‘that, I say....’) **at that time** (when ye  
were,—not *Gentiles in the flesh* which ye are  
now,—but that which is implied in the  
word “*once*” above,—heathens, before your  
conversion to Christ) **separate from Christ**(having no part in the promised Messiah.  
That this is the sense, is evident from  
ver. 13: see below), **alienated from** (“he  
does not say, *separated from* .... but the  
emphasis is strong, shewing a great severance. For there were also Israelites who  
were outside the commonwealth, only not as  
foreigners but as lax Jews, and lost their  
part in the covenants, not as foreigners,  
but as unworthy.” Chrysostom, Gentiles  
and Jews were once united in the hope of  
redemption—this was constituted, on the  
apostasy of the nations, into a definite  
*polity* for the Jews, from which and its  
blessings the Gentiles were alienated) **the  
commonwealth of Israel** (either a synonymous genitive, ‘that commonwealth which  
is designated by the term Israel,’ or possessive, ‘that commonwealth which Israel  
possessed.’ I prefer the former, as more  
simple), **and strangers from** (i.e. as we say,  
**to**) **the covenants of the promise** (what  
are these covenants? That involved in the  
well-known promise, “To thee and thy  
seed, &c.,” and those which followed on it.  
See Wisd. xviii. 22; Ecclus. xliv. 11.  
See note on Rom. ix. 4), **not having hope**(not ‘covenanted hope,’—but ‘hope’ at  
all), **and without God** (this is the best  
tendering, as it leaves the original word  
in its latitude of meaning. It may be  
taken either 1) actively, ‘*denying God*’  
‘*atheist*, 2) in a neuter sense—‘ *ignorant  
of God*,’ or 3) passively, ‘*forsaken of God’*This latter meaning is best here, on account of the passive character of the other  
descriptive clauses) **in the world** (contrast  
to the *commonwealth of Israel.* “He  
subjoins to the godless ‘How,’ the godless  
‘Where,’” Meyer):

**13**.] **but now**(contrast to “*at that time*” as things are  
now with you) **in Christ Jesus ye who once  
were far off were brought** (so literally, in  
the historic sense: it is the effect of a  
definite event of which he is speaking.  
But in an English version, we are obliged,  
in combination with **now**, to adopt the  
perfect, **ye have been**) **near** (it was a  
common Jewish way of speaking, to de-  
signate the Gentiles as ‘*far off*.’See also  
Isa. lvii. 19) *in* (as the instrument by  
which, but more—the symbol of a fact in  
which—the seal of a covenant *in* which,—  
your nearness to God consists: not “ *by*,”  
as A. V., though it is so in ch.i.7. There  
the blood of Christ is spoken of specifically,  
as the medium of our redemption—here  
inclusively, as *representing* the *redemption*) **the blood of Christ** (see remarks on ch. i. 7).

**14**.] **For He** (there is an emphasis  
on **He**, ‘He and none other’) **is our peace**(in the widest and most literal sense, *our  
peace*. He did not make our peace and  
then retire, leaving us to enjoy that peace,  
—but is Himself its medium and its substance; His making both one was no external reconciliation, but the taking both,  
their common nature, on and into Himself,  
—see ver. 15. Bear in mind the multitude of prophetic passages which connect  
peace with Him, Isa. ix. 5, 6; lii.7; liii. 5;  
lvii. 19; Micah v.5; Hag. ii. 9; Zech. ix.  
10: also Luke ii. 14; John xiv. 27; xx.  
19, 21, 26. And notice that already the  
complex idea of the whole verse, that of  
uniting both Jews and Gentiles in one  
reconciliation to God, begins to appear:  
for He is our Peace, not only as reconciling  
Jew to Gentile, not as bringing the far-off  
Gentile near *to* the Jew, but as reconciling  
both, united, to God ; as bringing the far-  
off Gentile, and the near Jew, both into  
peace with God. For want of observing  
this the sense has been much obscured:  
see below), **who made** (specification, *how*  
He is our Peace. Better ‘*made*,’ than  
‘*hath made* :’ the latter is true, but it is