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**THE JEWISH-GENTILE
PARTITION
& ITS DESTRUCTION
EPHESIANS 2:14-18**

**Concordia Theological Seminary Press
Fort Wayne, Indiana**



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The Phenomenon of the Peaceful Association of Jews and Gentiles in the Early Church

By the middles of the First Century¹ A.D. and the transpiration of the first twenty years of its existence, the early Christian church had through its leadership settled basic questions relative to (1) the acceptance of Gentile Christians into the church along with Jewish believers and (2) the status the Gentiles occupied in the church along with the Jews. The church was united in the conviction that Gentiles did not have to become like Jews, that is, observe Jewish religious customs, submit to circumcision, or do works of the Mosaic law, in order to enter the fellowship of God's people. The church agreed that the Gentiles, justified by faith in Jesus, became members of the church directly, on exactly the same terms as did Jewish believers; that believing Gentiles once in the church occupied an absolutely equal status with believing Jews — the Christians of either background being alike members of the same spiritual body, the body of Christ, having an identical share in all the blessings of salvation bestowed in this life and in the life to come. In the congregations organized all over the Mediterranean world and beyond through the divinely guided efforts of the apostles, other professional church workers, and lay Christians, the intense, age-old hostility between Jews and Gentiles— notable in “The First Century Milieu of the New Testament” (general subject of our Exegetical Symposium)—was laid aside. Christians of whatever background lived, worshiped, and worked peacefully side by side. This meant much, indeed was an important factor in, the growth of the church in the first century period of its rapid expansion. The church did not have to contend with the problem of a continuing antipathy between Jews and Gentiles in its ranks.

The magnitude of this blessing can be more fully appreciated when we recall the old Jewish-Gentile antagonistic relationship. Jews faithful to their religious convictions scrupulously avoided all except certain business contacts with the Gentiles. They separated themselves from Gentiles in social settings, in marriage, in religious worship, when dining, and so on, according to the very provisions of their Israelite faith. The Gentiles disdained the Jews on account of this separatism. One commentator has observed:

The Jews utterly despised the goyim or Gentiles; they considered them dogs, vile, unclean (Matt. 15, 27; Rev. 22, 15). One must know the status of dogs in the Orient. This attitude toward Gentiles is reflected in many New Testament passages, and flashes forth in shocking language in rabbinical literature. The Gentiles reciprocated in kind, hating the Jews because of their arrogance, their scornful separatism, their peculiar religious laws and ways. The enmity was mutual.²

No social observers at the beginning of the first century would have predicted that this mutual racial hatred would ever be abolished and that Jews and Gentiles could be brought into any kind of harmonious relationship and fellowship in worship, work, and life together.

What brought about the new peace in the church? The New Testament, especially the first half (the first 15 chapters) of the Book of Acts, shows how God took a hand in effecting this remarkable change. Step by step He prepared the church for the radically different state of affairs which obtained throughout Christendom by the midpoint of the first century. Consider this brief summary of events.

Shortly before His ascension into heaven in 30 A.D. Jesus delivered to his disciples and other believers His Great Commission,³ according to which the church was clearly advised to make disciples of all nations and given notice that Gentiles, too, were to be brought in the Kingdom. Christ had, of course, spoken in advance to his disciples about this new development;⁴

so also had the Old Testament, in its predictions of matters pertaining to God's people when the Messiah would come into the world and carry out His great redemptive mission.⁵ Before His departure from them, Jesus explained to His disciples that they would soon receive power, when the Holy Spirit had come upon them, and that they would be witnesses to him not only in Jerusalem and in Judea and Samaria but to the ends of the earth (Acts 1:8). Then on Pentecost the Spirit empowered the disciples miraculously to speak in foreign languages as indication of the future penetration of the Gospel to the peoples who spoke these and other languages, and of the conversion of many of them. In his sermon that day Peter stated that the promise of the Holy Spirit was for his immediate hearers and their children "and to all who are afar off," (2:39) with the clear implication that followers would be won for the Lord wherever this witnessing to Christ would be undertaken.

