

Marriage

Admonishment to Wives

Verse	Writer	Exposition
Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.	Paul	<p>Gill: They should think well of their husbands, speak becomingly to them, and respectfully of them. The wife should take care of the family according to the husband's will. She should imitate him in what is good, and bear with that which is not so agreeable. She should help and assist in caring and providing for the family; and should abide with him in prosperity and adversity, and do nothing without his will and consent. This subjection is only to her husband; not to any other man. She should show a regard to his precepts; or as in the sight of the Lord, and so yielding it sincerely and heartily; or in things pertaining to the Lord, which are consistent with the law of the Lord, and the Gospel of Christ; and in like manner as the church is subject to Christ, her Lord and husband.</p> <p>Barnes: The husband should be as cautious about invading her prerogative, or abridging her liberty, as she should be about invading the prerogative that belongs to him. While Christianity designed to elevate the character of the wife, and to make her a fit companion of an intelligent and pious husband, it did not intend to destroy all subordination and authority. In every family there should be a head—some one who is to be looked up to as the counsellor and the ruler; some one to whom all should be subordinate.</p> <p>Within proper metes and limits, therefore, it is the duty of the wife to obey, or to submit herself to her husband. Those limits are such as the following:</p>

	<p>1. In domestic arrangements, the husband is to be regarded as the head of the family; and he has a right to direct as to the style of living, the expenses of the family, the clothing, etc.</p> <p>2. In regard to the laws which are to regulate the family, he is the head. It is his to say what is to be done; in what way the children are to employ themselves, and to give directions in regard to their education, etc.</p> <p>3. In business matters, the wife is to submit to the husband. She may counsel with him, if he chooses; but the affairs of business and property are under his control, and must be left at his disposal.</p> <p>4. In everything, except that which relates to conscience and religion, he has authority. But there his authority ceases. He has no right to require her to commit an act of dishonesty, to connive at wrong-doing, to visit a place of amusement which her conscience tells her is wrong, nor has he a right to interfere with the proper discharge of her religious duties. He has no right to forbid her to go to church at the proper and usual time, or to make a profession of religion when she pleases. He has no right to forbid her endeavouring to exercise a religious influence over her children, or to endeavour to lead them to God. She is bound to obey God, rather than any man. When even a husband interferes in such cases, and attempts to control her, he steps beyond his proper bounds, and invades the prerogative of God, and his authority ceases to be binding.</p> <p>While the husband has authority over the wife, and a right to command in all cases that do not pertain to the conscience or proper religion:</p> <p>(1.) His commands should be reasonable and proper.</p> <p>(2.) He has no right to require anything wrong, or contrary to the will of God.</p>
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		<p>(3.) WHERE COMMANDS BEGIN in this relation, HAPPINESS USUALLY ENDS; and the moment a husband requires a wife to do anything, it is usually a signal of departing or departed affection and peace. When there are proper feelings in both parties in this relation, there will be no occasion either to command or to obey. There should be such mutual love and confidence, that the known wish of the husband should be a law to the wife; and that the known desires of the wife should be the rule which he would approve. A perfect government is that where the known wish of the lawgiver is a sufficient rule to the subject. Such is the government of heaven; and a family on earth should approximate as nearly as possible to that.</p> <p>As unto the Lord. As you would to the Lord, because the Lord requires it, and has given to the husband this authority.</p> <p>{a} "submit" #1Pe 3:1 Col 3:18</p>
<p>Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.</p>	<p>Paul</p>	<p>Barnes – It is the special duty of the wife to show respect for her husband as the head of the family, and as set over her in the Lord.</p> <p>The word rendered reverence, is that which usually denotes fear—fobhtai. V-fear 62, be afraid 23, be afraid of 5, reverence 1, misc 2; 93</p> <p>1a) to put to flight, to flee 1b) to fear, be afraid 1c) to reverence, venerate, to treat with deference or reverential obedience</p> <p>She is to fear, i.e., to honour, respect, obey the will of her husband. There should be no usurping of authority; no disregard of the arrangement which God has made; and that order and peace should be secured in a family by regarding the husband as the source of law.</p>

	<p>From what is here said of the duties of husband and wife we may remark:—</p> <p>God designed that woman should occupy a subordinate, though an important place in the relations of social life.</p> <p>It is not hers to fight battles, or to command armies and navies, or to control kingdoms, or to make laws. Nor is it hers to go forward as a public leader even in enterprises of benevolence, or in associations designed to act on the public mind. Her empire is the domestic circle; her first influence is there; and in connexion with that, in such scenes as she can engage in without trenching on the prerogative of man, or neglecting the duty which she owes to her own family.</p> <p>It is not best that there should be the open exercise of authority in a family. When commands begin in the relation of husband and wife, happiness flies; and the moment a husband is disposed to COMMAND his wife, or is under a necessity of doing it that moment he may bid adieu to domestic peace and joy.</p> <p>A wife, therefore, should never give her husband occasion to command her to do anything, or to forbid anything. His known wish, except in cases of conscience, should be law to her. The moment she can ascertain what his will is, that moment ought to settle her mind as to what is to be done.</p> <p>A husband should never wish or expect anything that it may not be perfectly proper for a wife to render. He, too, should consult her wishes; and when he understands what they are, he should regard what she prefers as the very thing which he would command. The known wish and preference of a wife, unless there be something wrong in it, should be allowed to influence his mind, and be that which he directs in the family.</p>
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	<p>(6.) There is no danger that a husband will love a wife too much, provided his love be subordinate to the love of God. The command is, to love her as Christ loved the church. What love has ever been like that? How can a husband exceed it? What did not Christ endure to redeem the church? So should a husband be willing to deny himself to promote the happiness of his wife; to watch by her in sickness, and, if need be, to peril health and life to promote her welfare. Doing this, he will not go beyond what Christ did for the church. He should remember that she has a special claim of justice on him. For him she has left her father's home, forsaken the friends of her youth, endowed him with whatever property she may have, sunk her name in his, confided her honour, her character, and her happiness, to his virtue; and the least that he can do for her is to love her, and strive to make her happy. This was what she asked when she consented to become his; and a husband's love is what she still asks to sustain and cheer her in the trials of life. If she has not this, whither shall she go for comfort?</p> <p>(7.) We may see, then, the guilt of those husbands who withhold their affections from their wives, and forsake those to whom they had solemnly pledged themselves at the altar; those who neglect to provide for their wants, or to minister to them in sickness; and those who become the victims of intemperance, and leave their wives to tears. There is much, much guilt of this kind on earth. There are many, many broken vows. There are many, many hearts made to bleed. There is many a pure and virtuous woman, who was once the object of tender affection, now, by no fault of hers, forsaken, abused, broken-hearted, by the brutal conduct of a husband.</p> <p>(8.) Wives should manifest such a character as to be worthy of love. They owe this to their husbands. They demand the confidence and affection of man; and they should show that they are worthy of that confidence and affection. It is not possible to love that which is unlovely, nor to force affection where it is undeserved; and, as a wife expects that a husband will love her more than</p>
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	<p>he does any other earthly being, it is but right that she should evince such a spirit as shall make that proper. A wife may easily alienate the affections of her partner in life. If she is irritable and fault-finding; if none of his ways please her; if she takes no interest in his plans, and in what he does; if she forsakes her home when she should be there, and seeks happiness abroad; or, if at home, she never greets him with a smile; if she is wasteful of his earnings, and extravagant in her habits, it will be impossible to prevent the effects of such a course of life on his mind. And when a wife perceives the slightest evidence of alienated affection in her husband, she should inquire at once whether she has not given occasion for it, and exhibited such a spirit as tended inevitably to produce such a result.</p> <p>(9.) To secure mutual love, therefore, it is necessary that there should be mutual kindness, and mutual loveliness of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech that are observed to give pain should be forsaken; and while one party should endeavour to tolerate them, and not to be offended, the other should make it a matter of conscience to remove them.</p> <p>(10.) The great secret of conjugal happiness is in the cultivation of a proper temper. It is not so much in the great and trying scenes of life that the strength of virtue is tested; it is in the events that are constantly occurring; the manifestation of kindness in the things that are happening every moment; the gentleness that flows along every day, like the stream that winds through the meadow and around the farm-house, noiseless but useful, diffusing fertility by day and by night. Great deeds rarely occur. The happiness of life depends little on them, but mainly on the little acts of kindness in life. We need them everywhere; we need them always. And eminently in the marriage relation there is need of gentleness and love, returning each morning, beaming in the eye, and dwelling in the heart through the livelong day.</p>
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<p>1 Peter 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;</p>	<p>Peter</p>	<p>See Eph 5:22 re: wives being in subjection.</p> <p>Gill: that if any obey not the word; This applies to any husband who is an unbeliever, has no love for the Gospel. The apostle exhorts the wives to be subjection to their own husbands, yet has a particular regard to such as had unbelieving husbands, and who, on that account, were scrupulous of living with them, and of being in subjection to them; and therefore, as the Apostle Paul also did, he advises them to abide with them, and behave well to them. They also may be won by the conversation of the wives. That unbelieving husbands, may be so softened, and wrought upon, as to entertain a better opinion of it, and in process of time be inclined to hear and attend it.</p>
<p>1 Peter 3:2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.</p>	<p>Peter</p>	<p>Gill: As shown in verse 5, the women of old had these characteristics as described here and who were in subjection to their own husband. They were sanctified by the Spirit of God, and lived holy lives and conversations, such as Sarah, Rebekah, Rachel, Leah, Ruth, Hannah, and others.</p> <p>Matthew Henry - They lived in old time, and had less knowledge to inform them and fewer examples to encourage them; yet in all ages they practiced this duty.</p> <p>Of Sara, who obeyed her husband, and followed him when he went from Ur of the Chaldeans, not knowing whither he went, and called him lord, thereby showing him reverence and acknowledging his superiority over her; and all this though she was declared a princess by God from heaven, by the change of her name,</p> <p>"Whose daughters you are if you imitate her in faith and good works, and do not, through fear of your husbands, either quit the truth you profess or neglect your duty to them, but readily perform it, without either fear or force, out of conscience towards God and sense of duty to them."</p>

