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Abstract

The present thesis is a study of the relationship between the so-called 'theological' (Eph 1–3) and 'paraenetic' (Eph 4–6) sections of Ephesians. A critical review of the major contributions towards an understanding of the relationship between the two halves reveals that scholarship up to the present day has failed to provide an accurate account of the cohesive ties within the soteriological pattern, which envelops the *whole* of the letter, including the paraenesis. We firstly examine how the conceptual background to Ephesians has its roots in the theological framework of Second Temple Judaism, whereby the soteriological pattern involves the spiritual transformation of God's people that leads to moral and social renewal. We then demonstrate that humanity's former existence was involved in a cosmic rebellion against God and is characterized in terms of a corrupt structure of perception and knowledge, which leads to immoral behaviour and social dislocation (Eph 2:1-3; 2:11-22). Moreover, we suggest that the soteriological pattern entails the spiritual transformation of Jews and Gentiles through the knowledge of the gospel and through an intimate relationship with God and Christ mediated by the Spirit (Eph 1:17-23; 3:16-19). The Christ-event brings into effect a new resurrection–life (Eph 2:5-6) empowered by the Holy Spirit, so that believers might live ethically the new existence of the age to come (Eph 2:4-7, 10). Furthermore, the language of 'new creation' and 'in one Spirit' (Eph 2:15, 18, 22) indicates that the existential transformation of Jews and Gentiles enables the growth and unity of the church (Eph 2:19-22; cf. Eph 4:7-16). Furthermore, we argue that the soteriology of Ephesians 1–3 is further explained and expanded in Ephesians 4–6. We demonstrate that the refashioning of the self with the knowledge of the gospel (Eph. 4:4-6, 12, 20-21, 5:10, 17; 5:22–33; 6:4, 8, 9, 15, 17) and the empowering presence of God and Christ through the Spirit (Eph. 4:2-3, 15-16; 30, 32; 5:1-2, 8, 14, 18; 6:1, 14-19) enable and sustains the unity and harmony of the Christian community and the household. This study concludes that the paraenesis clarifies and expands the soteriology of Ephesians.

Declaration

No part of this thesis has previously been submitted by me for a degree in this or any other university.

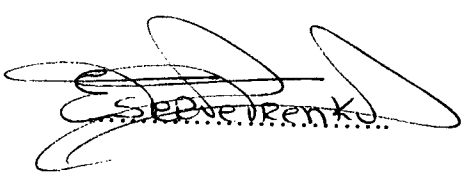
Signed: 

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Table of Contents

List of Abbreviations

The English Bible version used in this study is the Revised Standard Version (RSV). In general, the conventions followed by the abbreviations for the titles of Journals and reference works are those of *The SBL Handbook of Style: for Ancient Near Eastern, Biblical, and early Christian studies* edited by Patrick H. Alexander et al., Peabody: Hendrickson Publishers, Inc., 1999. The following abbreviations are used in addition to *SBL*.

TBN	*Themes in Biblical Narrative*
CTJ	*Criswell Theological Journal*
CC	*La Civilità Cattolica*
JPTSup	*Journal of Pentecostal Theology Supplement Series*
MTL	*Marshalls Theological Library*
OJRS	*Ohio Journal of Religious Studies*
PNTC	*The Pillar New Testament Commentary*
SBET	*Scottish Bulletin of Evangelical Theology*
SWC	*Studies in World Christianity*

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Chapter 1

Introduction

The relationship between the so-called 'theological' (Eph 1–3) and 'paraenetic' (Eph 4–6) sections of Ephesians has been a matter of extensive scholarly discussion. Central to this debate is the question whether the ethical material found in Ephesians 4–6 is an integral part of the theological statements in Ephesians 1–3, or whether it is merely an appendage with its own self-contained theology. In an attempt to clarify the function of the paraenesis in Ephesians, some scholars have arrived at the conclusion that the two parts of the letter are thematically unrelated. Others have endeavoured to explain its function by reference to the historical *Sitz-im-Leben* of the letter, or its allusions to baptism. Still others have used rhetorical analysis to discern the structural relationship between the different parts of the letter.