The persecution of Jerusalem church members which arose after the stoning of Stephen in about 32 A.D. scattered many of these believers throughout the region of Judea, Samaria (Acts 8:1) and beyond, with some traveling even as far as Phoenicia, the Isle of Cyprus, and Antioch of Syria (11:19). Everywhere they went they proclaimed the Word centering in the Gospel of Christ, but only to Jews (11:19). Philip the evangelist, however, went to the city of Samaria and preached Christ to the half-breed Samaritans, with the result that many of them were converted (8:4-13). The apostles in Jerusalem rejoiced that Samaria had received the Word of God and sent Peter and John to the believers in that city (8:14). These apostles edified the new church there and then preached the Gospel in many villages of the Samaritans on their way back to Jerusalem (8:25). Thus the Gospel began to be spread among people other than pure-blood Jewish nationals.

After this, the angel of the Lord sent Philip to the south along the road leading from Jerusalem to Gaza for an encounter with, and baptism of, an Ethiopian eunuch (8:26-39). Here was a full-fledged Gentile convert to the Christian faith.

In the same year (32 A.D.) the apostle Paul was converted on the road to Damascus (9:1-9). The Lord provided the information to Ananias, who baptized Paul, that the latter “is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel” (9:15). Paul spent the next three years in the Arabian desert, receiving instruction in the Word directly from Jesus,⁶ and the eight years following⁷ preaching the Christian faith in the regions of Syria and Cilicia.⁸ Evidently he was instrumental in converting many Gentiles as well as diaspora Jews during this period (15:23).

Meanwhile, we learn, the apostle Peter had been conducting his ministry throughout the land of Israel, visiting and strengthening individual members and congregations of the Jewish-Christian church (9:32). The report in Acts 9:32-41 states that Peter’s travels had also taken him to Lydda and Joppa in the central Mediterranean coastal region of Israelite territory. Though the other apostles were likewise engaged in work similar to Peter’s, Luke, the author of Acts, elects to speak of Peter’s activity because, as Lenski puts it:

. . . it fell to his [Peter’s] lot to bring into the church the first Gentiles in such a way as to open the whole Gentile question to the church. Philip’s baptism of the eunuch was the modest preliminary.⁹

The question the Lord compelled Peter and the church to confront was whether the way into the Christian Church for Gentiles was through Judaism, or simply through faith and baptism alone.

The story of Peter’s proclaiming the Gospel to and fraternizing with the Roman centurion in Caesarea Maritima, his household, relatives, and friends, as recorded in Acts 10:1-18, is well known to us. The Lord caused both the centurion and Peter to see visions—the centurion’s,

presenting an angel of God urging him to summon Peter from Joppa; Peter's, featuring the sheet let down from heaven three times and containing animals common or unclean to the Jews, the command to Peter each time that he kill and eat of these, his remonstrance, and the voice declaring to him "What God has cleansed you must not call common." The Holy Spirit prompted Peter to accompany the men sent by Cornelius to invite him to Caesarea; and He interpreted Peter's vision to him, explaining that henceforth in the New Testament period Peter should not regard any man common or unclean.

With this understanding the apostle journeyed along with the men from Caesarea, entered Cornelius' home, preached the Gospel to him and the rest of the Gentiles present. Upon observing their coming to Spirit-wrought faith he baptized these Christians, and stayed and ate with them.

So the way into the church from then on, as far as Gentiles were concerned, was simply and exclusively through their conversion and baptism, Peter learned. Following his return to Jerusalem Peter was criticized by some Jewish brethren for entering a Gentile's house and staying and eating with the residents. The apostle simply rehearsed all that he had experienced in Joppa and Caesarea and shared the new theology concerning Gentile admission into the Kingdom and the church the Lord had taught him in the process. The reaction on the part of the critical brethren? We read: "When they heard these things, they became silent; and they glorified God, saying, Then God has also granted to the Gentiles repentance to life" (11:18).

The first place Gentile converts were apparently taken in substantial numbers into a previously Jewish congregational membership, the Book of Acts leads us to presume, was at the church in Antioch, Syria, where also the disciples were first called Christians (11:26). During the persecution of members of the Jerusalem church that occurred after Stephen's martyrdom many of

the scattered believers traveled as far as Phoenicia, Cyprus, and Antioch, proclaiming the Word, we are told, to no one but Jews only (11:19). However, some Hellenists, specifically some Greek-speaking Jews from the Isle of Cyprus and some from Cyrene in North Africa who had been brought to faith in Jesus, came to Antioch and spoke of Christ to pagan “Greeks” (that is, Gentiles who had the benefit of Greek education and contact with Greek culture). A great number of the latter believed the Gospel and turned to the Lord (11:20-21). The Jerusalem church, hearing about this, sent Barnabas to Antioch to see first-hand the blessing of the Lord and encourage the believers there (11:22-24). Evidently there was no problem in Antioch with the converted Jews and the converted Gentiles fellowshiping and working in the same congregation. (Note, for example, their dining together at the congregational meal prior to Peter’s dissimulation, as described in Galatians 2:11-13.)

