

An Upside-Down Kingdom (Part 1)

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[0 : 00] So you can be opening your Bibles and finding Luke chapter 22.

! That's where we're going to be. And I'm going to read here in just a moment verses 21 to 38. And I will go ahead and warn you here at the beginning that we're not going to get all the way through all those verses.

It's going to take us a couple of Sundays to deal with this section of Scripture. And so that's going to be our text. I'll read it here in just a minute. But after we finish this block of Scripture, we'll be approximately halfway through chapter 22 of Luke.

And that will leave two and a half chapters to go in this Gospel. And we've been at it quite a while. I guess you know that.

And so we'll be finished with Luke. Don't know where we'll go after that. We may go to Luke's second volume. That's the book of Acts. So I'll be thinking about that, praying about that. But Luke, by the way, in terms of word count, is the largest of the four Gospels.

[1 : 24] And then when you add Luke's second volume, the Vax, you add all that together, again, in terms of text or word count. Then you discover that Luke actually wrote more of the New Testament than the Apostle Paul in terms of word count.

Though Paul, of course, wrote a number of books, it's disputed as to just how many he wrote. I always look over at Tom, you know, and get to that.

No dispute with me, just with others. But anyway, so a lot to cover when you're trying to work your way through the Gospel of Luke.

And so let's read our text, Luke chapter 22, and I'm going to begin with verse 21, even though, by the way, you probably don't remember because it's been a number of weeks.

We kind of included, I included 21 and 22 in my last sermon out of Luke. It ties us into the next portion. So I'm going to begin with verse 21.

[2 : 29] But behold, the hand of my betrayer is with me on the table. And truly, the Son of Man goes as it has been determined.

But woe to that man by whom he is betrayed. Then they began to question among themselves which of them it was who would do this thing.

Now there was also a dispute among them as to which of them should be considered the greatest. He said to them, the kings of the Gentiles exercise lordship over them.

Those who exercise authority over them are called benefactors. Doers of good. 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. Or who is greater?

[3 : 30] 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. You are those who have continued with me in my trials.

And I bestow upon you a kingdom. Just as my father bestowed one upon me. That you may eat and drink at my table in my kingdom.

And sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, indeed Satan has asked for you. That he may sift you as wheat.

But I have prayed for you that your faith should not fail. And when you have returned to me, strengthen your brethren. But he said to him, Lord, I am ready to go with you both to prison and to death.

And he said, I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know me. And he said to them, when I sent you without money, money bag, knapsack, sandals, did you lack anything?

[4 : 40] They said nothing. Then he said to them, but now he who has a money bag, let him take it. Likewise, an napsack.

And he who has no sword, let him sell his garment and buy one. For I say to you that this which is written must still be accomplished in me.

He was numbered with the transgressors. For the things concerning me have an end. So they said, Lord, look, there are two swords.

And he said to them, it is enough. All right, interesting passage. And I guess we might be thinking, you know, just at first glance or first reading.

These seem to be three separate things. They're not really related. But we're going to see over the next couple of Sundays that there is a theme that runs through all three of these portions of the text.

[5 : 46] They're connected together and they're connected with something that Jesus wanted to teach his disciples. Something that really by now they should have known. They should have understood.

You know, the disciples have now been with Jesus for three solid years. Three years. Except for a couple of exceptions.

They have been constantly with Jesus. Traveling everywhere that he traveled. Eating every meal with him. Sleeping with him. Observing all of his wondrous works.

His miracles and so forth. Listening to everything that he taught. Everything that he taught publicly as well as privately. We need to understand that Jesus spent a lot of time with his disciples privately teaching them.

We have accounts of that in the Gospels. Many other occasions in those three years. We do not have a record of. Jesus mentored them. Taught them.

[6 : 46] And they spent three years under his tutelage. Very soon now. They're going to be on their own. They don't really know that yet.

That's part of the problem. Part of the subject of this passage. And so they're going to be on their own. Jesus is leaving. Are they ready?

Are they ready? According to Luke's account here in this passage that I just read. This really marks the last time that Jesus will spend time instructing his disciples before he dies.

Last time. Last shot that he has with them. They will be leaving the upper room. That's where they are right now. They will be leaving the upper room. And then they will travel the short distance to wherever this camp is located.

On the Mount of Olives. And very shortly. Armed guards. In fact a contingent of Roman soldiers are going to be coming.