This study undertakes a fresh investigation into the relationship between the 'theological' and 'paraenetic' sections of Ephesians. We attempt to demonstrate the intrinsic integration of both parts of the letter by examining the soteriological pattern of Ephesians, and how salvation entails the moral and social transformation of believers; this, in turn, renders meaningless the category-distinction between 'theology' and 'ethics'.

Before we proceed with an analysis as to how Ephesians 1–3 and 4–6 are fully integrated, this chapter will present: (i) a review and critique of the major scholarly contributions to some of the questions and issues raised above (section 1.1), (ii) other resources for understanding ethics (section 1.2), (iii) the need for this study (section 1.3), (iv) hints at a solution (section 1.4), and (v) an outline of the thesis and the strategy of this study (section 1.5).

1. An Overview of Contemporary Scholarship on Ephesians

The hermeneutical presuppositions on the relationship between theology and ethics in Ephesians (and in the whole Pauline corpus) have been broadly influenced by the theory pioneered by F. C. Baur[1] and its subsequent permutations. Baur contended that Paul's theology and the history of the early church were determined by the continual conflict between Gentile Christians and Jewish Christians. This conflict was eventually solved by the formation of a hierarchical catholic church (circa A.D. 200), which came about as a response to a common goal, that is, to combat the threat of Gnosticism. E. Käsemann, influenced by Baur, introduced a new element that contributed (in his view) to the formation of early Catholicism: 'the delay of the parousia'.[2] Furthermore, Baur's denial of the Pauline authorship of Ephesians influenced the course of scholarship in that there became a growing belief that Ephesians was written in the post-apostolic period, after the death of Paul, to a second generation of Christians.[3] All these elements helped to formulate a hermeneutic framework within which to understand the relationship between theology and ethics.

The second generation of Christians came to recognize the delay of the parousia and started to focus on the present reality of the church. This transformed eschatological outlook gave rise to a new understanding of the church's identity in the world. In this context, the extended virtues' and vices' catalogues together with the household code aim to shape the church's identity for a prolonged stay in the world.[4] From this perspective, it appears that the moral teachings in Ephesians derive directly from the pressures of accommodation to the world and an ethic of community-unity to distinguish the church from the surrounding cultures. [5] Dibelius asserts that Ephesians

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[1] F. C. Baur, *Paul: The Apostle of Jesus Christ*, (2 vols.) London: Williams & Norgate, 1875. See a summary of Baur's approach in W. G Kümmel, *The New Testament: The History of the Investigation of Its Problems*, London: SCM, 1973, 127-84; H. Harris, *The Tübingen School*, Oxford: Clarendon Press, 1975.

[2] E. Käsemann, *New Testament Questions of Today*, London: SCM, 1969, 237.

[3] Recently H. W. Hoehner presented a chart-review (since Erasmus until 2001) on scholars' views on the authorship of Ephesians. Hoehner arrives at the conclusion that scholarship's acceptance of the Pauline authorship of Ephesians is 50% (*Ephesians: An Exegetical Commentary*, Grand Rapids: Baker Academic, 2002, 9-20).

[4] R. Schnackenburg, *The Epistle to the Ephesians*, Edinburgh: T & T Clark, 1991, 34; A. T. Lincoln, *Ephesians*, Dallas: Word Books Publisher, 1990, lxxxiii-lxxxvii.

[5] C. L. Mitton, *Ephesians*, London: Oliphants, 1976, 32-33; G B. Caird, *Paul's Letters from Prison*, Oxford: Oxford University Press, 1976, 54; A. G Patzia, *Colossians, Philemon, Ephesians*, New York: Harper and Row, 1984, 228-29; J. Paul Sampley, '*Ephesians*' in G Krodel (ed.), *The Deutero-Pauline Letters: Ephesians, Colossians, 2 Thessalonians 1-2 Timothy, Titus*, Minneapolis: Fortress Press, 1993, 5; O'Brien, *Ephesians*, 272-73, 318-19; Hoehner, *Ephesians*, 499-500. According to Best, the content of the

(and Colossians) establish the middle ground between the early Pauline letters and the *christliche Bürgerlichkeit* of the Pastoral epistles.[6]

Another relevant issue is the function of Ephesians 4:1 within the structure of the letter. The transitional mark οὖν in Ephesians 4:1 seems to indicate the beginning of the paraenesis. This has raised questions amongst scholars as to the significance of the paraenesis in relation to the letter's theology. Is the paraenesis merely an 'addition' to the letter with no clear significance for the understanding of the 'theological' section? Or is the paraenesis logically dependent upon the theology of the earlier part of the letter? These are key issues that need to be explored and elucidated.

