

“Preaching the Kingdom”  
Acts 28:11-31  
(Preached at Trinity, February 25, 2009)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. After standing before Governor Festus and King Agrippa Paul was loaded onto a ship to set sail for Rome.  
After a few days at sea they were faced with a terrible storm that raged day after day. All seemed hopeless, yet Paul continued to hold faith in God.  
**Acts 27:22-25** – “And now I exhort you to be of good cheer: for there shall be no loss of *any man’s* life among you, but of the ship. <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup> Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.”
2. After enduring the storm for several days the ship finally ran aground on the island of Malta. All 276 people on board made it to shore shivering in the cold and were immediately received by the inhabitants of the island.
3. After three months they once again set sail for Rome.
  - A. They set sail from Malta and landed at the port of Syracuse on the east coast of Sicily where they stayed for three days.
  - B. From there they sailed to Rhegium in the toe of Italy and then on to Puteoli.
4. There was an important Jewish colony at Puteoli and so it should not be surprising that Paul also found Christians. The centurion’s business demanded a week’s layover and so these believers demonstrated hospitality to Paul and his co-travelers.
5. After the week’s stay at Puteoli they continued their journey by road and finally made their way to Rome.
6. It didn’t take Paul long to get to work. As was his custom, he first sought out the Jewish community. Since it wasn’t convenient for him to go to the synagogue since he was under house arrest, he invited the Jews to come to him – **Verse 17**.
  - A. He briefly introduced himself and summarized the course of events that brought him to Rome.
  - B. The Jews showed interest, particularly since they knew Paul was somehow connected to this sect that has stirred such hatred among the Jewish community.  
**Acts 28:22** – “But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.”
7. A day was agreed upon for them to gather to hear Paul speak. On the appointed day many converged upon Paul’s quarters to hear him speak.  
**Acts 28:23** – “And when they had appointed him a day, there came many to him into *his* lodging”
8. As we come to **Verse 23** to the end of the chapter we find a fitting end to **Acts**.

9. **Chapter 1** opened with the final words of Christ to the apostles before His ascension. His focus?  
**Acts 1:1-3** – “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”
10. Jesus spent His final moments teaching His disciples of things pertaining to the Kingdom of God. They would become teachers of the Kingdom.  
 Jesus said in **Acts 1:8**  
**Acts 1:8** – “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”
- A. We saw in **Acts 2** on the Day of Pentecost the Gospel powerfully preached in Jerusalem. The Gospel continued to spread throughout Judaea.
- B. In **Acts 8** we read how the Gospel was preached effectually to the Samaritans  
**Acts 8:5-6** – “Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”
- C. Now Paul has entered into Rome and we can see the Gospel spreading to the “uttermost part of the earth.” And the message continues to go forth today.
11. Jesus spent His earthly ministry teaching of the nature of the Kingdom. This is the essence of the Gospel message.  
 In **Verse 23** we read that this was the essence of Paul’s message  
**Acts 28:23** – “. . . to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.”  
**Acts 28:30-31** – “And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup> Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”
12. If Jesus spent so much time teaching on the Kingdom and if it is the essence of the Gospel it is important that we have a proper understanding on the subject. It will control our Christology, our soteriology, our ecclesiology, and our eschatology.  
 Tonight I want us to examine once again the nature of this Kingdom as we close out the Book of Acts.
- I. When we talk about the Kingdom of God or the Kingdom of Christ we are talking about God’s dominion – His sovereign rule.
- A. God’s dominion is independent
1. It is not rooted in the will of man – God’s Kingdom is not a democracy
  2. Ultimately, the church is not a democracy. We are ruled by Christ. Many Christians today are plagued by a spirit of independence.
  3. Our Lord’s Kingdom is represented by a people – a corporate body over which Christ rules independently and supremely
  4. You cannot have a proper ecclesiology apart from a proper understanding of the Kingdom of God.
- B. God’s dominion is absolute - God makes all law, holds all authority

