and acting is wholly conformed to the will of God
4. This is NOT the great white throne day of judgement of the end of the millennial age (Rev 20:11); it is the time of the utter joy of those who are raised to reign with him, and the utter disappointment of those who cannot enter that realm of rulership with Christ (because of their 'Laodecian' condition).

### **Matthew 13:51-52 The Parable of Things New and Old**

Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord." Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old."

1. The disciples, through the parables, been instructed concerning the kingdom. They are the "scribes" (= teachers) who Jesus is here exhorting to share these treasures with the household of faith.
2. (John Gill) *Since the disciples had such a clear understanding of the above parables, and were by them, and by other things, so well furnished to preach the mysteries of the kingdom of heaven to others, Christ stirs them up by the following parable, to a diligent exercise of their gifts, and to a large, free, and cheerful communication of their knowledge to others.*
3. "new and old" – the gospel of the kingdom that we declare is as old as creation, and as fresh and lively as each new day.
4. The disciple's question in Matthew 13:10, "Why do You speak to them in parables?" and this last exhortation to those disciples, stand as bookends for this rich deposit of kingdom teaching.

### **Matthew 16:18-19**

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

1. The kingdom is 'action' not 'territory' – it is God's Royal Rule flowing through those who would possess it. It is the privilege given to men to have dominion on earth. To place the ability to unlock heaven's resources into the hands of men is entirely consistent with the plan of God for the earth and mankind's role accordingly.
2. The kingdom is a privilege given to the church that Jesus builds.
3. This kingdom inheritance has the ability to prevail over death, e.g. to raise people from the dead as the King had done. Hades = the grave (place of the departed).
4. Heaven recognises the complete right of the church to exercise spiritual rulership on the planet.