[7 : 51] And they're going to arrest Jesus. And you know what is going to happen from there on out. And so are the disciples ready for all of that? Are they ready for what comes next?

This is a valid question. It helps us understand the purpose for the text we're looking at here today and next Sunday. Are they ready for what happens next?

Are they ready for the change that is about to take place? Because something is about to dramatically change. Are they ready for what is going to happen very quickly, very soon, going to happen to Jesus?

And do they understand? Will they understand the reason for it? I mean these are valid questions. Are they ready for what is about to happen to them?

Because things are going to change for them. As well. Dramatically. Are they ready for the dramatic change that is about to take place in their lives?

[8 : 53] And do they understand why? All the why of it. You know I can answer all those questions with one word. And it's the same word. And it's a two letter word.

No. They're not ready. They're not ready. They do not understand. Use a homespun colloquial expression. They don't know from nothing.

And they really don't. In fact, it's going to take the Holy Spirit coming upon them and dwelling them at Pentecost. But it's going to come quite a bit later after the death and resurrection of Christ.

It's going to take the Holy Spirit coming upon them and dwelling them before they're going to understand anything. Really. Really. Now, it's actually to our benefit that they do not understand.

It's to our benefit that they are ignorant of some things here. And that they are not ready for this.

And the reason would be, of course, because then we would have missed out on what Jesus does about this.

[9 : 58] What he says to them. How he instructs them in this passage. This is important for us. Now, what was the substance of their ignorance? I mean, if we could just kind of dwindle it down to one main thing.

What was the substance of their ignorance? Well, we could put it this way. They did not yet understand the nature of the kingdom of God.

They had a knowledge of it, but it was an incomplete knowledge. In fact, most of their knowledge of the nature of the kingdom of God was all future. Even future for us today.

We've talked about that before. But the kingdom has come. All right. It has come. Jesus has come. The king has come. And so, in a sense, it has come and it is about to be officially established by way of the cross and resurrection.

But it isn't going to begin the way they were thinking it would begin. There's the problem. Not at all is it going to begin the way they were thinking. And even for us today, I guess we could say that the kingdom of God is not exactly what we might wish it to be.

[11 : 13] Or maybe even think it ought to be. The kingdom. The great kingdom of God. Because, really, in our eyes, from our perspective, it seems so weak.

Doesn't it? Now, in reality, it is not. But it seems to us, in the present manifestation of the kingdom of God, it seems so weak.

It seems so fragile. So frail. In fact, in history, it's history for the last 2,000 years.

It's been so troubled. And so, you know, the kingdom of God is not what we might wish it to be. Or even think it ought to be.

And it's so hated by the world. The kingdom is. Maybe that doesn't catch us as much by surprise. But still, it's certainly not what we would like.

[12 : 12] And especially we Americans, we're not used to that kind of thing, really. We're becoming more and more used to it. It's becoming more and more part of our experience. How the world despises the church and persecutes the church and hates the church.

But just like the disciples in our passage, we need to understand the nature of the kingdom of God. And therefore, understand why there is persecution.

And why there is. Why the world is becoming more and more anti-Christian. And understand why there is a need for ministries like Voice of the Martyrs.

I mean, really, in our thinking, it wouldn't be great if we didn't need that. Didn't have martyrs. Why is it that way? Why should it be that way?

And so forth. Because we're not just 100% sure. And have not come to a place of complete understanding about the nature of the kingdom.

[13 : 17] The kingdom of God. It is an upside down kingdom. It is. The disciples did not understand that.

We have a problem understanding that completely and accepting that. What do we mean by an upside down kingdom? Well, I want to let Jesus explain that in our text. And there are three parts to this passage.

Again, we're just going to look at the first one this morning. But I feel confident that next Sunday we can get the other two. But the three parts, three obvious divisions in the passage. You have the disciples disputing about greatness.

Who's going to be the greatest? Then you have the prophecy. Jesus' prophecy concerning Peter's denial of Jesus. And then you have the issue concerning purses and sandals and swords.

Which is a really strange passage. Looking forward to getting into that. So those are the three parts of the text. And all three of these are connected to Jesus teaching his instructions about the nature of the kingdom of God.

[14 : 23] That it is not going to begin the way the disciples are thinking it will begin. That it is an upside down kingdom. So we shall take a couple of Sundays on this text.

