

# Ephesians Series

Lesson #264

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Dean Bible Ministries

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# The Church: The Bride of Christ

## Ephesians 5:26–27



# EPHESIANS

THE WEALTH, WALK  
& WARFARE  
OF THE BELIEVER



**Eph. 5:25, “Husbands, love your wives, just as Christ also loved the church and gave Himself for her,  
Eph. 5:26, “that He might sanctify and cleanse her with the washing of water by the word,  
Eph. 5:27, “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.**

**Eph. 5:28, “So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.**

**Eph. 5:29, “For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church,**

**Eph. 5:30, “For we are members of His body, of His flesh and of His bones.**

**Eph. 5:31, “ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’**

**Eph. 5:32, “This is a great mystery, but I speak concerning Christ and the church.**

**Eph. 5:33, “Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.”**

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**So Paul states three aims, goals, or purposes to express why Christ gave Himself for the church:**

- 1. To sanctify (set her apart) and to cleanse (to spiritually purify from sin) by the washing by the Word.  
(Actually very few understand sanctify, cleansing, or washing by the Word)**
- 2. To present the Church to Himself as a glorious church.  
(What does that mean? Why does He do that?)**
- 3. That she should be holy and without blemish. (What do these words mean?)**



# Characteristics of God's Love

**Key terms describing God's love:**

**volitional,  
unchanging,  
eternal,  
faithful,  
dependable,  
loyal,  
sacrificial;**

**God's love is based on God's integrity, not on who we are or what we have done.**

**God's love is the source of His grace and mercy towards those who are undeserving.**

**Col. 3:19, “Husbands, love your wives and do not be bitter  
[or harsh] toward them.”**



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**Why so much of a description? What is the significance of these statements? And why is this emphasis on the Church, not individuals?**



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# What the Bible Teaches About

Holy  
*“Holy, Sacred,  
Consecrated, Sanctified”*





# **Conclusion**

**When we think of God as “Holy,” we should think of Him as unique, distinct, one of a kind, the only true God.**

**When we think of ourselves as holy, we should think, “set apart,” we are “set apart” to the service of God in two ways:**

**Positionally**

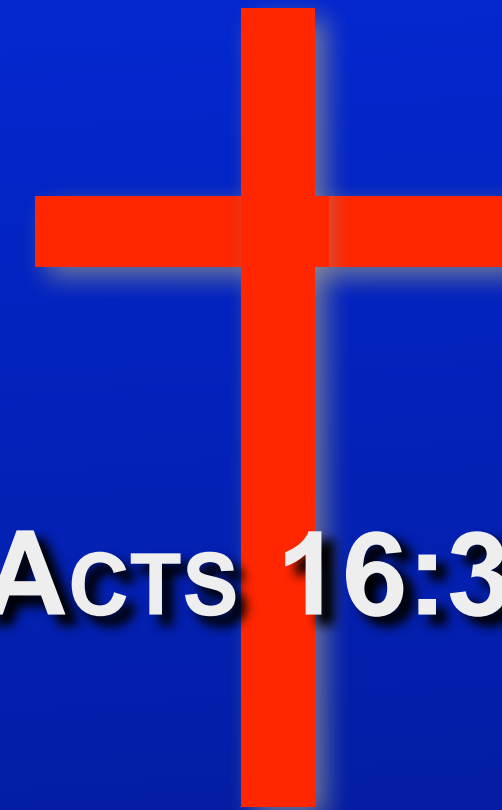
**Experientially**

# ETERNAL REALITIES

# TEMPORAL REALITIES

**“POSITIONAL TRUTH”**

**ACTS 16:31**



**IN CHRIST**

**Baptism by the  
Holy Spirit**

**“set apart”  
legally,  
new creation**

**Ephesians 2:22**

**We are a new creation,  
New man,  
New building,  
New Temple,  
New Body**



**Eph. 2:16, “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”**

**Eph. 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,**

**Eph. 2:20, “because you were built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,**

**Eph. 2:21, “in whom the whole building, being fitted together, grows into a holy temple in the Lord,**

**Eph. 2:22, “in whom you also are being built together for a dwelling place of God in the Spirit.”**

# ETERNAL REALITIES

# TEMPORAL REALITIES

“POSITIONAL TRUTH”



ACTS 16:31



2 Cor. 5:17, “Therefore, if anyone *is in Christ*, *he is a new creation*; old things have passed away; behold, all things have become new.”



