

To the Praise of the Glory of His Grace

Chapter 32

Ephesians 5:31–33

Ephesians 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

REMEMBERING that the marriage relationship between the husband and the wife is symbolic and representative of the relationship between Christ and His church,¹ ultimately those born of the Son,² will enter into a much more intimate, fulfilling, and rewarding spiritual relationship, that not only equals, but greatly supersedes, even the closest human relationship—that between a son and his father and mother. Thus, in every truly Christian marriage, when the son leaves his father and mother, and is joined unto his wife,³ the greater truth which is sought to be revealed, is the actual joining of the believer to Christ. When like in an earthly marriage, *two shall be one flesh*, but now, two shall exist, one in spirit.

Thus, that which the apostle speaks concerning an earthly marriage, is actually a type of the believer's heavenly union with the resurrected Son of God. (Rom. 7:4) *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

(*Benson Commentary*, Rom. 7:4) *That ye should be married to another*—(2 Corinthians 11:2⁴;) so that you must now give up yourselves to Christ, as your second husband, that you may be justified by faith in him. The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and head; and he calls him *another husband*, because they had been formerly, as it were, married to the Mosaic law, and relied on that alone for salvation. And the crucifixion of their old man, or corrupt nature, and their obtaining a new nature, through the death of Christ, was a fit prepa-

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

2 John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

1 Pet. 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

1 John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

1 John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

3 Gen. 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Eph. 5:31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

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

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ration of them for being espoused to Christ.
(END QUOTE)

The spiritual union, is that same union that Jesus spoke to His disciples about in John's gospel. (John 17:21) *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

(*Ellicott's Commentary for English Readers*, John 14:21) *That they all may be one; as Thou, Father, in Me, and I in Thee, that they also may be in Us*; and the meaning is that the union of the Church may be of the same essential nature as that between the Father and the Son; yea, that the union of the Church may result from the union of individual members with the Father through the Son. (Comp. John 14:23; John 15:4-10,⁵ et al.) The Father in the Son and the Son in the Father; both Father and Son taking up their abode in the believer, and the believer, therefore, in the Father and the Son. This is the ideal of the unity of the Church of Christ; and if this union with God is realised by each individual, it necessarily follows that all the individuals will be one with each other. (Comp. Notes on Ephesians 4:4⁶ et seq.)

That the world may believe that thou hast sent me.—The result of the union of believers with God, and therefore with each other, will be that the world will see in it a proof of the divine origin of Christianity, and will believe

that the Father sent the Son into the world. As this will be the result, it is thought of as the purpose of the prayer for the whole body of believers. Instances of this result crowd involuntarily upon the mind. The brotherhood of Christians has ever been the witness to their common Fatherhood in God. The divisions of Christendom have ever been the weakness of the Church and the proof to the world that, in that they are divided, they cannot be of God. (END QUOTE)

There are two great points that Ellicott makes regarding John 17:21. 1. That the relationship of one saved, is that the Father and the Son, have joined themselves to him, through his being Their habitation. So that every truly saved man, is now no longer separate, estranged, and alienated from the Lord, but is actually, because of the spiritual union produced, one with Him. This is a wonderful revelation, when by way of love for, and obedience to, the Son of God, the Lord's holy presence comes to dwell within the believer's heart. To be born of God,⁷ is to be become one with the Father and Son. (Gal. 4:6-7) *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

(*Barnes' Notes on the Bible*, Gal. 4:6) *And because ye are sons*—As a consequence of

5 John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

John 15:4-10 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ⁹As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

6 Eph. 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

7 I John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

I John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

I John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

your being adopted into the family of God, and being regarded as his sons. It follows as a part of his purpose of adoption that his children shall have the spirit of the Lord Jesus.

The Spirit of his Son—The spirit of the Lord Jesus; the spirit which animated him, or which he evinced. (END QUOTE)

2. The second point Ellicott stresses, is this new spiritual union which has been supernaturally produced, is ultimately purposed to be a witness to both the reality and existence of God. “The brotherhood of Christians has ever been the witness to their common Fatherhood in God.” (Ellicott) For this reason any schism and division in the church, has as a sad result, ultimately discrediting, and bringing into doubt, not only the existence of God,⁸ but also the perfect work of God’s Son.⁹ Hence, where divine Christian unity exposes the world to the reality of God, division, schism, and senseless prideful debate, that mars His image does just the opposite.

