404 EPHESIANS. Vv.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 wives, even as Christ also loved the love your wives, even as   
 xActsx.28. church, and \* gave himself for her ; Christ also loved the   
 2. ver 26 that he might sanctify her, cleans- and gave himself for it;   
 yjomuts. ing her by the Ylaver of the water 26 that he might sanctify   
 , “in the word, °\*7\*that he might and cleanse it with the   
 ““ +himself present unto himself the washing of water by the   
 church glorious, not having spot, word, \*? that he might pre-   
 or wrinkle, or any such thing; °but sent it to a glorious   
 that she might be holy and without church, not having spot, or   
 t&eureldet blemish. 28 So ought husbands + also wrinkle, or any such thing ;   
 ech. i.4, but that it should be holy   
 and without blemish. 78 So   
 ought men to love their   
   
   
 any thing that Christ did: for you do xv. 3; xvii. 17] and regenerating power   
 this being already joined in marriage to [1 Pet. i. 23; iii. 21 (?) ]—so Augustine,   
 her, but He suffered for a Bride who re- who uses those memorable words,—“ Take   
 jected and hated Him. As then He brought. away the word, and what is water but   
 to His feet her who rejected Him and water? The word is added to the ele-   
 hated Him and scorned Him and despised ment, and it becomes a sacrament, as it   
 Him, with wonderful care and affection, were the word made visible.” And this   
 not with terror, not with threats, nor with certainly seems the sense most analogous   
 any thing of the sort; so do you towards to St. Paul’s usage. Thus, the word,   
 your wife: if you see her despising you, preached and received, is the conditional   
 scorning you, treating you with contempt, element of purification—the real water   
 you can bring her to your feet by spending of spiritual baptism ;—that wherein and   
 care on her, love, and kindness. No bonds whereby alone the efficacy of baptism is   
 are more despotic than these, and espe- conveyed—that wherein and whereby we   
 cially between man and wife. A slave a are regenerated, the process of sancti-   
 man may perhaps bind by terror; but fication being subsequent and gradual),   
 nay, not even him, for he soon will escape 27.] that (further purpose of His   
 and be free: but the partner of your life, giving Himself for her) He might Him-   
 the mother of your children, the subject self present unto Himself (as a bride,   
 of all your joy, you ought to bind not by 2 Cor. xi, 2: not as a sacrifice, which is   
 terror and threats, but by love and gentle quite against the context. The expression   
 consideration.” Husbands, love your sets forth that the preparation of the   
 wives, as also (see above) Christ loved the Church for her bridal with Christ is ex-   
 church, and gave Himself for her (better clusively by His own agency) the church   
 than ‘it;’ comparison is thus brought out glorious, not having spot, or wrinkle, or   
 as in the original) 26.] that (interme- any of such things; but that she may   
 diate purpose, as regarded her; see below, be holy (perfect in holiness) and blame-   
 ver. 27) He might sanctify her, having less (see on both, note, ch. i. 4). The   
 purified her by the laver (not ‘washing,’ presentation here spoken of is clearly,   
 as A. V.: a meaning the word never has: its full sense, future one at the Lord’s   
 but the aver or font) of the water (of coming, so often treated under the image   
 which we all know: viz. the baptismal of a marriage (Matt. xxii. 1 ff. xxv. 1 ff.;   
 water, see Titus iii. We can hardly set Rev. xix. 7 ff. xxi. 2, &e.), not any pro-   
 aside the reference to the purifying bath gress of sanctification here below.   
 of the bride previous to marriage :—see 28.] Thus (two ways of understanding this   
 below on ver. 27, compare Rev, xxi. 2) thus are open to us: 1) as referring back   
 in the word (what word? “ In the name of to Christ’s love for the church,—‘ Thus,’   
 the Father, and Son, and Holy Ghost,” ‘in like manner,’ &c., as [being] ‘their   
 says Chrysostom, alluding to the formula own bodies :’ and 2) as referring forward   
 in Baptism : and so many Fathers :—others to the similitude below,—‘ Thus,’ ‘so,’ Ke.,   
 say, on which Baptism rests :—others, the as [they love] their own bodies” After   
 preached word of faith [Rom. x. 8] of weighing maturely what has been said on   
 which confession is made in baptism, and one side and the other, I caunot but de-   
 which carries the real cleansing [John cide for the latter, as most in accordance