cross regarded as the symbol of that which  
was done on and by it), having **slain the  
enmity** (this has been taken here to mean  
the enmity between Jew and Gentile. But  
see on ver. 15: and let us ask here, was  
this the enmity which Christ slew at His  
death? Was *this* the *enmity*, the slaying  
of which brought in the *reconciliation* as  
this verse implies? Does such a meaning  
of the word at all satisfy the solemnity of  
the sentence, or of the next two verses? I  
cannot think so: and must maintain the  
*enmity* here [and if here, then in ver. 15  
also] to be that between man and God,  
which Christ did slay on the cross, and  
which being brought to an end, the separation between Jew and Gentile, which was  
the result of it, was done away) **thereby**  
(or, **in** or **on it**: viz. the cross: compare  
Col. ii. 15, notes: not *in His body*: see  
above): **and having come, He preached**(how ? when? Obviously after his death,  
because by that death the peace was  
wrought. We seek in vain for any such  
announcement made by Him in person  
after his resurrection. But we find a key  
to the expression in John xiv. 18: see also  
ver. 28. And this coming was,—by his  
Spirit poured out on the Church. There  
is an expression of St. Paul’s, singularly  
parallel with this, and of itself strongly  
corroborative of the genuineness of our  
Epistle; in Acts xxvi. 23: “*That Christ  
should suffer, and that He should be the  
first that should rise from the dead, and  
should shew light unto the people, and to  
the Gentiles.*” This coming therefore is  
by His Spirit [see on ver. 18], and minis-  
ters, and ordinances in the Church) **peace  
to you who were far off, and peace to those**(not ‘*to us*,’ for fear of still upholding the  
distinction where he wishes to merge it  
altogether) **that were nigh** (this **peace** is  
plainly then not mere mutual reconciliation, but that far greater peace which was  
effected by Christ’s death, peace with God,  
which necessitated the union of the far off  
and the near in one body in Him. This is  
shewn especially by the repetition of the word  
**peace**. See Isa. lvii. 19.—Then follows the  
empowering reason, why he should preach  
*peace* to us both: and it is this ver. 18  
especially which cannot be satisfied on the  
ordinary hypothesis of mere reconciliation  
between Jew and Gentile being the subject  
in the former verses. Here clearly the  
union [not reconciliation, nor is enmity  
predicated of them] of Jew and Gentile is  
subordinated to the blessed fact of an access  
TO GOD having been provided for both  
through Christ by the Spirit),

**18**.] **For  
through Him we have our access** (representing, both here and in Rom. v. 2, and ch. iii.  
12, *present* liberty of approach) **both of us  
in** (united in, 1 Cor. xii. 13) **one Spirit** (not  
‘*one frame of mind*: the whole structure of  
the sentence, as compared with any similar  
one, such as 2 Cor. xiii. 18, will shew what  
spirit is meant, viz. the Holy Spirit of  
God, already alluded to in ver. 17: see  
above. As a parallel, compare 1 Cor. xii.  
13) **to the Father**.

**19**.] **So then ye  
no longer are strangers and sojourners**(‘sojourners,’ as dwelling among the  
Jews, but not numbered with them), **but  
are fellow-citizens with the saints** (*comrades, co-citizens*, of the saints. **the saints**are not *angels*, not *Jews*, nor *Christians  
then alive* merely, but the saints of God in  
the widest sense,—all members of the  
mystical body of Christ,—the commonwealth of the spiritual Israel), **and of the  
household** (i.e. ‘members of God’s family,’  
in the usual sense of the word) **of God;  
having been built up** (literally, **built  
above**: we cannot express this in one  
word: we have the substantive ‘super-  
structure,’ but no verb corresponding.