After Barnabas had been there for a while, he departed to Tarsus to find Saul, the apostle Paul, and bring him to Antioch, so that he could help with the work in this flourishing congregation. This was about 43 A.D. The two men labored among Jews and Gentiles under the great blessing of the Lord for several years (11:25-26).

Then in the spring of 47 A.D. the time came according to God’s plan for the rapid diffusion of the Gospel in the Gentile world. This the Lord would accomplish through the far-ranging Pauline missionary journeys to many regions of the Roman Empire. In Acts 13:1-3 we read:

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away.

Thus the church at Antioch was the sending congregation for Missionary Journey I (described in Acts 13:4-14:27), which lasted about a year-and-a-half, or until the fall of 48. Paul and Barnabas

traversed some 1400 miles preaching the Gospel and teaching the Word in Salamis and Paphos on the Island of Cyprus, in Perga of Pamphylia, in Antioch of Pisidia, and in the cities Iconium, Lystra, and Derbe which were situated in the Roman province of Galatia, located in central Asia Minor. Thereafter the two missionaries traveled back to these cities, visiting them in reverse order, strengthening the congregations which had been established, seeing to it that pastors were appointed in each church (14:23), and finally returning directly to Antioch in Syria. Here they reported all that God had accomplished through them, especially that God “had opened the door of faith to the Gentiles” (14:27). Paul and Barnabas stayed in Antioch thereafter for a considerable period of time (14:28).

Notable in Luke’s description of Paul’s missionary work on this first journey are these points: First, that the apostle followed a standard operational procedure in conducting work in a new area, namely, to seek out the Jews in the new locale initially and present to them the Gospel of Messianic hope fulfilled in the person and work of Jesus Christ. If the Jews accepted the good news in faith, then the Jewish synagogue became the headquarters of the continuing evangelistic thrust in the area, especially as the Gospel was next taken to the Gentiles there. However, if the Jews did not accept Paul’s preaching or indeed also opposed it by stirring up the populace against the missionaries and believers they won for Christ, then Paul left the synagogue and proclaimed the truth chiefly to the Gentiles. This procedure is illustrated in the account of the missionary activity in Antioch of Pisidia, 13:14-49.

Secondly, the believers from among the Jews and Gentiles formed a congregation at once in each of the cities Paul visited, with apparently no friction of any kind occurring between them as they worshipped, fellowshiped, and worked together—Paul helping provide each church with a pastor.

Whereas unbelieving Jews in the several locations turned much of the populace (Jewish and Gentile) against the missionaries as the result of their envy over the apostolic success in winning many Gentiles as well as Jews to the Christian faith (compare 13:45), after the instruction given converts by Paul and Barnabas none of the enmity between Jew and Gentile carried over into their relationships one with another as fellow members of the church.

Hardly had the young congregation in Antioch of Syria and others in Cilicia (15:23) and those founded in central Asia Minor on the first Missionary Journey been established, when they were troubled by opposition from another quarter, namely, by the so-called Judaizers who were mostly based in Jerusalem. Scholars have used the term “Judaizer” to designate those Jews who, while claiming to believe in Christ, also insisted that it was necessary for Gentile converts to be circumcised and keep the Mosaic law in order to be saved. The Judaizers appear to have asserted that this was the teaching of the Jerusalem church, and that they were emissaries from the mother congregation (15:24). The Judaizers carried their teaching to Galatia immediately after Paul had concluded his travel through that area. When the apostle received word of their incursion and the spread of their teaching, he at once (early in 49 A.D.) wrote his fiery Epistle to the Galatians in order to keep them in their pristine faith, according to which they trusted in Christ and his redeeming work alone for their salvation and did not entertain the belief that in submitting to circumcision and doing the works of the law they contributed to that salvation. Paul’s letter apparently achieved its purpose, under the blessing of God.