	<p>[1.] God takes exact notice, and keeps an exact record, of the actions of all men and women in the world.</p> <p>[2.] The subjection of wives to their husbands is a duty which has been practiced universally by holy women in all ages.</p> <p>[3.] The greatest honour of any man or woman lies in a humble and faithful deportment of themselves in the relation or condition in which Providence has placed them.</p> <p>[4.] God takes notice of the good that is in his servants, to their honour and benefit, but covers a multitude of failings; Sara's infidelity and derision are overlooked, when her virtues are celebrated.</p> <p>[5.] Christians ought to do their duty to one another, not out of fear, nor from force, but from a willing mind, and in obedience to the command of God. Wives should be in subjection to their churlish husbands, not from dread and amazement, but from a desire to do well and to please God.</p> <p>- Chaste Conversation –</p> <p>1) exciting reverence, venerable, sacred</p> <p>2) pure</p> <p>2a) pure from carnality, chaste, modest {#Tit 2:5} an unsullied virgin {#2Co 11:2}</p> <p>2b) pure from every fault, immaculate, clean {#2Co 7:11 Php 4:8 1Ti 5:22 1Pe 3:2 1Jo 3:3 Jas 3:17}</p> <p>- Fear - terror 3, misc 3; 47</p> <p>1) fear, dread, terror</p> <p>1a) that which strikes terror</p> <p>2) reverence for one's husband</p>
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	<p>- NOT hair, gold, and clothes</p> <p>Hair - folding it up in curls, tying it up in knots, and putting it into the form of horns and towers, made by their crimping pins, with their cauls and round tires, like the moon, as was the custom of those times, and still is.</p> <p>Gold- or "golden things"; golden ornaments, as bracelets, chains, and rings, or pieces of gold stuck in the plaitings and folds of the hair. Not that the sense is, that every thing of this kind is forbidden, but when used to excess and extravagance.</p> <p>Apparel – that is "excellent," or precious, as the Syriac version adds; or "of great price," as the Ethiopic; that is beyond a person's ability or rank; the apostle means such apparel as is unbecoming and unsuitable, for he cannot be thought to forbid the putting on of any apparel; but his sense is, that women should not so much regard, and be so intent upon the outward adorning of their bodies, with any sort of clothing, and especially such as does not become them, as the inward adorning of their minds, next mentioned;</p> <p>- meek and quiet spirit –mildness of disposition, gentleness of spirit, meekness</p> <p>++++</p> <p>Meekness toward God is that disposition of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting. In the OT, the meek are those wholly relying on God rather than their own strength to defend them against injustice. Thus, meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, and that He will deliver His elect in His time. (#Isa 41:17, Lu 18:1-8) Gentleness or meekness is the opposite to self-assertiveness and self-</p>
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		<p>interest. It stems from trust in God's goodness and control over the situation. The gentle person is not occupied with self at all. This is a work of the Holy Spirit, not of the human will. (#Ga 5:23)</p> <p>- trusted in God or "hoped" in God</p>
<p>Col 3:18 ¶ Wives, submit yourselves unto your own husbands, as it is fit in the Lord.</p>	<p>Paul</p>	<p>Gill - as it is fit in the Lord; Subjection of wives to their own husbands is "fit" and proper in its own nature, by reason of the original creation of man, and of the woman from him: man was made first, and then the woman; and the woman was made out of the man, out of one of his ribs; and so, though not to be trampled under his feet, but to be by his side, and an help meet to him, yet not to be head, or to rule over him. Moreover, the woman was made for the man, and not the man for the woman; add to this, that the woman was in the transgression, and the means of the fall of man, which gave a fresh reason for, and made the obligation to subjection to him the stronger: and it is also a "decent" and becoming thing for wives to be subject to their husbands; for as it is giving honour to them, it is a real ornament to themselves, and is one of those good works which women professing godliness should adorn themselves with; but is what is commanded by Christ under the Gospel dispensation, and is to be observed by all those that are "in" him, that profess to be new creatures, converted persons, that so the word of God be not blasphemed, and the enemy have no occasion to reproach, see #Tit 2:5 1Ti 5:14 though this phrase may also be considered as a restriction and limitation of this subjection; that though it reaches to all things, yet only to such as are agreeable to the will of the Lord, and not contrary to the Gospel of Christ; for in these they are not to be subject to them, but to Christ the Lord; but in all other things they are, even as the church is subject to Christ.</p> <p>JFB:But then it is submission, not to a rigorous lord or absolute tyrant, who may do his will and is without restraints, but to a husband, and to her own</p>

		<p>husband, who stands in the nearest relation, and is under strict engagements to proper duty too.</p> <p>Poole: yet her submission is not to be servile, as that of a handmaid, but conjugal, as of a meet companion. As it is fit in the Lord; suitable to God's institution, in a becoming manner, agreeable to the mind of Christ,</p>
<p>Titus 2:1 But speak thou the things which become sound doctrine.. 4 That they may teach the young women to be sober, to love their husbands, to love their children,</p> <p>5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.</p>	<p>Paul</p>	<p>Gill To love their husbands; to help and assist them all they can; to seek their honour and interest; to endeavour to please them in all things; to secure peace, harmony, and union; to carry it affectionately to them, and sympathize with them in all afflictions and distresses; for this is not so much said in opposition to placing their affections on other men, and to the defilement of the marriage bed, as to moroseness and ill nature.</p> <p>To love their children; not with a fond, foolish, loose, and ungoverned affection; but so as to seek their real good, and not only their temporal, but spiritual and eternal welfare; to bring them up in the nurture and admonition of the Lord; and to use and keep proper discipline and government over them; for otherwise, amidst all the fondness of natural affection, a parent may be said to hate a child, #Pr 13:24.</p> <p>Barnes: to love their husbands, filandrouv. This word occurs nowhere else in the New Testament. In #Eph 5:25, 5362 filandrov philandros fil'-an-dros from 5384 and 435; ; adj</p> <p>AV-love their husbands 1; 1</p> <p>1) loving her husband</p> <p>Paul directs husbands to love their wives, and in #Eph 5:33, the wife to</p>

	<p>reverence her husband, and here he says that it should be one of the first duties enjoined on the wife that she should love her husband. All happiness in the marriage relation is based on mutual love. When that departs, happiness departs. No wealth or splendour in a dwelling—no gorgeousness of equipage or apparel— no magnificence of entertainment or sweetness of music—and no forms of courtesy and politeness, can be a compensation for the want of affection. Mutual love between a husband and wife will diffuse comfort through the obscurest cottage of poverty; the want of it cannot be supplied by all that can be furnished in the palaces of the great.</p> <p>Calvin: In short, he wishes women to be restrained, by conjugal love and affection for their children, from giving themselves up to licentious attachments, he wishes them to rule their own house in a sober and orderly manner, forbids them to wander about in public places, bids them be chaste, and at the same time modest, so as to be subject to the dominion of their husbands; for those who excel in other virtues sometimes take occasion from them to act haughtily, so as to be disobedient to their husbands.</p> <p>Matthew Henry: She fell first, and was the means of seducing the husband. She was given to be a helper, but proved a most grievous hinderer, even the instrument of his fall and ruin, on which the bond of subjection was confirmed, and tied faster on her (#Ge 3:16): Thy desire shall be to thy husband, and he shall rule over thee, with less easiness, it may be, than before.</p> <p>God would have a resemblance of Christ’s authority over the church held forth in the husband’s over the wife. Christ is the head of the church, to protect and save it, to supply it with all good, and secure or deliver it from evil; and so the husband over the wife, to keep her from injuries, and to provide comfortably for her, according to his ability. Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands, as is fit in the Lord (#Col 3:18),</p>
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	<p>And to love their children, not with a natural affection only, but a spiritual, a love springing from a holy sanctified heart and regulated by the word; not a fond foolish love, indulging them in evil, neglecting due reproof and correction where necessary, but a regular Christian love, showing itself in their pious education, forming their life and manners aright, taking care of their souls as well as of their bodies, of their spiritual welfare as well as of their temporal, of the former chiefly and in the first place.</p> <p>Trapp: To love their children] And to seal up their love, not by hugging them to death, as apes do their young; but by educating them in the fear and admonition of the Lord</p>
<p>1 Cor 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.</p>	<p>Gill: Ver. 3. Let the husband render unto the wife due benevolence - The Syriac version renders it, "due love"; and so the Arabic; and may include all the offices of love, tenderness, humanity, care, provision, and protection, which are to be performed by the husband to his wife; though it seems chiefly, if not solely, here to respect what is called, htne, #Ex 21:10 "her marriage duty," as distinct from food and raiment to be allowed her; and what is meant by it the Jewish doctors will tell us: one says {t}, it is hjmh vymvt, "the use of the marriage bed"; and, says another {u}, hyle abl, "it is to lie with her," according to the way of all the earth. And so the phrase here, "due benevolence," is an euphemism, and designs the act of coition; which as it is an act of love and affection, a sign of mutual benevolence, so of justice; it is a due debt from divine ordination, and the matrimonial contract.</p> <p>And, likewise also the wife unto the husband; she is not to refuse the use of the bed when required, unless there is some just impediment, otherwise she comes under the name of tdrwm, a "rebellious wife"; concerning whom, and her punishment, the Jews {x} give the following rules:</p> <p>"a woman that restrains her husband from the use of the bed, is called</p>

	<p>rebellious; and when they ask her why she rebels, if she says, because it is loathsome to me, and I cannot lie with him; then they oblige him to put her away directly, without her dowry; and she may not take any thing of her husband's, not even her shoe strings, nor her hair lace; but what her husband did not give her she may take, and go away: and if she rebels against her husband, on purpose to afflict him, and she does to him so or so, and despises him, they send to her from the sanhedrim, and say to her, know thou, that if thou continuest in thy rebellion, thou shalt not prosper? and after that they publish her in the synagogues and schools four weeks, one after another, and say, such an one has rebelled against her husband; and after the publication, they send and say to her, if thou continuest in thy rebellion, thou wilt lose thy dowry; and they appoint her twelve months, and she has no sustenance from her husband all that time; and she goes out at the end of twelve months without her dowry, and returns everything that is her husband's."</p> <p>Barnes: They are bound to each other; in every way they are to evince kindness, and to seek to promote the happiness and purity of each other. There is a great deal of delicacy used here by Paul, and his expression is removed as far as possible from the grossness of heathen writers. His meaning is plain; but instead of using a word to express it which would be indelicate and offensive, he uses one which is not indelicate in the slightest degree, The word which he uses (eunoian, benevolence) denotes kindness, good-will, affection of mind. And by the use of the word "due," (ofeilomenhn,) he reminds them of the sacredness of their vow, and of the fact that in person, property, and in every respect, they belong to each other. It was necessary to give this direction, for the contrary might have been regarded as proper by many, who would have supposed there was special virtue and merit in living separate from each other; —as facts have shown that many have imbibed such an idea; —and it was not possible to give the rule with more delicacy than Paul has done. Many Mss., however, instead of "due benevolence," read ofeilhn, a debt, or that which is owed; and this</p>
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		<p>reading has been adopted by Griesbach in the text. Homer, with a delicacy not unlike the apostle Paul, uses the word <i>filothta</i>, friendship, to express the same idea.</p> <p>Calvin: And in the first place he lays down a general doctrine as to mutual benevolence—that the husband love his wife, and the wife her husband; for as to the interpretation which others give to the expression due benevolence—duty of marriage—I do not know how far it is suitable. The reason that inclines them to this view is, that it is immediately added, The husband has not power of his own body, etc.; but it will suit better to regard that as an inference drawn from the preceding statement. Husband and wife, therefore, are bound to mutual benevolence: hence it follows, that they have, neither the one nor the other, the power of their own body. But it may be asked, why the Apostle here puts them upon a level, instead of requiring from the wife obedience and subjection. I answer, that it was not his intention to treat of all their duties, but simply of the mutual obligation as to the marriage bed. In other things, therefore, husband and wife differ, both as to duty and as to authority in this respect the condition of both is alike—as to the maintaining of conjugal fidelity. For this reason, also, polygamy (<i>tolugamia</i>) is again condemned; for if this is an invariable condition of marriage, that the husband surrenders the power of his own body, and gives it up to his wife, how could he afterwards connect himself with another, as if he were free?</p>
<p>1 Cor 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.</p>		<p>Gill: The wife hath not power of her own body, &c.] To refrain the use of it from her husband; or to prostitute it to another man: but the husband; he has the sole power over it, and may require when he pleases the use of it: and likewise also the husband has not power over his own body: to withhold due benevolence, or the conjugal debt from his wife; or abuse it by self-pollution, fornication, adultery, sodomy, or any acts of uncleanness: but the wife; she only has a power over it, a right to it, and may claim the use of it: this power over each other's bodies is not such, as that they may, by consent,</p>

	<p>either the husband allow the wife, or the wife the husband, to lie with another.</p> <p>Barnes: The wife hath not power, etc. By the marriage covenant that power, in this respect, is transferred to the husband. And likewise also the husband. The equal rights of husband and wife, in the Scriptures, are everywhere maintained. They are to regard themselves as united in the most intimate union, and in the most tender ties.</p> <p>Matthew Henry: For, as the apostle argues in the married state neither person has power over his own body, but has delivered it into the power of the other, the wife hers into the power of the husband, the husband his into the power of the wife.</p> <p>Trapp: The wife hath no power, &c.] The husband's body is servant to the wife, and the wife's to the husband: they have passed themselves one to another by mutual covenant, and God keeps the bonds, #Pr 2:17 Mal 2:14.</p>
<p>1 Cor. 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment.</p>	<p>Gill: Defraud ye not one the other by withholding due benevolence, denying the use of the marriage bed, refusing to pay the conjugal debt, and which is called a "diminishing of her marriage duty," #Ex 21:10 where the Septuagint use the same word "defraud," as the apostle does here; it is what both have a right to, and therefore, if either party is denied, it is a piece of injustice, it is properly a defrauding; though with proper conditions, such as follow, it may be lawful for married persons to lie apart, and abstain from the use of the bed, but then it should never be done,</p> <p>except it be with consent: because they have a mutual power over each other's bodies, and therefore the abstinence must be voluntary on each side; otherwise injury is done to the person that does not consent, who is deprived against will of just right; but if there is agreement, then there is no</p>

