

Ephesians Series

Lesson #262

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Dean Bible Ministries

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Why Did Christ Love and Give Himself for the Church?

Ephesians 5:26–27



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

The Metaphor of “Walking”

“Walking” is a metaphor that describes the totality of a person’s lifestyle including their philosophy of life, their worldview, their way of thinking, talking, and acting.

It involves a code of conduct for all areas of life, the standards by which we should live.

The Christian life is more than morality. It is a life based on and empowered by God the Holy Spirit.

Eph. 5:18, “And do not be drunk by means of wine, in which is dissipation; but be filled by means of the Spirit,”

Col. 3:16, “Let the word of Christ dwell in you richly with all wisdom, resulting in teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

**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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Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Gal. 5:23, “gentleness, self-control. Against such there is no law.” [NKJV]

Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, patience, graciously helpful, being gracious to others, faithfulness, [RD]

Gal. 5:23, “thoughtful of others in kindness, self-mastery. Against such there is no law.” [RD]

Love [ἀγάπη *agápē*]: With reference to God's love, it is God's willful direction toward man. It involves God doing what He knows is best for man and not necessarily what man wants or thinks he needs.

“For example, John 3:16 states, ‘For God so loved [*ēgápēsen*] the world, that he gave.’ What did He give? Not what man wanted, but what God knew man needed, i.e., His Son to bring forgiveness to man.” [~Zodhiates, *Word Study Dictionary of the New Testament*]

Kindness [χρηστότης *chrēstotēs*] – the quality of being helpful or beneficial, goodness, kindness, generosity

Goodness [ἀγαθωσύνη *agathōsynē*] – describes the quality of focusing on the welfare of others. It's part of being gracious to others, dealing with them in grace

Gentleness [πραΰτης *praytēs*] – is actually a reference to a humility which is the the quality of not being overly impressed by a sense of one's self-importance, and being thoughtful of others

Self-control or self-mastery [ἐγκράτεια *egkrateia*] – self-restraint

Initial Observations

- 1. Husbands are to love their wife as Christ loved the church and gave Himself for her.**
- 2. Husbands ought to love their own wives as their own body.**
- 3. Illustration: no one ever hated his own flesh, but nourishes and cherishes, i.e., husbands are to nourish and cherish their wife as Christ does the Church.**
- 4. We need to understand the mystery of Christ and the church to improve our own expression of love for our wives.**
- 5. We are to love our own wife as we love our selves.**

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COED “an act of giving up something of value for the sake of something that is of greater value or importance.”

Therefore:

“It is giving up something that I want to do, something that I value, something that brings me pleasure for the sake of doing what is best for another person.” [RD]

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 toward them.”

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Why so much of a description? What is the significance of these statements?

What do these words mean? And why is this so important?

Sanctify, sacred, consecrated?

Cleanse, wash, purify?

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?)**

Isa. 55:8, “ ‘For My thoughts are not your thoughts, nor are your ways My ways,’ says the LORD.

Isa. 55:9, “ ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ ”

Isa. 6:3, “And one cried to another and said: ‘Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!’ ”

Rev. 4:8, “The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: ‘Holy, holy, holy, Lord God Almighty, Who was and is and is to come!’ ”

What the Bible Teaches About

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



קַדְשָׁיִם (qādēš) male temple prostitute (Deut. 23:17; 2 Kgs. 23:7).

Deut. 23:17, “There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel.”

LXX πόρνη *pornē* fem sing nom (comm) (f) prostitute, a temple or ritual prostitute

qedeshah 1-קַדְשָׁיִם *qadesh-1* Adjective fem sing abs cult prostitute

What does “holy” mean?

qodesh קֹדֶשׁ *qodesh* Noun holy Used 469 ✕ in Pentateuch

qaddesh קָדַשׁ *qadash* Verb to consecrate, to set apart, to make holy, 171 ✕ in Pentateuch

מִקְדָּוֶשׁ *miqdosh* Noun sanctuary, holy place, tabernacle 75 ✕ in Pentateuch

קָדוֹשׁ *qāḏôš* Adj 36 ✕ in Pentateuch

2 Kings 23:7, “Then he tore down the ritual booths of the perverted persons that were in the house of the LORD, where the women wove hangings for the wooden image.”

καδησιμ *kadēsīm* masc plur gen (comm) (Heb) male shrine prostitutes

***qedeshim* 1 קְדֵשִׁים *qadesh-1* Adjective masc plur abs cult prostitute**

These words are always used in a ritual application, that which is set apart to the service of a deity.

Inanimate things, articles in the Temple, are set apart to the service of God.

Ex. 29:21, “And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be set apart, and his sons and his sons’ garments with him.”

Ex. 29:37, “Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.”

Ex. 30:29, “You shall consecrate them, that they may be most holy; whatever touches them must be holy.”

The opposite is the idea of the common or profane

1-חָלַל chalal-1 to profane

Lev. 21:4, “Otherwise he shall not defile himself, being a chief man among his people, to profane himself.”

Lev. 21:6, “They shall be holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, and the bread of their God; therefore they shall be holy.”

Lev. 21:12, “nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the LORD.”

Psa. 22:3, “But You are holy, enthroned in the praises of Israel.”

Isa. 57:15, “For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: ‘I dwell in the high and holy place,’ ”

**God is Unique: no one, no thing, no angel, spirit, false god,
is like *Yhwh***

**Ex. 15:11, “Who is like You, O LORD, among the gods?
Who is like You, glorious in holiness, fearful in praises,
doing wonders?”**

**Isa. 40:25, “ ‘To whom then will you liken Me, or to whom
shall I be equal?’ says the Holy One.”**

**Isa. 43:15, “ ‘I am the LORD, your Holy One, the Creator of
Israel, your King.’ ”**

ESSENCE OF GOD

Holy

Sovereign

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

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

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

Eph. 5:26, “That He might set her apart and cleanse [purify] her by the washing of water by the word.”

**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**

“POSITIONAL TRUTH”

ACTS 16:31



IN CHRIST

**Baptism by the
Holy Spirit**

**“set apart”
legally,
new creation**

Rom. 15:16, “that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.” [NKJV]

John 17:17–19, “Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth.”

Rom. 15:16, “that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, by having been set apart by the Holy Spirit.” [RD]

John 17:17–19, “Set them apart by means of Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I set Myself apart to serve You, that they also may be set apart by the truth.” [RD]

**ἁγιάζω *hagiazō* perf pass part fem
sing nom to sanctify, to set apart**

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.

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 by cleansing her [purify] her by the washing of water by the word.”

**καθαρίζω *katharizō*
aorist act participle masc
sing nom
to cleanse, to purify from
sin**