**Eph. 5:26, “that He might sanctify and cleanse her with the washing of water by the word,” [NKJV]**

**Eph. 5:26, “That He might set her apart and cleanse (purify) her by means of the washing of water by means of the spoken word/message.”**

**Being set apart, that is being positionally sanctified, is done by the Holy Spirit and by the Word of God.**

**We are positionally set apart to the service of God at the instant of salvation.**

**This is our new legal position, our new identity, and as such we have a new code of conduct to go along with our new identity.**

# THREE STAGES OF SALVATION

**PHASE  
ONE**

**Justification**

**PHASE  
Two**

**Spiritual  
Life**

**PHASE  
THREE**

**Glorification**

**Positional  
Sanctification**

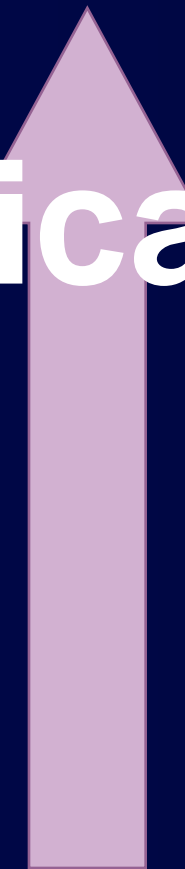
**Set apart  
eternally to God**

**Experiential  
Sanctification**

**Experientially living  
out our set-apart service**

**Ultimate  
Sanctification**

**Eternally set  
apart with God**





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**παρίστημι *paristēmi***

**3 sing aor act subj**

**to present, stand by, put  
at the disposal of,**

**present**

**Col. 1:21, “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled**

**Col. 1:22, “in the body of His flesh through death, to present you set apart [‘holy’ Eph. 5:27], and ‘without blemish [Eph. 5:27]’ (*amomas*), and above reproach in His sight—”**



**Col. 1:28, “Him we proclaim by warning every man and by teaching every man in all wisdom, in order that we may present every believer mature in Christ Jesus.”**

**Eph. 5:27, “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”**

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**2 Cor. 11:2, “that I may present you as a chaste virgin to Christ.”**



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to present, stand by, put  
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present

ἔνδοξος *endoxos*

fem sing acc

BDAG: “② pertaining to  
possessing an inherent quality  
that is not ordinary, glorious,  
splendid”

This inherent quality is related  
to the essence of God,  
specifically His righteousness.

Eph. 5:27, “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

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BDAG: “② pert. to possessing  
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σπίλος *spilos* masc sing  
acc stain, character flaw,  
failure, i.e., a metaphor  
for the stain of sin

ῥυτίς *hrutis*

fem sing acc

fold, wrinkle



**2 Pet. 2:13, “and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you,”**

Eph. 5:27, “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be set apart and without blemish.”

ἄμωμος *amōmos*

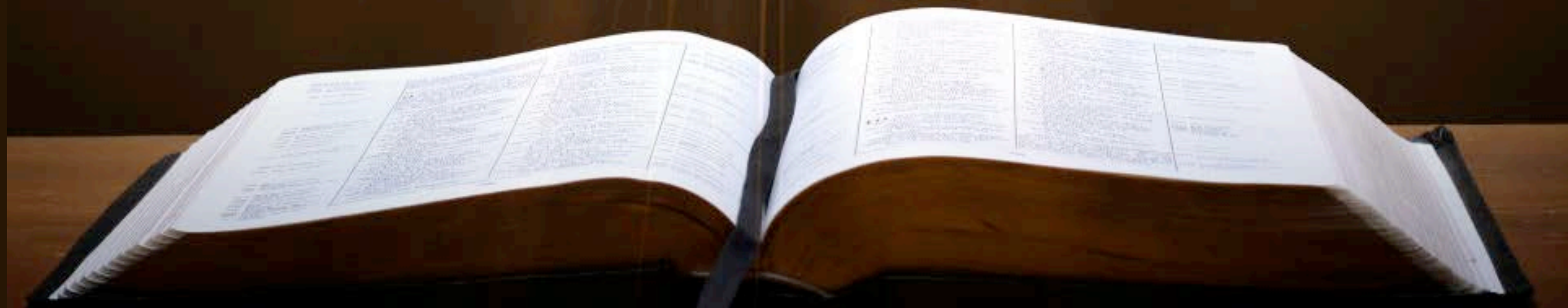
fem sing nom

blameless,

spotless

**What the Bible Teaches  
About**

**the Bride of Christ**





**Eph. 5:25–33 is the central passage for two metaphors describing the relationship of the Church to Jesus Christ. These two metaphors, the bride of Christ and the body of Christ, illustrate the authority of Christ over the Church corporate and individuals within the Church.**

