

“Whose Side Are You On?”

Acts 19:8-10

January 3, 2016

19:8 According to his customary pattern, his witness began in the synagogue. **He had already made a preliminary appearance in the Ephesian synagogue and had been asked to stay (cf. 18:19f.). Now he fulfilled the invitation,** returning for a longer presentation of Christ, speaking “boldly” there as Apollos had before him (cf. **18:26**). The Ephesian Jews seem to have been open to his witness because he was able to debate with them about the kingdom of God for a period of three months before opposition arose.

19:9 Not all the Jews resisted Paul but only a group within the synagogue who became hardened in their disbelief, maligning the message of Jesus the Messiah as the true “Way” for God’s people. Some of the Jews had become Christian believers, and Paul took them with him and moved to another location for presenting his testimony. The new site was the lecture hall of Tyrannus. **We know nothing of Tyrannus,** whether he was the owner of the building or a teacher who taught there. If the latter, one wonders if his students saw him as living up to his name, “the Tyrant.” **The Western text adds to v. 9 that Paul taught there between the fifth and the tenth hour, i.e., between eleven a.m. and four p.m.** This is altogether plausible since these hours would constitute the heat of the day

when most Asians took an extensive siesta. **The hall would likely have been vacant at such a time, and Paul would have taken a break from his own trade during this period** (cf. [20:34](#)).

19:10 Since it was a public setting, the new site offered the opportunity to reach Greeks as well as Jews, thus affording all the inhabitants of Asia the chance to hear the gospel. Luke said that the witness in the hall of Tyrannus continued for a period of two years. When this is added to the initial three months in the synagogue plus the “little longer” of v. [22](#), one arrives at the three years or so Paul later gave as the length of his Ephesian ministry ([20:31](#)).

That Paul made no definitive statement to the Ephesian synagogue about turning exclusively to the Gentiles is noteworthy. A number of the Ephesian Jews did become disciples, and Paul seems to have continued his witness to the Jews there after moving from the synagogue (v. [10](#); cf. [20:21](#)). The Jews of Ephesus were evidently seriously divided over Christ. On the one hand, there were those who became believers. On the other, there were those who strongly opposed Paul. It would indeed be some of these “Asian Jews” who would provoke mob action against Paul in Jerusalem (cf. [21:27f.](#))

- New American Commentary

[ACTS 19](#) DESCRIBES Paul's ministry in Ephesus in some detail, though there is no sampling of the message he preached there. **Luke has already given us ample records of Paul's messages to both Jewish (13:16-41, in Antioch of Pisidia) and Gentile (14:15-17; 17:22-31, in Lystra and Athens) audiences outside Palestine.**

The Evangelization of Asia ([19:8-10](#))

AS IN OTHER cities, **Paul uses the synagogue as his bridgehead for evangelism.** Ephesus was somewhat different from other cities he went to, for a few believers and "semi-believers" were already there. He established contact with them and even ministered to them at the start of his stay ([19:1-7](#)). Yet **Paul was not content with a smattering of believers in Ephesus.** He wanted everyone to hear the gospel, and in his remarkable stay of at least twenty-seven months, **he succeeded in bringing the gospel to the entire population of the province of Asia** ([v. 10](#)).

Luke uses some familiar words to describe Paul's evangelism:

1. In the synagogue he **"spoke boldly"** ([v. 8](#); Gk. *parresiazomai*, which **appears six times in Acts, each time to describe the ministry of Paul**). In general, this word describes his ministry among Jews.
Preaching the gospel to Jews who were so close to and yet so far from the gospel required much boldness because of their animosity to it.
2. Paul's boldness is also expressed in his **"arguing persuasively"** (*dialegomai* and *peitho*) **about the kingdom of God**.

Though the message of the kingdom of God does not appear as much in Acts as in the Gospels, it is mentioned seven times in Acts—to describe the preaching of Jesus ([1:3](#)), of Philip ([Philip 8:12](#)), and of Paul ([14:22](#); [19:8](#); [20:25](#); [28:23, 31](#)). Peter also echoed this message in his Pentecost speech, though he did not use the expression "kingdom of God." The sequence we have seen elsewhere is repeated here in [Acts 19](#), for the Jews rejected the gospel ([v. 9b](#)). But **here there was a slight difference in that Paul spoke at the synagogue for as long as three months, and only "some" (not most) of the Jews "became obstinate."**

Paul then moved to "the lecture hall of Tyrannus" and held **"discussions [*dialegomai* again] daily"** ([v. 9b](#)). Tyrannus was either the lecturer who taught there or the owner of the hall, who rented it out to Paul.

QUOTE:

According to the Western Text, Paul had the use of the hall from 11 A.M. to 4 P.M. Bruce writes, "Whatever the textual basis of this reading may be, it probably represents what actually happened." During those hours public activity came to a stand-still in cities in this region and people took an afternoon nap. Paul's hearers must have been motivated to come for discussions at this time. The apostle himself probably gave mornings and evenings to tentmaking (see [20:34](#)) and came to the lecture hall to teach the people in the intervening time.

The result of this two-year stint ([v. 10](#)) was that
"all the Jews and Greeks who lived in the province of Asia heard the word of the Lord" ([v. 10b](#)).

***** This was in part achieved through people who came to the big city of Ephesus from other places in the province, heard the gospel, and took it back to their hometowns. *****

***** It also took place through colleagues of Paul, who brought the gospel to the other towns in Asia. Epaphras, for example, took the gospel to Colosse, Laodicea, and Hierapolis and founded the churches there (cf. [Col. 1:7-8](#); [2:1](#); [4:12-13](#)).

Presumably the seven churches of Asia addressed in Revelation 2-3 were founded at this time.

After several divinely ordained delays, therefore, the mission to Asia Minor finally took off. Christianity persisted in this province for centuries after the Turkish conquest of the region. It "disappeared only with the whole-sale exchange of Greek and Turkish populations which followed the Graeco- Turkish war of 1923."

THE PLACE OF truth in contextualized ministry. We hear many voices today downplaying the value of truth-centered evangelism. Such people, including many who class themselves as evangelicals, claim we live in an age when people no longer think in categories that value truth. In its place, they advocate a needs-based evangelism, which shows Jesus as the answer to felt needs. Sensitivity to needs was certainly a key to Paul's evangelistic strategy (cf. Paul's ministry in Ephesus and elsewhere). But basic to his gospel presentation was the primacy of its truth. This will always be so, for Christianity is a religion that claims to have God's complete revelation to humanity. Those who downplay the truthfulness and content of the gospel have sadly betrayed its heart and have given in to syncretism

- NIV Application Commentary

Then Paul went into the synagogue and spoke boldly for three months. The same pattern we have seen in city after city occurred here in Ephesus: **But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus ([v. 9](#)).** **Just as Paul had moved next door from the synagogue in Corinth, now he moved down the street in Ephesus to the school of Tyrannus,** who was obviously a professional teacher of philosophy or rhetoric with his own school building. Paul used it in the off-hours to instruct the people in the things of God.

Ephesus is the most heavily reconstructed city from antiquity. If you go to Turkey and visit the ancient city of Ephesus, you can walk down the streets and see the buildings almost as they were, an exact replica of the time in which the Apostle Paul ministered there, with one notable exception. **The center point of the city of Ephesus in the ancient world was its magnificent temple dedicated to the goddess Diana, or Artemus. This temple was one of the seven wonders of the ancient world. The city of Ephesus was one of the five largest cities in the Roman Empire at that time, being the capital of the province of Asia under Roman government.**

It was also a very important commercial center for the Roman Empire.

Due to Paul's ministry there, it later superseded Antioch as the center for Christian expansion into the Gentile world.

Also, the city of Ephesus boasted one of the three largest libraries in the ancient world, the largest one, of course, being in Alexandria in Egypt.

We do not want to think that Ephesus at that time was only a tiny village or a remote outpost of Asia; it was the intellectual center of Asia.

- St. Andrew's Expository Commentary

After this favourable beginning, and seeing the borders of the infant Church extended by the union of these twelve disciples, St. Paul, after his usual fashion, flung himself into work amongst the Jews of Ephesus upon whom he had previously made a favourable impression. He was well received for a time. He continued for three months "reasoning and persuading as to the things concerning the kingdom of God." But, as it was elsewhere, so was it at Ephesus, the offence of the Cross told in the long run upon the worshippers of the synagogue. The original Christian Church was Jewish. Aquila and Priscilla, Apollos and Timothy, and the disciples of John the Baptist would have excited no resentment in the minds of the Jews; but when St. Paul began to open out the hope which lay for Gentiles as well as for Jews in the gospel which he preached, then the objections of the synagogue were multiplied, riots and disturbances became, as elsewhere, matters of daily occurrence, and the opposition became at last so bitter that as at Corinth, so here again at Ephesus, the Apostle was obliged to separate his own followers, and gather them into the school of one Tyrannus, a teacher of philosophy or rhetoric, whom perhaps he had converted, where the blasphemous denunciations against the Divine Way which he taught could no longer be heard. In this school or lecture-hall St. Paul continued labouring for more than two years, bestowing upon the city of Ephesus a longer period of continuous labour than he ever vouchsafed to any place else. We have St. Paul's own statement as to his method of life at this period in the address he subsequently delivered to the elders of Ephesus. The Apostle pursued at Ephesus the same course which he adopted at Corinth, in one important direction at least.