And see that the kingdom of God begins with three things. First, crosses before crowds.

Begins with crosses before crowds. Then trials before triumphs. As we look at Peter's prophecy concerning Peter. Trials before triumphs.

And it begins with swords before scepters. Those three things. Now the first thing the disciples are to learn is. The kingdom of God begins with crosses before crowns.

Look at verse 24 again. There was a dispute. A dispute among them. Among the disciples. Among the twelve. A dispute. As to which of them.

[15:27] Would be considered the greatest. Greatest in the kingdom. That's the idea here. Dispute. They're disputing. They're arguing. Who's going to be the greatest in the kingdom of God?

The greatest. We all remember Muhammad Ali, don't we? We certainly remember that he was known for his high estimation of himself. Muhammad Ali.

In fact, he would often say, I'm the greatest. I can hear him say that. I'm great. Well, just before taking off on an airline flight. Stewardess came by and reminded Ali that he needed to fasten his seatbelt.

And Ali said, Superman don't need no seatbelt. To which she responded, Superman don't need no plane either. Fasten your seatbelt. And he fastened his seatbelt.

And we laugh at that because that's Muhammad Ali. That's what we know about him. We remember about him. But what the disciples were doing here in this passage was shameful.

[16:28] And especially when you consider the content. Now, the exact chronology of events, by the way, in the upper room, you know, various things that took place in that upper room that we have accounts of in the four gospels.

The exact chronology is sometimes a little bit difficult to determine. You have four gospel accounts. And yet, there are apparent differences in some of those gospel accounts.

And so, sometimes it makes it difficult to reconcile those differences, the various things that took place in the upper room. And now is not the time to try to explain all of that, try to determine all of that.

But one thing seems pretty clear, and it's an important thing to note. That this dispute among the disciples about who would be the greatest in the kingdom, that dispute took place after Jesus washed their feet.

Now, that's important to know. Now, Luke doesn't mention the washing of the feet. So, we can't go to what Luke said, but we can go to John. John is the one who mentioned this.

[17:37] And in John 13, verse 1, I want you to listen to it. The Bible says, 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, he rose from supper and laid aside his garments, took a towel and girded himself.

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. And he said to them, Do you know what I have done to you?

You call me teacher and Lord, and you say, Well, for so I am. If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet.

For I have given you an example that you should do as I have done to you. Have the disciples forgotten all about that? I mean, that just happened moments before. Because it is sometime after this that Jesus says, what's recorded in Luke 21, But behold, the hand of my betrayer is with me on the table.

And when Jesus gave this shocking revelation, verse 23 says, They began to question among themselves which of them it was who would do this. Matthew even records in Matthew 26 and verse 22, He says, And they were very sorrowful and began to say to him, to Jesus, one after another, each one of them, Is it I, Lord?

[19:11] All right, now, now listen, the revelation, this revelation of a betrayer Rocked their world, rocked their mind, rocked their thinking.

But not really in the way you might be thinking. Because, you see, what Luke recorded next, After Jesus reveals that there would be a betrayer, that one of them would be the betrayer, What Luke records next reveals what was in each one of the disciples' minds and heart.

You see, all along, all along they had been thinking that the Messiah's kingdom had come. You've got to keep that in your mind as you try to understand the movement of the story and what the disciples did, what they were thinking.

All along they're thinking the kingdom is here. The kingdom in all of its fullness. And so that Jesus would suffer and be condemned and die and become a sin bearer, Well, that was not even on their theological radar.

They didn't understand that. They were looking for that. They were looking for the inauguration of the kingdom, the Messiah and his kingdom, Not the crucifixion.

[20:29] They were looking for that. And you have to understand this before any of this is going to make any sense. In their thinking, the kingdom has come because the king is here. And they had been given places of leadership, places of rulership in this kingdom.

They had been granted positions of greatness in the kingdom of Christ. And that's why, remember, we studied this a few passages back, why they were so starstruck as they were walking across the Kidron Valley and they look up at the magnificent Temple Mount and in all of its grandeur and they comment about that and how magnificent it is.

And why did they? Because the kingdom, in their thinking, the kingdom of God, the palace is this temple. This will be the palace for the king.

And in it will be the throne of the Messiah, the throne of Christ, as well as their thrones. Because that's what they're thinking. And so they were not totally wrong about this, by the way.