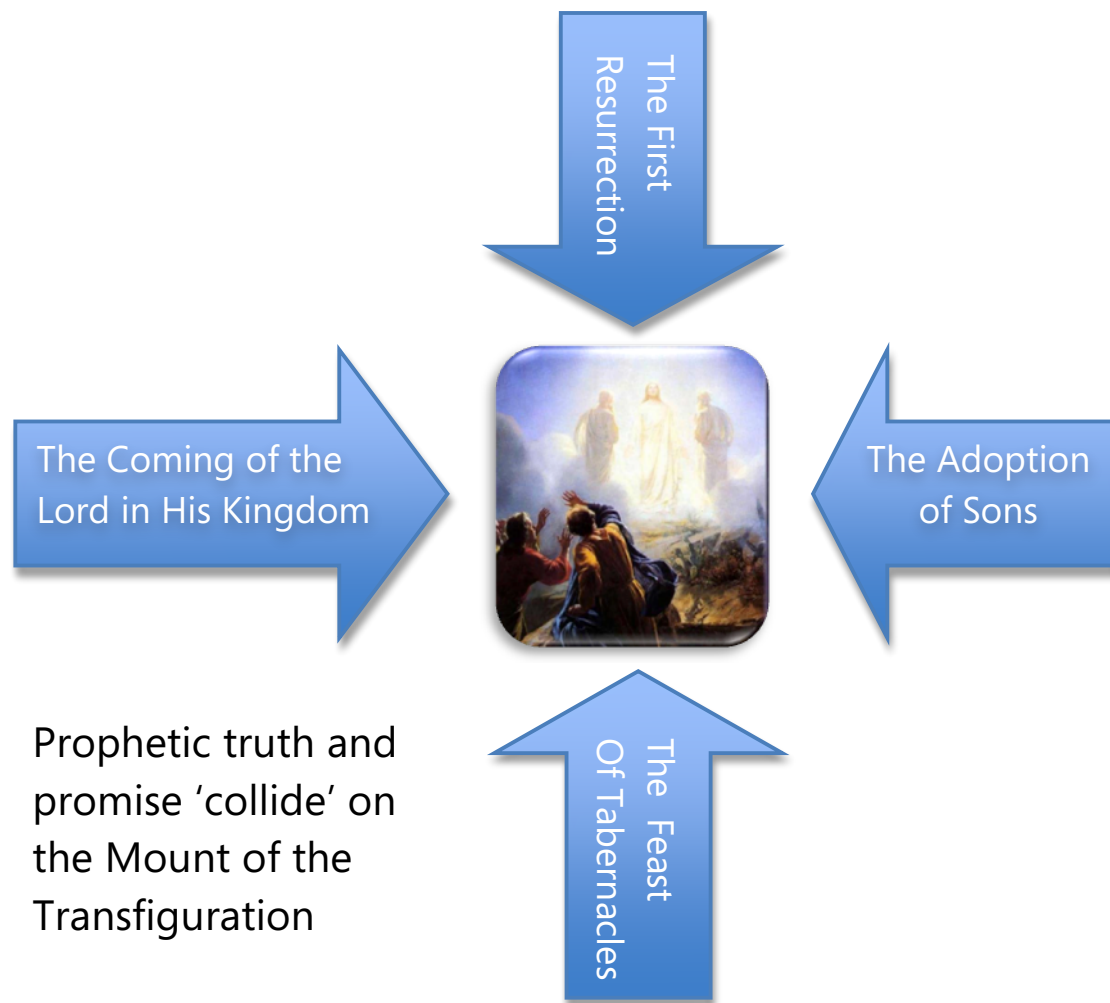
### **Matthew 16:28-17:5**

Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

1. "the Son of Man coming in His kingdom" refers to the end of this age and the beginning of the new one in which Christ reigns of earth with his saints. Contrary to Jesus statement in verse 28, all these disciples did die before the fulfilment of this. However, the events "six days later" on the mount of transfiguration were a demonstration (dress rehearsal) of that which would happen at the end of the sixth day (6000) and the beginning of the 7<sup>th</sup> day of God's calendar.

2. There were 3 witnesses to what happened. Three followers who willingly let Jesus lead them "up".
3. "Transfigured" = to change into another form. This was to be the reality of Christ's resurrection body – and will be the reality of all who experience *the power of his resurrection* (Philippians 3).
4. Jesus had previously told his disciples in the parable of the wheat and the tares that *"the righteous will shine forth as the sun in the kingdom of their Father"*, now he, himself, is appearing exactly as he had described.
5. Clothing represents the bodies in which we live (2 Corinthians 5:2-3). For the resurrection the martyrs are given a white robe (Revelation 6:9-11), just as Jesus here is described as wearing.
6. In that day both the living and the dead (1 Thessalonians 4:13-18) are raised to reign with Christ for 1000 years. Moses represents the saints who have died (Deuteronomy 34:5) and Elijah represents the saints who have not died (2 Kings 2:11).
7. When Israel kept the Feast of Tabernacles the people would make dwellings (tabernacles) out of leafy branches and live in them for a week. Among other things, this symbolised their hope of the resurrection – living in a new house. This was the great last feast of full harvest of the year, and the oil and wine now overflowed.
8. Jewish Peter had a "hunch" (NB: Mark 9:6) that they were witnessing, at least in part, a fulfilment of the Feast of Tabernacles; hence his idea to build a small dwelling of leafy branches for Jesus, Moses and Elijah. (It's helpful to note that Jesus never disparaged the idea – was this an "anointed hunch"?).
9. Finally, a father's declaration over a son during the Jewish adoption ceremony is declared, *"This is My beloved Son, in whom I am well pleased. Hear Him!"*. At the (i) coming of the Lord in his kingdom, (ii) the resurrection of the dead and alive in Christ, and (iii) the fulfilment of the feast of tabernacles; all these coincide in time, at which time our adoption as sons is complete – the saints will now represent their Father, with all the Father's authority, power, wealth and abundant resources freely available to them ... without limitation!