He supported himself and his immediate companions, Timothy and Sosthenes, by his own labour, and that we may presume for precisely the same reason at Ephesus as at Corinth. He desired to cut off all occasion of accusation against himself. Ephesus was a city devoted to commerce and to magic. It was full of impostors too, many of them Jewish, who made gain out of the names of angels and magical formulae derived from the pretended wisdom of Solomon handed down to them by secret succession, or derived by them from contact with the lands of the far distant East. St. Paul determined, therefore, that he would give no opportunity of charging him with trading upon the credulity of his followers, or working with an eye to covetous or dishonest gains. "I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me," is the description he gave of the manner in which he discharged his apostolic office in Ephesus, when addressing the elders of that city. We can thus trace St. Paul labouring at his trade as a tentmaker for nearly a period of five years, combining the time spent at Ephesus with that spent at Corinth. Notwithstanding, however, the attention and energy which this exercise of his trade demanded, he found time for enormous evangelistic and pastoral work. In fact, we find St. Paul nowhere else so much occupied with pastoral work as at Ephesus. Elsewhere we see the devoted evangelist, rushing in with the pioneers, breaking down all hindrances, heading the stormers to whom were committed the fiercest struggle, the most deadly conflict, and then at once moving into fresh conflicts, leaving the spoils of victory and the calmer work of peaceful pastoral labours to others. But here in Ephesus we see St. Paul's marvellous power of adaptation. He is at one hour a clever artisan, capable of gaining support sufficient for others as well

as for himself; then he is the skilful controversialist "reasoning daily in the school of one Tyrannus"; and then he is the indefatigable pastor of souls "teaching publicly, and from house to house," and "ceasing not to admonish every one night and day with tears."

But this was not all, or nearly all, the burden the apostle carried. He had to be perpetually on the alert against Jewish plots. We hear nothing directly of Jewish attempts on his life or liberty during the period of just three years which he spent on this prolonged visit. We might be sure, however, from our previous experience of the synagogues, that he must have run no small danger in this direction; but then when we turn to the same address we hear something of them. He is recalling to the minds of the Ephesian elders the circumstances of his life in their community from the beginning, and he therefore appeals thus: "Ye yourselves know from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, *and with trials which befell me with plots of the Jews.*" Ephesus again was a great field wherein he personally worked; it was also a great centre for missionary operations which he superintended. It was the capital of the province of Asia, the richest and most important of all the Roman provinces, teeming with resources, abounding in highly civilised and populous cities, connected with one another by an elaborate network of admirably constructed roads. Ephesus was cut out by nature and by art alike as a missionary centre whence the gospel should radiate out into all the surrounding districts. And so it did. "All they which dwelt in Asia heard the word of the Lord, both Jews and Greeks," is the testimony of St. Luke with respect to the wondrous progress of the gospel, not in

Ephesus alone, but also throughout all the province, a statement which we find corroborated a little lower down in the same nineteenth chapter by the independent testimony of Demetrius the silversmith, who, when he was endeavouring to stir up his fellow-craftsmen to active exertions in defence of their endangered trade, says, "Ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people." St. Paul's disciples laboured, too, in the other cities of Asia, as Epaphras, for instance, in Colossae. And St. Paul himself, we may be certain, bestowed the Lifts and blessings of his apostolic office by visiting these local Churches, as far as he could consistently with the pressing character of his engagements in Ephesus. But even the superintendence of vast missions throughout the province of Asia did not exhaust the prodigious labours of St. Paul. He perpetually bore about in his bosom anxious thoughts for the welfare, trials, and sorrows of the numerous Churches he had established in Europe and Asia alike. He was constant in prayers for them, mentioning the individual members by name, and he was unwearied in keeping up communications with them, either by verbal messages or by written epistles, one specimen of which remains in the First Epistle to the Corinthians, written to them from Ephesus, and showing us the minute care, the comprehensive interest, the intense sympathy which dwelt within his breast with regard to his distant converts all the while that the work at Ephesus, controversial, evangelistic, and pastoral, to say nothing at all of his tentmaking, was making the most tremendous demands on body and soul alike, and apparently absorbing all his attention. It is only when we thus realise bit by bit what the weak, delicate, emaciated Apostle must have been doing, that we are able to grasp the full meaning

of his own words to the Corinthians: "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the Churches."

- The Expositor's Bible

vv.8–10. It is worthy of note that **Paul commenced his labors in Ephesus by rectifying what he found wrong in the few disciples already there, before he undertook to add to their number.**

It is an example worthy of imitation to the full extent that may be found practicable.

When he had accomplished this, he was prepared to grapple with the Jewish and pagan errors which pervaded the community.

This scene in the Jewish synagogue is quite uniform in its details, with other which we have noticed.

QUOTE:

Here is the same earnest argument and persuasion upon the one invariable theme; the same increasing obstinacy and evil speaking on the part of the unbelieving Jews, and the same final separation of Paul and the few who believed, from the synagogue and the majority who controlled it.

NOTE: **As the private house of Justus had been his retreat in Corinth, the school-house of Tyrannus was his resort in Ephesus.**

Such incidents have their counterpart in the history of all men who have attempted, from that day to this, to correct the religious teachings of their cotemporaries. All such attempts are regarded by prevailing religious parties as troublesome innovations, and the houses erected for public worship are often closed against them. But such petty annoyances are not sufficient now, as they were not then, to suppress the truth.

Paul, in the school-house of Tyrannus, had access to the ears of many who would never have entered a synagogue, and who were conciliated by the very fact that it was the *Jews* who persecuted him.

The circumstances gained him a favorable hearing from the Greeks, while the unusual miracles wrought gave overwhelming attestation to the words he spoke.

- A Commentary on Acts of Apostles

Verse 8. *Persuading the things.* Endeavouring to persuade them of the truth of what was affirmed respecting the kingdom of God.

(*) "disputing" [Acts 18:19](#) (**) "persuading" "discoursing and stating"

(*) "the things concerning" [Acts 28:23](#)

Verse 9. *But when divers.* When *some* were hardened.

Were hardened. When their hearts were hardened, and they became violently opposed to the gospel. When the truth made no *impression* on them.

The word *harden*, as applied to the heart, is often used to denote insensibility & opposition to the gospel.

But spake evil of that way. Of the gospel-the way, path, or manner in which God saves men. See [Acts 16:17](#), [18:26](#), [Matthew 7:13,14](#).

Separated the disciples. Removed them from the influence and society of those who were seeking to draw them away from the faith.

QUOTE:

This is often the best way to prevent the evil influence of others. Christians, if they wish to preserve their minds calm and

peaceful; if they wish to avoid the agitations of conflict, and the temptations of those who would lead them astray, may often find it necessary to withdraw from their society, and should seek the fellowship of their Christian brethren.

Disputing daily. This is not a happy translation. The word used here — *διαλεγόμενος* — does not of necessity denote *disputation* or *contention*, but is often used in a good sense of **reasoning**, [Acts 17:2](#); [18:4,19](#); [24:25](#); or of **public preaching**, [Acts 20:7,9](#). It is used in this sense here, and denotes that Paul taught publicly, or reasoned on the subject of religion in this place.

In the school of one Tyrannus. Who this Tyrannus was, is not known. It is probable that he was a Jew, who was engaged in this employment, and who might not be unfavourable to Christians. In his school, or in the room which he occupied for teaching, Paul instructed the people when he was driven from the synagogue. **Christians at that time had no churches, and they were obliged to assemble in any place where it might be convenient to conduct public worship.**

- (*) "divers" "Some"
- (*) "hardened" [Romans 11:7](#), [Hebrews 3:13](#)
- (*) "evil" [2 Timothy 1:15](#)
- (*) "that way" [Acts 19:25](#)
- (*) "departed from" [1 Timothy 6:5](#)
- (*) "disputing daily" "discoursing"

[Verse 10](#). *This continued*. This public instruction.

By the space, etc. For two whole years.

So that all. That is, the great mass of the people.

