**Father** (see on ch.i.3);

**21.] submitting  
yourselves to one another** (a fourth additional, not subordinate clause: *speaking,—  
singing and playing,—giving thanks,—submitting yourselves:* and then out of this  
last general injunction are unfolded all  
the *particular applications to the relations of life,* ver. 22—ch. vi. 9. It is not  
so easy to assign precisely its connexion  
with those which have preceded. I would  
regard it as a thought suggested by the  
“*Be not drunken,” &c*., with which the  
sentence began—that as we are otherwise to be filled, otherwise to sing and rejoice, so also we are otherwise to behave—  
not blustering nor letting our voices rise  
in selfish vaunting, as such men do,—but  
subject to one another, &c.) **in the fear of  
Christ** (this is an uncommon phrase: of  
Him, whose members we all are, so that  
any displacement in the Body is a forgetfulness of the reverence due to Him).

**22—VI. 9.]** The Church, in her relation  
to Christ, comprehending and hallowing  
those earthly relations on which all social  
unity (and hers also) is founded, the  
Apostle proceeds to treat of the *three  
greatest of those:* that of *husband and  
wife* (vv. 22—33), that of *parent and  
child* (ch. vi. 1—4), that of *master and  
servant* (vi. 5—9).

**22—33.]** *Mutual  
duties of wives and husbands,* arising from  
the relation between Christ and the Church.

**22.] Wives** (supply, as has been inserted, “*be subject*,” seeing that the subsequent address to husbands is in the 2nd  
person)**, unto your own husbands** (**own**, as  
we often use the word [e.g. ‘He murdered his own father’], to intensify the  
recognition of the relationship, and to  
suggest its duties: see 1 Cor. vii. 2: also  
John v. 18)**, as unto the Lord** (i.e. ‘in  
obeying your husbands, obey the Lord:’  
not merely as in all things we are to have  
regard to Him, but because, as below  
expanded, the husband stands peculiarly  
in Christ’s place. But he is not thus  
identified in power with Christ, nor the  
obedience, in its nature, with that which  
is owed to Him). **For an husband** (any  
husband, taken as an example) **is head  
of his wife, as also** (introducing identity  
of category) **Christ is head of the Bienth**(see for the sentiment, 1 Cor. xi. 3 note),  
(*being*, in His case—see below) **Himself  
Saviour of the Body** (i.e. ‘in Christ’s  
ease the Headship is united with, nay  
gained by, His having SAVED the body  
in the process of Redemption: so that I  
am not alleging Christ’s Headship as one  
entirely identical with that other, for He  
has a claim to it and office in it peculiar  
to Himself.’ “The man is not the saviour  
of his wife: in that, Christ excels him:  
hence ‘*nevertheless’* follows.” Bengel).

**24.] Nevertheless** (what I do say is, that  
notwithstanding this difference, thus far  
the two Headships are to be regarded as  
identical, in the *subjection of the body to  
the Head*) **as the church is subjected to  
Christ, so also** (again, identity of category)  
**let the wives be to their husbands in  
every thing.**

**25.]** I cannot refrain  
from citing Chrysostom’s very beautiful  
remarks on this next passage:—“You see  
the rule of obedience? Well, hear also  
the rule of love. Do you wish your wife  
to obey you, as the Church obeys Christ?  
Then take care for her, as Christ did for  
the Church: and even if you must give  
your life for her, or be cut in a thousand  
pieces, or whatever you must undergo and  
suffer, shrink not from it: and even if  
you suffer all this, you have not yet done