of Christ with our humanity, typified by  
the close conjunction of the marriage state.  
This meaning of **mystery**, which is strictly  
that in which St. Paul uses the word,—as  
something passing human comprehension,  
but revealed as a portion of the divine  
dealings in Christ,—is, it seems to me, required by the next words. It is irksome,  
but necessary, to notice the ridiculous perversion of this text by the Romish church,  
which from the Vulgate rendering, deduces  
that ‘marriage is a great sacrament in  
Christ and in His Church.’ It will be  
enough to say that this their foolish blunder of “*sacrament*” for “*mystery*,” had  
long ago been exposed by their own Commentators, Cajetan and Estius)**: but I** (emphatic) **say** (allege) i**t with reference to  
Christ and [with reference to] the church**(i.e. *my* meaning, in citing the above text,  
is to call your attention, not to mere human  
marriage, but to that high and mysterious  
relation between Christ and His Church,  
of which that other is but a faint resemblance).

**33.] Nevertheless** (not to  
go further into the mystical bearings of  
the subject) **you also** (as well as Christ)  
**every one, let each so love his own wife  
as himself; and the wife** (in the making  
out of the sentence, a verb must be supplied:—but the wife, for her part,—‘*I  
order,*’ or, ‘*let her see*’)**, that she fear** (so  
literally : (Ecumenius says, “As a wife  
ought to fear, not as a slave”) **her husband.**

**CH. VI. 1—4.]** See on ch. v. 22.—*Duties of children and parents.* **Children,  
obey your parents** [**in the Lord** (i.e.  
Christ: the sphere in which the action is  
to take place, as usual: **in the Lord** belonging to **obey your parents**, not to the  
words **your parents** (“*your parents in the  
Lord*”), nor can this be combined, as a  
second reference, with the other, as Origen  
does, understanding ‘your fathers in the  
faith, “as Paul was of the Corinthians.”  
I should venture however to question whether the Apostle’s view was to hint that  
such commands of parents as might not be  
according to the will of God, should *not* be  
obeyed, as is very generally supposed: for  
in Col. iii. 20 he says, “*Obey your parents***in all things.**” I should rather believe,  
that he regards both parents and children  
as *in the Lord,* and the commands, as well  
as the obedience, as having that sphere  
and element. How children were to regard commands *not answering to this description,* would be understood from the  
nature of the case: but it seems to violate  
the simplicity of this passage, which proceeds on the general principle of *being subject to one another,* to introduce into it a  
by-thought of this kind)]**: for this is  
right** (many regard the word **right** as explained by the next verse, and meaning  
*according to the law of God.* But it  
seems rather an appeal to the first principles of natural duty ; that we should render  
obedience to those from whom we have  
received life).

**2.] Honour thy father  
and thy mother; for such is the first commandment** (in the Decalogue, which naturally stands at the head of all God’s other  
commandments; and which, though not.  
formally binding on us as Christians, is  
quoted, in matters of eternal obligation  
[not of positive enactment], as an eminent  
example of God’s holy will) with a promise  
(i.e. with a special promise attached. The  
occurrence of the description of God as  
‘shewing mercy unto thousands, &c.,’ after  
the second commandment, does not, as  
Jerome and others have thought, present