The opening verses of Acts 15 record information concerning the advance of the Judaizers to Antioch in Syria. Their activity there brought about commotion in the church. 15:2 states: “Therefore, when Paul and Barnabas had no small dissension and disputation with them [the

Judaizers], they [the members of the church] determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about the question," that is, the question regarding circumcision and the necessity of law obedience. When the traveling party from Antioch arrived in Jerusalem, the apostles and elders came together to consider this matter (15:6) in a meeting which turned out to be the first synod or council of the Christian church. After receiving information regarding the Judaizers' activity and due deliberation, the Jerusalem apostles and elders wrote a letter to the members of churches who had been troubled by the Judaizers. In it the Jerusalem leadership completely disowned the latter and their teaching, encouraged the brethren, and sent the letter via an elected committee to the church in Antioch. There the letter was read to the entire church, and members were filled with rejoicing.

It may be noted that the settlement of the matter pertaining to the Judaizers also removed a potentially disruptive factor in the harmonious relationship of the Jewish and Gentile members in the numerous congregations affected by the Judaizers' teaching. Jews and Gentiles alike belonged to the church on an absolute par, with like standing and blessing, simply through faith in Jesus Christ as Savior from sin, the single avenue of entrance in the Kingdom. This teaching was firmly established and guided the association of members in the congregations of the early church from that time forward. Nothing after 50 A.D., according to the account in the second half of the Book of Acts, chapters 16-28, suggests anything to the contrary. This harmonious association of Jews and Gentiles in the Christian churches being founded throughout the Roman Empire was surely an amazing, attention-arresting phenomenon to both pagan Gentiles and Jews who had not embraced the Christian faith, everywhere.

Its Fundamental Cause: The Destruction of the Partition Between Them.
A Limited Exegetical Treatment of Ephesians 2:14-18

An additional observation of importance may be made concerning the absence of Jewish-Gentile hostility in the ranks of the Christians in the Apostolic Age. The New Testament reveals that the absence of this hostility is to be directly connected with, and regarded as a consequence of, the coming of Jesus Christ, the Messiah, into the world and the completion of his great mediatorial, redemptive work. An important passage which emphasizes and explains this fact is recorded in Paul's Epistle to the Ephesians, chapter 2, verses 11-22—verses 14-18 being particularly significant. To verses 14-18 we shall give limited exegetical consideration. In his Letter to the Ephesians Paul shows his addressees—and believers of every New Testament generation—the blessedness and the responsibilities of their membership in the one Holy Christian Church universal, the Una Sancta, the body of Christ. Writing specifically to the Gentile believers among his addressees beginning with Ephesians 2:11, he asks them to remember their former separation from God and alienation from His people in their lost, pre-conversion condition (verse 12). Then the apostle asserts (verse 13): “But now in Christ Jesus you who once were far off have been made near by [preferably, “in connection with”] the blood of Christ.” In explanation of this remarkable phenomenon the apostle continues in verses 14-18 to say—and here the present writer offers his own interpretative translation, that is, one supplying a number of words not found in the Greek text and including some bracketed explanatory notes, so as to render Paul's statements even more clear:

(14) For He Himself is our Peace, the One who made the both parts [that is both groupings, the one of believing Jews and the other of believing Gentiles] one body and who broke down the middle wall which acted as a partition, by having abolished in connection with his flesh the enmity, that is, (15) the law of commandments in the form of ordinances. This He did in order that He might create in Himself of the two

one new man, thus making peace; (16) and that He might reconcile both groups [or, men] in one body to God through the cross, having destroyed the enmity in connection with it [the cross]. (17) He furthermore came and preached as good news to you who were far off and peace to those who were nearby, (18) proclaiming that through Him we [believing Jews and Gentiles alike], in connection with one Spirit, continually have access to God the Father.

Now for a brief commentary on selected terms and statements of Paul's declaration.

First, we may note, the apostle attributes the unification of Jews and Gentiles in the church to Christ, whom the writer calls "our Peace," hee eireenee heemoon. In so naming Jesus, the writer is employing metonymy, with the effect, peace, named for the personal cause, Christ. The identification of Christ and peace is the strongest way of saying that Christ produced our peace. We have it by virtue of His saving work and also our saving connection with Him. The peace referred to in this context is not the peace between sinner and God which is established the moment he is justified by faith (Rom.5:1), but rather the peace brought into being between formerly hostile persons, between the Jews and the Gentiles who became Christians.¹⁰

