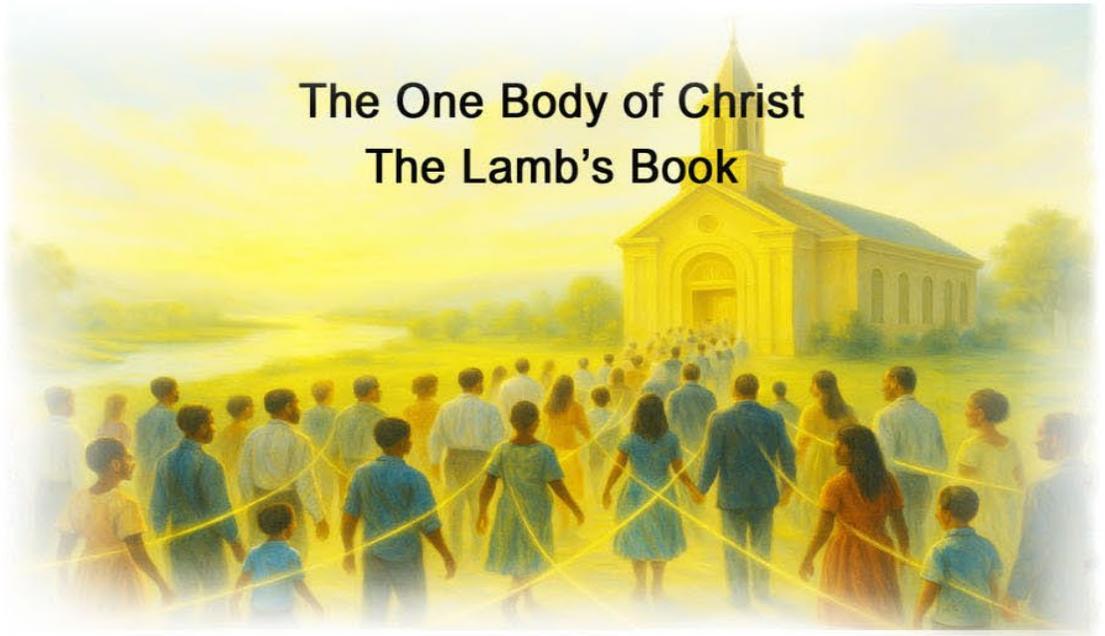
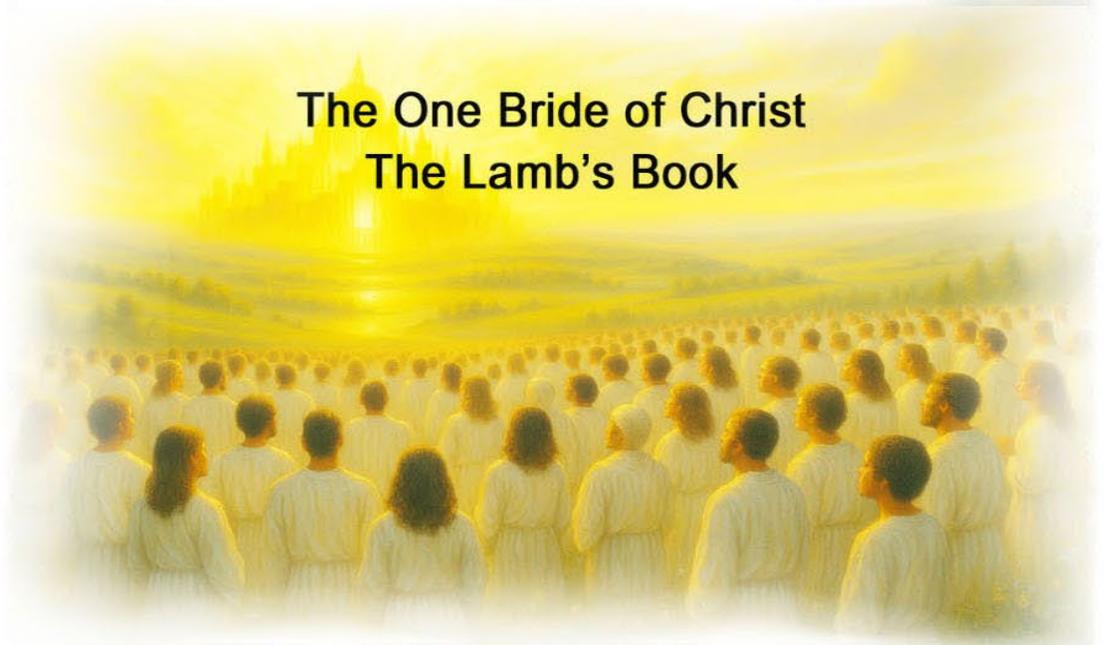