	<p>defrauding, because each give up their right.</p> <p>i.e. he also is praiseworthy: another condition of this abstinence is that it be only for a time; which shall be agreed unto, and fixed by both parties; not for ever which would be contrary to the will of God; the institution and end of marriage, and of dangerous consequence to either party.</p> <p>that ye may give yourselves to fasting and prayer; not that this was necessary for the ordinary discharge of such service, as for private acts of devotion among themselves, and constant family prayer; but either when times of fasting and prayer on some emergent occasions were appointed by themselves, or by the church, or by the civil government on account of some extraordinary and momentous affairs;</p> <p>and come together again; to the same bed, and the use of it, and that for this reason,</p> <p>that Satan tempt you not for your incontinence; for not having the gift of continency, should they pretend to keep apart long: Satan, who knows the temperament and disposition of men and women, may tempt them not only to hatred of, and quarrels with one another, but to impure lusts and desires, to fornication, adultery, and all uncleanness; a very good reason why, though abstinence from the marriage bed for a short time, by the consent of both parties, for religious purposes, may be lawful, yet ought not to be continued; since Satan may hereby get an advantage over them, and draw them into the commission of scandalous enormities.</p> <p>Calvin: 5. Defraud ye not one the other. Paul was under the necessity of speaking of these things. In the first place, he knew how much influence a false appearance of sanctity has in beguiling devout minds, as we ourselves know</p>
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	<p>by experience. For Satan dazzles us with an appearance of what is right, that we may be led to imagine that we are polluted by intercourse with our wives, and leaving off our calling, may think of pursuing another kind of life. Further, he knew how prone every one is to self-love, and devoted to his own gratification. From this it comes, that a husband, having had his desire gratified, treats his wife not merely with neglect, but even with disdain; and there are few that do not sometimes feel this disdain of their wives creep in upon them. It is for these reasons that he treats so carefully of the mutual obligations of the married life. "If at any time it comes into the minds of married persons to desire an unmarried life, as though it were holier, or if they are tempted by irregular desires, {1} let them bear in mind that they are bound by a mutual connection." The husband is but the one half of his body, and so is it, also, as to the wife. Hence they have not liberty of choice, but must on the contrary restrain themselves with such thoughts as these: "Because the one needed help from the other, the Lord has connected us together, that we may assist each other." Let each then be helpful to each other's necessity, and neither of them act as if at his or her own disposal.</p> <p>Unless by mutual consent. He requires mutual consent, in the first place, because the question is not as to the continency of one merely, but of two; and besides, he immediately adds two other exceptions. The first is, that it be done only for a time, as perpetual continency is not in their power, lest if they should venture to make an attempt beyond their power, they might fall before Satan's stratagems. The second is, that they do not abstain from conjugal intercourse, on the ground of that abstinence being in itself a good and holy work, or as if it were the worship of God, {2} but that they may be at leisure for better employments. Now though Paul had taken such pains in guarding this, yet Satan prevailed so far as to drive {3} many to unlawful divorce, from a corrupt desire for an unmarried life. The husband, leaving his wife, fled to the desert, that he might please God better by living as a monk. The wife, against her husband's will, put on the veil—the badge of celibacy.</p>
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	<p>Meanwhile they did not consider that by violating their marriage engagement they broke the Lord's covenant, and by loosing the marriage tie, they cast off the Lord's yoke.</p> <p>This vice, it is true, was corrected in some measure by the ancient canons; for they prohibited a husband from leaving his wife against her will, on pretense of continency; and in like manner a wife from refusing to her husband the use of her body. In this, however, they erred —that they permitted both together to live in perpetual celibacy, as if it were lawful for men to decree anything that is contrary to the Spirit of God. Paul expressly commands, that married persons do not defraud each other, except for a time. The bishops give permission to leave off the use of marriage for ever. Who does not see the manifest contrariety? Let no one, therefore, be surprised, that we make free to dissent on this point from the ancients, who, it is evident, deviated from the clear statements of the word of God.</p> <p>That ye may have leisure for fasting and prayer. We must take notice, that Paul does not speak here of every kind of fasting, or every kind of prayer. That sobriety and temperance, which ought to be habitual on the part of Christians, is a kind of fasting. Prayer, too, ought to be not merely daily, but even continual. He speaks, however, of that kind of fasting which is a solemn expression of penitence, with the view of deprecating God's anger, or by which believers prepare themselves for prayer, when they are undertaking some important business. In like manner, the kind of prayer that he speaks of is such as requires a more intense affection of the mind. {4} For it sometimes happens, that. we require (leaving off everything else) to fast and pray; as when any calamity is impending, if it appears to be a visitation of God's wrath; or when we are involved in any difficult matter, or when we have something of great importance to do, as, for example, the ordaining of pastors. {5} Now it is with propriety that the Apostle connects these two things, because fasting is a preparation for prayer, as Christ also connects them, when he</p>
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	<p>says,</p> <p style="text-align: center;">This kind of devils goeth not out but by fasting and prayer. (#Mt 17:21).</p> <p>And come together again, that Satan tempt you not. Here he brings forward the reason, from ignorance of which the ancients have fallen into error, in rashly and inconsiderately approving of a vow of perpetual continency. For they reasoned in this manner: "If it is good for married persons sometimes to impose upon themselves for a time a voluntary continency with mutual consent, then, if they impose this upon themselves for ever, it will be so much the better." But then, they did not consider how much danger was involved in this, for we give Satan an occasion for oppressing us, when we attempt anything beyond the measure of our weakness. {6} "But we must resist Satan." {7} What if arms and shield be wanting? "They must be sought from the Lord," say they. But in vain shall we beseech the Lord to assist us in a rash attempt. We must, therefore, carefully observe the clause —for your incontinency: for we are exposed to Satan's temptations in consequence of the infirmity of our flesh. If we wish to shut them out, and keep them back, it becomes us to oppose them by the remedy, with which the Lord has furnished us. Those, therefore, act a rash part, who give up the use of the marriage bed. It is as if they had made an agreement with God as to perpetual strength. {8}</p> <p>Matthew Henry: Polygamy, or the marriage of more persons than one, as well as adultery, must be a breach of marriage-covenants, and a violation of the partner's rights. And therefore they should not defraud one another of the use of their bodies, nor any other of the comforts of the conjugal state, appointed of God for keeping the vessel in sanctification and honour, and preventing the lusts of uncleanness,</p>
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	<p>Trapp: That Satan tempt you not] The temptation is strong to fornication, stronger to adultery. Watch therefore. Our nature is catching this way; and once in, it is not so easy to come off. This is a searing sin, #Ho 4:11 Eph 4:19.</p>
<p>1 Cor. 11:3 - But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.</p>	<p>Gill - Ver. 3. But I would have you to know, &c.] Though they were mindful of him, and retained in memory many things he had declared among them, and kept the ordinances as delivered to them; yet there were some things in which they were either ignorant, or at least did not so well advert to, and needed to be put in mind of, and better informed about: and as the apostle was very communicative of his knowledge in every point, he fails not to acquaint them with whatsoever might be instructive to their faith, and a direction to their practice:</p> <p>that the head of every man is Christ; Christ is the head of every individual human nature, as he is the Creator and Preserver of all men, and the donor of all the gifts of nature to them; of the light of nature, of reason, and of all the rational powers and faculties; he is the head of nature to all men, as he is of grace to his own people: and so he is as the Governor of all the nations of the earth, who whether they will or no are subject to him; and one day every knee shall bow to him, and every tongue confess that he is the Lord of all. Moreover, Christ is the head of every believing man; he is generally said to be the head of the church, and so of every man that is a member of it:</p> <p>he is a common public head, a representative one to all his elect; so he was in election, and in the covenant of grace; so he was in time, in his death, burial, resurrection, and ascension to, and entrance into heaven; and so he is now as an advocate and intercessor there: he is the political head of his people, or an head in such sense, as a king is the head of his nation: he is also an economical head, or in such sense an head as an husband is the head of his wife, and as a parent is the head of his family, and as a master is the head of his servants; for all these relations Christ sustains: yea, he is a natural head, or</p>

	<p>is that to his church, as an human head is to an human body: he is a true and proper head, is of the same nature with his body, is in union to it, communicates life to it, is superior to it, and more excellent than it. He is a perfect head, nothing is wanting in him; he knows all his people, and is sensible of their wants, and does supply them; his eye of love is always on them; his ears are open to their cries; he has a tongue to speak to them, and for them, which he uses; and he smells a sweet savour in them, in their graces and garments, though they are all his own, and perfumed by himself: there are no vicious humours in this head, flowing from thence to the body to its detriment, as from Adam to his posterity, whose head he was; but in Christ is no sin, nothing but grace, righteousness, and holiness, spring from him. There's no deformity nor deficiency in him; all fulness of grace dwells in him to supply the members of his body; he is an one, and only head, and an ever living and everlasting one.</p> <p>And the head of the woman is the man, The man is first in order in being, was first formed, and the woman out of him, who was made for him, and not he for the woman, and therefore must be head and chief; as he is also with respect to his superior gifts and excellencies, as strength of body, and endowments of mind, whence the woman is called the weaker vessel; likewise with regard to pre-eminence or government, the man is the head; and as Christ is the head of the church, and the church is subject to him, so the husband is the head of the wife, and she is to be subject to him in everything natural, civil, and religious. Moreover, the man is the head of the woman to provide and care for her, to nourish and cherish her, and to protect and defend her against all insults and injuries.</p> <p>And the head of Christ is God; that is, the Father, not as to his divine nature, for in respect to that they are one: Christ, as God, is equal to his Father, and is possessed of the same divine perfections with him; nor is his Father the head of him, in that sense; but as to his human nature, which he formed, prepared,</p>
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	<p>anointed, upheld, and glorified; and in which nature Christ exercised grace on him, he hoped in him, he believed and trusted in him, and loved him, and yielded obedience to him; he always did the things that pleased him in life; he prayed to him; he was obedient to him, even unto death, and committed his soul or spirit into his hands: and all this he did as to his superior, considered in the human nature, and also in his office capacity as Mediator, who as such was his servant; and whose service he diligently and faithfully performed, and had the character from him of a righteous one; so that God is the head of Christ, as he is man and Mediator, and as such only.</p> <p>Barnes - That the head, etc. The word head, in the Scriptures, is designed often to denote master, ruler, chief,</p> <p>And the head of the woman is the man. The sense is, she is subordinate to him; and in all circumstances-in her demeanour, her dress, her conversation, in public and in the family circle.</p> <p>And the head of Christ is God. Christ, as Mediator, has consented to assume a subordinate rank, and to recognize God the Father as superior in office. Hence he was obedient in all things as a Son; he submitted to the arrangement required in redemption; he always recognized his subordinate rank as Mediator, and always regarded God as the Supreme Ruler, even in the matter of redemption. The sense is, that Christ, throughout his entire work, regarded himself as occupying a subordinate station to the Father; and that it was proper from his example to recognize the propriety of rank and station everywhere.</p>
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Admonishment to Husbands

Verse	Writer	Exposition
<p>Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.</p>		<p>Gill: For the husband is the head of the wife: The man is first in order in being, was first formed, and the woman out of him, who was made for him, and not he for the woman, and therefore must be head and chief; Moreover, the man is the head of the woman to provide and care for her, to nourish and cherish her, and to protect and defend her against all insults and injuries.</p> <p>Even as Christ is the head of the church; and he is the Saviour of the body-Christ provides everything for it, preserves and protects it, and has wrought out salvation for it, which every member of it partakes of.</p> <p>Barnes: As Christ rules over the church, and has a right to direct and control it.</p> <p>And he is the saviour of the body. That is, of the church, represented as his body. See Barnes "Eph 1:23". The idea here seems to be, that as Christ gave himself to save his body, the church; as he practised self-denial, and made it an object of intense solicitude to preserve that church, so ought the husband to manifest a similar solicitude to make his wife happy, and to save her from want, affliction, and pain. He ought to regard himself as her natural protector; as bound to anticipate and provide for her wants; as under obligation to comfort her in trial, even as Christ does the church. What a beautiful illustration of the spirit which a husband should manifest is the care which Christ has shown for his "bride," the church, See Barnes "Eph 5:25"; also #Eph 5:26-29.</p>