Understandably there is a great difference between what fleshly nature men are born into, and that eternal heavenly relationship, offered to them through belief in the Son of God.¹⁰ And where all natural birth is involuntary, spiritual birth is by choice, and is a free-will decision. Be-

cause of this it is neither an unrighteous, nor an unholy thing, to leave behind a temporal earthly and especially carnal relationship, in pursuit of a much higher, holy, and eternal spiritual relationship with the Father and the Son.

(Ellicott’s Commentary for English Readers, Eph. 5:31) Shall a man leave his father ... The relation of marriage is the most sacred of all the ties into which we are not born, and which we do make for ourselves, in accordance with a true or supposed harmony of nature. It becomes, says Holy Scripture, a relation, not of common flesh and blood, but of “one flesh.” Itself originally voluntary, it supersedes all natural ties. Our Lord therefore adds, “They are no more twain, but one flesh. What God hath joined together let not man put asunder” (Matthew 19:6). Hence it strikingly represents that unity with Christ—voluntarily initiated by Him, voluntarily accepted by us—which yet so supersedes all natural ties that it is said to oblige a man to “hate his father and mother ... and his own life also” (Luke 14:26¹¹). (END QUOTE)

The Genesis record of Adam and Eve becoming one flesh,¹² after Eve was brought forth from Adam’s rib,¹³ foreshadowed a spiritual union, of Christ and His church. What is also worthy of note concerning the Genesis record, and Eve’s beginning

8 John 17:23 *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

9 Eph. 4:4-6 *There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵One Lord, one faith, one baptism, ⁶One God and Father of all, who is above all, and through all, and in you all.*

10 John 3:36a *He that believeth on the Son hath everlasting life...*

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

John 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

11 Luke 14:26 *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

12 Gen. 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

13 Gen. 2:21-22 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

sin, and which will always guide men, not away from the Lord, as man's carnal and sinful flesh has always done, but rather towards Him. Hence, where one nature, the flesh,¹⁸ leads to disobedience and death,¹⁹ the Holy Spirit, sent by the Son of God²⁰ inspires those who are imparted It, towards a walk in righteousness.²¹ This new heavenly creation, is far superior to man's natural, and sinful nature.²² For its living presence in the heart, shall ultimately fully overcome, any habits of sin that remain with the believer after conversion. So that the more a person follows this divine and holy nature, the residue of sin continues to fade away. (I John 3:9) *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

(Jamieson-Fausset-Brown Bible Commentary, I John 3:9) To be begotten of God and to sin,

are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be born of God.

his seed—the living word of God, made by the Holy Spirit the seed in us of a new life and the continual mean of sanctification. ...

cannot sin, because he is born of God—"because it is of God that he is born" (so the Greek order, as compared with the order of the same words in the beginning of the verse); not "because he was born of God" (the Greek is perfect tense, which is present in meaning, not aorist); it is not said, Because a man was once for all born of God he never afterwards can sin; but, Because he is born of God, the seed abiding now in Him, he cannot sin; so long as it energetically abides, sin can have no place. Compare Ge 39:9, Joseph, "How CAN I do this great wickedness and sin against God?"²³ The principle within me is at utter variance with it. The regenerate life is incompatible with sin, and gives the be-

18 Rom. 8:7-8 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.* ⁸So then they that are in the flesh cannot please God.

Gal. 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

Rom. 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

19 Rom. 6:23a *For the wages of sin is death...*

Rom. 8:13a *For if ye live after the flesh, ye shall die...*

Gal. 6:8a *For he that soweth to his flesh shall of the flesh reap corruption...*

Jas. 1:14-15 *But every man is tempted, when he is drawn away of his own lust, and enticed.* ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

20 John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

John 16:7 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

John 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

21 Ezek. 36:27 *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

22 Gal. 5:19-21 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,* ²⁰*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

²¹*Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Mark 7:21-23 *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,* ²²*Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:*

²³*All these evil things come from within, and defile the man.*

Rom. 1:29-31 *Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,* ³⁰*Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,* ³¹*Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*

23 Gen. 39:9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

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liever a hatred for sin in every shape, and an unceasing desire to resist it. (END QUOTE)

Ephesians 5:32 This is a great mystery: but I speak concerning Christ and the church.