Finally, Pauline theology and ethics have been the yardstick by which scholars examine the paraenesis in Ephesians. Thus, it is necessary to assess how recent scholarship perceives the structure of Pauline paraenesis and to what extent these presuppositions help to shape the understanding of the function of the paraenesis in Ephesians.

Within this frame of reference, section 1.1 will investigate scholarship's contribution towards: (i) the function of the paraenetic material (Eph 4–6) in relation to the theology of Ephesians; (ii) Ephesians 4:1 within the structure of Ephesians; and (iii) a comparison of Ephesians with Pauline paraenesis. For reasons of space our examination will focus mainly on representing the major views and their contribution to the overall agenda of this study. The originality of this survey lies in the assessment of whether or not scholarship has provided an adequate account of how and to what extent these two sections of Ephesians are intrinsically related.

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ethical instruction could be defined as '"church ethic", that is, one applying to life within the church...'. Best, however, sees these exhortations (esp. 4:25—5:2) as 'common' responses of a church, which wants to stress the boundaries within and outside the church and resist the pressures from the outside world (E. Best, *Ephesians*, T & T Clark, 1998, 648, 444-71, 648-53).

[6] M. Dibelius, 'Das christliche Leben (Eph 4, 17-6,9)', *TBl* 9 (1930) cols. 341-42; M. Dibelius and H. Conzelmann, *The Pastoral Epistles*, Philadelphia: Fortress Press, 1972.

1.1 The Function of the Paraenetic Material (Eph 4–6)

There is a wide range of opinions with regard to the function of the paraenesis and its relevance to Ephesians 1–3. We will divide the interpretations into two major groups: those who perceive Ephesians 1–3 and 4–6 as largely unrelated and those who understand Ephesians 1–3 and 4–6 as related.[7] The different views are presented by theme rather than order of appearance.

In order to assess the different interpretations two major questions lead our investigation: (i) what has been said (or not said) about the relationship between Ephesians 1–3 and 4–6? (ii) What level of importance do recent studies give to the *content* and *nature* of the *whole* theological/soteriological message of Ephesians, and how is it correlated with the paraenesis?

1.1.1 Ephesians 4–6 Largely Unrelated to the Rest of the Letter

1.1.1.1 Ephesians 1–3 and 4–6 General

Martin Dibelius, one of the founders of form-criticism, argued that Ephesians is a general treatise in the form of a letter[8] and is composed mainly of a proem (chs. 1–3) — which describes Christian salvation and the privileges that Gentile Christians enjoy with Jewish Christians — followed by the paraenesis (chs. 4–6).[9] The beginning of the hortatory section of Ephesians 'places teaching in regard to unity and manifoldness in the Church' but the rest of the exhortation seems to be general in character and could be added to *any* letter of the period.[10] He also holds that the imminence of the parousia prevented the church from developing a Christian ethic so Christian churches borrowed

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[7] I owe the twofold structural division to J. M. G. Barclay's book, *Obeying the Truth: A Study of Paul's Ethics in Galatians*, Edinburgh: T & T Clark, 1988.

[8] M. Dibelius and H. Greeven, *An die Kolosser, Epheser, an Philemon*, Tübingen: Mohr, 1953 (1913), 48-49; *idem*, *A Fresh Approach to the New Testament and Early Christian Literature*, London: Ivor Nicholson and Watson, 1936 (1926), 185.

[9] Dibelius, *Fresh Approach*, 169-70. Dibelius asserts that between the proem and the exhortation an entire section is missing in which Paul elsewhere deals with the circumstances of the church. This reinforces Dibelius' view that Ephesians was not written by Paul.

[10] Dibelius, *Fresh Approach*, 185.

