9—14., ‘ EPHESIANS, 377   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 rael, and strangers from commonwealth of Israel, and stran-   
 the covenants of promise, gers to \*the covenants of the pro- zRom.is.45.   
 having no hope, and with- mise, \*having no hope, and » with- «12hes.iv.   
 out God in the world: out God in the world: 18 ¢but now >is   
 13 but now in Christ Jesus in Christ Jesus ye who aforetime ““"'"~   
 ye who sometimes were far were ‘far off have been brought °4ss3-5%   
 off are made nigh by the nigh in the blood of Christ.   
 blood of Christ. 4 For ehe is our’ peace, ‘who made 1s both ¢¥ier:5   
 he is our peace, who hath one, and brake down the middle   
 made both one, and hath John xvi.   
 broken down the middle Acts x.   
 wall of partition between Rom. v.1.   
 fJohn x.16, Gal. 28.   
 ‘that, Isay....’) at that time (when ye now with you) in Christ Jesus ye who once   
 were,—not Gentiles inthe fleshwhich ye are were far off were brought (so literally, in   
 now,—but that which is implied in the the historic sense: it is the effect of a   
 word “once” above,—heathens, before your definite event of which he is speaking.   
 conversion to Christ) separate from Christ But in an English version, we are obliged,   
 (having no part in the promised Messiah. in combination with now, to adopt the   
 That this is the sense, is evident from perfect, ye have been) near (it was a   
 ver. 13: see below), alienated from (“he common Jewish way of speaking, to de-   
 does not say, separated from .... but the signate the Gentiles as ‘far off’ See also   
 emphasis is strong, shewing a great seve- Isa. lvii. 19) in (as the instrument by   
 rance. For there were also Israelites which, but more—the symbol of a fact in   
 were outside the commonwealth, only not as which—the seal of a covenant in which,—   
 foreigners but as lax Jews, and lost their your nearness to God consists: not “ by,”   
 part in the covenants, not as foreigners, as A. V., though it is so inch.i.7. There   
 but as unworthy.” Chrysostom, Gentiles the blood of Christ is spoken of specifically,   
 and Jews were once united in the hope of as the medium of our redemption—here   
 redemption—this was constituted, on the inclusively, as the redemption)   
 apostasy of the nations, into a definite the blood of Christ (see on ch. i.   
 polity for the Jews, from which and its 14.] For He (there is an emphasis   
 blessings the Gentiles were alienated) the on He, ‘He and none other’) is our peace   
 commonwealth of Israel (either a synony- (in the widest and most literal sense, our   
 mous genitive, ‘that commonwealth which peace. He did not make our peace and   
 is designated by the term Israel,’ or then retire, leaving us to enjoy that pedce,   
 sive, ‘that commonwealth which Israel —but is Himself its medium and its sub-   
 possessed.’ I prefer the former, as more stance; His making both one was no ex-   
 simple), and strangers from (i.e. as say, ternal reconciliation, but the taking both,   
 to) the covenants of the promise (what their common nature, on and into Himself,   
 are these covenants? That involved in the —see ver. 15. Bear in mind the multi-   
 well-known promise, “To thee and thy tude of prophetic passages which connect   
 seed, &c.,” and those which followed on it. peace with Him, Isa. ix. 6; lii.7; lili.   
 See Wisd. xviii. 22; Ecclus. xliv. 11. lvii. 19; Micah v.5; Hag. ii. 9; Zech. ix.   
 See note on Rom. ix. 4), not having hope 10: also Luke ii. 14; John xiv. 27; xx.   
 (not ‘covenanted hope,’—but ‘hope’ at 19, 21, 26. And notice that already the   
 all), and without God (this is the best complex idea of the whole verse, that of   
 tendering, as it leaves the original word uniting both Jews and Gentiles in one   
 in its latitude of meaning. It may be reconciliation to God, begins to appear:   
 taken either 1) actively, ‘denying God/ for He is our Peace, not only as reconciling   
 ‘atheist, 2) in a neuter sense—‘ ignorant Jew to Gentile, not as bringing the far-oif   
 of God,’ or 3) passively, ‘forsaken of God’ Gentile near ¢o the Jew, but as reconciling   
 This latter meaning is best here, on ac- both, united, to God ; as bringing the far-   
 count of the passive character of the other off Gentile, and the near Jew, both into   
 descriptive clauses) in the world (contrast peace with God. For want of observing   
 to the commonwealth of Israel. “He this the sense has been much obscured:   
 subjoins to the godless ‘How,’ the godless see below), who made (specification, how   
 ‘Where,’ ” Meyer): 13.] but now He is our Peace. Better ‘made,’ than   
 (contrast to “at that time” as things are ‘hath made :’ the latter is true, but it is