	<p>JFB: God has given the man the pre-eminence and a right to direct and govern by creation, and in that original law of the relation, Thy desire shall be to thy husband, and he shall rule over thee. Generally, too, the man has (what he ought to have) a superiority in wisdom and knowledge. He is therefore the head, even as Christ is the head of the church. There is a resemblance of Christ's authority over the church in that superiority and headship which God has appointed to the husband. The apostle adds, and he is the Saviour of the body. Christ's authority is exercised over the church for the saving of her from evil, and the supplying of her with every thing good for her. In like manner should the husband be employed for the protection and comfort of his spouse; and therefore she should the more cheerfully submit herself unto him.</p>
<p>24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.</p>	<p>Gill: The church is subject unto Christ her head, being wholly dependent upon him, and entirely resigned to him, and receiving all from him. All of her expectation of provision, protection, comfort, and happiness comes from Him. She has respect to all his commands, and esteems all his precepts concerning all things to be right and yields a cheerful, voluntary, sincere, and hearty obedience to him in chastity, fidelity and humility; arising from a principle of love to him, and joined with honour, fear, and reverence of him. So let the wives be to their own husbands in everything: political, domestic, and ecclesiastic; that is consistent with the laws of God, and the Gospel of Christ; in imitation of the church's subjection to Christ, as a pattern of their subjection to their husbands.</p> <p>Trapp: Therefore as the Church denying herself to please Christ, making his will her law. In everything - In all her husband's lawful commands and restraints. A wife should have no will of her own, but submit to her husband's.</p>

<p>Eph. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;</p> <p>26 That he might sanctify and cleanse it with the washing of water by the word,</p> <p>27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.</p>	<p>Gill : Husband Loves Your Wives - Which consists in a strong and cordial affection for them; in a real delight and pleasure in them; in showing respect, and doing honour to them; in seeking their contentment, satisfaction, and pleasure; in a quiet, constant, and comfortable dwelling with them; in providing all things necessary for them; in protecting them from all injuries and abuses; in concealing their faults, and covering their infirmities; in entertaining the best opinion of their persons and actions; and in endeavouring to promote their spiritual good and welfare: this love ought to be hearty and sincere, and not feigned and selfish; it should be shown in private, as well as in public: it should be chaste and single, constant and perpetual; it should exceed that which is bore to neighbours, or even to parents, and should be equal to that a man bears to himself; though not so as to hinder, and break in upon love to God and Christ: many are the reasons why husbands should love their wives; they are given to be helps unto them; they are companions of them; they are wives of covenant; they are their own wives, yea, their own bodies, their own flesh, nay, as themselves; they are their image and their glory; and especially the example of Christ, in his love to his church and people, should engage to it:</p> <p>Barnes: The duty of the wife is to obey; the right of the husband is to command. But the apostle would guard against the abuse of that right by enjoining the manifestation of such a spirit on the husband as would secure obedience on the part of the wife. He proceeds, therefore, to show that the husband, in all his intercourse with the wife, should manifest the same spirit which the Lord Jesus did towards the church; or, in other words, he holds up the conduct of the Redeemer towards the church as the model for a husband to imitate.</p> <p>Even as Christ loved the Church. This was the strongest love that has ever been evinced in this world. We are to make the love which Christ had for the church the model.</p>
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	<p>And gave himself for it. Gave himself to die to redeem it. The meaning here is, that husbands are to imitate the Redeemer in this respect. As he gave himself to suffer on the cross to save the church, so we are to be willing to deny ourselves and to bear toil and trial, that we may promote the happiness of the wife. It is the duty of the husband to toil for her support; to provide for her wants; to deny himself of rest and ease, if necessary, in order to attend on her in sickness; to go before her in danger; to defend her if she is in peril; and to be ready to die to save her. Why should he not be? Christ laid down his life to save the church; and a husband should feel that it should be one great object of his life to promote the salvation of his wife. He is bound so to live as not to interfere with her salvation, but so as to promote it in every way possible. He is to furnish her all the facilities that she may need, to enable her to attend on the worship of God; and to throw no obstacles in her way. He is to set her the example; to counsel her if she needs counsel; and to make the path of salvation as easy for her as possible. If a husband has the spirit and self-denial of the Saviour, he will regard no sacrifice too great if he may promote the salvation of his family.</p> <p>Calvin - Husbands, love your wives. From husbands, on the other hand, the apostle requires that they cherish toward their wives no ordinary love;</p> <p>Matthew Henry - The duty of husbands (on the other hand), is to love their wives (#Eph 5:25); for without this they would abuse their superiority and headship, and, wherever this prevails as it ought to do, it will infer the other duties of the relation, it being a special and peculiar affection that is required in her behalf. The love of Christ to the church is proposed as an example of this, which love of his is a sincere, a pure, an ardent, and constant affection, and that notwithstanding the imperfections and failures that she is guilty of.</p> <p>Trapp - but love your wives, and so make their yoke as easy as may be</p>
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<p>Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.</p>		<p>Gill - It is a common saying with the Jews, that a man's wife is "as his own body" and it is one of the precepts of their wise men, that a man should honour his wife more than his body, "love her as his body". the apostle seems to speak in the language of his countrymen;</p> <p>Barnes: The doctrine here is, that a husband should have the same care for the comfort of his wife which he has for himself.</p> <p>He that loveth his wife loveth himself.</p> <ol style="list-style-type: none"> 1. Because she is one with him, and their interests are identified. 2. Because, by this, he really promotes his own welfare, as much as he does when he takes care of his own body. A man's kindness to his wife will be more than repaid by the happiness which she imparts; and all the real solicitude which he shows to make her happy, will come to more than it costs. If a man wishes to promote his own happiness in the most effectual way, he had better begin by showing kindness to his wife.
<p>Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:</p>		<p>Gill: Christ never hated his church and people; for his love is not only a love of benevolence, but of complacency and delight: there is a difference between anger and hatred, Christ may be angry with them, but not hate them; and there is a difference between persons and actions, Christ may hate their actions, but not their persons;</p> <p>He "nourishes" them, as a father his child, as a shepherd his flock, and as an husband his wife; he feeds them with that which is nourishing, and with himself the bread of life, with his covenant and promises, with the Gospel and the doctrines of it, and with his love and grace; and by his Spirit, ministers, word, and ordinances: and he "cherishes" them, he grants them near and intimate communion with himself, than which nothing is more desirable by them, or joyful to them; nor is there anything that more revives and</p>

	<p>encourages faith, hope, and love; he clothes them suitable to their dignity and character, as his spouse and bride; and with which they are well contented, and in which they look exceeding comely in his sight: these phrases are expressive of the whole care Christ takes of his church, in furnishing her with everything pertaining to life and godliness; for her comfort and happiness in this world, and that to come: instead of the Lord, the Alexandrian copy, and some others, the Vulgate Latin, Syriac, and Ethiopic versions read, Christ; and the Arabic version reads, "as the Lord loves the church".</p> <p>Barnes: The word cherisheth yalpei means, properly, to warm; and may mean here that he defends it from cold by clothing—and the two expressions denote that he provides food and raiment for the body. So he is to do for his wife; and in like manner the Lord Jesus regards the church, and ministers to its spiritual necessities. But this should not be spiritualized too far. The general idea is all that we want—that Christ has a tender concern for the wants of the church, as a man has for his own body, and that the husband should show a similar regard for his wife.</p>
<p>30 For we are members of his body, of his flesh, and of his bones.</p>	<p>Gill: Christ indeed, as God, is the former of all human nature, and, as man, was set up in God's thoughts as the pattern of it; but the apostle is here speaking of the saints, not as men, but as Christians, as new creatures in Christ; and of what is peculiar to them; and therefore this must be understood of Christ's mystical body the church; which is his by the Father's gift, and his own purchase; and of which he is the head, and which is united to him; now of this saints are members;</p> <p>Of his flesh and of his bones: for so the church may be called, his own flesh, his flesh and bones, on account of the marriage relation she stands in to him, and that spiritual union there is between them, which these phrases are expressive of; and which the near relation of man and wife is an emblem of;</p>

	<p>JFB: For—Greek, "Because" (#1Co 6:15). Christ nourisheth and cherisheth the Church as being of one flesh with Him.</p> <p>Trapp - For as the Holy Ghost did unite in the Virgin's womb the Divine and human natures of Christ, and made them one person; by reason whereof Christ is of our flesh and of our bones; so the Spirit unites that person of Christ, his whole person, God-man, with our persons, by reason whereof we are of his flesh and of his bones.</p>
<p>31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.</p>	<p>Gill: This is taken from Gen. 2;24 and shall cleave unto his wife; with a cordial affection, taking care of her, nourishing and cherishing her, providing all things comfortable for her, continuing to live with her, and not depart from her as long as they live: the phrase is expressive of the near union by marriage between man and wife; they are, as it were, glued together, and make but one; which is more fully and strongly expressed in the next clause:</p> <p>and they shall be one flesh; that is, "they two," the man and his wife, as it is supplied and interpreted by Christ, #Mt 19:5 and so here in the Targum of Jonathan, and in the Septuagint and Samaritan versions: the union between them is so close, as if they were but one person, one soul, one body; and which is to be observed against polygamy, unlawful divorces, and all uncleanness, fornication, and adultery: only one man and one woman, being joined in lawful wedlock, have a right of copulation with each other, in order to produce a legitimate offspring, partaking of the same one flesh, as children do of their parents, without being able to distinguish the flesh of the one from the other, they partake of: and from hence it appears to be a fabulous notion, that Cecrops, the first king of Athens, was the first institutor of matrimony and joiner of one man to one woman; whence he was said to be "biformis" {p}, and was called difuhv; unless, as some {q} have thought, that he and Moses were one and the same who delivered out the first institution of marriage, which is this.</p>

	<p>JFB: they two shall be one flesh—So the Samaritan Pentateuch, the Septuagint, etc., read (#Ge 2:24), instead of "they shall be one flesh." So #Mt 19:5. In natural marriage, husband and wife combine the elements of one perfect human being: the one being incomplete without the other. So Christ, as God-man, is pleased to make the Church, the body, a necessary adjunct to Himself, the Head. He is the archetype of the Church, from whom and according to whom, as the pattern, she is formed. He is her Head, as the husband is of the wife (#Ro 6:5 1Co 11:3 15:45). Christ will never allow any power to sever Himself and His bride, indissolubly joined (#Mt 19:6 Joh 10:28,29 13:1).</p>
<p>32 This is a great mystery: but I speak concerning Christ and the church.</p>	<p>Gill This is a great mystery, &c.] It has something mysterious in it; it is a figure and emblem of the mysterious union between Christ and his people: for so it follows,</p> <p>but I speak concerning Christ and the church; or mention this law and institution of marriage, with respect to them; for the leaving of father and mother prefigured Christ's coming forth from the Father, and coming into this world in human nature, and his disregard to his earthly parents, in comparison with his people, and his service for them; the man cleaving to the wife very aptly expresses the strong affection of Christ to his church, and the near communion there is between them; and their being one flesh denotes the union of them; and indeed, the marriage of Adam and Eve was a type of Christ and his church; for in this the first Adam was a figure of him that was to come, as well as in being a federal head to his posterity: Adam was before Eve, so Christ was before his church; God thought it not proper that man should be alone, so neither Christ, but that he should have some fellows and companions with him: the formation of Eve from Adam was typical of the church's production from Christ; she was made of him while he was asleep, which sleep was from the Lord, and it was not an ordinary one; which may resemble the sufferings and death of Christ, which were from the Lord, and</p>

