EPHESIANS.   
 378 i.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 sCol.ii.14,20. of the partition, }5 & to wit, the us; '5 having abolished in   
 » abolishing his flesh the enmity, even   
 heoi2 the law of the commandments [con- the law of commandments   
 sisting] in ordinances ; contained in ordinances ;   
 might make the two into one new Sor to make in himself of   
 iman in himself, so making peace |twain one new man, so   
 16 and might \* reconcile them both in | making peace; 18 and that   
 i2Cor. v.17. one body unto God through his cross, j|he might reconcile both   
 ifomvi6-® Ihaving slain the enmity thereby: unto God in one body by   
 x col-¥ the cross, having slain the   
 22.   
 viii, Col.   
 ii,   
   
 the historic fact whieh is here brought not with abolishing,.as the A. V., which is   
 out) both (Jews and Gentiles. In the ori- very harsh, breaking the parallelism,—but   
 ginal both is neuter, as abstract ;—both with brake down. Christ destroyed the   
 things, both elements) one, and (explana- partition, i.e. the enmity, in, or by, His   
 tory ’ yamely, in that he’) threw down flesh ; on ver. 16, where the same idea   
 the middle wall of the fence (i.e. the is nearly repeated. It was in His crucified   
 middle wall which belonged to—was a ne- flesh, which was “in the likeness of the   
 cessary part of the carrying out of—the Slesh of sin,” that He slew this enmity) ;   
 fence, or partition. The primary allusion having done away the law of decretory   
 seems to be, to the rending of the veil at commandments (this law was the   
 the crucifixion: not that that separated —the great exponent of the enmity. Its   
 Jew and Gentile, but that it, the chief specific nature was that it consisted in   
 symbol of separation from God, included in commandments, decretorily or dogmatically   
 its removal the admission to Him of that expressed. This law, moral and ceremonial,   
 one body into which Christ made Jew and its decalogue, its its rites, was   
 Gentile. This complex idea is before the entirely done away in and by the death of   
 Apostle thronghout the sentence: and ne- Christ. See Col. ii. 13—15, notes. And   
 cessarily ; for the reconciliation which the end of that abolition was); that He   
 Christ effected between Jew and Gentile might create the two (Jew and Gentile) in   
 was in fact only a subordinate step of the Himself into one new man (observe, not   
 great reconciliation of both to God, whieh that He might reconcile the two to each   
 He effeeted by His sacrifice in flesh,— other only, nor is the Apostle speaking   
 and in speaking of one he speaks of the merely of any such reconciliation: but that   
 other also. The partition, from what has he might incorporate the two, reconciled   
 been said above, is more general in sense in Him to God, into one new man,—the   
 than the middle wall; is in fact whole old man to which both belonged, the enemy   
 arrangement, of which that was but an of God, having been slain in His flesh on   
 instrument—the separation itself, conse- the Cross. Observe, too, ONE new man:   
 quent on a system of separation: it repre- we are all in God’s sight but in Christ,   
 sents therefore the whole legal system, as we are but one in Adam), [so] making   
 ceremonial and moral, which made the peace (not, between Jew and Gentile: He   
 whole separation, —of Jew from Gentile,— is the peace of us all: below on ver. 17);   
 and in the background, of both from God), and (parallel theformer purpose) might   
 {to wit] the enmity (not, of Jew and reconcile both of them (orofus) in one body   
 Gentile : so strong a term is not justified (not His own human body, as Chrysostom   
 as applying to their separation, nor does [who however seems to waver between this\*   
 such a reference satisfy ver. there; and His mystical body],—but the Church,   
 —but, the enmity in which both were in- compare the same expression Col. iii. 15)   
 volved against God, see Rom, viii. the unto God (if this had not been here ex-   
 enmity is in apposition with the partition. pressed, the whole reference of the sentence   
 This enmity was the real cause of separa- would have been thought to be to the   
 tion from God, and in being so, was the uniting Jews and Gentiles. That it is   
 inclusive, mediate cause of the separation expressed, now shews that thronghout, that   
 between Jew and Gentile. Christ, by union has been thought of only as a sub-   
 abolishing the first, abolished the other ordinate step in a greater reconciliation)   
 also: see below), in His flesh be joined, by means of (throngh) the (His) cross (the