### **Matthew 18:1-4**

At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" Then Jesus called a little child to Him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

1. Conversion to become as a little child is quite different to conversion in order to be saved. The first concerns inheriting the kingdom, the second concerns inheriting eternal life.
2. It is child-likeness that Jesus is pointing to, not childishness. Humility, simplicity and unfeigned devotion are the qualities Jesus upholds here . . . they are part of kingdom culture.
3. This would require a complete change in our thinking, our speaking and our behaving – conversion was required.

### **Matthew 18:21-35 The Parable of the Unforgiving Servant**

Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, "Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, "Pay me what you owe!" So his fellow servant fell down at his feet and begged him, saying, "Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, "You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?" And his master was angry, and delivered him to the torturers until he should pay all that was due to him. "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

1. The kingdom of heaven is like ...
  - a culture in which a constant awareness of the great debt we owed and yet in compassion Christ forgave
  - a culture in which the same compassion, mercy and forgiveness flows from our lives to those who have sinned against us (especially to our "fellow servants")
2. Unforgiveness holds us in a 'torturous prison' until we forgive.

### **Matthew 19:10-12**

His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry." But He said to them, "All cannot accept this saying, but only those to whom it has been given: For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it."

1. (Adam Clark) I believe our Lord here alludes to the case of the ESSENES, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God: *children* they had none of their own, but constantly adopted those of poor people, and brought them up in their own way. PHILO, JOSEPHUS, and PLINY have largely described this very singular sect; and *Dean PRIDEAUX*, with his usual fidelity and perspicuity, has given the substance of what each has said. CONNEX. vol. iii. p. 483, edit. 1725. The account is very interesting, and well worthy the attention of every Christian. Among the rabbins we find these different kinds of eunuchs, not only mentioned, but circumstantially described, *saris chama, eunuchs of the sun*, i.e. *eunuchs by the hand of God*; men *born* impotent. *saris Adam, eunuchs of men*, those who were castrated. And they add a *third* sort; those who make themselves eunuchs, abstain from marriage, that they may give themselves UP to the study of the Divine law.
2. **(The Message)** Jesus' disciples objected, "If those are the terms of marriage, we're stuck. Why get married?" But Jesus said, "Not everyone is mature enough to live a married life. It requires a certain aptitude and grace. Marriage isn't for everyone. Some, from birth seemingly, never give marriage a thought. Others never get asked--or accepted. And some decide not to get married for kingdom reasons. But if you're capable of growing into the largeness of marriage, do it."

### **Matthew 19:14**

But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

1. The extent to which children have a place in the bringing the atmosphere and culture of the kingdom on earth, and have been chosen to carry the authority and power of the kingdom is astounding!
2. The adults in Jesus world never understood this, thus Jesus had to tell them not to forbid the children coming to him.
3. This truth should transform all ministry to children and all ministry from children.

4. Questions regarding the place of a child in the kingdom or in eternity should they die before they reach the age of accountability, or if they are alive at the time of the first resurrection. (The same question might apply to persons of diminished capacity – intellectually, a child)

(a) Ezekiel 18:19 – 30 show the responsibility of mankind in issues of transgression and judgement is to *consider and turn*, and that a person is accountable for their own actions accordingly. This leads us to realise that once a child is able to *consider and turn* they have attained an “age of accountability”.

(b) This is not saying, of course, that a small child is not able to perceive the reality of God and enter a relationship with God. (Hence, Jesus’ invitation in Matthew 19:14. Example of Samuel – 1 Samuel 2:18)

(c) 1 Corinthians 7:14 (amp) “*cleansed, blessed, inside the Christian covenant and prepared for God, clean and pure.*” Gives Christian parents an absolute assurance concerning their child’s salvation during their formative years.

(d) It’s important to realise that this verse is not making any statement concerning children without a Christian Mum or Dad ... what this verse gives us is a *sure promise* concerning the children of the righteous.