	<p>were not common; and which are the redemption of his church and people; and which secure their comfort and happiness, and wellbeing: she was taken out of his side, and built up a woman of one of his ribs; both the justification and sanctification of the church are from Christ, from the water and the blood which issued out of his side, when on the cross: the bringing and presentation of Eve to Adam has its mystery; it was God that brought her to him; and she was the same that was made out of him; and to the same Adam was she brought of whose rib she was made, and that not against her will: so it is God that draws souls to Christ, and espouses them to him, even the same that he has chosen in him, and Christ has redeemed by his blood; and to the same are they brought, who was wounded for their transgressions, and bruised for their sins; and they are made willing in the day of his power upon them, to come and give themselves to him. Adam's consent and acknowledgment of Eve to be his wife, shadow forth Christ's hearty reception and acknowledgment of the saints, as being of him, and his, when they are brought unto him under the influences of his grace and Spirit.</p> <p>The word mystery—musthron—means something which is concealed, hidden, before unknown; something into which one must be initiated or instructed before he can understand it. It does not mean that it is incomprehensible when it is disclosed, but that hitherto it, has been kept secret. When disclosed it may be as intelligible as any other truth. See the word explained See Barnes "Eph 1:9". Here it means, simply, that there was much about the union of the Redeemer with his people resembling the marriage connexion, which was not obvious, except to those who were instructed; which was obscure to those who were not initiated; which they did not understand who had not been taught. It does not mean that no one could understand it, but that it pertained to the class of truths into which it was necessary for one to be initiated in order to comprehend them. The truth that was so great a mystery was, that the eternal Son of God should form such an union with men; that he should take them into a connexion with</p>
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	<p>himself, implying all ardour of attachment, and a strength of affection, superior to even that which exists in the marriage relation. This was a great and profound truth, to understand which it was necessary to receive instruction. No one would have understood it without a revelation; no one understands it now except they who are taught of God.</p> <p>But I speak concerning Christ and the Church. This, it seems to me, is an explicit disclaimer of any intention to be understood as affirming that the marriage contract was designed to be a type of the union of the Redeemer and his people. The apostle says expressly, that his remarks do not refer to marriage at all when he speaks of the mystery. They refer solely to the union of the Redeemer and his people. How strange and unwarranted, therefore, are all the comments of expositors on this passage designed to explain marriage as a mysterious type of the union of Christ and the church! If men would allow the apostle to speak for himself, and not force on him sentiments which he expressly disclaims, the world would be saved from such insipid allegories as Macknight and others have derived from this passage. The Bible is a book of sense; and the time will come, it is hoped, when, freed from all such allegorizing expositions, it will commend itself to the good sense of mankind. Marriage is an important, a holy, a noble, a pure institution, altogether worthy of God; but it does not thence follow that marriage was designed to be a type of the union between Christ and the church, and it is certain that the apostle Paul meant to teach no such thing.</p> <p>Trapp: It passeth the capacity of man to understand it in the perfection of it. Preachers can make it known but in part, and hearers can but in part conceive it. Let us therefore wait for perfect understanding of it, till all things be perfected in Christ.</p>
<p>33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her</p>	<p>The apostle recapitulates the important things to take away from his words: 1. Husbands love your wives and 2) wives reference your husband. These are the foundations of the marriage covenant.</p>

<p>husband.</p>		
<p>1 Peter 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.</p>		<p>Gill: Husbands are to dwell with their wives in the same dwelling or house and bedding together in the same bed.</p> <p>They are to dwell with their wives according to the knowledge belonging to the conjugal state, and the laws of God and man respecting it; and according to their knowledge of the Gospel, and the Christian dispensation and according to that superior knowledge of things, which, generally speaking, men have to women; as also wisely, prudently, becoming their characters as men and Christians</p> <p>Giving honour to the wife; by speaking well of her, and respectfully to her, and by deeds as well as words; not only by clothing her in a decent and becoming manner, suitable to her station; but by providing everything honest and comely for her, food and raiment, a suitable maintenance, all the necessaries, conveniences, and delights of life, that are laudable and proper. ;</p> <p>The Jews say: "let a man always take care of the glory of his wife"; for there is no blessing found in a man's house, but for the sake of his wife.</p> <p>As unto the weaker vessel - Both as to strength of body, and endowments of mind; and therefore to be used gently and tenderly, and not be treated with neglect and contempt, or with inhumanity and severity; but as, in every state and condition, the strong are to bear the infirmities of the weak; so a man should bear with, and accommodate himself to the infirmities of his wife, and hide them as much as he can, and not expose them, nor despise her on account of them. It is a saying of the Jews {s}, "if thy wife be short of stature, bow thyself, and whisper to her." The meaning of the proverb is, that he ought to suit himself to her capacity and weakness:</p>

	<p>Heirs together – This is a reference to God’s own people, without any difference as to sex, as men and women, equally share in grace, as it signifies the love and favour of God; which is the same to all the objects, as to the date of it, which is from everlasting, one not being loved before another; and as to the quality of it, which is free, sovereign, special, discriminating and unchangeable, one being loved not with one sort of love, another with another; and as to the quantity of it, it not admitting of more or less; and as to the duration, which is for ever: and so they are heirs of it, as it denotes the blessings of grace; being equally heirs of, and sharers in electing, redeeming, justifying, pardoning, and adopting grace: and as it may intend the internal graces of the Spirit, as faith, hope, and love; which as to their principles are the same in all the saints, though different as to the degree of the exercise of them: and which may be called "the grace of life";</p> <p>and whatever disparity there may be, particularly between husband and wife, in their natural relation, there is none in the things of grace, and with regard to the kingdom of glory; and which is an argument why husbands should dwell peaceably and comfortably with their wives, and give all due honour to them, since they are upon a par in spiritual things, there being neither male nor female in Christ Jesus, and because they are now joint heirs of, and shall equally share in eternal life and happiness.</p> <p>That your prayers be not hindered: as they would be were they not to dwell together; or should not the husband give honour to his wife, and take care of her as he ought to do: hence would arise strifes and quarrels, when they could not cordially, and to edification, join together in prayer; nor would such prayers, put up in wrath, be acceptable unto God, who requires that men should lift up holy hands everywhere, whether in public, or in private, in God’s house, or in their own houses, without wrath and doubting. From hence we may observe, that family prayer is a duty incumbent on professors of religion, and great care should be taken that it be not neglected and</p>
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	<p>hindered.</p> <p>Barnes: Dwell with them. That is, "Let your manner of living with them be that which is immediately specified.</p> <p>According to knowledge. In accordance with an intelligent view of the nature of the relation; or, as becomes those who have been instructed in the duties of this relation according to the gospel. The meaning evidently is, that they should seek to obtain just views of what Christianity enjoins in regard to this relation, and that they should allow those intelligent views to control them in all their intercourse with their wives.</p> <p>Giving honour unto the wife. It was an important advance made in society when the Christian religion gave such a direction as this, for everywhere among the heathen, and under all false systems of religion, woman has been regarded as worthy of little honour or respect. She has been considered as a slave, or as a mere instrument to gratify the passions of man. It is one of the elementary doctrines of Christianity, however, that woman is to be treated with respect; and one of the first and most marked effects of religion on society is to elevate the wife to a condition in which she will be worthy of esteem.</p> <p>The particular reasons for the honour which husbands are directed to show to their wives, here specified, are two: she is to be treated with special kindness as being more feeble than man, and as having a claim therefore to delicate attention; and she is to be honoured as the equal heir of the grace of life.</p> <p>As unto the weaker vessel. It is not uncommon in the Scriptures to compare the body to a vessel, (Comp. See Barnes "1Th 4:4",) and thence the comparison is extended to the whole person. This is done either because the</p>
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	<p>body is frail and feeble, like an earthen vessel easily broken;</p> <p>Expressions similar to this, in regard to the comparative feebleness of woman, occur frequently in the classic writers. By this it is not necessarily meant that she is of feebler capacity, or inferior mental endowments, but that she is more tender and delicate; more subject to infirmities and weaknesses; less capable of enduring fatigue and toil; less adapted to the rough and stormy scenes of life. As such, she should be regarded and treated with special kindness and attention. This is a reason, the force of which all can see and appreciate. So we feel toward a sister; so we feel toward a beloved child, if he is of feeble frame and delicate constitution; and so every man should feel in relation to his wife. She may have mental endowments equal to his own; she may have moral qualities in every way superior to his; but the God of nature has made her with a more delicate frame, a more fragile structure, and with a body subject to many infirmities to which the more hardy frame of man is a stranger.</p> <p>And as being heirs together of the grace of life. The grace that is connected with eternal life; that is, as fellow-Christians. They were equal heirs of the everlasting inheritance, called in the Scripture "life;" and the same "grace" connected with that inheritance had been conferred on both. This passage contains a very important truth in regard to the female sex. Under every other system of religion but the Christian system, woman has been regarded as in every way inferior to man. Christianity teaches that, in respect to her highest interests, the interests of religion, she is every way his equal. She is entitled to all the hopes and promises which religion imparts. She is redeemed as he is, she is addressed in the same language of tender invitation. She has the same privileges and comforts which religion imparts here, and she will be elevated to the same rank and privileges in heaven. This single truth would raise the female sex everywhere from degradation, and check at once half the social evils of the race. Make her the equal of man in the hope</p>
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	<p>of heaven, and at once she rises to her appropriate place. Home is made what it should be, a place of intelligence and pure friendship; and a world of suffering and sadness smiles under the benefactions of Christian woman.</p> <p>That your prayers be not hindered. The apostle is speaking of "dwelling with the wife," and of the right manner of treating her; and it is plainly supposed that united prayer would be one thing that would characterise their living together. He does not direct that there should be prayer. He seems to take it for granted that there would be; and it may be remarked, that where there is true religion in right exercise, there is prayer as a matter of course. The head of a family does not ask whether he must establish family worship; he does it as one of the spontaneous fruits of religion-as a thing concerning which no formal command is necessary. Prayer in the family, as everywhere else, is a privilege; and the true question to be asked on the subject is not whether a man must, but whether he may pray.</p> <p>(2.) It is implied that there might be such a way of living as effectually to hinder prayer; that is, to prevent its being offered aright, and to prevent any answer. This might occur in many ways. If the husband treated the wife unkindly; if he did not show her proper respect and affection; if there were bickerings, and jealousies, and contentions between them, there could be no hope that acceptable prayer would be offered. A spirit of strife; irritability and unevenness of temper; harsh looks and unkind words; a disposition easily to take offence, and an unwillingness to forgive, all these prevent a "return of prayers." Acceptable prayer never can be offered in the tempest of passion, and there can be no doubt that such prayer is often "hindered" by the inequalities of temper, and the bickerings and strifes that exist in families. Yet how desirable is it that husband and wife should so live together that their prayers may not be hindered! How desirable for their own peace and happiness in that relation; how desirable for the welfare of children! In view of the exposition in this verse we may remark,</p>
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	<p>Christianity makes a happy home. Let the principles reign in any family which are here enjoined by the apostle, and that family will be one of intelligence, contentment, and peace. There is a simple and easy way of being happy in the family relation. It is to allow the spirit of Christ and his gospel to reign there. That done, though there be poverty, and disappointment, and sickness, and cares, and losses, yet there will be peace within, for there will be mutual love, and the cheerful hope of a brighter world. Where that is wanting, no outward splendour, no costly furniture or viands, no gilded equipage, no long train of servants, no wine, or music, or dances, can secure happiness in a dwelling. With all these things there may be the most corroding passions; in the mansion where these things are, pale disease, disappointment, and death may come, and there shall be nothing to console and support.</p> <p>Matthew Henry - The weakness of the female sex is no just reason either for separation or contempt, but on the contrary it is a reason for honour and respect: Giving honour to the wife as unto the weaker vessel. Giving honour to the wife—giving due respect to her, and maintaining her authority, protecting her person, supporting her credit, delighting in her conversation, affording her a handsome maintenance, and placing a due trust and confidence in her.</p>
<p>1 Pet 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:</p>	<p>Gill: The apostle now turns from talking specifically to husbands and wives to speaking to everyone in the Church. The Ethiopic version renders “finally”, “the sum of all is this”. Whatever difference the people in the church may have they are reminded to be of one mind regarding having the same judgment with respect to the doctrines and ordinances of Gospel and they should be perfectly joined together in the same mind of Christ; even as there is but one Spirit of God, who convinces, enlightens, and leads into truth; and but one heart and way, given to fear the Lord. As one family they should have preserve a unity of spirit and mind, and speak the same things; which is necessary to carry on the worship of God, honourably and regularly, to the</p>