Jewish and Hellenistic moral teachings and Christianised them.[11] It follows that ethics in itself does not exist in early Christianity, and therefore the ethical material is thematically unrelated to the theology of Ephesians as a whole.[12]

Dibelius further develops this thesis in subsequent works when he defines paraenesis as 'a text which strings together admonitions of general ethical content'.[13] Dibelius also notes that Pauline hortatory sections (Rom 12, 13; Gal 5:13ff.; 6:1ff.; Col 3; 4; 1 Thess 4:1ff.; 5:1ff) are 'loosely strung together or simply following one another without connection...'.[14] He further asserts that 'the hortatory sections ... lack an immediate relation with the circumstances of the letter. The rules and directions are not formulated for special churches and concrete cases, but for the general requirements of earliest Christendom'.[15]

Even though C. H. Dodd does not explicitly refer to Dibelius, he also makes a clear distinction between the theological and ethical sections of Ephesians. He asserts that, by comparison with other Pauline letters (e.g. Rom, Gal and Col) Ephesians most distinctively marks the division between the theological and ethical parts of the epistle. The first part has a liturgical tone,[16] whereas the second presents Christianity as social ethics.[17] Despite the fact that 'the conception of the Christian society' has a religious basis (Eph 4:1-16) Dodd does not really explore the theological connections with the ethical material. Rather, he contends that the material is 'the recognized form of ethical instruction in the early church' Christianised, then, by the writer of Ephesians.[18]

Dodd expands his understanding of the relationship between theology and ethics in the Pauline corpus asserting that these two sections reflect early forms of Christianity, which 'draw[s] a clear distinction between preaching [kerygma] and teaching

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[11] Dibelius, *Epheser*, 49; *idem*, *Fresh Approach*, 185; *idem*, 'christliche Leben', 341-42. J. T. Sanders, who follows Dibelius' view, asserts 'the loss of the Pauline expectation of the parousia has solved the Pauline ethical problem only by dissolving it' (*Ethics and the New Testament: change and development*, London: SCM, 1975, 79).

[12] Dibelius, 'christliche Leben', 342. Dibelius has influenced many other scholars: e.g. A. M. Hunter, *Paul and his Predecessors*, London: SCM, 1961 (1940), 52-57; H. Conzelmann, *An Outline of the Theology of the New Testament*, London: SCM, 1969, 282-83; Sanders, *Ethics*, 73, 75, 79, 89.

[13] M. Dibelius, *A Commentary on the Epistle of James*, Philadelphia: Fortress, 1976, 3.

[14] Dibelius, *From Tradition to Gospel*, London: Nicholson & Watson, 1934, 238.

[15] Dibelius, *Tradition to Gospel*, 238.

[16] Despite the liturgical tone of Ephesians 1–3, later on Dodd affirms that there was a certain antipathy between Jews and Gentiles surrounding the Jewish rebellion of A.D. 66 ('Christianity and the Reconciliation of the Nations' in his *Christ and the New Humanity*, Philadelphia: Fortress, 1965, 11-13).

[17] C. H. Dodd, 'Ephesians' in F. C. Eiselen, E. Lewis and D. G. Downey (eds.), *The Abingdon Bible Commentary*, London: The Epworth Press, 1929, 1222.

[18] Dodd, 'Ephesians', 1234; *idem*, *Gospel and Law*, Cambridge: CUP, 1963, 20.

[didache]'.[19] He clearly states that 'to preach the Gospel was by no means the same thing as to deliver moral instruction or exhortation ...'; in fact Paul's letters 'expand and defend the implications of the Gospel rather than proclaim it'.[20]

Dibelius' and Dodd's proposals were challenged by Furnish who rightly asserts, 'the presupposition implicit here [i.e. the use of traditional material], that that which is not *distinctively* Pauline is therefore not integral to his thought, is surely unwarranted'.[21] The relevance and function of the ethical material is determined by the new context in which this material is used. Hence, the ethical material cannot be rejected as irrelevant to the concepts and thought of the writer.[22] Since Furnish, scholarship has recognized that Paul's theology and ethics are deeply integrated or if there is a certain distinction, this does not nullify their relatedness.[23] More recently, T. Engberg-Pedersen has broken new ground with a revolutionary approach to the structure of Pauline paraenesis, where he argues that Paul's theology and ethics are fully integrated. Moral practice flows directly from a transformed self whereby believers' new identity (in Christ) and moral behaviour are two faces of the same coin (see section 1.2).[24] With regard to Ephesians, we should question whether the paraenesis which is built upon soteriological contrasts (old/new creation Eph 4:17–5:2; light/darkness Eph. 5:3-14; wisdom/folly Eph. 5:15-21) as found in Ephesians 2:1-22 (once/now and dead/alive) is in fact as unrelated to the theology/soteriology of the letter as Dibelius and Dodd seem to suggest. Hence, a major interpretative issue in the examination of paraenesis is to assess whether, and if so how, the theological/soteriological framework of the letter shapes moral behaviour.

