any thing that Christ did: for you do  
this being already joined in marriage to  
her, but He suffered for a Bride who rejected and hated Him. As then He brought  
to His feet her who rejected Him and  
hated Him and scorned Him and despised  
Him, with wonderful care and affection,  
not with terror, not with threats, nor with  
any thing of the sort; so do you towards  
your wife: if you see her despising you,  
scorning you, treating you with contempt,  
you can bring her to your feet by spending  
care on her, love, and kindness. No bonds  
are more despotic than these, and especially between man and wife. A slave a  
man may perhaps bind by terror; but  
nay, not even him, for he soon will escape  
and be free: but the partner of your life,  
the mother of your children, the subject  
of all your joy, you ought to bind not by  
terror and threats, but by love and gentle  
consideration.”

**Husbands, love your  
wives, as also** (see above) **Christ loved the  
church, and gave Himself for her** (better  
than ‘it;’ the comparison is thus brought out  
as in the original)**;**

**26.] that** (intermediate purpose, as regarded *her;* see below,  
ver. 27) **He might sanctify her, having  
purified her by the laver** (not *‘washing*,’  
as A.V.: a meaning the word never has:  
but the *laver* or *font*) **of the water** (of  
which we all know: viz. the *baptismal  
water,* see Titus iii. 5. We can hardly set  
aside the reference to the purifying bath  
of the bride previous to marriage:—see  
below on ver. 27, aud compare Rev, xxi. 2)  
**in the word** *(what word? “In the name of  
the Father, and Son, and Holy Ghost,”*says Chrysostom, alluding to the formula  
in Baptism: and so many Fathers:—others  
say, on which Baptism rests:—others, the  
preached *word of faith* [Rom. x. 8] of  
which confession is made in baptism, and  
which carries the real cleansing [John  
xv. 3; xvii. 17] and regenerating power  
[1 Pet. i. 23; iii. 21 (?)]—so Augustine,  
who uses those memorable words,—“ Take  
away *the word,* and what is water but  
water? The word is added to the element, and it becomes a sacrament, as it  
were the word made visible.” And this  
certainly seems the sense most analogous  
to St. Paul’s usage. Thus, *the word,*preached and received, is the conditional  
element of purification,—the real water  
of spiritual baptism;—that wherein and  
whereby alone the efficacy of baptism is  
conveyed—that wherein and whereby we  
are regenerated, the process of sanctification being subsequent and gradual),

**27.] that** (further purpose of His  
*giving Himself for her*) **He might Himself present unto Himself** (as a bride, see  
2 Cor. xi, 2: not as a sacrifice, which is  
quite against the context. The expression  
sets forth that the preparation of the  
Church for her bridal with Christ is exclusively by His own agency) **the church  
glorious, not having spot, or wrinkle, or  
any of such things; but that she may  
be holy** (perfect in holiness) **and blameless** (see on both, note, ch. i. 4). The  
*presentation* here spoken of is clearly, in  
its full sense, that future one at the Lord’s  
coming, so often treated under the image  
of a marriage (Matt. xxii. 1 ff.; xxv. 1 ff.;  
Rev. xix. 7 ff.; xxi. 2, &c.), not any progress of sanctification here below.

**28.] Thus** (two ways of understanding this  
**thus** are open to us: 1) as referring back  
to Christ’s love for the church,—‘Thus,’  
‘in like manner,’ &c., as [being] ‘their  
own bodies:’ and 2) as referring forward  
to the similitude below,—‘*Thus,*’ ‘*so*,’ *&c*.,  
*as* [they love] *their own bodies.*” After  
weighing maturely what has been said on  
one side and the other, I cannot but decide for the latter, as most in accordance