They're not just totally out in left field. As Jesus is going to explain a little bit later in the text. We'll get to that by and by. They're just wrong about the timing of it.

[21 : 53] And of course, it's not going to be that temple either because it's going to be destroyed 70 some odd years later. But they will be right about this, but it's future.

Something else must come first. Something that they're totally unprepared for. And so they're trying to work all of this out. They've been working all this out in their minds all along.

They know they've been chosen for greatness in God's kingdom and they're going to be rulers along with Christ in this kingdom. But who among the twelve will be the top?

Top guy. There has to be one that's top. There's got to be some kind of pecking order here. Who's going to be the greatest under Jesus, of course?

And perhaps each one of them had imagined that he would be number one. I mean, if you just read the passage, your first impression is that each one wanted the job.

[22 : 58] Thought maybe they deserved it. So maybe they're just kind of arguing about, no, I think it'll be me. Or no, no. Someone will say, no, no, it's not you. It's me. And it could have gone like that, but I think more likely.

The top tier of the disciples. You know that the disciples were divided into three groups. And each group had a leader. And so the top four likely candidates for the job of who would be the greatest in this kingdom, kind of the top tier, so to speak, that would be Peter, Andrew, James, or John.

One of those four, perhaps, would be the greatest. And maybe each one of them had, you know, their supporters among, you know, so maybe we could call this a caucus.

Caucus coming up in the presidential election, you know, they're having a caucus. All right, so here's Peter. He's trying to gain support by a certain number. Maybe if he can get the majority, then he's going to be the guy.

All right, so you have the four kind of top tier people. But then you move down, there's a second tier of disciples. And that would be Philip, Bartholomew, Thomas, and Matthew.

[24 : 24] That's the second tier. And perhaps each one of these may have entertained, you know, thoughts of being the top guy. Maybe there were others who wanted to promote them and vote for them if it was going to be a vote.

Of course, not. And then the third tier would have included the other James, son of Alphaeus. Simon, called the zealot, remember.

And Judas, not Judas Iscariot, but Judas, the son of James. They also called him Thaddeus. And then, of course, Judas Iscariot on the third tier. You might call it the bottom tier.

I don't know if anybody was going to be voting for Judas. Maybe many of them were. I mean, he was the treasurer for the group. Maybe, you know, they didn't know he was going to be the betrayer.

And so they're just kind of going around and disputing about who would be the greatest. And maybe someone points to Peter. And then, you know, and then another guy says, maybe James says, wait, I love Peter.

[25 : 25] But, you know, he can't open his mouth without inserting his foot. And, you know, I don't think Peter would be the right one. And so maybe they're just all talking about, disputing about who would be the one.

And someone said, well, you know, John, he's closest to Jesus, beloved by Jesus. And the others would say, he's too young for this job. You know, they would just. So there's this dispute about all of that.

And so perhaps each of the three groups of disciples were making a case for their respective leaders. So maybe, you know, the top tier, they were making a case for Peter.

And then the second group, they were making a case for James because he was clearly from the listings of the disciples. James was the leader of the second tier. And then the third, they were making a case for Philip because Philip is the kind of the leader of the third tier.

All the lists in the Bible always have Peter first in the first group, James first in the second group, and Philip in the third group. And so maybe they're just disputing about that, trying to argue about who would be the greatest.

[26 : 30] That's what they were doing. Now, Jesus. All right. Now, think about this. Jesus' troubling revelation that one of them was going to betray him.

I mean, that just absolutely upset their apple cart. I mean, now what are we going to do? Who is it? You know, I've been pulling for Peter, but maybe Peter's going to betray him.

So, you understand? So, that's the first thing they're thinking about. So, the result being that this revelation of a betrayer led to a dispute about who would be the greatest in the kingdom.

It reveals to us that they were more concerned about their own imagined importance than they were about someone's going to betray our Lord.

That Jesus would be betrayed. Do you see? Do you see? Now, this dispute about who would be the greatest in the kingdom also reveals, obviously, that they had no understanding or they had the wrong understanding about what must come first.

[27 : 41] Before anybody's going to be the greatest or anybody's going to lead. What must come first in this kingdom? And what comes first, we know, the cross.

The cross comes first. Both the cross Jesus would soon bear and the crosses that the disciples would also very soon bear.

They were looking for a crown. Their thoughts were about ruling and about the kingdom and the crowns that go with that.