That dwelt in Asia. In that province of Asia Minor of which Ephesus was the principal city. The name Asia was used sometimes to denote that single province. [Acts 2:9](#). Ephesus was the capital; and there was, of course, a constant and large influx of people there for the purposes of commerce and worship.

Heard the word of the Lord Jesus. Heard the doctrine respecting the Lord Jesus.

- (*) "space" [Acts 20:31](#)
- (*) "Asia" [Acts 20:18](#) (++) "Greeks" "Gentiles"

- Barnes' Notes on the New Testament.

STUDY BIBLE Notes:

19:9 **the Way**. See note on [9:1-2](#). **the hall of Tyrannus**. Some Greek manuscripts in the “Western text” tradition add that the daily lectures were held between the hours of 11:00 A.M. and 4:00 P.M., which included the hottest part of the day, when people would take off work for a midday nap. **reasoning daily**. See note on [17:17](#).

19:10 Paul ministered in Ephesus for about three years (c. A.D. 52-55; see [20:31](#)).

That he reached all the residents of Asia reflects his missionary strategy of setting up in the major cities and sending coworkers into the surrounding region to establish churches.

Paul wrote 1 Corinthians near the end of his time at Ephesus (see note on [Acts 19:22](#)).

- ESV Study Bible

19:9 Paul spoke in a lecture hall at this school. Such halls were used in the morning for teaching philosophy, but they were empty during the hot part of the day (about 11 AM to 4 PM). Because many people did not work during those hours, they would come to hear Paul's preaching.

19:10 "The province of Asia" refers to Asia Minor or modern-day Turkey. During this time, Paul and his coworkers spread the Good News throughout the land.

- Life Application Study Bible.

Verse 8

19 tn *Grk* "he"; the referent (Paul) has been specified in the translation for clarity.

20 tn *Grk* "So entering the synagogue, **he spoke out fearlessly.**" The participle εἰσελθὼν (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

21 sn See the note on *synagogue* in [6:9](#).

22 tn Or "boldly."

23 tn Although the word διελέξατο (*dielexato*; from διαλέγομαι, *dialegomai*) is frequently translated "reasoned," "disputed," or "argued," this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in [Acts 19:8](#). As G. Schrenk (*TDNT* 2:94-95) points out, "What is at issue is the address which any qualified member of a synagogue might

give.” Other examples of this may be found in the NT in [Matt 4:23](#) and [Mark 1:21](#).

24 tn Or “addressing them persuasively.” The two participles διαλεγόμενος and πείθων (*dialogomenos* and *peithōn*) can be understood as a hendiadys (so NIV, NRSV), thus, “addressing them persuasively.”

25 sn **To talk about Jesus as the Christ who has come is to talk about *the kingdom of God*. This is yet another summary of the message like that in [18:28](#).**

Verse 9

26 tn BDAG 1105-6 s.v. ὥς 8.b lists this use as a temporal conjunction.

27 tn Or “some became hardened.” See BDAG 930 s.v. σκληρύνω b and [Acts 7:51-53](#).

28 tn Or “speaking evil of.” BDAG 500 s.v. κακολογέω has “*speak evil of, revile, insult... τὶ someth. τὴν ὁδὸν the Way* (i.e. Christian way of life) [Ac 19:9](#).”

29 sn **The Way refers to the Christian movement (Christianity). Luke frequently refers to it as “the Way”**

(Acts 9:2; 18:25-26; 19:23; 22:4; 24:14, 22).

30 tn *Grk* “leaving them, he took.” The participle ἀποστάς (*apostas*) has been translated as a finite verb due to requirements of contemporary English style.

31 tn The words “with him” are not in the Greek text, but are implied.

33 tn BDAG 437 s.v. ἡμέρα 2.c has “*every day*” for this phrase in this verse.

34 tn The “lecture hall” was a place where teachers and pupils met. The term is a NT *hapax legomenon* (BDAG 982 s.v.

σχολή). L&N 7.14 notes, “**it is better to use a translation such as ‘lecture hall’ rather than ‘school,’ since one does not wish to give the impression of the typical classroom situation characteristic of present-day schools.**”

Verse 10

35 tn *Grk* “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. **Asia lay to the west of the region of Phrygia and Galatia.** The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

sn **The expression *all who lived in the province of Asia* is good Semitic hyperbole (see Col 1:7, “all the world”). The message was now available to the region.**

36 sn *The word of the Lord* is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1).

In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:20; 1 Thess 1:8, 4:15; 2 Thess 3:1). **As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.**

- NET Bible.

19:8 *synagogue*. See note on 13:5. *three months*. Paul's longest stay in any synagogue, with the possible exception of the one at Corinth. *kingdom of God*. See note on 1:3.

19:9 *hardened*. The Greek word always refers to defiance against God (Rom. 9:18; Heb. 3:8, 13, 15; 4:7).

QUOTE:

Truth rejected leads to a hardened heart, causing the life-giving message of salvation to become “the aroma of death leading to death”
([2 Cor. 2:16](#)).

the Way. See note on [9:2](#). the school of Tyrannus. Tyrannus was either the owner of the lecture hall, or a philosopher who taught there. If the latter, his name, which means “our tyrant,” may have been a nickname given him by his students. Paul used the hall during the afternoon break (from about 11:00 A.M. to 4:00 P.M.), when it would be unoccupied.

19:10 two years. The length of time Paul taught in the school of Tyrannus, not the total length of his ministry at Ephesus (cf. [20:31](#)).

all... in Asia heard. **Though Paul probably never left Ephesus, his converts (cf. 2 Tim. 2:2) spread the gospel throughout the province of Asia Minor** (modern Turkey).

This two-year period saw the founding of the churches at Colosse and Hierapolis, and possibly some of the seven churches mentioned in Revelation 2; 3, beyond the one at Ephesus.

- MacArthur Bible Commentary.

19:9 hall of Tyrannus. Nothing further is known about Tyrannus. Some manuscripts add, "from the fifth to the tenth hour" (11:00 a.m. to 4:00 p.m.). **Tyrannus could have used the room in the cool morning hours, and given it to Paul for the rest of the day.**

19:10 Asia. The Roman province in the western part of Asia Minor. **As a result of this teaching, groups of believers were formed in numerous places (Col. 4:13, 16; Rev. 2; 3).**

- The Reformation Study Bible.

“The Powerful Word”

(John MacArthur)

Ever since the Fall, members of the human race have been in rebellion against God. Having (so they think) torn God's "fetters apart, and cast away [His] cords from [themselves]" ([Ps. 2:3](#)), they imagine themselves to be free. In reality, they have become enslaved to sin ([John 8:34](#); [Rom. 6:17](#)) and Satan ([1 John 5:19](#)). The apostle Paul reminded the Ephesians:

You were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

- ([Ephesians 2:1-2](#))

Satan manipulates fallen men by two means. First, he influences their minds. *"A natural man," wrote Paul to the Corinthians, "does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised"* ([1 Cor. 2:14](#)). **Lacking the Holy Spirit's illumination, unregenerate men and women fall prey to Satan, who seeks to blind** *"the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God"* ([2 Cor. 4:4](#)).

This is confirmed by the spiritual strategy for war with Satan's kingdom given in [2 Corinthians 10:3-5](#), where Paul writes:

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

We are waging war against ideas, proud philosophies and thoughts in an effort to tear down human ideologies and bring every thought captive to Christ.

That can be done only with the truth of Scripture.

Second, Satan exerts a sinister influence over the fallen human will, though he cannot force it to act. He does so by temptation, both externally, through the evil world system and internally through sinful human nature.

Jesus expressed the fearful effect of that influence to the Pharisees when He said,

"You are of your father the devil, and you want to do the desires of your father" ([John 8:44](#)).

Satan does not have things all his own way, however. Into this fallen, rebellious, evil world ***"the Son of God appeared for this purpose, that He might destroy the works of the devil"*** ([1 John 3:8](#)).

His death on the cross assured Satan's ultimate defeat:

Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil. ([Heb. 2:14](#); cf. [Col. 2:15](#); [1 Pet. 3:18-22](#))

When the glorious earthly kingdom of the Lord Jesus Christ comes, Satan will not be permitted to tarnish it with his presence ([Rev. 20:1-3](#)). Released for one last burst of evil activity at the end of that Millennium, he and all his wicked, rebelling forces, both angelic and human, will then be cast into the lake of fire forever ([Rev. 20:10-15](#)).

The earthly ministry of Jesus Christ foreshadowed Satan's ultimate defeat. From the very outset, He exercised absolute power and authority over Satan and his demons. Tempted three times by Satan himself, Jesus emerged from the struggle victorious. The gospels are replete with examples of His power over the demonic realm. [Matthew 17:14-18](#) relates one such incident:

And when they came to the multitude, a man came up to Him, falling on his knees before Him, and saying, "Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water. And I brought him to Your disciples, and they could not cure him." And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me." And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.

