26—82. EPHESIANS. 405   
   
 AUTHORIZED VERSION. ! AUTHORIZED VERSION REVISED.   
 wives as their own bodies. to love their own wives as their own   
 He that loveth his wife He that loveth his own   
 loveth himself. \*° For no bodies.   
 man ever yet hated his own wife loveth himself. 29 For no man   
 flesh; but nourisheth and ever hated his own flesh; but nou-   
 cherisheth it, even as the risheth and cherisheth it, even as   
 Lord the church : \* for we Christ +talso doth the church : tito.   
 are members of his body, 30 because 4we are members of his a¢en.ii,2s.\_   
 of his flesh, of his bones. body + [, being of his flesh, and of 1ry-   
 31 For this cause shall a   
 man leave his father and   
 mother, and shall be joined his bones]. 31 e For this cause shall \* dir   
 unto his wife, and they two aman leave father and mother, and ¢¢zs,i 25.   
 shall be one flesh. 3° This shall be joined unto his wife, and ™\*\*?\*   
 is a great mystery: but I the ‘two shall be one flesh.   
 32 Thig £1 Cor. 16,   
 mystery is a great one: but I say   
   
   
 with the usage of St. Paul and with fested in our humanity,—parts and mem-   
 ver. 83: also as more simple. The sense bers of His glorified Body). 31.] For   
 remains substantially the same, and an- this cause (the allusion, or free cita-   
 swers much better to the comment fur- tion, is still carried on: compare Gen. ii.   
 nished by the succeeding clauses :—hus- 24:—i. e. because we are members of Him   
 bands ought to love their own wives as in the sense just insisted on. This whole   
 they love their own bodies [i.e., them- verse is said [see on ver. 32 below] not of   
 selves: for their wives are in fact part of human marriages, but of Christ and the   
 their own bodies, ver. this being illus- church. Hz is the man in the Apostle’s   
 trated by and referred to the great mystery view here, the Church is the woman. I   
 of Christ and His church, in which the same would regard the saying as applied to that,   
 love, and the same incorporation, has place) past, present, and future, which constitutes   
 ought the husbands also (as well as Christ Christ’s Union to His Bride the Church :   
 in the archetypal example just given) to His leaving the Father’s bosom, which is   
 love their own (emphatic: see above on past—His gradual preparation of the union,   
 ver. 22) wives as (with the same affection which is present: His full consummation   
 as) their own bodies. He that loveth his of it, which is future. This seems to me   
 own (see above) wife loveth himself (is to be necessary, because we are as truly   
 but complying with that universal law of now one flesh with Him, as we shall be,   
 nature by which we all love ourselves. The when heaven and earth shall ring with the   
 best words to supply before the following joy of the nuptials ;—and hence the exclu-   
 “for” will be, “ this we all sive future sense is inapplicable. In this   
 29.] For (see above) no man ever hated his allegorical sense most of the ancients, and   
 own flesh (;neaning, himself, put in this the best of the moderns, interpret: and   
 form to prepare for “one flesh” in the Eadie would have done well to study more   
 Scripture proof below); but nourisheth it deeply the spirit of the context before he   
 up and cherisheth it, as also (doth) Christ characterized it as ‘strange ¢ wild   
 (nourish and cherish) the church: and visionary,’ and said, ‘there is no hint   
 30.) for (gin a link is omitted; ‘the that the Apostle intends to allegorize.’   
 church, which stands in the relation of That allegory, on the coutrary, is the key   
 marriage to Him: for, &c.’) members we to the whole) shall aman leave father and   
 are of His Body [,—(being) of His flesh, mother, and shall be closely joined to his   
 and of His bones] (see Gen. ii. As the wife, and they two shall become (see Matt.   
 woman owed her natural being to the man, xix. 5, note) one flesh (“not only, as they   
 her source and head, so we owe our entire were hefore, in respect of their origin,   
 spiritual being to Christ, our source and in respect of their conjunction.” Ben-   
 head: and as the woman was one flesh gel). 32.] This mystery is great   
 with the man in this natural relation, we (viz. the matter mystically alluded to in   
 in our entire spiritual relation, soul, the Apostle’s application of the text just   
 and Spirit, are with Christ, God mani- quoted: the mystery of the spiritual