1. He is His Own Law - His own nature is His rule  
He is bound by no law outside Himself
  2. He has the power and authority to carry out every Divine decree
  3. The essence of the Gospel demands presenting God as having all authority and all dominion. All men must submit and obey. Disobedience results in God's judgment.
- C. Although God's reign is absolute, it is not tyrannical
1. He rules by wisdom, goodness, and mercy
  2. His subjects love Him and His rule – He has lovingly delivered us from our servitude to the Law and Satan and has brought us into His kingdom.  
The redeemed have been purchased by the Lord Jesus Christ. They have been redeemed from the kingdom of darkness and have been received into the Kingdom of Christ –  
**Colossians 1:13** - "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son."
  3. We willfully and joyfully serve Him and obey Him
- D. Although it is absolute it is not arbitrary – The Kingdom of God is a legal kingdom  
It is a Kingdom of law  
**Matthew 5:19-20** – "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."  
**Matthew 7:21** – "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."  
**1 Corinthians 6:9-10** – "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
1. Our Lord's Kingdom is a righteous Kingdom. It is a kingdom of holiness.  
This is why John came preaching repentance in preparation of its coming
  2. The citizens of the kingdom will be holy - They will joyfully obey  
**John 14:21** – "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."
  3. He has the power to demand obedience to His law  
The moral Law is simply God's moral character
- D. The Kingdom today is made manifest through Christ
1. The Kingdom was committed to Christ as Mediator at His resurrection and exaltation in which He continues to exercise authority in subduing every enemy through the Gospel.
  2. This is the Kingdom being restored to Israel – Remember the question of the disciples in **Acts 1**?  
**Acts 1:6** – "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

3. Israel has reached her fulness in the Church  
*F. F. Bruce* – “The hope of an earthly and national kingdom was recast after Pentecost as the proclamation of the spiritual kingdom of God, to be entered through repentance and faith in Christ”
4. This was the Kingdom the Apostles proclaimed – This is the Kingdom we must proclaim

## II. The Time of His Kingdom – an important aspect of eschatology

- A. In a sense the Kingdom of God is an eternal kingdom - It existed before Christ's incarnation – It transcends time and space. God's rule and dominion has never been in question.

**Psalm 145:13** - "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

1. The Mediatorial Kingdom of Christ is simply another aspect of God's dominion
2. Christ's Mediatorial Kingdom was planned from eternity  
**Matthew 25:34** - "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"

- B. Although eternal it took on a new and clearer manifestation at the incarnation of Christ.

**Matthew 3:2** – "And saying, Repent ye: for the kingdom of heaven is at hand."

1. Jesus came to establish His kingdom. It is a fulfillment of the Davidic Covenant.  
**Psalm 145:13** – “Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.”
2. At His ascension He ascended to His throne  
**Acts 2:32-33** – “This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”  
**Romans 8:34** – “Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”  
**Ephesians 1:20-22** – “Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, <sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,”
3. This means His Kingdom is a present reality – He rules in and through His people. Jesus Christ is the sovereign King. He rules powerfully today and His enemies are being made His footstool
4. Jesus will return with absolute power and authority.

### III. Let's take a look at the inhabitants of the Kingdom

- A. Entering the Kingdom is easy and demands nothing of us, yet it is hard and demands everything of us. We must preach the true message of the Kingdom.
1. Genuine conversion involves coming with sincerity and with a fervent desire  
 In **Matthew 11:1-12** Jesus taught of the nature of those entering into His kingdom.  
**Matthew 11:12** – “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”
  2. Those entering the kingdom come forcefully  
 “the violent take it by force”  
 “violent” - βιαστής - strong, forceful 2) using force, violent  
 “take it by force” - ἀρπάζω - to seize, carry off by force
  3. Again listen to Luke's Gospel  
**Luke 16:16** – “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”  
 This describes the nature of the kingdom –  
     It demands great expenditures of energy  
     It demands self-denial  
     It demands pressing on through difficulties  
     Spiritual struggles, trials and suffering
  4. Paul describes it as a grueling battle.  
**1 Timothy 6:12** – “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”  
     ἀγωνίζομαι – we get our word agonize.  
**Luke 13:24** – “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”
- B. Entering the kingdom demands great diligence  
 When a man has a desire to enter the kingdom it becomes his chief work
1. It will never be entered by those who desire to keep one foot in the world
  2. It will never be entered by those who toy with God.  
     It is not for weaklings and compromisers
  3. Kingdom life is not for the lazy
- C. The kingdom shall not be won by means of broken resolutions, and hesitant testimonies.  
 It shall be entered by men like Daniel and his three friends. Men like Stephen and Paul  
 It shall be entered by valiant women like Deborah, Ruth, Esther, and Lydia

**Conclusion:**

1. Entering into this Kingdom demands a new birth, a radical conversion.
2. As members of His Kingdom - our citizenship has been transferred  
Old things are passed away, behold all things are become new
  - a. We are no longer a part of the kingdom of darkness
  - b. Ours is a position of victory in a victorious Kingdom
3. The children of the Kingdom love their King. They love His Law  
They labor on behalf of the Kingdom
4. This is the message Paul preached. He spent from morning to night teaching about the nature of the Kingdom and of the Lord of the Kingdom. This is also our work.
5. The Book of Acts opened with the work of the church in this Kingdom, and now closes with work in this Kingdom. May God grant us to be faithful in our work.