An explanation of how Christ produced peace between Jews and Gentiles now begins. The sense of verse 14 is that Christ effected the peace by making both parts of believing humanity, Jewish and Gentile, one new body. He paved the way for this, Paul says, by breaking down the middle wall which acted as a partition; tou phragmou should be taken as a qualitative genitive, this genitive describing what kind of wall was broken down, namely one which functioned as a partition. What is the reality to which this figurative language refers? That is shown us by the words which follow. But first, a syntactical point. Because of the chiasmic arrangement of the participles and their objects in verse 14, the words teen echthran should be construed with the participle following, namely katargeesas in verse 15, and not as an apposition still dependent on the preceding

lusas, which would spoil the chiasm. The translation reflecting this may be rendered, beginning with teen echthran: “by having abolished in connection with his flesh the enmity, that is, the law of commandments in the form of ordinances.” However, the teen echthran and the ton nomon toon entoloon en dogmasin, the objects of the participle katargeesas, are to be taken as appositional to the preceding to mesotoichon tou phragmou. That is to say, the middle wall, the partition, the enmity, and the law of commandments in the form of ordinances are appositional concepts; they refer to the same thing. And what is this?

These four expressions—the first three figurative and the fourth literal—refer alike to the Mosaic ceremonial law, which was forever abrogated for the people of God with the completion of Christ’s redemptive work. Its legislation was full of commandments in the form of ordinances, rules, directives regarding the offering of sacrifices, use of foods, maintaining ceremonial cleanness, avoidance of association with non-Jews, and so on. This law served as a wall of partition erected between Jews and Gentiles in the Old Testament period (thus, a “middle wall”), to keep the Jews separated from the Gentiles and from contaminating contact with them. It functioned as a city wall which protects the populace within from enemies outside. The Mosaic ceremonial law is called “the enmity,” because it chiefly was the reason for and occasioned the enmity, the hostility that smoldered within both Jews and Gentiles, and was the subjective factor that kept them apart (the ceremonial law being the objective entity that did this). The word enmity echthran is used metonymically, with the effect, enmity, named for the cause, the law. This Mosaic ceremonial law was completely abolished through the coming of Christ, as Paul also teaches in other letters; compare Gal.3:23-4:11 and Col. 2:16-17. The barrier standing between Jews and Gentiles was utterly demolished on Calvary.

It must be emphasized that it was the ceremonial law which was done away with with Christ's death, because there are scholars who hold that the designation ton nomon toon entoloon en dogmasin signifies the entire Old Testament Law of God, including also the moral law as summarized in the Ten Commandments; their view is that the moral law was also abolished by Christ. This cannot be for the following, among other, reasons. (1) Paul teaches only an abolition of the ceremonial law elsewhere in his letters, as, for example, in the Galatians and Colossians passages just referred to. (2) The apostle, speaking of God's moral law in Rom. 3:31, expressly denies that his teaching concerning Christ in any way abrogates (and there Paul uses the verb katergeoo just as here in Eph. 2:15) the moral law, declaring that his Gospel teaching rather establishes this law. Paul's theology assumes the existence of the moral law and explains its functioning in the preparing of persons for faith in Christ, in the guidance of the believer to God-pleasing behavior, and in other capacities. (3) Commandments of the moral law are repeated in the New Testament Scriptures, as, for example this law is applied to believing addressees in Romans 13:9, and in the hortatory portions of Paul's letters. In fact, one way we have today of distinguishing the moral law from the ceremonial commandments in the Old Testament is to note the repetition or non-repetition of given Old Testament directives in the New. (4) The summary of the Ten Commandments is love—love for God and love for fellowmen. "Love is the fulfilling of the law" (Romans 13:10). This love is enjoined upon God's people throughout the New Testament. Indeed, it will be the fundamental characteristic of the behavior of the saints in glory (1 Cor. 13:13). (5) God is love. Love is His essence, in part. He could never do away with that which is a reflection and an expression of His essential being and will. In the knowledge and embrace of this love, His human creatures take on His image. For the practice of this love He has created, redeemed, and sanctified

believers.

With Christ's removal of the barrier creating the separation of Jews and Gentiles He could now carry out His purpose in destroying the wall, namely to bring persons from both groupings of humanity together for mutual association, worship, work, and life together. This he would accomplish by converting Gentiles as well as Jews to the true faith, joining them to Himself in strong spiritual union through baptism, and making them members of one great spiritual body, the body of Christ. He would make the both parts one, as the Greek puts it. (In my translation of verse 14 I have added for clarity's sake the word "body" to the hen in the text, because of the combination of two words heni soomati in verse 16.) With the hina-clause which constitutes the second half of verse 15 Paul's words introduce this purpose of Christ's destroying the middle wall which served as a separating partition: it is, he says, that Christ might bring believing Jews and Gentiles together into a new unity—or, to use the words of the text, that He "might create in Himself of the two one new man [literally, "create the two into one new man"], thus making peace." This, for emphasis' sake, is a repetition of the thought with which Paul began in verse 14. The hena koinon anthropon is the Una Sancta personified. The tous duo in the masculine gender refers to two men, and this is a personification also, the Jews being one man and the Gentiles another. The en autoo is indicative of the fact that the creating of the two into one, the bringing of the church of the New Testament into existence, was accomplished by uniting the individual members with Christ, and through Him with one another.

