

## **Ephesians**

### ***Christ's Kingdom of Kingdoms***

*Ephesians 2:19-22*

*April 6th, 2025*

#### **I. Introduction**

At the Cross peace is brokered. We are forgiven our sins. We put down the violence of our hands. We are welcomed into the Kingdom. But that's not the end of it. Now we have to get to work. God in Christ tears down the nations, and He also in Christ builds us up. He builds us up into a united people, and this unity is a rich and complex and abundant unity. It is the unity of the body made up of many members, the unity of a great oak tree with lots of different branches. It is the unity of a grapevine filling the entire world, bearing fruit in every climate, in every soil, in every place. This unity is accomplished without erasing our distinctions, but rather perfecting them. For the Gospel sanctifies and matures all the nations of the world, so that the Lord God is worshipped in every language, by every people.

#### **II. The Text — Eph. 2:19-22**

*19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.*

Those who have been baptized into Christ, are now made fellow \_\_\_\_\_ with all the saints. We are brought into a common kingdom (Phil. 3:20); we are united as fellow citizens, fellow subjects to Christ our King. And this kingdom is likewise a home—it is the \_\_\_\_\_ of God. We are made brothers and sisters, having been adopted into the Holy Family, made sons and daughters of God our Father. Paul also speaks of the Church as a building, or as the \_\_\_\_\_. We aren't just members of God's house, but we *are* God's house, for He dwells in us.

#### **III. A Complex Unity**

Christ's kingdom is a kingdom made up of \_\_\_\_\_. It is similar to the Roman Empire of Jesus' time, but also much different. Rome would rule by conquering all the peoples, demanding that they pay tribute and provide soldiers; but otherwise, Rome let the conquered nations largely remain culturally what they were. It was a kingdom of kingdoms, an empire made up of nations. Similarly Christ makes peace with all the peoples. He demands a common foundation—a common creed, a common moral code, a united worship of the Triune God. But otherwise, the Lord lets the nations be the nations. In Christ's kingdom, there is an essential unity, with a multiplicity of forms.

#### **IV. Essential Unity**

The Church is one: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father over all (Eph. 4:4-6). We gather, physically, as a *local* church, but we gather, spiritually speaking, as the one holy catholic and apostolic Church. We are brothers and sisters to all who are part of the one body of Christ, who have the one Spirit of God who proceeds from the one Father.

This unity transcends denominations and traditions. It cuts across schisms and divides. There is this essential unity, that binds us to one another, for we are bound to Jesus.

- **First.** We share a common creed, or \_\_\_\_\_. It is true that Christians differ often on what we believe, but historically, the Apostles Creed and the Nicene Creed are a common foundation. This common creed is like the trunk. It grows out of Scripture, which is the root, and it serves as one aspect of our essential unity. All who confess it, of whatever nation, whatever tribe, whatever people, they are united with us, built up into the Holy Temple, a dwelling place for God Almighty.
- **Second.** We share a common covenant, or \_\_\_\_\_. We were once aliens and foreigners to the covenants of promise. We were not in covenant relationship with the Lord God. We were not His people. But in Christ, we are all brought into the covenant of promises, and now we are all united because we are in covenant with the Lord God. He has made us promises. We have been baptized into the covenant of grace. This means that we have a common hope. All Christians share a common inheritance, trusting in our God to prove good on His sworn word to us, that we will inherit a new heavens and a new earth in which righteousness dwells, the New Jerusalem (Rev. 21:22-27).
- **Third.** This essential unity consists in a common law, the law of \_\_\_\_\_. This is the law that rules in the hearts of all God's people. It is the light that dawns at our new birth, and that rises to full day in due time. All Christians are—and must be—ruled by love.

## V. Multiplicity of Forms

In Christ's kingdom, there is this essential unity together with a multiplicity of forms. There is the root of the tree, the trunk of the tree—and from this grow all the branches. Or, to take up another analogy, it is the multiformity of the body. The head unites us; we are all bound to Christ, given direction by Him, found in Him. But the body is made up of many \_\_\_\_\_ (1 Cor. 12:12-13, 18-19). This kind of multiformity marks the Church down through the ages, across time and place, across the globe and across the ages.

Why is this the case? Because God is God who \_\_\_\_\_ in multiformity. All of creation is a theatre for His own glory. The heavens declare the glory of God and the firmament shows His handiwork. The earth overflows with His abundant goodness. And why this vast array to creation? Because God delights in it, and His goodness is fertile. It is a fruitful and endlessly productive goodness. When God creates, His goodness cannot help but overflow. The finite cosmos is too narrow to contain it, and so not only must the cosmos be vast and intricate—it must be filled with ever-varying forms, each proclaiming His name, putting on display His great glory. So creation is a theatre of His endlessly fertile and productive goodness—and \_\_\_\_\_ is a part of His good work.

It will be a glorious thing for the knowledge of the Lord, the praises of the Lord, the ways of the Lord to be imprinted on and displayed in every people, in every culture, in every nation and tribe and language. It will be a glorious thing when all the nations that have been ransomed by the blood of Christ come marching into the New Jerusalem, singing His praise in every tongue, bringing their glory and honor into the everlasting Kingdom of Christ.

## VI. Come & Welcome to Jesus Christ