

## 2:11-13

**Therefore remember** apparently Paul thought that the reader was not automatically mindful of his next words. **that you, once Gentiles** It seems we should think of two things here: 1. This is a Jewish faith with all these references to “Christ” since the epistle’s beginning (“Christ” is the NT equivalent to the OT term “Messiah”); 2. We **Gentiles** are an answer to prayer from Christ to the Father (Psalm 2:8-12).

**in the flesh—who are called Uncircumcision by what is called “the Circumcision made in the flesh by hands—12 that at that time you were without Christ,** this is the first of five things the reader was without ending with **in the world.** As if being among the walking dead wasn’t enough (2:1-3) we find that we are without Christ, without citizenship, without covenant, without consolation, and without Creator.<sup>1</sup>

**being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God** why do we expect people **in the world** to act the way they do? Because they are **Godless.**

Deadness, enmity, emptiness, enemy, estrangement would not be ours without Adam—of course we’d have no Eve either (as she would have died alone outside the garden). He chose to die with her outside the garden. We are bone of His bone following His death just as Eve was Adam’s following his death-sleep.

Probably, it’s better that we see we have something to do with our own condition.

Even though the subject matter of these first two verses is the reader...it’s bad news. As such, the major subject of these verses is the one Who changes the outcome of the reader. **13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.** Let’s also consider that God came near “in Christ” (4:32).<sup>2</sup> If being **brought near** is all that is required to qualify some for mercy, then may we not super-qualify anybody (or disqualify them).

See under 1:7-12 & 1:15-18.

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<sup>1</sup>Rom. 2:28; Col. 2:11

<sup>1</sup>Or without the Son, without a stay, without salutation, without solace and without the source; or, we have damnation, discrimination, destitution, desperation, and desecration.

<sup>2</sup>Psalm 85:10 seems to say there must be a place where justice and mercy kiss. See also James 2:12-13.