(e) Although there are Old Testament examples of children perishing for their parent’s sins (Achan in Joshua 7), we do not see this in the New Testament.

Note: At the time of the giving of the Law of Moses, Exodus 34:7 speaks of “*visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation*”. However, Ezekiel prophecies that generational judgment was to cease (Ezekiel 18:1-3) – this would certainly point to the coming age of grace ushered in at the cross. Ezekiel goes on to speak of personal responsibility.

(f) The children whom Jesus is calling to himself might safely be assumed to be under the age of accountability. This is the last (and lasting) impression that God gives us concerning his attitude to those who are not old enough to “*consider and turn*”. There are no other clear New Testament annunciations concerning this topic, therefore this picture, along with the

one similar in Matthew 18:10 (*"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven"*) lead us to conclude that Jesus is still calling such ones to himself, even when they die.

### **Matthew 19:23-30**

Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many who are first will be last, and the last first.

1. The eye of a needle was a parochial term for a small entrance through vast city walls for travellers to use after nightfall once the city gates had closed. – to enter one had to make several trips through the wall, each with a another item, until all one had was through – a process requiring trust. Hard for a rich traveller because all his "stuff" that would have to be laid down in trust.
2. Jesus promises those who have laid aside all to follow him a kingdom inheritance – "sit on thrones".
3. Placing our pursuit of Jesus before possessions and precious relationships receives a kingdom promise – "a hundredfold" (*and eternal life* – a probable reference to the resurrection),
4. The "last" believers (= those alive in the last days) will receive their reward before the "first" believers (= those who have passed away before the last days). Indicates believers who will move in their "hundredfold" blessing before the first resurrection.

## **Matthew 20:1-16 The Parable of the Hired Labourers**

"For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. Now when he had agreed with the labourers for a denarius a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said to them, "You also go into the vineyard, and whatever is right I will give you.' So they went. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them, "Why have you been standing here idle all day?' They said to him, "Because no one hired us.' He said to them, "You also go into the vineyard, and whatever is right you will receive.' "So when evening had come, the owner of the vineyard said to his steward, "Call the labourers and give them their wages, beginning with the last to the first.' And when those came who were hired about the eleventh hour, they each received a denarius. But when the first came, they supposed that they would receive more; and they likewise received each a denarius. And when they had received it, they complained against the landowner, saying, "These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' But he answered one of them and said, "Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is yours and go your way. I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?' So the last will be first, and the first last. For many are called, but few chosen."

1. Mathew 19:30 and Matthew 20:1 continue the conversation of Jesus with his disciples without the interruption the chapter break has bestowed. Chapter 20:1 – 16 is an elaboration and illustration of Jesus' curious remark that "the last will be first, and the first last".
2. Perhaps we are those who have been hired "about the eleventh hour". We can receive exactly the same reward as those hired at the beginning of the day – Peter, Paul, Apollos, Timothy, James, John, etc.
3. Furthermore, some eleventh hour saints may not know anything of the harsh conditions of persecution and endurance required by the saints of old, yet the Master still give to us the same reward.
4. This passage supports the idea that God sees us already fully rewarded – we start with the same amazing and full reward because of the provision of the cross, not our own labours. All we can do is forfeit blessing (which many have done, e.g. the unbelieving Israelites in the wilderness).

5. The Master couldn't help himself, because the labourers were already fully rewarded, provided they served faithfully and did nothing to forfeit their "wages".
6. Whether early in the morning or in third hour of the day, all of these were *chosen* to serve and be rewarded – yet still *few* when compared to the *many* to whom the Cross *calls* out to come to God.

### **Matthew 20:20-28**

Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him. And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave - just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

1. The Father has prepared that place for *him who overcomes* (Revelation 3:21)
2. Jesus then addresses matters of kingdom culture: not of ambition, not of lording, but as Colossians 3:12 tells "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering... "