WONDER OF THE BRIDE

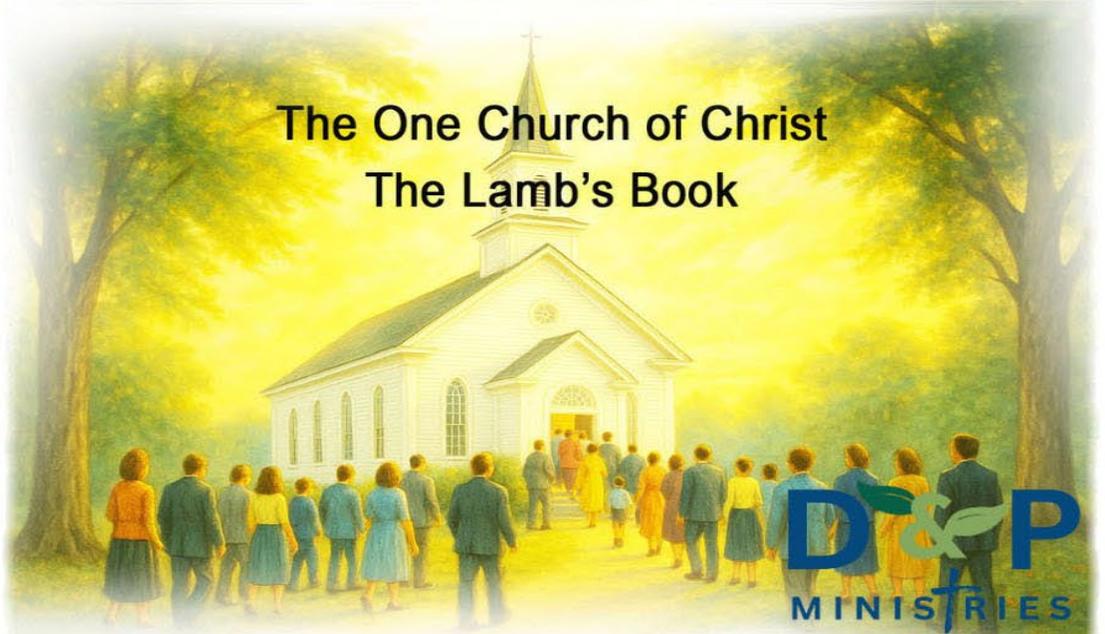
WHAT DOES IT MEAN?



The One Body of Christ
The Lamb's Book



The One Bride of Christ
The Lamb's Book



The One Church of Christ
The Lamb's Book

D & P
MINISTRIES

WONDER OF THE SPIRIT AND BRIDE

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come.

And whosoever will, let him take the water of life freely (Rev 22:17).

It was a quiet morning when the Lord placed a thought into my heart, and like the spark that begins a flame, it opened up a wonder I had not fully seen. What if the bride of Christ is far larger than I ever imagined? What if the great company of the redeemed from Adam and Eve to the last soul saved is one body, one bride, prepared for one glorious marriage to the Lamb?

From the very beginning, the LORD has been preparing a people for Himself. Adam and Eve, though clothed in shame, were also clothed by grace. Abel, their son, brought a lamb, and the LORD had respect unto his offering. Enoch walked with God and did not see death. Noah found grace. Abraham believed God and it was counted unto him for righteousness. They didn't know the cross yet, but they looked toward it in faith.

Each one was born again not by outward ceremony but by the inward work of the Spirit. Jesus would later tell Nicodemus that unless a man is born of the Spirit, he cannot enter the kingdom of God. That wasn't a new truth in John 3; it was the eternal truth behind every act of divine acceptance from the dawn of time. The Spirit was always moving, even when His presence was veiled.

Then came Pentecost. The mystery of the Church was unveiled. The Spirit, once foreshadowed, now indwells. Jew and Gentile were made one in Christ. The apostles preached of a body formed by the Spirit, a living temple growing stone by stone. And Paul, by divine insight, called this body the Bride.

But this bride is not confined to an age. She is not just a New Testament gathering. She is the eternal company of those whose names are written in the Lamb's Book of Life before the foundation of the world. Revelation 13:8 makes that clear. Every true believer, whether patriarch or peasant, prophet or preacher, is part of one body, one Spirit, and one hope.

I see them now, through the eyes of faith: Abel and Stephen, standing side by side. Ruth and Lydia are singing in harmony. Isaiah and Paul proclaim the glories of the Lamb. It is one bride, made up of many nations, bound by one blood, loved with one eternal love. Oh, what a marriage supper that will be!

Paul never rushed through a truth. He wrote with purpose, line upon line, as a man carried along by the Holy Spirit. When he spoke of the Church, he used many images: a family, a temple, a flock, but none more personal than the body and the bride. These were not just metaphors to Paul; they were sacred revelations, woven together by the Spirit to describe a people forever joined to Christ.

In his letter to the Ephesians, Paul begins by declaring that the Church is Christ's body, not a body of ideas or rituals,

but of living people, redeemed and raised together with Christ, seated with Him in heavenly places. He says plainly, “The church... is his body, the fullness of him that filleth all in all” (Ephesians 1:22-23). Each believer, Jew or Gentile, old or young, was a member in particular, united by the Spirit into one living, breathing expression of Christ on earth.

But Paul doesn't stop with the body. As he continues, especially in Ephesians 5, he lifts the veil and shows us something even more tender and majestic. He speaks of marriage not just between man and woman, but between Christ and His Church. He calls husbands to love their wives as Christ loved the church, and then begins to describe a heavenly romance: Christ sanctifying the Church, cleansing her with the Word, preparing her to be presented to Himself, radiant and without blemish.

