the historic fact which is here brought  
out) **both** (Jews and Gentiles. In the original *both* is neuter, as abstract ;—both  
things, both elements) **one, and** (explana-  
tory ’ namely, in that he’) **threw down  
the middle wall of the fence** (i.e. the  
middle wall which belonged to—was a necessary part of the carrying out of—the  
*fence*, or **partition**. The primary allusion  
seems to be, to the rending of the veil at  
the crucifixion: not that that veil separated  
Jew and Gentile, but that it, the chief  
symbol of separation from God, included in  
its removal the admission to Him of that  
one body into which Christ made Jew and  
Gentile. This complex idea is before the  
Apostle throughout the sentence: and necessarily 5 ; for the reconciliation which  
Christ effected between Jew and Gentile  
was in fact only a subordinate step of the  
great reconciliation of both to God, which  
He effected by His sacrifice in the flesh,—  
and in speaking of one he speaks of the  
other also. The **partition**, from what has  
been said above, is more general in sense  
than the **middle wall**; is in fact the whole  
arrangement, of which that was but an  
instrument—the separation itself, consequent on a system of separation: it represents therefore the whole legal system,  
ceremonial and moral, which made the  
whole separation, —of Jew from Gentile,—  
and in the background, of both from God),  
[**to wit**] **the enmity** (not, of Jew and  
Gentile : so strong a term is not justified  
as applying to their separation, nor does  
such a reference satisfy ver. 16,—see there;  
—but, the enmity in which both were involved against God, see Rom, viii. 7. **the  
enmity** is in apposition with **the partition.**  
This enmity was the real cause of separation from God, and in being so, was the  
inclusive, mediate cause of the separation  
between Jew and Gentile. Christ, by  
abolishing the first, abolished the other  
also: see below), **in His flesh** (to be joined,  
not with **abolishing**,as the A. V., which is  
very harsh, breaking the parallelism,—but  
with **brake down**. Christ destroyed the  
*partition*, i.e. the enmity, in, or by, His  
flesh ; see on ver. 16, where the same idea  
is nearly repeated. It was in His crucified  
flesh, which was *“in the likeness of the  
Slesh of sin*,” that He slew this enmity) ;  
**having done away the law of decretory  
commandments** (this law was the *partition*,  
—the great exponent of the *enmity*. Its  
specific nature was that it consisted in  
commandments, decretorily or dogmatically  
expressed. This law, moral and ceremonial,  
its decalogue, its ordinances, its rites, was  
entirely done away in and by the death of  
Christ. See Col. ii. 13—15, notes. And  
the end of that *abolition* was); **that He  
might create the two** (Jew and Gentile) **in  
Himself into one new man** (observe, not  
that He might reconcile the two *to each  
other* only, nor is the Apostle speaking  
merely of any such reconciliation: but that  
he might incorporate the two, reconciled  
in Him to God, into one *new* man,—the  
old man to which both belonged, the enemy  
of God, having been slain in His flesh on  
the Cross. Observe, too, ONE new man:  
we are all in God’s sight but one in Christ,  
as we are but one in Adam), [**so**] **making  
peace** (not, between Jew and Gentile: He  
is *the peace* of us all: see below on ver. 17);  
**and** (parallel with the former purpose) **might  
reconcile both of them** (or **of us**) **in one body**(not His own human body, as Chrysostom  
[who however seems to waver between this  
and His mystical body],—but the Church,  
compare the same expression Col. iii. 15)  
**unto God** (if this had not been here expressed, the *whole* reference of the sentence  
would have been thought to be to the  
uniting Jews and Gentiles. That it is  
expressed, now shews that throughout, that  
union has been thought of only as a subordinate step in a greater reconciliation)  
**by means of** (through) **the** (His) **cross** (the