**1. There is no specific use of the phrase *Bride of Christ* in the New Testament. For this reason some have criticized this as a legitimate phrase for the Church. However, our passage is clearly built on this analogy as a reality.**

**2. Revelation 19:7–9 depicts the marriage of the Lamb. The Lamb is a consistent reference to Jesus Christ in the New Testament as the Lamb of God.**

**John 1:29, “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’ ”**

**John 1:36, “And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’ ”**

**Rev. 5:8, “Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.”**

**Rev. 5:12, “saying with a loud voice: ‘Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!’**

**Rev. 5:13, “And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: ‘Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!’ ”**



**Rev. 19:7, “ ‘Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’**

**Rev. 19:8, “And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.**

**Rev. 19:9, “Then he said to me, ‘Write: “Blessed are those who are called to the marriage supper of the Lamb!” ’ And he said to me, ‘These are the true sayings of God.’ ”**

### **3. John the Baptist:**

**When a disagreement developed between John the Baptist's disciples and some of the Judean religious leaders, they went to John the Baptizer to get clarification. In his answer he referred to Jesus as the bridegroom.**

**John 3:28, “You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’”**

**John 3:29, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice.”**

**John 3:30, “He must increase, but I must decrease.**

**John 3:31, “He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.**

**John 3:32, “And what He has seen and heard, that He testifies; and no one receives His testimony.**

**John 3:33, “He who has received His testimony has certified that God is true.**

**John 3:34, “For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.**

**John 3:35, “The Father loves the Son, and has given all things into His hand.**

**John 3:36, “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”**

#### **4. Jesus referred to Himself as the bridegroom.**

**Luke 5:34, “And He said to them, ‘Can you make the friends of the bridegroom fast while the bridegroom is with them?’**

**Luke 5:35, “But the days will come when the bridegroom will be taken away from them; then they will fast in those days.” (Also in parallel: Matt. 9:15; Mark 2:19–20.)**



**5. Three times this is referred to in the New Testament.**

**2 Cor. 11:2, “For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.”**

**Rev. 19:7, “ ‘Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’**

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**6. The picture of the relationship with Christ and the Church is used to depict two important facets:**

- 1) the unique authority of Christ over the Church, which clearly distinguishes the Church from Israel.**
- 2) that during the Church Age, Christ is purifying the Church in preparation for the future wedding, the marriage of Christ to the Church as His Bride, and the wedding feast takes place at the time of Christ's return.**

**7. This wedding feast is described in Matt. 22:1–14.**

**It is a description of the wedding feast.**

**Characters: the King, God the Father who is arranging a marriage for His son.**

**Matt. 22:2, “The kingdom of heaven is like a certain king who arranged a marriage for his son,”**

**The Servants: that is, those who are sent out to call those invited to the wedding. This refers to the invitation to Israel, with the first group likely being the prophets of the Old Testament. The second group of servants likely represent John the Baptist and the disciples who were sent to the nation Israel with the call to *Repent for the Kingdom of Heaven is at hand.***

**Matt. 22:3, “and sent out his servants to call those who were invited to the wedding; and they were not willing to come.”**



**Matt. 22:4, “Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.” ’**

**Matt. 22:5, “But they made light of it and went their ways, one to his own farm, another to his business.**

**Matt. 22:6, “And the rest seized his servants, treated them spitefully, and killed them.”**

**Matt. 22:8, “Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy.**

**Matt. 22:9, “ ‘Therefore go into the highways, and as many as you find, invite to the wedding.’**

**Matt. 22:10, “So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.”**

**Matt. 22:11, “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.**

**Matt. 22:12, “So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.**

**Matt. 22:13, “Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ ”**

**Matt. 22:14, “For many are called, but few are chosen.”**

**Matt. 22:14, “For many are called, but few are choice.” [RD]**



**Ex. 14:7, “Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.”**

**Num. 11:28, “So Joshua the son of Nun, Moses’ assistant, one of his choice men, answered and said, ‘Moses my lord, forbid them!’ ”**

**Judg. 20:16, “There were 700 choice men who were left-handed among all these people; all could sling a stone at a hair and not miss.”**

**Judg. 20:34, “Then 10,000 choice men from all Israel made a frontal assault against Gibeah, and the battle was fierce, but the Benjaminites did not know that disaster was about to strike them.”**

**1 Sam. 9:2, “And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward he was taller than any of the people.”**

**2 Sam. 6:1, “Again David gathered all the choice men of Israel, thirty thousand.”**

**Prov. 8:10, “Receive my instruction, and not silver, and knowledge rather than choice gold;”**

**Matt. 22:14, “For many are called, but few are chosen.”**

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