15—20. EPHESIANS. 3879   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 enmity thereby: 7 and Wand he came and ™ brought glad mJsa, tit.   
 came and preached peace ee. . > Zech, ix,   
 to you which were afar off, tidings of peace to you which were   
 and to them that were nigh. afar off, and + of peace to "them + ii. all   
 18 For through him we both that were nigh. 18 Because ° through oldest   
 have access by one Spirit him we both have our access Pin one Be   
 unto the Father. 1° Now i n Ps,   
 therefore ye are no more Spirit unto the Father. 19 So then #5.) 1.9.8   
 strangers and foreigners, ye are no longer strangers and so- Rom.   
 but fellow-citizens the \* “ye 20. el   
 saints, and of the house- journers, saints, t+ and 4 of the \*house- , 1 Cor.   
 hold of God; ° and are hold of God; %\* built up ‘upon the afnit' iL,   
 built upon the foundation Phil.   
 28. rGal.vi.10. iii. 81 Cor. ch.iv.12. Pet. 4, Heb. xi   
 9, Rev. xxi. Matt. xvi.18.   
 eross regarded as the symbol of that which tion, but that far greater peace which was   
 was done on and by it), slain the effected by Christ’s death, peace with God,   
 enmity (this has been taken here to mean which necessitated the uuion of the far off   
 the enmity between Jew and Gentile. But and the near in one body in Him. This is   
 see on ver. 15: and let us ask here, was shewnespecially by the repetition the word   
 this the enmity which Christ slew at His peace. See Isa. lvii. follows the   
 death? Was this the enmity, the slaying empowering reason, why he should preach   
 of which brought in the reconciliation as peace to us both: and it is this ver. 18   
 this verse implies? Does such a meaning especially which cannot be satisfied the   
 of the word at all satisfy the solemnity of ordinary hypothesis of mere reconciliation   
 the sentence, or of the next two verses? I between Jew and Gentile being the subject   
 cannot think so: and must maintain the in the former verses. Here clearly the   
 eninity here [and if here, then in ver. 15 union [not reconciliation, nor is enmity   
 also] to be that between man and God, predicated of them] of Jew and Gentile is   
 which Christ did slay on the cross, and subordinated to the blessed fact access   
 which being brought to an end, the separa- to Gop having been provided for both   
 tion between Jew and Gentile, which was through Christ by the Spirit), 18.] For   
 the result of it, was done away) thereby through Him we have ouraccess (represent-   
 (or, in or on it: viz. the cross: compare ing, both here and in Rom. v. 2, and ch. iii.   
 Col. ii. 15, notes: not in His body: see 12, present liberty of approach) both of us   
 above): and having come, He preached in (united in, 1 Cor. xii. one Spirit (not   
 (how ? when? Obviously after his death, ‘one frame of mind: the structure of   
 because by that death the peace was the sentence, as compared with any similar   
 wrought. We seek in vain for any such one, such as 2 Cor. xiii. 18, shew what   
 announcement made by Him in person spirit is meant, viz. the Holy Spirit of   
 after his resurrection. But we find a key God, already alluded to in ver. 17: see   
 to the expression in John xiv. 18: see also above. As a parallel, compare 1 Cor. xii.   
 ver. 28. And this coming was,—by his 13) to the Father. 19.] So then ye   
 Spirit poured out on the Church. There no longer are strangers and sojourners   
 is an expression of St. Paul’s, singularly (‘sojourners,’ as dwelling among the   
 parallel with this, and of itself strongly Jews, but not numbered with them), but   
 corroborative of the genuineness of our are fellow-citizens with the saints (com-   
 Fpistle; in Acts xxvi. 23: “That Christ rades, co-citizens, of the saints   
 should suffer, and that He should be the are not angels, not Jews, nor Christians   
 Sirst that should rise from the dead, and then alive merely, but the saints of God in   
 should shew light unto the people, and to the widest sense,—all members of the   
 the Gentiles.” This coming therefore is mystical body of Christ,—the common-   
 by His Spirit [see on ver. 18], and minis- wealth of the spiritual Israel), of the   
 ters, and ordinances in the Church) peace household (i.e. ‘members of God’s family,’   
 to you who were far off, and peace to in the usual sense of the word) of God;   
 (not ‘to us,’ for of still upholding the having been built up (literally, built   
 distinction where he wishes to merge it above: we cannot express this in one   
 altogether) that were nigh (this peace is word: we have the substantive ‘super-   
 plainly then not mere mutual reconcilia- structure,’ but no verb corresponding.