In verse 16, the subjunctive apokatallaxee is dependent like ktisee in verse 15 upon the hina in verse 15 and continues to explain Christ's purpose in tearing down the wall, restating in other words what he has just said in the hina-clause in verse 15. He writes: "and that He might reconcile

both groups in one body to God through the cross, having destroyed the enmity in connection with it [the cross].” Subjective, personal reconciliation is referred to. Christ brings it about in an individual when He works faith in the person’s heart and turns his former belligerence toward God into love and affection for the Lord. Paul says, then, that Christ broke down the middle wall serving as a partition (verse 14) in order that (verse 16) He might reconcile both groups to God, not, however, with each group entering into fellowship with God separately, but with both joined to Him as one closely knit people, en heni soomati, “in one body”—all of this made possible, we are reminded again, dia tou staurou, “through the cross.” The latter phrase means that by His death on the cross (en autou) He actually destroyed the middle wall; his death put out of force the ceremonial law which engendered enmity, and created the favorable condition for the establishment of the peace and union of Jews and Gentiles in one body.

The last two verses, 17 and 18, state that what Christ purposed when He broke down the wall, when He abolished the ceremonial law, He actually achieved; and these verses indicate the way in which Christ achieved His purpose. The verses read:

(17) He furthermore came and preached as good news peace to you who were far off and peace to those who were nearby, (18) proclaiming that through Him we, in connection with one Spirit, continually have access to God the Father.

Christ after His death, resurrection, and ascension actually came and preached peace. He proclaimed peace between God and believers, of course, but here, especially, peace between all people, peace between believing Jew and believing Gentile, for which His death had paved the way. How did He do this proclaiming? Through the messengers of the Gospel He, the ascended Christ, sent into the world to proclaim the good news of this peace. Through these emissaries He also preached that both Jews and Gentiles had obtained an equal inheritance in the blessings of the

Kingdom, which are the gifts of salvation. Central among such blessings is the privilege of access through Christ to the Heavenly Father in prayer, prompted by one and the same Holy Spirit dwelling alike in all believers regardless of racial stock.

Thus the Una Sancta was (and we may add, still is being) brought into being. The members of the early church, thoroughly schooled in, and embracing, these fundamental truths of the faith, and living together in peace, were free to grow in numbers, spiritual power and performance, unhindered by a continuing Jewish-Gentile strife in their ranks.

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January 24, 1990

ENDNOTES

- L. Specifically, by the time of the Apostolic Council described in Acts 15, which took place in early 49 A.D.
2. R.C.H. Lenski. *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians* (Columbus: Lutheran Book Concern. 1937), p. 440.
3. For a discussion of the various wordings of this missionary commission as it appears in the records of the four evangelists, see Walter A. Maier, "A Short Explanation of Matthew 28:16-20" (Fort Wayne: Concordia Theological Seminary Press, 1979), pp. 1-2.
4. Compare several of his parables recorded in Matthew 21 and 22, and the words of Jesus in Matthew 8:10-12 spoken to the believing centurion, particularly: "And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven" (verse 11); also Luke 13:29.
5. There are numerous specific Old Testament predictions of the coming of Gentiles into the church in large numbers after the Messiah's arrival, such as Isaiah 49:6; 55:5; 60:3; 65:1; Daniel 7:14; Hosea 1:10 (quoted also in Romans 9:25-26); 2:23; Amos 9:11-12 (quoted also in Acts 15:16-17); and others.
6. Galatians 1:12-18.
7. The eight so-called "silent years" (35-43 A.D.), since the Book of Acts gives no specific information of his activities during this time.
8. Galatians 1:21.
9. Lenski, *The Interpretation of the Acts of the Apostles* (Columbus: Lutheran Book Concern, 1934), p. 376.
10. That the latter peace is referred to here is the understanding also of conservative Lutheran commentators like Stoeckhardt, Lenski, and others.