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[19] C. H. Dodd, *Apostolic Preaching and its Developments*, London: Hodder and Stoughton, 1963 (1936), 7.

[20] Dodd, *Apostolic Preaching*, 8, 9.

[21] V. P. Furnish, *Theology and Ethics in Paul*, Nashville: Abingdon, 1968, 261.

[22] Furnish, *Theology* 261; *idem*, *The Moral Teaching of Paul*, Nashville: Abingdon, 1979, 19, 21. Cf. also Tim Sensing, "Towards a Definition of Paraenesis', *ResQ* 3 (1996) 145-158.

[23] For a recent summary and critique of the different veins of interpretation on the relationship between theology (indicative) and ethics (imperative) see: e.g. Furnish, *Theology and Ethics*, 1968, 243-79; J. L. Houlden, *Ethics and the New Testament*, London & Oxford: Mowbrays, 1973, 25-34; J. I. H. McDonald, *Kerygma and Didache. The articulation and structure of the earliest Christian message*, Cambridge: CUP, 1980, 1-11; *idem*, 'The Crucible of Pauline Ethics. A cross-cultural approach to Christian ethics-in-the-making', *SWC* 3 (1, 1997) 1-21; M. Parsons, 'Being Precedes Acts: Indicative and Imperative in Paul's Writing' in Brian S. Rosner (ed.), *Understanding Paul's Ethics. Twentieth-Century Approaches*, Grand Rapids: William B. Eerdmans, 1995, 217-247.

[24] T. Engberg-Pedersen, *Paul and the Stoics*, Edinburgh: T & T Clark, 2000.

1.1.1.2 Ephesians 1–3 Specific and Ephesians 4–6 General

The key representatives of this subsection are E. Käsemann and M. Fischer. Both scholars, influenced by Dibelius, follow the view that the paraenesis is unrelated to the theological issues of Ephesians 1–3.

Käsemann places Ephesians in a post-Pauline period where the imminent expectation of the parousia has vanished and the church is moving towards 'catholicism' in the realisation of a more extended co-existence with the world.[25] He ties this up with a loss by the Gentile Christians of their historical roots in Judaism and consequent rejection of Jewish Christians; Gentile Christians were searching in Gnostic myths for ideas about creation and redemption.[26] From this perspective, Käsemann characterizes the epistle as refuting a Gnostic influence within the church (e.g. Eph 2:14-16) and emphasizing the prominent place of the church as the new creation and historical entity, where Gentiles are incorporated into Jewish Christianity (Eph 2:11-22).[27] These corrections of Gnostic influence[28] result in an institutionalisation of the church, which has subordinated Christology to a 'high' view of the church.[29] Within this scenario, the ethical material

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[25] E. Käsemann, 'Ephesians and Acts' in L. E. Keck and J. L. Martyn, *Studies in Luke-Acts. Essays presented in Honor of Paul Schubert*, Nasville: Abington Press, 1966, 288-97; *idem*, *New Testament Questions*, 237.

[26] E. Käsemann, *Leib und Leib Christi*, Tübingen: J. C. Mohr, 1933, 145; *idem*, 'Ephesians and Acts', 288-97; *idem*, *Perspectives on Paul*, London: SCM Press, 1971, 109-110.

[27] Käsemann, 'Epheserbrief' in *RGG*, 1958, II: 517-18; *idem*, 'Ephesians', 291; *idem*, *Perspectives*, 109-110, 120-21. Cf. e.g. H. Chadwick, 'Die Absicht des Epheserbriefes', *ZNW* 51 (1960) 145-53; *idem*, 'Ephesians' in M. Black and H. H. Rowley (eds.), *Peake's Commentary on the Bible*, London: Nelson, 1962, 981; W. Marxsen, *Introduction to the New Testament. An Approach to its Problems*, Oxford: Basil Blackwell, 1968, 193-95.