This is a great mystery: but I speak concerning Christ and the church. In reference to all the apostle has revealed regarding the Christian marriage, and the husband and the wife's responsibilities in it, now Paul reveals the real necessity of this revelation. Informing the Ephesians that his real focus has been, how in the Christian marriage, two becoming one, is actually a harbinger, of the oneness that will be produced, when men turn to the Son of God, and are brought to share in both Christ's nature and spiritual triumphs. By this we observe why the apostle has gone into such great detail, revealing the union of the earthly husband and his wife. It was so that the ultimate relationship between Christ and the church, might be, in the physical realm, more fully realized and comprehended. It is this glorious *mystery*, which was hidden in God before the foundation of the world²⁴ that Paul's epistle to the Colossians makes reference to. (Col. 1:27) *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

(Barnes' Notes on the Bible, Col. 1:27) *What is the riches of the glory of this mystery ... Among the Gentiles ... Which is Christ in you, the hope of glory—Or, Christ among you. Margin.* The meaning is, that the whole of that truth, so full of glory, and so rich and elevated in its effect, is summed up in this—that Christ is revealed among you as the source of the hope of glory in a better world. This was the great truth which so animated the heart and fired the zeal of the apostle Paul. The wonderful announcement had burst on his mind like a flood of day, that the offer of salvation was not to be confined, as he had once supposed, to the Jewish people, but that all men were now placed on a level; that they had a common Saviour; that the same heaven was now opened for all, and that there were none so degraded and vile that they might not have the offer of life as well as others. This great truth Paul burned to communicate to the whole world; and for holding it, and in making it known, he had involved himself in all the difficulties which he had with his own countrymen; had suffered from want, and peril, and toil; and had finally been made a captive, and was expecting to be put to death. It was just such a truth as was fitted to fire such a mind as that of Paul, and to make it; known as worth all the sacrifices and toils which he endured. Life is well sacrificed in making known such a doctrine to the world. (END QUOTE)

Those truly begotten of God, through regeneration of the Holy Spirit,²⁵ and receiving Christ in them,²⁶ provides per-

²⁴ Rom. 16:25–26 *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*²⁶ *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

*Eph. 3:9–11 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*¹⁰ *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*¹¹ *According to the eternal purpose which he purposed in Christ Jesus our Lord:*

Col. 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

²⁵ *Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

²⁶ *Rom. 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

sonal proof of being adopted by the Father.²⁷ The means through which this heavenly sonship has occurred, begins with an individual's love for the Son of God, and obedience to His words. If this is evidenced in a person's life, then just as Jesus stated, the Father also will love the person, and the believer shall ultimately have both the Father and the Son, come and make their everlasting abode in the believer's heart. Through then love for, and obedience to the Son of God, God shall eternally dwell within His people.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

It is ultimately because of love for Jesus—confirmed when we both keep, and obey His words—that prompts the Father to love us, and then come to live in our hearts. Thus where true love for the Son of God exists, faithful obedience to His words shall also exist, which shall result in

the Father and the Son, coming to abide within the one saved.

(Ellicott's Commentary for English Readers, John 14:23) If a man love me, he will keep my words.—Our Lord repeats the condition necessary on the part of man in order that the manifestation of God to him may be possible. ... We will come unto him, and make our abode with him.— ... Philo has a remarkable parallel in his treatise, De Cherubim, p. 124, "Since therefore He (God) thus invisibly enters into the region of the soul, let us prepare that place, in the best way the case admits of, to be an abode worthy of God; for if we do not, He, without our being aware of it, will quit us and migrate to some other habitation which shall appear to Him to be more excellently provided" (Bohn's ed., vol. i., p. 199. See the whole of chap. 29). (END QUOTE)

(Jamieson-Fausset-Brown Bible Commentary, John 14:23) we will come and make our abode with him—Astonishing statement! In the Father's "coming" He "refers to the revelation of Him as a Father to the soul, which does not take place till the Spirit comes into the heart, teaching it to cry, Abba, Father" [Olshausen]. The "abode" means a permanent,

Gal. 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace,¹⁶To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

27 Rom. 8:14-17 For as many as are led by the Spirit of God, they are the sons of God.¹⁵For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God:¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Gal. 4:4-7 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,⁵To redeem them that were under the law, that we might receive the adoption of sons.⁶And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

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eternal stay! (Compare Le 26:11, 12; Eze 37:26, 27; 2Co 6:16;²⁸ and contrast Jer 14:8²⁹). (END QUOTE)

Ultimately, there is no greater manifestation of true love for Jesus, than through obeying His words, and also no greater manifestation of God's love towards the sinner, than when He by grace enters and makes His eternal abode within him. Upon these truths—love for the Son, obedience to His words, and then the Father and Son entering a previous sinner's heart—is the entire gospel message wonderfully condensed. Fulfilling Ezekiel's prophecy, that the Lord would turn the hearts of His people back to Himself, by giving them a new heart, no longer hardened by sin and disobedience, but soft, joyfully willing to become compliant to divine will.³⁰ (Ezek. 36:26) *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

