

Ephesians Series

Lesson #265

April 6, 2025

Dean Bible Ministries

www.deanbibleministries.org

© 2025, Dr. Robert L. Dean, Jr.

The Church: The Body of Christ

Ephesians 5:28–32



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.”

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.”

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.”

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. In order to then 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?)**

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. 5:25, “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.”

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

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.”

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**



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. 5:27, “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.”

παρίστημι *paristēmi*

3 sing aor act subj

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

present

ἔνδοξος *endoxos*

fem sing acc

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

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.”

παρίστημι *paristēmi*

3 sing aor act subj

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

ἔνδοξος *endoxos*

fem sing acc

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

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

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

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.’ ”

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. [the Church is His own body]

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.”

**What the Bible Teaches
About**

The Body of Christ



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.”

1. Introduction

a. Two uses:

literal: referring to the physical body of His humanity before and after the crucifixion and resurrection.

figurative: a metaphor for the people of God, believers in Jesus Christ for salvation, between the Day of Pentecost AD 33 and the future, imminent Rapture, the return of Christ in the clouds for His Church, His bride.

The body of Christ was a new reality, unforeseen in the Old Testament, but which was announced first by the Lord in Matt. 18:15–17.

When Christ ascended into heaven with His physical, resurrected body now seated at the right hand of the Father, His presence on the earth was replaced by a new spiritual body, the corporate entity of the Church.

Acts 9:4, “Then he fell to the ground, and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’”

Acts 9:5, “And he said, ‘Who are You, Lord?’ Then the Lord said, ‘I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.’ ”

b. Four passages inform us of this metaphor.

Romans 12:4–5;

1 Cor. 12:12–27;

Eph. 1:22; 2:5–7; 4:15–16; 5:23, 28–32;

Col. 1:17–18; 2:19

c. Two very important concepts are necessary

a. Corporate representation: This idea is developed throughout the Hebrew Scriptures, that one person can represent the whole. This is most clearly seen in the role of the High Priest or the priest who represents the people to God and performs sacrifices on behalf of the nation.

b. Unity and diversity. The idea of a corporate representative emphasizes the unity of the group, the unity of Israel in the Old Testament; and the unity of the body of Christ, Gal. 3:28. In the concept of unity and diversity the importance of both the unity of the body and at the same time without losing sight of the significance of each individual as equally important in their role in the one body of Christ.

Gal. 3:28, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,”

c. The literal meaning of the physical body of Christ becomes the foundation for understanding the spiritual body of Christ.

1) John 2:19, “Jesus answered and said to them, ‘Destroy this temple, and in three days I will raise it up.’”

John 2:20, “Then the Jews said, ‘It has taken forty-six years to build this temple, and will You raise it up in three days?’”

John 2:21, “But He was speaking of the temple of His body.”

2) 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.”

2. Terminology:

ἐκκλησία (*ekklēsia*), assembly, meeting, congregation, church

Acts 19:32, “Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.”

Acts 19:39, “But if you have any other inquiry to make, it shall be determined in the lawful assembly.”

Acts 19:41, “And when he had said these things, he dismissed the assembly.”

Used for Israel in the Septuagint (LXX); quoted in the New Testament (NT):

Stephen quoting the LXX:

Acts 7:38, “This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,”

NT quoting the LXX:

Heb. 2:12, “saying: ‘*I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.*’ ”

Psa. 22:22, “I will declare Your name to My brethren; In the midst of the assembly I will praise You.”

3. Church is used with two senses:

The universal church, sometimes called the invisible church, which is composed of all those who believe in Christ from the Day of Pentecost in Acts 2 until the Rapture of the Church in the future. In this usage all members are believers in Jesus Christ.

The local church, which describes a specific gathering of Christians in specific locale. In this usage those who are identified with the local church are composed of both believers and unbelievers.

4. The Christian Church is distinct from Israel.

Israel refers to a group identified primarily through a blood relationship to Abraham, Isaac, and Jacob.

This group also contains Gentile proselytes who have chosen to identify with Israel, such as Rahab from Jericho and Ruth the Moabitess.

These two peoples of God are distinguished in God's plan and purpose.

5. The first use of the term with reference to the future Church is used by Jesus in Matt. 16:18.

Matt. 16:18, “And I also say to you that you are Peter, and on this Rock I will build My church, and the gates of Hades shall not prevail against it.”

οἰκοδομέω *oikodomeō* 1 sing future active indicative to build

6. This new entity, which was future in Matt. 16, began in Acts 2.

Acts 1:4, “And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me;

Acts 1:5, “ ‘for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.’ ”

Acts 1:8, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Acts 2:1, “When the Day of Pentecost had fully come, they were all with one accord in one place.

Acts 2:2, “And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Acts 2:3, “Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

Acts 2:4, “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

πίμπλημι *pimplēmi* 3 plur aor pass indic to fill, fulfill

Indicates a special, repeated, enduement of the Holy Spirit almost always followed by something said verbally.

Acts 11:15, “And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.

Acts 11:16, “Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’

Acts 11:17, “If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?”