[28] Gnostic influence in Ephesians has been an issue of debate amongst some scholars, e.g. H. Schlier, *Christus und die Kirche im Epheserbrief*, Tübingen: Mohr, 1930, *passim*; P. Pokorný, ' Epheserbrief und gnostischen Mysterien', *ZNW* (1962) 160-94; *idem*, *Der Epheser und die Gnosis*, Berlin: Evangelische Verlagsanstalt, 1965, 82-83; *idem*, *Der Brief des Paulus an die Epheser*, Leipzig: Evangelische Verlagsanstalt, 1992, 22-24. However, the suggestion of Gnostic influence in the letter has been heavily criticised by those who argue rather for rabbinical and Christian backgrounds (see list in M. Barth, *Ephesians 1–3*, New York: Doubleday, 1974, 407, to that list we also add: e.g. A. T. Lincoln, 'The Use of the OT in Ephesians', JSNT 14 [1982] 16-27; T. Moritz, *A Profound Mystery. The Use of the Old Testament in Ephesians*, Leiden: E. J. Brill, 1996); or closer ties to Qumran (see list in Barth, *Ephesians 1–3*, 405-6, and more recently, P. Perkins, *Ephesians*, Nashville: Abingdon Press, 1997).

[29] Against Käsemann, Merklein argues for the supremacy of Christology over ecclesiology. He asserts that it is the Christology of Ephesians that determines the nature of the church (H. Merklein, *Das Kirchliche Amt nach dem Epheserbrief*, München: Kösel-Verlag, 1973, 118-158; *idem*, *Christus und die Kirche: Die Theologische Grundstruktur des Epheserbriefes nach Ephesians 2:11-18*, Stuttgart: Verlag Katholisches Bibelwerk, 1973, 90-92). Barth also criticised Käsemann (and Marxsen) affirming that Käsemann's interpretation makes the church, rather than the kerygma of Christ, the basis for ethics (*Ephesians 1-3*, 54). Barth is one of the few scholars who fiercely attempts to integrate Ephesians 4–6 with 1–3 based not only on the ecclesiology of the latter but also on its *whole* kerygmatic message. He asserts '... in both Ephesians and Colossians the unity of the church is not an end itself but a necessary sign manifesting the will and work of God that transcends the church' (*Ephesians 4-6*, 462). However, he

treats 'elementary requirements of Christian brotherhood' to separate the church from the surrounding world.[30] In terms of the institutionalisation of the church, M. MacDonald argues that what we find in Ephesians is the social implications for the church of the loss of Paul and 'the increased dangers of deviant behaviour that come with the incorporation of a new generation'.[31] Accordingly, she perceives Ephesians in an 'ongoing process of institutionalization in the early church'[32] which MacDonald calls 'a community-stabilizing institutionalization'.[33] The paraenesis is, therefore, an attempt to bring that stability to the Christian community.[34]

K. M. Fischer's theory, on the other hand, seems to go in the opposite direction regarding the issues of Ephesians 1–3 but arrives at a similar conclusion about the role of the paraenesis. He argues that in Ephesians there is a crisis in ecclesiastical development.[35] In Fischer's estimation, the letter has been written at a time when episcopal order was being promoted in Gentile Christian congregations and so the writer seeks to bring back the church to a charismatic ministry (Eph 4:7-16) after the death of Paul.[36] In the light of this crisis, the intention of Ephesians is to reconcile the different positions in the church whereby the ethical material is the basis for living together beyond all theological differences within the Christian community.[37] Fischer asserts, following Dibelius, that the reason why there is so little relation between Ephesians 1–3 and the paraenesis is that the church has not yet developed a detailed ethic for everyday life.[38]

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has not shown accurately how and to what extent the ethical exhortations and motivations are directly related to Ephesians 1–3. Usami's monograph also gives special attention to the ecclesiology of the letter (esp. Eph. 2:11-22 and 4:1-16), he argues that the comprehension of the concept of the 'Body' (i.e. the Christian community) and the dynamic relationship between the 'Body' and the 'Head' (Christ) will enable the believers to somatise (actualise) the nature of the unity of the church. Usami's analysis is quite revealing but his main focus is on Eph 1–3 and 4:1-16 and he does not fully explore how a comprehension of the concept of the church shapes the paraenesis. (K. Usami, *Somatic Comprehension of Unity: The Church in Ephesus*, Rome: BIP, 1983).