And then Paul says something breathtaking. “We are members of His body, of His flesh, and of His bones.” These words echo the language of Adam when he first saw Eve, “bone of my bones, and flesh of my flesh.” Paul draws the connection for us: just as Eve came from Adam's side, so the Church was born from Christ's sacrifice. This is not poetry; it is revelation. Paul says, “This is a great mystery: but I speak concerning Christ and the church.”

So, while Paul never writes the sentence, “The body is the bride,” he proclaims it through every verse of this mystery. The body, joined to Christ in life and Spirit, is also the bride, joined to Him in love and destiny. They are not two

separate groups or ideas, but one glorious people, those who have been called, cleansed, and made ready for the day of presentation.

This is the wonder: that the LORD, who needs nothing, has chosen to love a people with such intimacy that He calls them His own body, and with such covenant faithfulness that He calls them His bride. And Paul, faithful steward of this mystery, has made it known to all who will hear that the Church born of the Spirit, washed in the blood, and clothed in righteousness, is both the body and the bride of Christ.

This mystery, once hidden, now shines with unmistakable clarity. The Church is not divided in identity; it is both the body that lives through Christ and the bride that longs for Him. One Spirit has formed her, one love has bound her, and one hope sustains her as she waits for that glorious day. As we look again at the multitudes clothed in white, watching the New Jerusalem descend, we now understand: they are not spectators. They are the bride herself gathered from every age, from every nation, one body, one Spirit, one eternal joy. When Revelation 22:17 says, “And the Spirit and the bride say, Come,” it is not only the church age saints extending the invitation. It is the whole family of God from Eden to the end joining the Holy Spirit in the greatest call ever issued to mankind: “Come!” Come drink of the water of life freely. Come join the bride. Come meet the Bridegroom.

And who is the Bridegroom? He is the eternal LORD Father, Son, and Spirit. The Son gave Himself for the bride. The Father planned the marriage before the world began. The Spirit sealed the engagement and readied the bride for her day of glory.

The body of Christ and the bride of Christ are one and the same. In Ephesians 5, Paul calls it a mystery, but the Spirit has made it known. Every redeemed soul, born of the Spirit and washed in the blood, belongs to this wonder. Even now, the bride is being adorned, not with jewels or silk, but with the righteousness of Christ and the fragrance of holiness.

The wonder is not just that there is a bride, but that we, by grace, are part of her. We who were once enemies, strangers, and orphans are now sons, saints, and citizens of the heavenly Jerusalem. We have been brought near by the blood of Christ. And we wait. Oh, how we wait.

We wait for the trumpet. We wait for the Bridegroom's voice. We wait for the day when faith will become sight and the wedding garment, once spiritual, will shine with glory. Then the bride will be presented spotless, radiant, and eternal.

And what shall we say to this? We shall say what the Spirit says: "Come!" Come now, while there is time. Come join the great procession of the redeemed. Come find your place in the bride. The Lord is preparing a wedding and you're invited.

Closing Application and Prayer

Before the marriage supper of the Lamb, there will be a call to judgment. Every soul who refused or denied the whosoever will invitation will stand alone, without the robe of righteousness, without the covering of Christ, and without hope. It is a fearful thing to fall into the hands of the living God.

There are some who trust in a distorted sovereignty a belief that God has already chosen who will be saved and who will be damned, without any place for personal repentance or faith. Others strive by works, hoping that religion, rituals, or good deeds will make them acceptable to God. Both are lies, terrible lies. To believe either is to put your faith in a god of man's making, not in the LORD who says: "Whosoever will, let him take the water of life freely" (Revelation 22:17). That verse is the final call of Scripture, spoken by the Spirit and the bride together. If you reject it, you reject the Spirit, the Son, and the Father, all Three.

Oh, dear soul, do not let pride or theology rob you of your invitation. Jesus died for you. The Spirit calls you. The Father waits with open arms. Let no doctrine keep you from the Savior who shed His blood for all. He is not willing that any should perish. There is still room in the bride, and the invitation still stands.

Prayer

O LORD Father, Son, and Holy Spirit, we stand in awe of the wonder You have revealed: one body, one Spirit, one

hope, one bride. You planned this before the foundation of the world, and by Your mercy, You have invited us to come. Thank You for the cross that opened the way, for the Spirit who gives us new birth, and for the love that binds all Your people into one eternal family.

Would you all pray with us? Lord, we ask that You would help those who have trusted in a false salvation, those who believe they were chosen without faith and repentance, or those who believe they can earn what You freely give. Break through their pride. Show them the truth of Your Word: that whosoever will may come. Let no one leave this earth without hearing the Spirit and the bride say, "Come." And as we wait for the Bridegroom, let us live with joy, humility, and urgency. Let our lives echo the invitation. Let our voices join the call. Let us be a faithful bride, watching and ready, clothed in righteousness, and burning with holy love for You, our God. In the name of the Lamb who was slain, we pray. Amen.