[Mark 1:32-34](#) yields another insight into Jesus' amazing power over demons:

And when evening had come, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. And the whole city had gathered at the

door. And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

Not only did Jesus have the authority to cast out demons, but He also had such absolute control over them that He could forbid them to speak. [Mark 5:1-13](#) describes one of the most terrifying examples of demon possession in all of Scripture:

And they came to the other side of the sea, into the country of the Gerasenes. And when He had come out of the boat, immediately a man from the tombs with an unclean spirit met Him, and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones. And seeing Jesus from a distance, he ran up and bowed down before Him; and crying out with a loud voice, he said, "What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!" For He had been saying to him, "Come out of the man, you unclean spirit!" And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." And he began to entreat Him earnestly not to send them out of the country. Now there was a big herd of swine feeding there on the mountain. And the demons entreated Him, saying, "Send us into the swine

so that we may enter them." And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

The cure of even this individual, infested with numerous demons, posed no difficulty for Jesus. He commanded them to enter the pigs, so that all watching would have no doubt that they obeyed Him. It was a dramatic display of His power over the spiritual forces of evil.

The demons exhibited a terror that stems from their knowledge of their ultimate fate. [Luke 4:33-35](#) relates that there was a man in the synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, "Ha! What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!" And Jesus rebuked him, saying, "Be quiet and come out of him!" And when the demon had thrown him down in their midst, he came out of him without doing him any harm.

Aware of the fate that awaited him—eternal destruction in hell—the demon fearfully asked if this was the time and if Jesus was going to destroy him on the spot (cf. [Matt. 8:29](#)).

Interestingly, while men through the centuries have debated Jesus' identity, the demons have no such doubts. This fallen angel knew that he was in the presence of "the Holy One of God," and such awareness terrified him (cf. [James 2:19](#)). **It should be noted that in this instance, as in all the instances recorded in the gospels, there was no struggle. Jesus spoke, and the demons instantly acquiesced.**

Jesus also extended His power over demons by delegating it to some of His followers. During His earthly ministry, He sent out seventy of His disciples to proclaim the gospel of the kingdom. When they returned they exclaimed, "Lord, even the demons are subject to us in Your name" ([Luke 10:17](#)). The twelve were given power over demons (cf. [Matt. 10:8](#)). [Acts 5:16](#) records that "the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; and they were all being healed" by the apostles. Through the ministry of Philip the evangelist, "in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice" ([Acts 8:7](#)). Encountering a demon-possessed girl in Philippi, "Paul was greatly annoyed, and turned and said to the spirit, 'I command you in the name of Jesus Christ to come out of her!' And it came out at that very moment" ([Acts 16:18](#)).

Such miraculous power over demons was unique to a few individuals during the apostolic age, being basically one of the "signs and wonders and miracles" that constituted "the signs of a true apostle" ([2 Cor. 12:12](#)). By the time Hebrews was written, its author spoke of such miraculous signs in the past tense:

How shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will. ([Heb. 2:3-4](#))

The fascination, seen today in some Christian circles, with exorcising demons is without biblical support and dangerous. The assumption that a believer has authority to command

demons and Satan, or to bind them, is fiction. Even Michael the archangel would not be so bold (cf. [Jude 9](#)). And...

***reducing the Christian life to a demon hunt
obviates believers' biblically mandated
responsibility to pursue true sanctification
by holiness and godly living.***

Nowhere in the epistles is there any promise to Christians that they can deliver the unsaved from demons. Nor is there any command for believers to exorcise demons out of each other.

**Nowhere in Scripture are demons
ever cast out of believers.**

**Since there is no evidence in Scripture that
demons reside in Christians, it is not surprising
that there is no record of demons ever being cast
out of believers.**

Indeed, the definitive New Testament passage on spiritual warfare ([Eph. 6:10-17](#)) emphasizes the believer's victory through the means of a righteous, holy life armed with the Word. (For further discussion of these issues, see my books *Charismatic Chaos* [Grand Rapids: Zondervan, 1992] and, particularly, *How to Meet the Enemy* [Wheaton, Ill: Victor, 1992].)

The weapon Christians are to wield in their personal battle with the forces of darkness is "*the sword of the Spirit, which is the word of God*" ([Eph. 6:17](#)).

As it is through the power of the Word alone that the intellectual fortresses of Satan fall, so Christians by that truth can successfully battle Satan and his demon hosts. **Even the book of Acts, which records the apostles' evangelistic ministry, emphasizes the preaching of the Word over signs, wonders, miracles, and exorcisms.**

And in [Acts 6:4](#) **the apostles defined the priorities of their ministry in the church: "We will devote ourselves to prayer, and to the ministry of the word."**

This rich text shows how powerfully the Word of God dominated the city of Ephesus.

Verse 20 summarizes the passage:

"So the word of the Lord was growing mightily and prevailing."

([19:8-10](#))

The first step in unleashing the power of the Word is to proclaim it... and Paul did just that. He had established cordial relationships with the Ephesian Jews on his previous, brief visit ([18:19-21](#)).

Returning to Ephesus, he found the door still open, so **he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.** The imperfect tense of *parrēsiazomai* (speaking out boldly) emphasizes the continual nature of Paul's proclamation.

Boldness was a hallmark of apostolic preaching ([Acts 4:29](#)) and of Paul's desire for ministry ([Eph. 6:19](#)).

QUOTE:

The content of Paul's preaching was uncompromisingly confrontational; he held back nothing out of fear of rejection or hostility.

Paul spent **three months** boldly proclaiming the gospel in the **synagogue**, his longest stretch in any synagogue, except possibly at Corinth. During that time, Paul was **reasoning** with the Jews **and persuading them about the kingdom of God.**

Reasoning is from *dialegomai*, **from which the English word *dialogue* derives.**

Paul did not merely lecture, but again was responding to their questions and challenges.

Persuading is the present participle of *peithō*, and **means "to convince by argument"** (cf. [Acts 28:23](#)).

QUOTE:

He was obviously in the midst of a whole congregation of unbelieving Jews. Yet he unflinchingly and directly challenged their whole religious system, calling them to repent and believe in Jesus as their Messiah and God.

Preaching the ***kingdom of God*** encompasses more than the eschatological thousand-year reign of Christ on the earth.

***** QUOTE:**

To teach the kingdom of God is to teach the things concerning Christ and salvation (cf. Acts 28:31) and righteousness (Rom. 14:17). It is to teach how to enter the sphere of salvation and live there in communion with God.

Although Paul was able to minister in the synagogue for an unusually long time, **the inevitable finally happened**. Some of the Jews became **hardened and disobedient**, speaking evil of the Way before the multitude.

Hardened is from *sklērunō*, **a word always used in the New Testament to speak of a heart hardened against God** (Rom. 9:18; Heb. 3:8, 13, 15; 4:7).

The imperfect tense of the verb shows that the hardening was a process.

Over the course of Paul's three-month ministry in the Ephesian synagogue, some hearts gradually hardened against the gospel.

QUOTE:

When the truth is rejected repeatedly, it hardens the heart, and the message of salvation becomes an "*aroma from death to death*" ([2 Cor. 2:16](#)).

Their refusing to repent and believe the gospel is classified as being **disobedient**, since belief is a divine command ([Acts 17:30](#); cf. [Mark 1:15](#)).

QUOTE:

The outward manifestation of their hardened inward disobedience manifested itself not only in a refusal to repent and believe but also in *speaking evil of the Way*.

As the capitalization in the *New American Standard Bible* text suggests, the Way was an early title for Christianity (cf. [Acts 9:2](#); [19:23](#); [24:14](#), [22](#)).

QUOTE:

Paul's opponents began an aggressive public campaign of slander before the multitude in an attempt to destroy the apostle's influence with them.

Realizing nothing was to be gained by remaining in the synagogue any longer, Paul withdrew from there and took away the disciples (those who had repented and confessed Jesus as Lord), and began reasoning daily in the school of Tyrannus.

Tyrannus may have been the owner of the lecture hall or a philosopher who taught there. If he was a teacher, his name, which means "our tyrant," may be a nickname given him by his students. Some New Testament manuscripts add that Paul taught in that school from the fifth to the tenth hours (11:00 A.M. to 4:00 P.M.), perhaps the time when Tyrannus would have dismissed his students for the midday rest. [F. F. Bruce, for example, wrote:](#)

Tyrannus no doubt held his classes in the early morning hours. Public activity ceased in the cities of Ionia for several hours at 11 A.M., and... more people would be asleep at 1 P.M. than at 1 A.M. But... Paul, after spending the early hours of the day at his tent-making (cf. Ch. 20:34), devoted the hours of burden and heat to his more important and more exhausting business, and must have infected his hearers with his own energy and zeal, so that they were willing to sacrifice their siesta for the sake of listening to Paul. (*The Book of the Acts*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1971], 388-89)

NOTE:

Paul did not go off duty at 4:00 P.M. but continued ministering well into the evening hours ([Acts 20:31](#)), no doubt instructing from house to house.