But crosses were to come first. Crosses before Christ. And so, Jesus takes the opportunity to teach them a thing or two about what the kingdom is going to look like in terms of leadership first.

And so, he says to them, you guys are thinking like Gentiles. You're just thinking like Gentiles. And so, he says in verse 25, the kings of the Gentiles exercise lordship.

[28 : 50] That is, the idea here is they flaunt it. They make sure everyone knows they have it. And so, they lord it over us. And they justify it how? Jesus says, and those who exercise authority over them are called benefactors.

That is, they're called benefactors. Doers of good. And this is what they want to be called. How they want to be thought of.

And so, then they can lead any way they want to and do anything they want to. And then they justify themselves by saying, well, you may not like my leadership the way I lead, but look at the good I'm doing for you.

That's a lot like some of our government leaders. But Jesus says there's no place for this in the present manifestation of the kingdom of God.

No place for that. Verse 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 or leads as one who serves.

[29 : 56] He who serves. You see, it's upside down. It's upside down from our natural way of thinking. And Jesus said in verse 27, and this is what you need to really pay attention to.

He said, who, for who is greater? Who is greater? He who sits at the table. By the way, that's one word in the Greek language, Greek text.

He who sits at the table. That's one word. And it's singular. You know who the he is? Jesus.

Jesus is the greatest at the table. For who is greater? He who is sitting right here in front of you at the table. I'm paraphrasing.

Or he who serves. That's one word in the Greek text as well. And again, it's singular. And again, he's referring to himself.

[31 : 03] He's referring to himself. He said, he who is greater. Is it not he who sits at the table? That is, it's me. It's me.

Is there any question about who is really the greatest at the table? No question in my mind.

Reminding the disciples, you're talking about who's the greatest.

Guess what? I'm the greatest. I'm the greatest at the table. And so Jesus is saying, it's me. I'm the greater. Yet. And so you have to kind of follow the text here.

Follow his reasoning. Yet. And look at what he says. I am among you as one who serves. I remember. I washed your feet a little while ago. I'm one who serves. I'm one who serves. I'm one who serves. I'm one who serves. So he's the greater. Both counts. He's the greatest at the table. He's sitting at the table. He's the honored one. He's the greatest of them.

[32 : 11] He's also the servant. Sitting at the table and serving. And so the mark of true leadership is in this present kingdom.

Servant. Servant. He who is greatest among you. Let him be as the youngest. And he who governs or leads.

Let him be as one who serves. Jesus said in Matthew chapter 20 verse 28. The son of man came not to be served. But to serve. And to give his life as a ransom for many.

You see Jesus is not saying that no one is going to be great. That's not what he's saying. That there will be no hierarchy of leadership. He's not saying that at all.

He's defining what leadership is in his kingdom. And it's servant. Paul wrote in Philippians chapter 2 verse 3.

[33 : 13] passage that was read earlier in the. In our service. He said let nothing. Be done. Selfish ambition or conceit.

And I tell you that pretty well pegs the disciples here. Pretty well pegs us. He said let nothing be done through selfish ambition or conceit.

But in lowliness of mind. Let each. Esteem others more than themselves. That is let each. Regard others. More than themselves.

More important than themselves. Count them more significant. Than you count yourself. Let each of you. Look. Out.

Not only for his own interest. But also for the interest of others. There's the principle. Serve others. Make any difference what.

[34 : 09] What place of leadership you may have. Or places of authority. And there is an authority structure. Within the kingdom of God. There absolutely is. In fact.

No society. No. Nothing can work without a structure of. Of authority. But. No matter where you are in that structure.

Serve others. You. Regard others. More significant. Than you do yourself. And. Then Paul went on to look. You know. When he started looking for an example.

Of this. This servant leadership. Who did he think of? Jesus. He thought of Jesus.

And so he said. Let this mind. This way of thinking. You know. A way of thinking that. A mindset.

[35 : 07] That regards others. More important. Let this. Way of thinking. This mind. Be in you. Which. Was also.

In Christ. Who. And listen to this. Who being. In the form of God. God. That doesn't mean. He just looked like God.

It means he. Is. God. In his very form. Very nature. He's God. He's the greatest. At the table. Being in the form of God.

Did not consider it. Robbery. To be equal. With God. That is. Jesus. Did not consider. His full deity. His. Equality. In the Godhead.

In terms of deity. He did not consider it. A thing that he had to. Hold on to. For dear life. He did not. His full deity.