	<p>glorifying of him, and for the peace, comfort, and safety of the churches of Christ.</p> <p>having compassion one of another; or sympathizing with each other, both in prosperity and adversity, whether in temporal or spiritual things; rejoicing with them that rejoice in Christ, and weeping with them that weep for the loss of goods, relations, &c. and being in bonds and afflictions; and being concerned also for such who are fallen into immorality, or error, and heresy; endeavouring to restore them out of the one or the other, in a spirit of meekness and tenderness.</p> <p>love as brethren; not in a natural and civil, but in a spiritual relation, being children of God, and brethren of Christ, and in a Gospel church state; and whose love to each other ought to be universal, fervent, without dissimulation, and as Christ has loved them; and which should show itself in praying for each other, in bearing one another's burdens, in forgiving each other, in admonishing in love, and building up one another on their most holy faith, and communicating to each other both in temporals and spirituals:</p> <p>be pitiful; to those that are in distress; put on bowels of mercy, and relieve and succour them, distributing cheerfully to their necessities: Barnes renders it "tender-hearted." JFB renders it "be pitiful to the afflicted."</p> <p>be courteous; gentle and affable, carrying it friendly to one another, seeking those things which may be most agreeable to each other, shunning all moroseness, stiffness, and incivility. The Vulgate Latin version renders it by two words, "modest, humble": not proud, haughty, and overbearing, but condescending to each other, and to men of low estates; and so the Syriac version renders it, "kind and meek". JFB says courteous—genuine Christian politeness; not the tinsel of the world's politeness; stamped with unfeigned love on one side, and humility on the other. But the oldest manuscripts read,</p>
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		<p>"humble-minded." It is slightly different from "humble," in that it marks a conscious effort to be truly humble. Poole says: Be courteous; kind, affable, humane, of a sweet conversation, in opposition to sourness and moroseness. Trapp: Be courteous] friendly minded, ready to any good office. Christianity is no enemy to courtesy, but includes it. See the practice of it in Abraham and the Hittites, Boaz and his reapers, the angels' and apostles' salutations, the primitive Christians' holy kiss.</p> <p>Barnes: Be "like-minded." The Greek word here used does not elsewhere occur in the New Testament. It describes that state of mind which exists when we enter into the feelings of others as if they were our own, as the different parts of the body are affected by that which affects one.</p> <p>be courteous. This word also ((Greek)) occurs nowhere else in the New Testament. It means friendly-minded, kind, courteous. Later editions of the New Testament, instead of this, read ((Greek)) of a lowly or humble mind.</p>
<p>9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.</p>	<p>Peter</p>	<p>The expositors generally say that Paul now turns from talking about husbands and wives and turns to how we should treat the ungodly. Matthew Henry says: He instructs us how to behave towards enemies. The apostle knew that Christians would be hated and evil-entreated of all men for Christ's sake; therefore, e warns them not to return evil for evil, nor railing for railing; but, on the contrary, To bear evils patiently, and to bless your enemies, is the way to obtain this blessing of God.</p> <p>Gill - Not rendering evil for evil, &c.] Doing an ill thing in return to one that has done ill to you, and in a way of revenge for it; which is contrary to what is before advised to, and which is taking God's prerogative and work out of his hands, whose vengeance is, and which is to be overcome of evil:</p>

	<p>or railing for railing; returning ill language to such as have given it, but rather should imitate Christ, who, when he was reviled, reviled not again, #1Pe 2:23 and whose advice is, instead of returning injuries, blows, or words, to turn to him that smites on the right check the other also and to bless them that curse, do good to them that hate, and pray for them that persecute, #Mt 5:39,44 and which is here directed to:</p> <p>but contrariwise blessing; praying for a blessing on them; for if we are to do so for our enemies, for them that hate us, despitefully use and persecute us, as did Christ, Stephen the protomartyr, and the apostles, then much more our fellow Christians who may do us an injury or speak evil of us, or to us: who seem to be chiefly intended: the argument to persuade to it follows,</p> <p>knowing that ye are thereunto called; referring either to what goes before being called by grace to the discharge of all the above duties exhorted to, and particularly to suffer patiently all injuries and affronts, and instead of making returns in the same way, to bless and pray for those that have hurt us, either by words or deeds; see #1Pe 2:20,21 or to what follows, that ye should inherit a blessing; temporal blessing or blessings; for godliness has the promise of this life and godly persons shall not want any good thing; and even while the blessings of others are cursed they have their outward mercies with a blessing, and they are blessings indeed to them;</p> <p>Barnes: but contrariwise blessing There is nothing which is better fitted to cause our hearts to overflow with benignity, to make us ready to forgive all others when they forgive us, than the hope of salvation.</p> <p>Calvin: Not rendering evil for evil. In these words every kind of revenge is forbidden; for in order to preserve love, we must bear with many things. At the same time he does not speak here of mutual benevolence, but he would have us to endure wrongs, when provoked by ungodly men. And though it is</p>
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	<p>commonly thought that it is an instance of a weak and abject mind, not to avenge injuries, yet it is counted before God as the highest magnanimity. Nor is it indeed enough to abstain from revenge; but Peter requires also that we should pray for those who reproach us; for to bless here means to pray, as it is set in opposition to the second clause. But Peter teaches us in general, that evils are to be overcome by acts of kindness. This is indeed very hard, but we ought to imitate in this case our heavenly Father, who makes his sun to rise on the unworthy. What the sophists imagine to be the meaning, is a futile evasion; for when Christ said, "Love your enemies," he at the same time confirmed his own doctrine by saying, "That ye might be the children of God."</p> <p>Matthew Henry:</p> <p>(1.) To render evil for evil, or railing for railing, is a sinful unchristian practice; the magistrate may punish evil-doers, and private men may seek a legal remedy when they are wronged; but private revenge by duelling, scolding, or secret mischief, is forbidden, #Pr 20:22; Lu 6:27; Ro 12:17; 1Th 5:15. To rail is to revile another in bitter, fierce, and reproachful terms; but for ministers to rebuke sharply, and to preach earnestly against the sins of the times, is not railing; all the prophets and apostles practised it, #Isa 56:10; Zep 3:3; Ac 20:29.</p> <p>(2.) The laws of Christ oblige us to return blessing for railing. #Mt 5:44,</p> <p>"Love your enemies, bless those that curse you, do good to those that hate you, and pray for those that persecute you. You must not justify them in their sin, but you must do for your enemies all that justice requires or charity commands."</p> <p>We must pity, pray for, and love those who rail at us.</p>
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		<p>(3.) A Christian's calling, as it invests him with glorious privileges, so it obliges him to difficult duties.</p> <p>(4.) All the true servants of God shall infallibly inherit a blessing; they have it already in a great degree, but the full possession of it is reserved to another state and world.</p> <p>2. He gives an excellent prescription for a comfortable happy life in this quarrelsome ill natured world #1Pe 3:10: it is quoted from #Ps 34:12-14.</p> <p>"If you earnestly desire that your life should be long, and your days peaceable and prosperous, keep your tongue from reviling, evil-speaking, and slandering, and your lips from lying, deceit, and dissimulation. Avoid doing any real damage or hurt to your neighbour, but be ever ready to do good, and to overcome evil with good; seek peace with all men, and pursue it, though it retire from you. This will be the best way to dispose people to speak well of you, and live peaceably with you."</p>
<p>Col 3:19 Husbands, love your wives, and be not bitter against them.</p>	<p>Paul</p>	<p>Gill - and be not bitter against them; turning love into hatred of their persons; ruling with rigour, and in a tyrannical manner; behaving towards them in a morose, churlish, and ill natured way; giving them either bitter words, or blows, and denying them their affection, care, provision, protection, and assistance, but using them as servants, or worse. All which is barbarous, brutish, and unchristian, and utterly unbecoming the Gospel.</p> <p>JFB - be not bitter—ill-tempered and provoking. Many who are polite abroad, are rude and bitter at home because they are not afraid to be so there.</p> <p>Poole - And be not bitter against them; who, that upon his authority he may not grow insolent, the apostle forbids him frowardness with his wife, thereby requiring a conversation with her full of sweetness and amity: wrath and</p>

	<p>bitterness is to be laid aside towards all others, #Col 3:8, with #Eph 4:31, much more towards his own wife, in whom he is to joy and delight, #Pr 5:15,18,19 1Pe 3:7.</p> <p>Trapp - Ver. 19. Husbands, love your wives] He saith not, Rule over them, subdue them if they will not submit, but love them, and so win them to your will; make their yoke as easy as may be, for they stand on even ground with you, as yokefellows, though they draw on the left side. "Yet is she thy companion, and the wife of thy covenant," #Mal 2:14. He therefore that is free may frame his choice to his mind; but he that hath chosen must frame his heart to his choice.</p> <p>And be not bitter against them] Nothing akin to Nabal, The viper, going to copulate, vomiteth up her venom; and wilt not thou, for the honour of marriage, lay aside thy bitterness and boisterous behaviour?</p>
<p>1 Cor 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.</p>	<p>Strong's – Benevolence – goodwill and kindness</p> <p>Gill - Let the husband render unto the wife due benevolence, &c.] The Syriac version renders it, "due love"; and so the Arabic; and may include all the offices of love, tenderness, humanity, care, provision, and protection, which are to be performed by the husband to his wife; and "the use of the marriage bed"; "it is to lie with her," according to the way of all the earth. And so the phrase here, "due benevolence," is an euphemism, and designs the act of coition; which as it is an act of love and affection, a sign of mutual benevolence, so of justice; it is a due debt from divine ordination, and the matrimonial contract.</p> <p>And, likewise also the wife unto the husband; she is not to refuse the use of the bed when required, unless there is some just impediment, otherwise she comes under the name of tdrwm, a "rebellious wife"; concerning whom, and her punishment, the Jews {x} give the following rules:</p>

	<p>“a woman that restrains her husband from the use of the bed, is called rebellious; and when they ask her why she rebels, if she says, because it is loathsome to me, and I cannot lie with him; then they oblige him to put her away directly, without her dowry; and she may not take any thing of her husband’s, not even her shoe strings, nor her hair lace; but what her husband did not give her she may take, and go away: and if she rebels against her husband, on purpose to afflict him, and she does to him so or so, and despises him, they send to her from the sanhedrim, and say to her, know thou, that if thou continuest in thy rebellion, thou shalt not prosper? and after that they publish her in the synagogues and schools four weeks, one after another, and say, such an one has rebelled against her husband; and after the publication, they send and say to her, if thou continuest in thy rebellion, thou wilt lose thy dowry; and they appoint her twelve months, and she has no sustenance from her husband all that time; and she goes out at the end of twelve months without her dowry, and returns everything that is her husband’s.”</p> <p>Barnes: Let the husband, etc. “Let them not imagine that there is any virtue in living separate from each other, as if they were in a state of celibacy.” — There is a great deal of delicacy used here by Paul. His meaning is plain; but instead of using a word to express it which would be indelicate and offensive. It was necessary to give this direction, for the contrary might have been regarded as proper by many, who would have supposed there was special virtue and merit in living separate from each other; —as facts have shown that many have imbibed such an idea; —and it was not possible to give the rule with more delicacy than Paul has done.</p> <p>JFB: duty of cohabitation on the part of the married. due benevolence—The oldest manuscripts read simply, "her due"; that is, the conjugal cohabitation due by the marriage contract.</p>
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	<p>Poole: The apostle maketh this (conjugal acts) the mutual duty both of husband and wife, under due circumstances, therefore useth the word render, which implieth the thing required to be an act of justice.</p>
<p>1 Cor 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.</p>	<p>Gill - Ver. 4. The wife hath not power of her own body, &c.] To refrain the use of it from her husband; or to prostitute it to another man: but the husband; he has the sole power over it, and may require when he pleases the use of it: and likewise also the husband has not power over his own body: to withhold due benevolence, or the conjugal debt from his wife; or abuse it by self-pollution, fornication, adultery, sodomy, or any acts of uncleanness: but the wife; she only has a power over it, a right to it, and may claim the use of it: this power over each other's bodies is not such, as that they may, by consent, either the husband allow the wife, or the wife the husband, to lie with another.</p> <p>JFB - For, as the apostle argues (#1Co 7:4), in the married state neither person has power over his own body, but has delivered it into the power of the other, the wife hers into the power of the husband, the husband his into the power of the wife. Note, Polygamy, or the marriage of more persons than one, as well as adultery, must be a breach of marriage-covenants, and a violation of the partner's rights.</p> <p>Poole - Ver. 4. He gives the reason of it; because marriage takes away from each married person the power over his or her own body, and giveth it to their correlate. The apostle seemeth here to answer a question propounded to him by some members of this church: Whether, though they were married, the husband and wife might not forbear each other's bed, and make us of their society each with other merely for helps in other things, such as getting an estate, looking after the affairs of a family, &c.? Which the apostle doth by no means judge advisable.</p> <p>Trapp - Ver. 4. The wife hath no power, &c.] The husband's body is servant to</p>