Paul maintained this grueling schedule for two years, with the result that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Without (as far as is known) ever leaving Ephesus, Paul, through his converts, evangelized the entire province of **Asia** ([v. 26](#)).

During this time, the churches at Colossae and Hierapolis, and probably also the seven churches of [Revelation 2-3](#), were founded.

QUOTE:

Paul's very effective strategy for evangelism was to teach the Word, make disciples, and let them spread the gospel.

Spiritually reproducing Christians are the heart of any successful method of evangelism.

So the kingdom of darkness was effectively assaulted by the proclamation of the gospel.

- MacArthur N.T. Commentary

How He Taught Three Months in the Synagogue of the Jews

19:8

Paul is here very busy at Ephesus to do good.

I. He begins, as usual, in the Jews' synagogue, and makes the first offer of the gospel to them, that he might gather in the lost sheep of the house of Israel, who were now scattered upon the mountains. Observe,

1. Where he preached to them: in their synagogue (v. 8), as Christ used to do. He went and joined them in their synagogue-worship, to take off their prejudices against him, and to ingratiate himself with them, while there was any hope of winning upon them. Thus he would bear his testimony to public worship on sabbath days. Where there were no Christian assemblies yet formed, he frequented the Jewish assemblies, while the Jews were not as yet wholly cast off. **Paul went into the synagogue, because there he had them together, and had them, it might be hoped, in a good frame.**

2. What he preached to them: The things concerning the kingdom of God among men, the great things which concerned God's dominion over all men and favour to them, and men's subjection to God and happiness in God. He showed them their obligations to God and interest in him, as the Creator, by which the kingdom of God was set up,-the violation of those obligations, and the forfeiture of that interest, by sin, by which the kingdom of God was pulled down,-and the renewing of those obligations and the restoration of man to that interest again, by the Redeemer,

whereby the kingdom of God was again set up. Or, more particularly, the things concerning the kingdom of the Messiah, which the Jews were in expectation of, and promised themselves great matters from; he opened the scriptures which spoke concerning this, gave them a right notion of this kingdom, and sheweth them their mistakes about it.

3. How he preached to them.

(1.) **He preached argumentatively:** he disputed; gave reasons, scripture-reasons, for what he preached, and answered objections, for the convincing of men's judgments and consciences, that they might not only believe, but might see cause to believe. He preached *dialogomenos*-dialogue-wise; he put questions to them and received their answers, gave them leave to put questions to him and answered them.

(2.) **He preached affectionately:** he persuaded; he used not only logical arguments, to enforce what he said upon their understandings, but rhetorical motives, to impress what he said upon their affections, showing them that the things he preached concerning the kingdom of God were things concerning themselves, which they were nearly concerned in, and therefore ought to concern themselves about, 2 Corinthians 5:11, We persuade men. **Paul was a moving preacher, and was a master of the art of persuasion.**

(3.) **He preached undauntedly, and with a holy resolution: he spoke boldly**, as one that had not the least doubt of the things he spoke of, nor the least distrust of him he spoke from, nor the least dread of those he spoke to.

4. How long he preached to them: For the space of three months, which was a competent time allowed them to consider of it; in that time among them that belonged to the election of grace were called in, and the rest were left inexcusable. Thus long Paul preached the gospel with much contention ([1 Thessalonians 2:2](#)), yet he did not fail, nor was discouraged.

5. **What success his preaching had among them.**

(1.) **There were some that were persuaded to believe in Christ**; some think this is intimated in the word persuading-he prevailed with them. But,

(2.) Many continued in their infidelity, and were confirmed in their prejudices against Christianity. **When Paul called on them before, and preached only some general things to them, they courted his stay among them (ch. 18:20); but now that he settled among them, and his word came more closely to their consciences, they were soon weary of him.**

[1.] **They had an invincible aversion to the gospel of Christ themselves: they were hardened, and believed not; they were resolved they would not believe, though the truth shone in their faces** with ever such a convincing light and evidence. Therefore they believed not, because they were hardened.

[2.] **They did their utmost to raise and keep up in others an aversion to the gospel**; they not only entered not into the kingdom of God themselves, but neither did they suffer those that were entering to go in; **for they spoke evil of that way before the multitude, to prejudice them against it.** Though they could not show

any manner of evil in it, yet they said all manner of evil concerning it.

QUOTE:

*These sinners,
like the angels that sinned,
became Satan's, adversaries and devils,
false accusers.*

II. When he had carried the matter as far as it would go in the synagogue of the Jews, and found that their opposition grew more obstinate, he left the synagogue, because he could not safely, or rather because he could not comfortably and successfully, continue in communion with them.

Though their worship was such as he could join in, and they had not silenced him, nor forbidden him to preach among them, yet they drove him from them by their railing at those things which he spoke concerning the kingdom of God: **they hated to be reformed, hated to be instructed, and therefore he departed from them.**

Here we are sure there was a separation and no schism; for there was a just cause for it and a clear call to it.

Now observe,

1. When Paul departed from the Jews he took the disciples with him, and separated them, to save them from that untoward generation (according to the charge Peter gave to his new converts, ch. 2:40); lest they should be infected with the poisonous tongues of those blasphemers, he separated those who believed, to be the foundation of a Christian church, now that they were a competent number to be incorporated, that others might attend with them upon the preaching of the gospel, and might, upon their believing, be added to them.

When Paul departed there needed no more to separate the disciples; let him go where he will, they will follow him.

And, When He Was Driven Thence, How He Taught the Gentiles a Long Time in a Public School

19:9,10

2. When Paul separated from the synagogue he set up a meeting of his own, he disputed daily in the school of one Tyrannus. He left the synagogue of the Jews, that he might go on with the more freedom in his work; still he disputed for Christ and Christianity, and was

ready to answer all opponents whatsoever in defense of them; and he had by this separation a double advantage.

(1.) That **now his opportunities were more frequent. In the synagogue he could only preach every sabbath day** (ch. [13:42](#)), **but now he disputed daily**, he set up a lecture every day, and thus redeemed time: those whose business would not permit them to come one day might come another day; and those were welcome who watched daily at these gates of wisdom, and waited daily at the posts of her doors.

(2.) That **now they were more open**. To the synagogue of the Jews none might come, nor could come, but Jews or proselytes; Gentiles were excluded; but, when he set up a meeting in the school of Tyrannus, both Jews and Greeks attended his ministry, [v. 10](#). Thus, as he describes this gate of opportunity at Ephesus ([1 Corinthians 16:8, 9](#)), a wide door and an effectual was opened to him, though there were many adversaries. Some think this school of Tyrannus was a divinity-school of the Jews, and such a one they commonly had in their great cities besides their synagogue; they called it Bethmidrash, the house of enquiry, or of repetition; and they went to that on the sabbath day, after they had been in the synagogue. They go from strength to strength, from the house of the sanctuary to the house of doctrine. If this was such a school, it shows that though Paul left the synagogue he left

it gradually, and still kept as near it as he could, as he had done, ch. [18:7](#). But others think it was a philosophy-school of the Gentiles, belonging to one Tyrannus, or a retiring place (for so the word *scholē* sometimes signifies) belonging to a principal man or governor of the city; some convenient place it was, which Paul and the disciples had the use of, either for love or money.

3. Here he continued his labours for two years, read his lectures and disputed daily. These two years commence from the end of the three months which he spent in the synagogue ([v. 8](#)); after they were ended, he continued for some time in the country about, preaching; therefore he might justly reckon it in all three years, as he does, ch. [20:31](#).

4. The gospel hereby spread far and near (v. 10): All those that dwelt in Asia heard the word of the Lord Jesus; not only all that dwelt in Ephesus, but all that dwelt in that large province called Asia, of which Ephesus was the head city-Asia the Less it was called.

There was great resort to Ephesus from all parts of the country, for law, traffic, religion, and education, which gave Paul an opportunity of sending the report of the gospel to all the towns and villages of that country.

**They all heard the word of the Lord
Jesus. The gospel is Christ's word, it is
a word concerning Christ.**

This they heard, or at least heard of it. Some of all sects, some out of all parts both in city and country, embraced this gospel, and entertained it, and by them it was communicated to others; and so they all heard the word of the Lord Jesus, or might have heard it.

Probably Paul sometimes made excursions
himself into the country, to preach the gospel, or
sent his missionaries or assistants that attended
him, and thus the word of the Lord was heard
throughout that region.