[36 : 06] And all that goes with it. Was not something that. He could not bear. To part with. In order to become. The savior. And so.

What does Paul say next? He said. But he made himself. With no reputation. Actually. Literally. He. Emptied himself. Emptied himself.

Of all. His divine. Right. That God. Put that aside. Relegated it. To. A place of submission. And he. He took. The form of a servant.

And coming. In the likeness. Of men. 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.

Here's. Paul's example. Of having this kind of mindset. That. You regard others. More important. Than yourself. See. The cross. First.

[37 : 04] Then. The crown. And that's the way it was. With Jesus. Because then Paul goes on to say. Therefore. God also has highly exalted him. And given him a name. Which is above. Every

name.

Jesus. Jesus. Bore. His cross. Before. He wore. His crown. And the same. Will be true. Of his disciples. And the same. Is true.

Of every one of us. Crosses. Before crowns. Cross of self-sacrifice. Cross of self-denial. The cross. Of putting everyone first.

Before yourself. The cross. Of service. To others. Regarding others. More significant. Being more significant. We'll get to Peter next week.

Peter was probably the worst defender. Here in this debate. Over who. Is the greatest in the kingdom. He doesn't say that Peter was. But we know. That he was. Because what happens next.

[38 : 00] Because. Jesus then. Flat let the air out of his balloon. He said. Peter. You're going. Before the night's over. You're going to deny. Even knowing me. Not once. Not even twice.

But three times. That came true. Peter did. Deny Jesus. Even knowing him. Free. You remember how Jesus.

Later reversed. Peter's threefold denial. John chapter 21. Verse 17. After Jesus resurrection. He asked Peter. Three times.

Do you love me Peter? And each time. Peter said yes. He said yes. Lord. You know everything. You know everything. Jesus said. Feed my sheep. Feed my sheep.

That is bear. The cross. The cross. Of self-sacrificial. Self-denying service. To the people of my kingdom. Peter was great.

[39 : 00] He was absolutely the. Leader of the apostles. And yet Jesus said. Feed my sheep.

Bear the cross. It's an upside down kingdom. See. Crosses before crowns. And yet.

I need to conclude by. Saying that there will be crowns. It doesn't negate. The. The reality of crowns. In the future.

It didn't for the disciples. It doesn't for us. Look at what Jesus said next. In verse 28. But you also. You are those. Who have continued with me. And my trials.

You are faithful to me all along. And I bestow upon you a kingdom. Just as my father bestowed upon. One upon me. That you may eat and drink at my table.

[39 : 54] In my kingdom. And sit on thrones. Judging the twelve tribes of Israel. That's all future. That's not now. The disciples were thinking. That's now. This is future.

And so at the ultimate consummation. Of God's redemptive plan. When Christ comes. In all of his glory. The twelve apostles. Minus Judas.

Plus Matthias. Will be given thrones. They will be given crowns. And they will rule. Luke says. Matthew also says. The twelve tribes of Israel.

And that's future. We say. Well that's the disciples. Good for them. Well. We too.

Will reign with Jesus. In his coming kingdom. The coming manifestation. Of his kingdom. The fullness of his kingdom. 2 Timothy 2.11. This is a faithful saying.

[40 : 49] Paul wrote to Timothy. Take this to the bank. For if we died with him. We shall also live with him.

If we endure. We shall also reign. We don't have time to talk about all that means. Really most of all that means.

Is still a mystery to you. We shall reign with him. It's crosses before crowds. Don't get it reversed. The cross now.

Now. Later a crown. A crown. I knew a lady. Sherry and I knew a lady. The churches. Sherry and I belonged to.

Before God called me to the ministry. I think it was one of those. I don't have the kind of memory that my wife has. I do remember this lady. I don't remember her name. Sherry probably does.

[41 : 46] She worked in the local meat market. By meat. Her. Richard. They still have those around.

And again. I don't remember her name. But she was a sweet saint of the Lord. And served her church. Served the Lord in the church. Our church. But she used to refer to her death as a promotion.

A promotion. That's what she referred to. She's dead now. And she used to say. You know.

Someday I'm going to get my promotion. That's a strange way to put it.

It's true. It's true. See. The cross. Then the promotion.

Then. The crown. Then the crown. And then. What will we do with those crowns? Play them in Jesus.

[42 : 52] Thank you.