[30] Käsemann, 'Epheserbrief', 518.

[31] M. Y. MacDonald, *The Pauline Churches: A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*, Cambridge: CUP, 1988, 92. MacDonald's recent commentary presents a sociological perspective on Ephesians (*Colossians and Ephesians*, Collegeville: The Liturgical Press, 2000).

[32] MacDonald, *Pauline Churches*, 88.

[33] MacDonald, *Pauline Churches*, 89.

[34] MacDonald, *Pauline Churches*, 115-22, 131-38; 154-58.

[35] Fischer argues that the increasing number of Gentile Christians led to the repudiation of Jewish Christians and Jewish tradition (*Tendenz und Absicht des Epheserbriefes*, Göttingen: Vandenhoeck & Ruprecht, 1973, 79-94).

[36] Fischer, *Tendenz und Absicht*, 21-39.

[37] Fischer, *Tendenz und Absicht*, 202.

[38] Fischer, *Tendenz und Absicht*, 147.

In these two veins of interpretation the paraenesis in Ephesians derives mainly from the pressures of accommodation to the world. However, the theories are open to criticism. Dahl has rightly argued that there is no clear evidence in Ephesians (esp. Eph 4:1-16) that points to the institutionalisation or the return of charismatic ministries. Rather, Ephesians 4:1-16 emphasizes the contribution of each ministry (Eph 4:8-11) as well as of each member (Eph 4:7, 16) to the unity and maturity of the church.[39] The church continues to be seen as an organism and not an institution.[40] Dunn further asserts that the absence of any reference in Ephesians to bishops and elders calls in question Fischer's claim that 'the author is *resisting* early catholicizing pressures as much as anything else'.[41] With regard to the eschatology of Ephesians, Dunn refers to examples of the delay of the parousia in Paul's letters[42] where he concludes that if 'early catholicism' started with the fading expectation of the parousia '*early Catholicism is already well established within the NT*'.[43]

A valid point also raised by Tet-Lim N. Yee's work on Ephesians 2:1-22 is his criticism of the method of interpretation left by Baur (and followed by Käsemann and Fischer), the tendency to interpret Pauline Christianity in terms of 'conflict' and 'ecclesiastical polemic' rather than focusing on the historical context (esp. Palestinian Judaism) of Pauline letters.[44] Yee argues that the key issue in Ephesians (esp. Eph 2:1-22) is not to solve a conflict between Jewish and Gentile Christians or the continuity and discontinuity between Israel and the church, but to address the issue of ethnic reconciliation between Jews and Gentiles.[45] Yee is correct in affirming that ethnic reconciliation is a key factor in Ephesians 2:1-22 but this is too limited. Yee fails to evaluate the Jewish soteriological understandings and its hermeneutical implications for the soteriology of Ephesians in terms of unity between Jews and Gentiles (esp. Eph

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[39] N. A. Dahl, 'Interpreting Ephesians: Then and Now', *TD* 25 (4, 1977) 311; Schnackenburg, *Ephesians*, 174-178; Lincoln, *Ephesians*, 241-42, 248-49. For a review and criticism as well as bibliographical data on 'early Catholicism' see R. P. Martin, 'Early Catholicism' in G. F. Hawthorne (et al. eds.), *DPL*, Illinois/Leicester: InterVarsity Press, 1993, 223-25.

[40] F. F. Bruce, *The Epistles to the Colossians, to Philemon and to the Ephesians*, Grand Rapids: William. B. Eerdmans Publ. Co., 1984, 237-40.

[41] J. D. G. Dunn, *Unity and Diversity in the New Testament. An Inquiry into the Character of Earliest Christianity*, London: SCM, 1977, 352.

[42] 1 Cor 15:51ff.; Phil 1:20ff.; 1 Thess 4:15-17, Dunn also includes some texts from Col, Eph, Luke-Acts, John and 2 Pet (*Unity*, 344-363).

[43] Author's italics, Dunn, *Unity*, 344-63 (esp. 351).