***Now those that sat
in darkness
saw a great light.***

- Matthew Henry

- Matthew Henry's Commentary on the Whole Bible.

Kingdom of God/Heaven passages...

Matthew 5:20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Matthew 6:31-33 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Matthew 7:13-14 Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.

Matthew 11:12 From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.

Matthew 13, seven parables of the Kingdom of God

Matthew 18:23-35 the parable of the unmerciful servant

Matthew 19:13-14 Little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

Matthew 19:16-26 [the conversation between a rich young man and Jesus](#)

Matthew 21:28-32 [the parable of the two sons](#)

Mark 4:30-32 Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? It is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds of the air can perch in its shade."

Mark 9:35-37 Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all." He took a little child and had him stand among them. Taking him in his arms, he said to them, "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

Luke 17:20-21 Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God does not come with your careful observation, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is within you.”

John 3:3-7 In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.” “How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother's womb to be born!” Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’”

John 18:36 Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.”

What Is the Kingdom of God?

by David Treybig

Is the Kingdom of God real? Where is it going to be established? When will it come? How can we prepare for it?



What is the Kingdom of God? It is the central theme of Jesus' teaching and the foundational message of the Church founded by Him through His disciples. As Mark explains in his Gospel account, “Now after John was put in prison,

Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.’”

The gospel of the Kingdom of God

Matthew and Luke likewise record that Jesus' message was the "gospel" or "glad tidings" of the Kingdom (Matthew 4:23; Luke 8:1). Even though Matthew referred to it as "the [kingdom of heaven](#)" (Matthew 4:17; Matthew 5:3, 10, 19-20) and Paul once called it "the kingdom of Christ and God" (Ephesians 5:5), the predominant name in Scripture is "the kingdom of God."

Jesus consistently taught this same message of hope—"gospel" means *good news*—of the Kingdom throughout His ministry. His parables—stories with spiritual lessons—often dealt with this Kingdom, which God the Father and His Son had prepared prior to the existence of man at "the foundation of the world" (Matthew 25:34).

In the Kingdom parables, Jesus explained what we must do to enter the Kingdom and what conditions will be like in it.

Many of the Old Testament prophets had written of this Kingdom while under the inspiration of the Holy Spirit (2 Peter 1:20-21).

After training His 12 disciples, Jesus sent them out “to preach the kingdom of God and to heal the sick” (Luke 9:2).

After His crucifixion and resurrection, Jesus appeared before His disciples and continued “*speaking of the things pertaining to the kingdom of God*” (Acts 1:3)

Paul likewise described his ministry as preaching “*the kingdom of God*” (Acts 14:22; Acts 19:8; Acts 20:25; Acts 28:31; 1 Corinthians 6:9-10; 1 Corinthians 15:24) and referred to his fellow ministers as “*workers for the kingdom of God*” (Colossians 4:11).

A literal or a figurative kingdom?

What is the Kingdom of God—a literal or a figurative kingdom?

While it is generally understood that the message Jesus preached was that of the Kingdom of God, the question as to whether this Kingdom is literal or figurative is more complicated. Since Jesus came preaching that the Kingdom was “at hand” (Mark 1:15), some think it is literally here on earth via the Church or figuratively in our hearts. Others, recognizing that “flesh and blood cannot inherit the kingdom of God” (1 Corinthians 15:50), say it is not yet here.

““And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Daniel 2:44). The Kingdom of God will thus replace the governments of this earth.”

Acknowledging the difficulty in understanding this part of His message, **Jesus termed it a “mystery.”** Speaking to His disciples, Jesus said, *“To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that ‘Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them’”* **(Mark 4:11-12).**

So what did the disciples understand? What did Jesus and the prophets foretell?

A careful study of the Scriptures provides clarity.

- **The Kingdom of God is a literal kingdom.** God gave King Nebuchadnezzar a dream of an image of a man with a head of gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron and its feet partly of iron and partly of clay. God revealed the meaning of the dream through [Daniel](#), showing that there would be four world-ruling empires (Daniel 2:31-43). History has shown these to be the Babylonian, Medo-Persian, Greco-Macedonian and Roman empires.

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Concluding this explanation, Daniel wrote: “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (verse 44). The Kingdom of God will thus replace the governments of this earth.

- **The Kingdom of God will be established on earth when Jesus returns.** The time that the Kingdom is established will be after Christ’s return to earth. Revelation 11:15 states: “Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” Jesus told His disciples that when the Kingdom was established, they would “sit on twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28, also compare Luke 22:30).
- **We prepare for the Kingdom by living according to the rules of the Kingdom now.** Explaining how one might enter the Kingdom of God, Jesus told Nicodemus that one

must be “born again” (John 3:1-8). This process begins with baptism, which signifies the death of the former sinful man and the beginning of a new life dedicated to Christ (Romans 6:1-5). It culminates in a change from mortal flesh and blood to immortal spirit at Christ’s return (1 Corinthians 15:50-53; 1 Thessalonians 4:16-17).

Once we embark on this process, we are symbolically “conveyed” into the Kingdom (Colossians 1:13) and our “citizenship” is now described as being in heaven (Philippians 3:20).

At the completion of the process of being born again, we will be changed into immortal beings and become kings and priests serving in God’s Kingdom on earth (Revelation 1:6; Revelation 5:10).

Now that you know what the Kingdom of God is, you need to understand how to follow Jesus’ command to seek this Kingdom and His righteousness (Matthew 6:33). Your task is to learn what God’s laws are and then to begin living in accordance with the rules of that Kingdom.

“The Kingdom of God Is Within You” — What Did Christ Mean?

by David Treybig

What did Jesus mean when He said “the kingdom of God is within you”? Does the Kingdom only exist in our hearts and minds?



Responding to a question from the Pharisees about when the [Kingdom of God](#) would come, Jesus said, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ **For indeed, the kingdom of God is within you**” (Luke 17:20-21). The first part of Jesus’ answer has been fairly easy to understand. Misunderstanding regarding the latter part however, has given many an incomplete picture of the Kingdom.

*When Jesus came to earth, the Jews were looking for the Messiah to come and elevate the Jewish nation to prominence. Instead of hearing a message of **repentance**, they anticipated a Deliverer who would lead them in a successful liberation of their nation.*

And some of the religious authorities apparently believed that they—because of their careful investigation—would be the ones to first discover the promised Savior’s coming.

In the above-noted passage, Jesus told the **Pharisees** that their thinking was mistaken.

Jesus’ first coming was to preach “the gospel of the kingdom of God” (Mark 1:14-15) and pay the penalty for mankind’s sins. Later, He would “appear a second time ... for salvation” (Hebrews 9:28) and the establishment of the Kingdom of God here on earth.

How Jesus said the Kingdom of God would come

When Jesus returns, there will indeed be dramatic signs that all will be able to discern (Matthew 24:5-14, 21-27; Revelation 1:7). But in saying, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’” (Luke 17:20-21), Jesus was explaining to the Pharisees of that generation that, in spite of their meticulous efforts, their mistaken understanding would not allow them to identify the Messiah’s first coming.

Furthermore, they would not see the astonishing signs of His second coming—the signs for which they were looking. As Jesus noted, His second coming would be in another “day” (verse 24)—a time period long after the Pharisees to whom He was speaking had lived and died.

After telling the Pharisees that they wouldn’t be able to observe the coming of the Kingdom of God in the way they had anticipated, He said, “For indeed, the kingdom of God is within you” (verse 21).

In this passage, *entos* (the Greek word that is translated “within”) can also be translated “in the midst of” (Vine’s Complete Expository Dictionary of Old and New Testament Words). The New American Standard Bible, the New International Version, the Modern King James Version and Green’s Literal Translation translate this phrase “in your midst.” In this sense, Jesus, the King of the coming Kingdom of God, was standing in the midst of the Pharisees. These translations are clearly better, for the Kingdom of God was not in the hearts of these Pharisees.

Living by the laws of the Kingdom

So what about the concept of the Kingdom of God being in our hearts? The Scriptures show that this subject should be on our minds. After all, we are supposed to pray for the Kingdom to come (Matthew 6:10) and Jesus told us to “[seek first the kingdom of God](#) and His righteousness” (verse 33).

When we repent of our sins, are baptized and begin following the lead of the Holy Spirit, we voluntarily place ourselves under the laws and authority of the coming Kingdom of God.

Describing this process, Paul, who was being held prisoner in Rome at the time, explained, “He [God, the Father] has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love” (Colossians 1:13). So there is a sense of us being symbolically “conveyed,” “translated” (King James Version) or “transferred” (English Standard Version) into the Kingdom when we commit our lives to God and begin living as He instructs.