	<p>the wife, and the wife's to the husband: they have passed themselves one to another by mutual covenant, and God keeps the bonds, #Pr 2:17 Mal 2:14.</p>
<p>5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontincy.</p>	<p>Gill - Ver. 5. Defraud ye not one the other, &c.] By withholding due benevolence, denying the use of the marriage bed, refusing to pay the conjugal debt, and which is called a "diminishing of her marriage duty," #Ex 21:10 where the Septuagint use the same word "defraud," as the apostle does here; it is what both have a right to, and therefore, if either party is denied, it is a piece of injustice, it is properly a defrauding; though with proper conditions, such as follow, it may be lawful for married persons to lie apart, and abstain from the use of the bed, but then it should never be done,</p> <p>except it be with consent: because they have a mutual power over each other's bodies, and therefore the abstinence must be voluntary on each side; otherwise injury is done to the person that does not consent, who is deprived against will of just right; but if there is agreement, then there is no defrauding, because each give up their right; and such a voluntary abstinence.</p> <p>that ye may give yourselves to fasting and prayer; not that this was necessary for the ordinary discharge of such service, as for private acts of devotion among themselves, and constant family prayer; but either when times of fasting and prayer on some emergent occasions were appointed by themselves, or by the church, or by the civil government on account of some extraordinary and momentous affairs; and this seems to be observed by the apostle, in agreement with the customs and rules of the Jewish nation, which forbid the use of the bed, as on their great and annual fast, the day of atonement {b}, so on their fasts appointed by the sanhedrim for obtaining of rain {c}: the word "fasting" is omitted in the Vulgate Latin and Ethiopic versions, and so it is in the Alexandrian copy, two of Stephens's; and others: the apostle adds,</p> <p>and come together again; to the same bed, and the use of it, and that for this</p>

	<p>reason,</p> <p>that Satan tempt you not for your incontinence; for not having the gift of continency, should they pretend to keep apart long: Satan, who knows the temperament and disposition of men and women, may tempt them not only to hatred of, and quarrels with one another, but to impure lusts and desires, to fornication, adultery, and all uncleanness; a very good reason why, though abstinence from the marriage bed for a short time, by the consent of both parties, for religious purposes, may be lawful, yet ought not to be continued; since Satan may hereby get an advantage over them, and draw them into the commission of scandalous enormities.</p> <p>JFB - 5. Defraud...not—namely, of the conjugal duty "due" (#1Co 7:3; compare the Septuagint, #Ex 21:10).</p> <p>except it be—"unless perchance" [ALFORD].</p> <p>give yourselves to—literally, "be at leisure for"; be free from interruptions for; namely, on some special "season," as the Greek for "time" means (compare #Ex 19:15 Joe 2:16 Zec 7:3).</p> <p>fasting and prayer—The oldest manuscripts omit "fasting and"; an interpolation, evidently, of ascetics.</p> <p>come together—The oldest manuscripts read, "be together," namely, in the regular state of the married.</p> <p>Satan—who often thrusts in his temptations to unholy thoughts amidst the holiest exercises.</p> <p>for your incontinency—because of your inability to "contain" (#1Co 7:9) your</p>
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	<p>natural propensities, which Satan would take advantage of.</p> <p>Poole - Ver. 5. Defraud not one the other; that is: Withhold not yourselves one from another; which he rightly calls defrauding one another, because he had before declared it a debt; and further declared, that neither the husband nor the wife had a power over their own bodies, but the power of either of their bodies was in their correlate. He adds,</p> <p>except it be with consent, mutual consent, and then it is indeed no defrauding; and</p> <p>for a time, for a religious end,</p> <p>that they might give themselves to fasting and prayer: not that this abstinence is necessary to us by any Divine precept, to prepare us for solemn prayer, (for such only is here spoken of), for then the apostle would not have made consent necessary in this case; but the Jews were commanded it, #Ex 19:15, as a preparation to their hearing of the law; and it was a piece of the legal purification, as appeareth from #1Sa 21:4, as to which Christians were at liberty, and might observe or not observe it, as they agreed.</p> <p>And come together again, that Satan tempt you not for your incontinency: then he requires, that they should return to their former course, not defrauding one another, lest the devil, observing their abstinence, should tempt them to unlawful mixtures, seeing their inability to contain themselves within the bounds of temperance and chastity.</p> <p>Trapp - Ver. 5. To fasting and prayer] Fasting days are soul fattening days: prayer is edged and winged thereby.</p> <p>That Satan tempt you not] The temptation is strong to fornication, stronger to</p>
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	<p>adultery. Watch therefore. Our nature is catching this way; and once in, it is not so easy to come off. This is a searing sin, #Ho 4:11 Eph 4:19.</p>
<p>6 But I speak this by permission, and not of commandment.</p>	<p>Gill Ver. 6. But I speak this by permission, &c.] Referring either to what he had said before, though not to all; not to #1Co 7:2 that for the avoiding of fornication, every man should make use of his own wife, and every woman of her own husband; since this is not by permission, but by command, #Ge 2:24 that carnal copulation should be between one man and one woman in a married state; nor to #1Co 7:3,4 for that married persons ought to render due benevolence to, and not defraud each other, having a power over each other's bodies, is a precept, and not a permission, #Ex 21:10 but to #1Co 7:5 their parting for a time, and coming together again: it is not an absolute command of God that they should separate for a time, on account of fasting and prayer, but if they thought fit to do so by agreement, they might; nor was there any positive precept for their coming together again directly, after such service was over. The apostle said this,</p> <p>not of commandment; but, consulting their good, gives this advice, lest Satan should be busy with them, and draw them into sin; but if they had the gift of continence, they might continue apart longer; there was no precise time fixed by God, nor did the apostle pretend to fix any: or it may refer to what follows after, that he would have all men be as he was; though he laid no injunction, but left them to</p> <p>their liberty; unless it can be thought to regard marriage in general, and to be said in opposition to a Jewish notion, which makes marriage hwm, a "command";</p> <p>"a man, they say {f}, is bound to this command at seventeen years of age, and if he passes twenty and does not marry, he transgresses, and makes void an affirmative precept;"</p>

	<p>Barnes: Ver. 6. But I speak this by permission, etc. It is not quite certain whether the word "this," (touto) in this verse, refers to what precedes, or to what follows. On this commentators are divided, the more natural and obvious interpretation would be to refer it to the preceding statement. I am inclined to think that the more natural construction is the true one, and that Paul refers to what he had said in #1Co 7:5. Most recent commentators, as Macknight and Rosenmuller, however, suppose it refers to what follows, and appeal to similar places in #Joe 1:2 Ps 49:2 1Co 10:23. Calvin supposes it refers to what was said in #1Co 7:1</p> <p>By permission. suggnw mhn. This word means indulgence, or permission, and stands opposed to that which is expressly enjoined. Comp. #1Co 7:25: "I am allowed to say this; I have no express command on the subject; I give it as my opinion; I do not speak it directly under the influence of Divine inspiration." See #1Co 7:10,25,40. Paul here does not claim to be under inspiration in these directions which he specifies. But this is no argument against his inspiration in general, but rather the contrary. For,</p> <ol style="list-style-type: none"> 1. it shows that he was an honest man, and was disposed to state the exact truth. An impostor, pretending to inspiration, would have claimed to have been always inspired. Who ever heard of a pretender to Divine inspiration admitting that in anything he was not under Divine guidance? Did Mohammed ever do this? Do impostors now ever do it? 2. It shows that in other cases, where no exception is made, he claimed to be inspired. These few exceptions, which he expressly makes, prove that in everywhere else he claimed to be under the influence of inspiration. 3. We are to suppose, therefore, that in all his writings where he makes no express exceptions, (and the exceptions are very few in number,) Paul claimed to be inspired. Macknight, however, and some others, understand
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	<p>this as mere advice, as an inspired man, though not as a command.</p> <p>Not of commandment. Not by express instruction from the Lord. See #1Co 7:25. I do not claim in this to be under the influence of inspiration; and supposed that it was unlawful for a Christian wife or husband to be my counsel here may be regarded, or not, as you may be able able to receive it.</p> <p>Matthew Henry - I speak this by permission, not of command. He did not lay it as an injunction upon every man to marry without exception. Any man might marry. No law of God prohibited the thing. But, on the other hand, no law bound a man to marry so that he sinned if he did not; I mean, unless his circumstances required it for preventing the lust of uncleanness. It was a thing in which men, by the laws of God, were in a great measure left at liberty. And therefore Paul did not bind every man to marry, though every man had an allowance.</p>
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Other Marriage Verses

Verse	Writer	Exposition
<p>Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.</p>	<p>Paul</p>	<p>Gill – Marriage is honourable in all - And it is so in the ends of it, being to procreate children, multiply the earth, build up families, preserve a legitimate offspring, and prevent fornication and all uncleanness; and it is so, when the duties of the relation are performed on both sides: and it is honourable "in all"; in all things, in all respects, upon all accounts; "every way," as the Arabic version renders it; or as the Ethiopic version, "everywhere"; it has been honourably esteemed of among all nations; it becomes persons of all ranks and degrees, quality, and order; and it is honourable in all that are lawfully married, and do not violate the marriage contract, or defile the marriage bed: hereby are condemned such who despise marriage, that they may give a loose to their wandering and insatiable lusts; and such who, under a pretence of greater sanctity and perfection, reject it as unlawful; and the Papists, who deny it to men employed in sacred work:</p> <p>whoremongers and adulterers God will judge; the former of these may be rendered "fornicators," as it is by the Vulgate Latin version: fornication is a sin committed by single persons, unmarried ones; and though it was reckoned among the Gentiles a thing indifferent, yet is contrary to the law of God, and is a work of the flesh, and makes unfit for the kingdom of God, and brings down the judgments of God both here and hereafter. And this is in opposition to marriage, which is appointed to prevent it. The sin "adulterers" are guilty</p>