(Benson Commentary, Ezek. 36:26) *A new heart also will I give you*—A new disposition of mind, excellent in itself, and vastly different from what it was before; a frame of soul changed from sinful to holy, from carnal to spiritual; a heart in which the law of God is written, Jeremiah 31:33; a sanctified spirit, in which the almighty grace of God is victorious, and turns it from the world to God, and from all sin to all holiness; a state of mind which is the supernatural gift of God, and not

wrought in any man by his own power. *And I will take away the stony heart*—The hard, senseless, unfeeling, inflexible heart; the heart unapt and averse to receive any divine impressions, and to return any devout affections. *Out of your flesh*—That is, out of you. *And I will give you a heart of flesh*—A soft and tender heart, that has spiritual senses exercised, and is conscious to itself of spiritual pains and pleasures; a heart of quite another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; disposed to do, to be, or to suffer what God wills; receiving the divine impress as soft wax receives the impress of the seal. *I will put my Spirit within you*—My enlightening, regenerating, and sanctifying Spirit; that Holy Spirit which is given to and dwells in all true believers; *and cause you*—Sweetly and powerfully, yet without compulsion; *to walk in my statutes*—In all my ordinances and commandments, and that from judgment, choice, and affection. For our spirits, when renewed by God's Spirit to a disposition conformed to his holiness, readily comply with his will in all things, concur with his designs, and become *workers together with him. And ye shall keep my judgments, and do them*—Ye shall be willing and able to perform all acceptable obedience, and to live a life of universal holiness and righteousness. (END QUOTE)

This is a great mystery: but I speak concerning Christ and the church.

(Barnes' Notes on the Bible, Eph. 5:32) *This is a great mystery*—... The word "mystery"—(moos-TAY-ree-on) μυστήριον *mustērion*—

28 Lev. 26:11–12 *And I set my tabernacle among you: and my soul shall not abhor you.* ¹²*And I will walk among you, and will be your God, and ye shall be my people.*

Ezek. 37:26–27 *Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.* ²⁷*My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.*

II Cor. 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

29 Jer. 14:8 *O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?*

30 Ezek. 11:19–20 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:* ²⁰*That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

Jer. 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

means something which is concealed, hidden, before unknown; something into which one must be “initiated” or instructed before he can understand it. . . . Here it means simply, that there was much about the union of the Redeemer with his people, resembling the marriage connection, which was not obvious, except to those who were instructed; which was obscure to those who were not initiated; which they did not understand who had not been “taught.” . . . The truth that was so great a mystery was, that the eternal Son of God should form such an union with people; that he should take them into a connection with himself, implying an ardor of attachment, and a strength of affection superior to even that which exists in the marriage relation. This was a great and profound truth, to understand which, it was necessary to receive instruction. No one would have understood it without a revelation; no one understands it now except they who are taught of God. (END QUOTE)

For the true Christian, it is not just that God saves him, but that God in Christ, actually come to eternally abide within him.³¹ It is because of this spiritual union, when the Father’s and Son’s holy and divine nature, enters a person’s heart, that both salvation and eternal life, become the possession of a new child of God.

Ephesians 5:33 Nevertheless let every one of you in particular so love his wife even

as himself; and the wife see that she reverence her husband.

(*Ellicott’s Commentary for English Readers*, Eph. 5:33) *Nevertheless*.—Although, i.e., the primary and perfect application is to Christ alone, let the teaching be so far applied to marriage as that practically “the husband love his wife as himself,” and “the wife reverence (properly, fear) the husband.” This return to homely, practical duty after high and mysterious teaching is characteristic of St. Paul. (END QUOTE)

“*Nevertheless*” simply means, once the Ephesians had been brought to understand the greater revelation—the *mystery* of Christ and His church, now they were to practically, in their own Christian marriages, practically demonstrate this revelation, through the husband loving the wife as himself, and the wife reverencing her husband, as the church does Christ. By this, God’s *mystery* is preserved in the natural realm, in the closest personal union known to man. It is also only those Christian husbands, who truly love their wives, who properly reveal Jesus’ love for the church, and only those Christian wives, who genuinely reverence their husbands, who reflect how the church is purposed to be subject to its Savior.

³¹ Rom. 8:10 *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

Gal. 1:15–16 *But when it pleased God, who separated me from my mother’s womb, and called me by his grace,* ¹⁶*To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

Gal. 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*