Our primary allegiance is transferred from all kingdoms of this world to God’s Kingdom. We are then subject to different laws (God’s laws) and belong to a different community ([the Church of God](#)).

The [Holy Spirit](#) helps us obey God’s laws. This spirit “of power and of love and of a sound mind” (2 Timothy 1:7) gives us the ability to live by God’s laws even though we are still human with human weaknesses. Those who are led by the Spirit of God are called the “sons of God” (Romans 8:14). This same spirit empowers the Church to fulfill its commission. In this sense, we have the opportunity to taste or experience “the powers of the age to come” (Hebrews 6:4-5).

How we can enter the Kingdom of God

Even though the Bible speaks of our “citizenship” as being in heaven after we are baptized (Philippians 3:20), in order to enter the Kingdom of God, humans must be changed from flesh and blood into spirit, from mortal into immortal, at Jesus’ second coming (1 Corinthians 15:50-53; Hebrews 9:28). When the Kingdom of God comes to earth, it will rule over all the “kingdoms of this world” (Revelation 11:15).

Unfortunately, in reading Jesus’ statement that “the kingdom of God is within you,” many have mistakenly limited the Kingdom of God to a philosophical perspective or a way of thinking. In reality, the coming Kingdom of God is far more than what is in the hearts and minds of Jesus’ followers. In fact, it is the Kingdom that God’s faithful elect will enter at Christ’s return and that will be established here on earth.

The Kingdom of God The Best News You Could Hear!

by Richard Pinelli

What is the Kingdom of God or Kingdom of Heaven? When will it come? Where is it? Why is the message of the Kingdom of God called good news?



The Bible says, “Jesus came to Galilee, preaching the [gospel of the kingdom](#) of God” (Mark 1:14). The Greek word *euangelion*, which is translated “gospel,” means “good news.” In other words, Jesus came preaching good news about the coming Kingdom of God.

Christ’s teaching on this subject was a continuation of what God had previously revealed through many of the Old Testament prophets. The prophet [Daniel](#) had given King Nebuchadnezzar an explanation of how the Kingdom of God would eventually be established. This explanation provides clear insight as to where God’s Kingdom will exist, who will be in it and when it will

come.

When Jesus preached on this subject, many of the Jews of the first century were looking for the immediate fulfillment of prophecies that spoke of the restoration of their nation. After His resurrection and appearance to His disciples, Jesus' followers asked: "Lord, will You at this time restore the kingdom to Israel?" (Acts 1:6). The [Kingdom of God](#), however, is far more encompassing than simply what will happen to Israel.

In this section be sure to read more about what Daniel and Jesus said about this Kingdom. Also, be sure to read why the Kingdom of God is good news, what the Kingdom of God is, why it must come, when it will come, how you can seek first this Kingdom, whether the Kingdom is within you, Jesus' role as [King of Kings](#) and why God is inviting people to be part of this Kingdom.

Seek Ye First the Kingdom of God

by Richard Pinelli

Many are aware that Jesus said, "Seek ye first the kingdom of God." But what does it mean? Why is it necessary? How can we fulfill this command?



*Narrow is the way for those who seek
first the Kingdom of God.*

As part of His famous Sermon on the Mount—one of the most extensive documentations of His preaching—Jesus addressed the common questions each of us faces in order to survive (Matthew 6:25-34).

How am I going to meet my needs? Will I have food and drink?
Will I have clothing?

Addressing these questions, Jesus said,

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”

In essence, Jesus was cautioning us not to worry about these human concerns and to instead place our greatest priority on seeking God’s Kingdom.

Why we must seek the Kingdom of God

The simple, yet profound, reason we must seek God’s Kingdom is that thousands of years of history show that we humans cannot effectively rule ourselves; and in the end, all human governments apart from God will fail.

Solomon wrote in Proverbs 14:12 that “*there is a way that seems right to a man, but its end is the way of death*” (emphasis added throughout). Jeremiah added: “O

LORD, I know the way of man is not in himself; it is not in man who walks to direct his own steps” (Jeremiah 10:23).

Humans have tried every form of government, yet all have eventually come to an end. In addressing events leading to the end of man’s age of self-rule and the beginning of God’s rule on this earth, Jesus said, “For then there will be great tribulation, such as has not been since the beginning of the world until this time, *no, nor ever shall be.*” Continuing, He said, “And unless those days were shortened, no flesh would be saved” (Matthew 24:21-22).

In short, humans need a better government, a government that will be able to produce peace and prosperity forever.

“The Bible promises that there will indeed be a better government coming to this earth to replace all human governments.”

The Bible promises that there will indeed be a better government coming to this earth to replace all human governments. After explaining that there would be three more world-ruling empires following the one headed by King Nebuchadnezzar, Daniel the prophet wrote: “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand *forever*” (Daniel 2:44).

How we can seek the Kingdom and God’s righteousness

Jesus’ teaching included instruction on how to seek God’s Kingdom:

“The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel”
(Mark 1:15).

Repentance and belief are the two foundational stepping stones by which entrance into this glorious Kingdom will be permitted.

The reason we must repent is because “all have sinned and fall short of the glory of God” (Romans 3:23). Romans 6:23 adds that “the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

To repent means we must change our normal way of thinking, which is against God. The Bible reveals that “the carnal [natural, human] mind is enmity [hostile] against God; for it is not subject to the law of God, nor indeed can be” (Romans 8:7). We thus need a change in thinking that will then lead to turning away from sin and keeping God’s commandments. As Jesus said, *If you want to enter into life, keep the commandments* (Matthew 19:17).

Baptism

When we repent of our sins and begin keeping God’s commandments, the next step is baptism.

Speaking to people who had been convicted of their sins and who wanted to know what they should do, Peter said,
“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit”
(Acts 2:38).

Baptism—immersion under water as a symbol of the washing away of our sins and the end of our sinful lifestyle—is a covenant we make with God and Christ. It represents our understanding that we have broken God’s law and need to be forgiven of our sins. It also signifies our commitment to obey God’s law.

We are now convicted of our need to live by every word that comes from God and Christ. **As Jesus noted, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:4).** The next step in baptism is the laying on of hands for the receiving of the Holy Spirit (Acts 19:6).

The gift of the Holy Spirit is what makes one an actual child of God.
“For as many as are led by the Spirit of God, these are sons of God”
(Romans 8:14).

As children of God, we are then to grow in “the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18).

John referred to this as an ongoing purification process (1 John 3:3).

God's plan for us in the Kingdom

God created man in His image with lesser powers and abilities to prepare man to rule with Him in a government that will last forever.

God's purpose for telling us "*seek ye first the kingdom of God, and his righteousness*" is to help us develop, through our experiences in this life, His holy and righteous character and prepare us to rule under Christ as priests on this earth (Revelation 5:10).

These are the beginning steps toward seeking the Kingdom of God, which will ultimately result in eternal life in the family of God.

Acts 19:8-10

And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.

But when some were becoming hardened/stubborn and disobedient/continuing-in-their-unbelief, speaking evil of the Way before the people/congregation, he/Paul withdrew from them and took away the disciples/believers, reasoning daily in the lecture hall of Tyrannus.

This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Acts 19:8-10

- 8 **And** (connects to previous passage/purposes)
 he entered (a welcomed guest... for a while)
 the synagogue (Paul's persistent pattern)
 and
 continued (links past, present, future)
 speaking out (confront v. confirm)
 boldly (fervently: truth on fire!)
 for three months, (long)
 reasoning (holistically challenging)
 and
 persuading (informing & inspiring)
 them ("good" church attenders)
 about the
 kingdom of God.
 (see above article)
- 9 **But** (emphasizes the conflict/contrast of the passage)
 when some (cf. "some men" of Acts 15:1)
 were becoming (ongoing pattern/problem)
 hardened/stubborn (rigid in religion)
 and
 disobedient/continuing-in-unbelief,
 (the persistent resistant)
 speaking (intentionally spreading)

evil (cf. below: worthy of death)
of the Way (Christianity)
before (targeting the Church...)
the congregation (Body)

he/Paul

withdrew from them (separation vs. split)
and
took away (protecting & equipping saints!)
the disciples/believers, (“good soil”)
reasoning (2 Tim. 2:2 / men with want-to)
daily (11am – 4pm... + nights in homes)
in the lecture hall (people>place)
of Tyrannus. (helpful...)

10 *This* (transformative equipping of Ephesus & all of Asia)
took place (again... it REALLY happened!)
for two years, (see time & commitment factors)
so that (see here God’s purpose, plan, & power!)
all (like the “whosoever” of John 3:16... invite ALL)
who lived in Asia (see Acts 1:8...go witness)
heard (the gospel must be proclaimed!)
the word of the Lord (gospel!)
both (a single word that includes ALL people)
Jews (the ones who were expected to “know”)
and
Greeks. (...the ones expected to be shunned).