	<p>of, is a sin committed by persons, who are either one or both in a married state, and so is directly a pollution of the marriage bed: this was punishable with death by the law of God, and light of nature; and though men may make light of it, God will judge and punish such as commit it, both in this life, with diseases, poverty, and disgrace, and in the world to come, at the great day of account; for however secretly it may be committed, God, who is omniscient, sees it, and will bring it into judgment; nor shall any be able to escape the righteous judgment of God, for he is omnipotent, as well as omniscient. The Jews say,</p> <p>“whoever lies with another man’s wife, shall not escape hnyd, "the judgment," or damnation of hell {t}”</p> <p>Barnes: The course of things has shown that there was abundant reason for the apostle to assert, with emphasis, that "marriage was an honourable condition of life." There has been a constant effort made to show that celibacy was a more holy state; that there was something in marriage that rendered it dishourable for those who were in the ministry, and for those of either sex who would be eminently pure. This sentiment has been the cause of more abomination in the world than any other single opinion claiming to have a religious sanction. It is one of the supports on which the Papal system rests, and has been one of the principal upholders of all the corruptions in monasteries and nunneries. The apostle asserts, without any restriction or qualification, that marriage is honourable in all; and this proves that it is lawful for the ministers of religion to marry, and that the whole doctrine of the superior purity of a state of celibacy is false.</p> <p>Matthew Henry: Whoremongery and adultery - He will call such sins by their proper names, not by the names of love and gallantry, but of whoredom and adultery, whoredom in the single state and adultery in the married state.</p>
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		<p>(3.) He will bring them into judgment, he will judge them, either by their own consciences here, and set their sins in order before them for their deep humiliation (and conscience, when awakened, will be very severe upon such sinners), or he will set them at his tribunal at death, and in the last day; he will convict them, condemn them, and cast them out for ever, if they die under the guilt of this sin.</p>
<p>Re 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.</p>		<p>Gill: Let us be glad and rejoice - The saints particularly; the converted Jews will call upon one another to express their gladness at the glorious display of Christ's kingly power and authority, and at the destruction of his enemies, and the happy and comfortable state of his church and people; and to rejoice in him as the Lord their righteousness and strength, and to give him the honour and glory of salvation, and to return him thanks for all the benefits they shall have received from him, particularly on account of what follows:</p> <p>for the marriage of the Lamb is come; that is, of Christ, the Son of God, with the Jewish church more especially; there was a secret betrothing of all the elect to Christ before the world began; and there is an open espousal of every individual of them at conversion; but the public and general solemnization of the nuptials will not be until the new Jerusalem church state takes place in the personal reign of Christ, hereafter mentioned, #Re 21:1,2,9 but here, and as previous to that, there will be a very general and open marriage of Christ with the people of the Jews, who have long rejected and forsaken him; for if the conversion of a single person may be called a marriage with Christ, much more the conversion of such members; and which is often prophesied of under this metaphor of a marriage, as in #Isa 62:4,5 Ho 2:19. And now the time will be come for the accomplishment of it, the evidence of which follows:</p> <p>and his wife hath made herself ready, or "dressed herself"; by decking herself</p>

	<p>with jewels, and putting on her wedding garment provided for her, and given to her by her husband, the Lamb, as appears from the next verse: this preparation will lie partly in the number of converts that will be brought into the Jewish church, which she will receive and clothe herself with, as with the ornament of a bride, #Isa 49:18 and partly by the exercise of the several graces of the Spirit upon Christ, comparable to the jewels of a bride, with which she will be adorned for her husband; and also by putting on the robe of his righteousness, hereafter mentioned, which the old Jewish synagogue rejected, and therefore was cast off, #Ro 10:3, Mt 22:12,13. The Arabic version reads, "the marriage of the Lamb is now come with his spouse, prepared for him"; and the Ethiopic version, "the marriage of his Lamb is come, and the wife is prepared"; and that her preparation is not by her own merits and works of righteousness, but by the grace of her husband, is clear from the following verse. Mr. Daubuz, by "the marriage of the Lamb," understands the first resurrection, and the state of the church at that time; and by "the fine linen," the dress of the church, next mentioned, the incorruptible body of the saints compared to a garment, #1Co 15:53 2Co 5:2-4 and by those who are afterwards said to be "called to the marriage," the converted nations in a mortal state: but all the saints will share in the first resurrection; besides, as yet the beast and false prophet are not destroyed, which must be before the first resurrection, as the following vision shows.</p> <p>JFB: the marriage of the Lamb is come—The full and final consummation is at #Re 21:2-9, etc. Previously there must be the overthrow of the beast, etc., at the Lord's coming, the binding of Satan, the millennial reign, the loosing of Satan and his last overthrow, and the general judgment. The elect-Church, the heavenly Bride, soon after the destruction of the harlot, is transfigured at the Lord's coming, and joins with Him in His triumph over the beast. On the emblem of the heavenly Bridegroom and Bride, compare #Mt 22:2 25:6,10 2Co 11:2. Perfect union with Him personally, and participation in His holiness; joy, glory, and kingdom, are included in this symbol of "marriage"; compare</p>
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	<p>Song of Solomon everywhere. Besides the heavenly Bride, the transfigured, translated, and risen Church, reigning over the earth with Christ, there is also the earthly bride, Israel, in the flesh, never yet divorced, though for a time separated, from her divine husband, who shall then be reunited to the Lord, and be the mother Church of the millennial earth, Christianized through her. Note, we ought, as Scripture does, restrict the language drawn from marriage-love to the Bride, the Church as a whole; not use it as individuals in our relation to Christ, which Rome does in the case of her nuns. Individually, believers are effectually-called guests; collectively, they constitute the bride. The harlot divides her affections among many lovers: the bride gives hers exclusively to Christ.</p>
<p>Re 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.</p>	<p>Gill - And I John saw the holy city, &c.] This is the church of God: sometimes the church militant is called a city, of which the saints are now fellow citizens, governed by wholesome laws, and enjoying many privileges; but here the general assembly and church of the firstborn, or all the elect of God, are intended, the whole body and society of them, being as a city, compact together; called holy, not only because set apart to holiness by God the Father, and their sins expiated by the blood of Christ, or because he is made sanctification to them, or because internally sanctified by the Spirit of God, which now is but in part; but because they will be perfectly holy in themselves, without the being of sin in them, or any spot of it on them</p> <p>new Jerusalem; the church of God, both in the Old and New Testament, is often called Jerusalem, to which its name, which signifies the vision of peace, agrees; it was the city of the great King, whither the tribes went up to worship; it was a free city, and a fortified one: the Gospel church state in its imperfection is called the heavenly Jerusalem, and the Jerusalem above, which is free, and the mother of all; and here the church in its perfect state is called the new Jerusalem, where will be complete peace and prosperity; and which is called new, because it has its seat in the new heaven and new earth: the inhabitants of which will appear in their new and shining robes of</p>

	<p>immortality and glory; and to distinguish it from the old Jerusalem, and even from the former state of the church; for this will be hatylt "the third time" that Jerusalem will be built, as say the Jews, namely, in the time of the King Messiah {r}:</p> <p>coming down from God out of heaven; which designs not the spiritual and heavenly original of the saints, being born from above, on which account the church is called the heavenly Jerusalem; but a local descent of all the saints with Christ from the third heaven into the air, where they will be met by living saints; and their bodies being raised and united to their souls, they will reign with Christ in the new earth: and this is</p> <p>prepared as a bride adorned for her husband; Christ is the husband, or bridegroom, and the church is his spouse, and bride; and in these characters they will both appear at this time, when the marriage between them will be consummated: and the church may be said to be prepared as such, when all the elect of God are gathered in, the number of the saints is perfected; when the good work of grace is finished in them all, and they are all arrayed in the righteousness of Christ: and to be "adorned," when not only they are clothed with the robe of righteousness, and garments of salvation, and are beautified with the graces of the Spirit, but also with the bright robes of immortality and glory.</p> <p>Barnes: Prepared as a bride adorned for her husband. See Barnes on "Isa 49:18; 61:10". The purpose here is, to represent it as exceedingly beautiful. The comparison of the church with a bride, or a wife, is common in the Scriptures. See Barnes on "Re 19:7-8; Isa 1:21". It is also common in the Scriptures to compare a city with a beautiful woman, and these images here seem to be combined. It is a beautiful city that seems to descend, and this city is itself compared with a richly attired bride prepared for her husband.</p>
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	<p>Trapp: Ver. 2. The holy city] The Church in glory, saith Diodate. The Church wayfaring and warfaring, saith Brightman, whose interpretation of this text, Nitur coniectura optabili magis quam opinabili, saith Pareus, is more to be wished than imagined. The glory of Christ's bride is fitter to be believed than possible to be discoursed, saith Prosper. The Italians have this proverb among them, He that hath not seen Venice, believes not the bravery of it; and he that hath not lived sometime there, understandeth it not. This is much more true of Uranople, the New Jerusalem. St John's New Jerusalem, and Ezekiel's city and temple, from #Eze 40 to the end, are contemporary (say some), and signify one and the same thing. (Haffen refferus.)</p> <p>As a bride adorned, &c.] Bishop Ridley, the night before he suffered, invited his hostess and the rest at table to his marriage; for, said he, tomorrow I must be married. Some other martyrs went as merrily to die as ever they did to dine.</p>
<p>Lu 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.</p>	<p>They did eat, they drank Gill: That is, the inhabitants of the old world lived in an extravagant and luxurious manner; they indulged their sensual appetites, and put away the evil day far from them, that Noah told them of.</p> <p>Clark: They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.</p> <p>Matthew Henry: That they had fair warning given them of the ruin that was coming upon them for their sins. Noah was a preacher of righteousness to the old world; so was Lot to the Sodomites. They gave them timely notice of what would be in the end of their wicked ways, and that it was not far off. That they did not regard the warning given them, and gave no credit, no heed</p>

	<p>to it. They were very secure, went on in their business as unconcerned as you could imagine; they did eat, they drank, indulged themselves in their pleasures, and took no care of any thing else, but to make provision for the flesh, counted upon the perpetuity of their present flourishing state, and therefore married wives, and were given in marriage, that their families might be built up. They had no heart at all to prepare against the threatened judgments. When they should have been, as the men of Nineveh, fasting and praying, repenting and reforming, upon warning given them of an approaching judgment, they were going on securely, eating flesh, and drinking wine, when God called to weeping and to mourning, #Isa 22:12-13. They continued in their security and sensuality, till the threatened judgment came. Until the day that Noah entered into the ark, and Lot went out of Sodom, nothing said or done to them served to alarm or awaken them. It is the old way that wicked men have trodden, that have gone slumbering to hell, as if their damnation slumbered while they did. They were surprised with the ruin which they would not fear, and were swallowed up in it, to their unspeakable horror and amazement. The flood came, and destroyed all the sinners of the old world; fire and brimstone came, and destroyed all the sinners of Sodom. God has many arrows in his quiver, and uses which he will in making war upon his rebellious subjects, for he can make which he will effectual. But that which is especially intended here is to show what a dreadful surprise destruction will be to those who are secure and sensual.</p> <p>they married wives, they were given in marriage; Gill: not as should have been done by professors of religion among themselves; but the sons of God, or professors of the true religion, the posterity of Seth took them wives of the daughters of men, of the wicked, of the seed of Cain; and very likely gave their daughters in marriage to the sons of men; see #Ge 6:2,4 and so they went on in a secure manner, notwithstanding all the remonstrances, warnings, and threatenings of God, by his servant:</p>
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	<p>until the day that Noe entered into the ark; Gill: which he had built by divine direction, for the saving of himself and family, and the creatures that were with him, from the waters of the flood;</p> <p>and the flood came and destroyed them all; Gill: the flood came not of itself, or by chance, or through the influence, or by the concurrence of second causes merely; though these were used, ordered, and directed by the first cause of all things; but it came by the power of God, according to his will; he brought it on the world of the ungodly;</p>
<p>Mt 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,</p>	<p>Adam Clark - As the days of Noah-they were eating and drinking] That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be as general as it should be unexpected.</p> <p>Gill: They were eating and drinking, marrying and giving in marriage: not that these civil actions of life were criminal in themselves, had care been taken that they were not abused. It is lawful to eat and drink, provided it be in moderation, and not to excess; and to marry, and give in marriage, when the laws, rules, and ends thereof, are observed: and therefore this must be understood, either of their wholly giving themselves up to the pleasures of life, and lusts of the flesh, without any concern about the affairs of religion, the worship and glory of God, the welfare of their souls and their approaching danger, of which Noah had given them warning; or of their luxury and intemperance, in eating and drinking, and of their libidinous and unlawful marriages; for the word here used for eating, signifies eating after the manner of brute beasts: they indulged themselves in a brutish way, in gluttony and drunkenness; and it is certain from the account given of them, in #Ge 6:2,4 that they entered into unlawful marriages, and unclean copulations: wherefore these things may be spoken of them, as what were really sinful and</p>

		wicked, and denote a course of sinning, a constant practice of these sins of intemperance and lust.
Mt 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.		
Lu 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: Lu 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:		
Mr 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.		
John 2:1 ¶ And the third day there		

<p>was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was:</p>		
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<p>(but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.</p>		