Contrast v.8 vs. v.9 People

v.8 “Want-to” People

Go!

Risk

Do

Challenge the religious

Consistent

No matter what!

Speaking-out

Seeking refinement

Truth-in-Love

Bold

Opportunist

Eternal Reasoning

v.9 “Won’t-do” People

No!

Resist

Don’t

Coddle the religious

Inconsistent

Maybe-sometimes...

Laying-low

Seeking retirement...

Lies-from-Satan

Cold

Pessimist

Endless Complaining

Engaging others

Enraging others

Persuading

Dissuading

Add-to

Subtract-from

Seek "ALL"

Seek Small (some)

Kingdom of God

Kingdom of "good"

Lord/servant

SELF/lord

CONVERSELY...

v.9 "Won't-do" People

v.8 "Want-to" People

BUT...

And...

Some-men

True disciples

Self-led

Spirit-led

Deteriorating

Inspiring

Bruising

Building

Hard & Cold

Tender & Warm

Stubborn

New-born

Disobedient

Obedient

Fearful

Faithful

Poison

Passion

Toxic tongue

Truth-in-love

Evil attackers!

Evil confronters

Children of the Devil

Children of God

Evil wolves

Loving shepherds

Evil goats

Loving sheep

Evil dividers

Loving uniters

Me, Me, Me...

BE... BE... BE!

More & more...

Amen & AMEN!

Ambassadors of Hell

Ambassadors of Heaven

Doomed :-)

Delivered :-)

Speaking Evil/Curse

Strong's Number: [<G2551>](#)

Original Word: [κακολογέω](#), *kakologeō*

Usage Notes: "to speak evil" (*kakos*, "evil," *legō*, "to speak"), is translated by the verb "to curse" in [Matt. 15:4](#); [Mark 7:10](#), "to speak evil of father and mother," not necessarily "to curse," is what the Lord intended (RV). AV and RV have the verb "to speak evil" in [Mark 9:39](#); [Acts 19:9](#). See [EVIL](#).

Part Of Speech: Adjective

Strong's Number: [<G2556>](#)

Original Word: [κακός](#), *kakos*

Usage Notes: stands for "whatever is evil in character, base," in distinction (wherever the distinction is observable) from *ponēros* (see No. 2), which indicates "what is evil in influence and effect, malignant." *Kakos* is the wider term and often covers the meaning of *ponēros*. *Kakos* is antithetic to *kalos*, "fair, advisable, good in character," and to *agathos*, "beneficial, useful, good in act;" hence it denotes what is useless, incapable, bad; *ponēros* **is essentially antithetic to *chrēstos*, "kind, gracious, serviceable;" hence it denotes what is destructive, injurious, evil.** As evidence that *ponēros* and *kakos* have much in common, though still not interchangeable, each is used of thoughts, cp. [Matt. 15:19](#) with [Mark 7:21](#); of speech, [Matt. 5:11](#) with [1 Pet. 3:10](#); of actions, [2 Tim. 4:18](#) with [1 Thess. 5:15](#); of man, [Matt. 18:32](#) with [Matt. 24:48](#).

The use of *kakos* may be broadly divided as follows: (a) of what is morally or ethically "evil," whether of persons, e.g., [Matt. 21:41](#); [Matt. 24:48](#); [Phil. 3:2](#); [Rev. 2:2](#), or qualities, emotions, passions, deeds, e.g., [Mark 7:21](#); [John 18:23](#), [30](#); [Rom. 1:30](#); [Rom. 3:8](#); [Rom. 7:19](#), [21](#); [Rom. 13:4](#); [Rom. 14:20](#); [Rom. 16:19](#); [1 Cor. 13:5](#); [2 Cor. 13:7](#); [1 Thess. 5:15](#); [1 Tim. 6:10](#); [2 Tim. 4:14](#); [1 Pet. 3:9](#), [12](#); (b) of what is injurious, destructive, baneful, pernicious, e.g., [Luke 16:25](#); [Acts 16:28](#); [Acts 28:5](#); [Titus 1:12](#); [Jas. 3:8](#); [Rev. 16:2](#), where *kakos* and *ponēros* come in that order, "noisome and grievous."

- Vine's Expository Dictionary

“Whose Side Are You On?”

Acts 19:8-10

January 3, 2016

INTRO:

Happy New Year!

The world is buzzing with all the potential of new beginnings

How about you?

What are your aims & aspirations in this year's fresh start?

BIG IDEA: **It's NOT about you!**

PREVIEW:

- A. Spirit Led**
- B. Spirit Dead**
- C. Spirit Fed**

TEXT:

Acts 19:8-10

And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.

But when some were becoming hardened/stubborn and disobedient/continuing-in-their-unbelief, speaking evil of the Way before the people/congregation, he/Paul withdrew from them and took away the disciples/believers, reasoning daily in the lecture hall of Tyrannus.

This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Acts 19:8-10

I. Spirit Led...

8 *And* (connects to previous passage/purposes)
he entered (a welcomed guest... for a while)
the synagogue (Paul's persistent pattern)
and
continued (links past, present, future)
speaking out (confront v. confirm)
boldly (fervently: truth on fire!)
for three months, (long)
reasoning (holistically challenging)
and
persuading (informing & inspiring)

them (“good” church attenders)
about the
kingdom of God.
(see above article)

II. Spirit-dead...

9 ***But*** (emphasizes the conflict/contrast of the passage)
when some (cf. “some men” of Acts 15:1)
were becoming (ongoing pattern/problem)
hardened/stubborn (rigid in religion)
and
disobedient/continuing-in-unbelief,
(the persistent resistant)
speaking (intentionally spreading)
evil (cf. below: worthy of death)
of the Way (Christianity)
before (targeting the Church...)
the congregation (Body)
he/Paul
withdrew from them (separation vs. split)
and
took away (protecting & equipping saints!)

the disciples/believers, (“good soil”)
reasoning (2 Tim. 2:2 / men with want-to)
daily (11am – 4pm... + nights in homes)
in the lecture hall (people>place)
of Tyrannus. (helpful...)

III. Spirit-fed...

10 *This* (transformative equipping of Ephesus & all of Asia)
took place (again... it REALLY happened!)
for two years, (see time & commitment factors)
so that (see here God’s purpose, plan, & power!)
all (like the “whosoever” of John 3:16... invite ALL)
who lived in Asia (see Acts 1:8...go witness)
heard (the gospel must be proclaimed!)
the word of the Lord (gospel!)
both (a single word the includes ALL people)
Jews (the ones who were expected to “know”)
and
Greeks. (...the ones expected to be shunned).

So... whose side are you on?

v.8 “Spirit-led” People

Go!

Risk

Do

Challenge the religious

Consistent

No matter what!

Speaking-out

Seeking refinement

Truth-in-Love

Bold

Opportunist

Eternal Reasoning

Engaging others

Persuading

v.9 “Spirit-dead” People

No!

Resist

Don’t

Coddle the religious

Inconsistent

Maybe-sometimes...

Laying-low

Seeking retirement...

Lies-from-Satan

Cold

Pessimist

Endless Complaining

Enraging others

Dissuading

Add-to

Subtract-from

Seek “ALL”

Seek Small (some)

Kingdom of God

Kingdom of “good”

Lord/servant

SELF/lord

Want-to

Won’t-do

CONVERSELY...

v.9 “*Won’t-do*” People

v.8 “*Want-to*” People

BUT...

And...

Some-men

True disciples

Self-led

Spirit-led

Deteriorating

Inspiring

Bruising

Building

Hard & Cold

Tender & Warm

Stubborn

New-born

Disobedient

Obedient

Fearful

Faithful

Poison

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Toxic tongue

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Evil attackers!

Evil confronters

Children of the Devil

Children of God

Evil wolves

Loving shepherds

Evil goats

Loving sheep

Evil dividers

Loving uniters

Me, Me, Me...

BE... BE... BE!

More & more...

Amen & AMEN!

Ambassadors of Hell

Ambassadors of Heaven

Doomed :-)

Delivered :-)

CLOSE:

Whose side are YOU on?

- **You are either for Me or against Me!** - Jesus
- **If you love Me, OBEY My commands!** - Jesus
- **Pick up your cross and follow Me...** - Jesus
- **Go and MAKE DISCIPLES...** - Jesus
- **As the Father has sent Me, I send you** - Jesus
- **For God so loved the world....** - Jesus

So... whose side are you on?

Go!	or	No...
Do!	or	Don't
Bold	or	Cold
Want-to	or	Won't-do
Building	or	Bruising
Passion	or	Poison
Truth-in-love	or	Toxic-tongue

Let's Pray