[44] Yee's work is based on Sanders' and Dunn's 'new perspective' that Palestinian Judaism was a major influence on 1st-century Christianity (T.-L. N. Yee, *Jews, Gentiles and Ethnic Reconciliation:Paul's Jewish Identity and Ephesians*, Cambridge: CUP, 2005, 1-2).

[45] Yee, 'Jewish Attitudes', see esp. chs. 3-5. For a recent overview and critique on the different interpretations on the relationship between Jew and Gentile see Yee, 'Jewish Attitutes', 1-43.

2:11-22). For example, M. Turner has argued persuasively that Jewish soteriological understandings look for the restoration and moral transformation of 'Israel' (or a remnant) in this world-order.[46] The emphasis on the social/sociological dimensions of Ephesians 2:1-22 is in danger of leaving out of account the transformation of all parties (Jews and Gentiles) in their reconciliation to God. The Jewish motifs of 'being created in Christ Jesus for good works' (Eph 2:10), 'new creation' (Eph 2:15), and the work of the Spirit (Eph. 2:18, 22) need to be integrated into the analysis of this passage.

1.1.2 Ephesians 4–6 Related to the Rest of the Letter

1.1.2.1 Ephesians 1–3 and 4–6 Specific

Ralph P. Martin's article 'An Epistle in Search of a Life-Setting' describes Ephesians as 'an exalted prose-poem on the theme "Christ in His Church"'.[47] Martin follows Käsemann's view that Ephesians responds to a growing hostility against Jewish Christians (Eph 2:11-22) and the adoption of 'an easygoing moral code based on a perverted misunderstanding of Paul's teaching (cf. Rom 6:1-12)',[48] as well as Gentile Gnostic teachings.[49] But whereas Käsemann sees the ethical material as general requirements for (any) Christian community, Martin proposes that these Gnostic

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[46] M. Turner, *Power from on High. The Spirit in Israel's Restoration and Witness in Luke—Acts*, Sheffield: SAP, 1996, ch.5. Turner, following S. Hanson's case that Ephesians 1–3 speaks of cosmic reconciliation, suggests that the paraenesis is not based only on ecclesiology but also 'Ephesians 4–6 clarifies further the kind of "unity" the writer regards to be at the centre of God's eschatological will to reunite all things in Christ' ('Mission and Meaning in Terms of "Unity" in Ephesians' in A. Billington, A. Lane and M. Turner [eds.], *Mission and Meaning: Essays Presented to Peter Cotterell*, Exeter: Paternoster, 1995, 157).

[47] R. P. Martin, 'An Epistle in Search of a Life-Setting', *ExpTim* 79 (1967-68) 298; *idem*, *Ephesians, Colossians, and Philemon. Interpretation: A Bible Commentary for Teaching and Preaching*, Atlanta: John Knox Press, 1991, 4.

[48] R. P. Martin, 'Ephesians' in Clifton J. Allen (ed.), *The Broadman Bible Commentary*, Nashville/London: Broadman/Marshall, Morgan & Scott, 1971, 126; *idem*, *Ephesians*, 5.

[49] R. P. Martin, *Reconciliation: A Study of Paul's Theology*, London: Marshall, Morgan & Scott, 1981, 160. Cf. J. P. Sampley, *'And the Two shall Become One Flesh': A Study of Traditions in Ephesians 5:21-33*, Cambridge: University Press, 1971, 158-163; D. C. Smith, 'The Ephesians Heresy and the Origin of the Epistle to the Ephesians', *OJRS* 5 (1977) 78-103.

teachings (esp. Eph 4:14; 5:6) led the readers into libertine (esp. Eph 5:3; 5:12) and ascetic behaviour (esp. disregard for marriage, Eph 5:22-33).[50]

Whereas Martin perceives Ephesians as attacking Gnostic teachings and displaying hostility against Jewish Christians, Goulder, on the other hand, argues that Paul[51] writes to a mainly Gentile audience to assure them of their full participation in the church against the 'threat from a Jewish Christian counter-mission' which sought to 'disqualify' them on the basis of the law.[52] Within this scenario, Goulder regards the paraenetic sections of Ephesians as prompted by the chaotic and divided state of the Gentile church following the damage caused by the Jewish Christian counter-mission (Eph 4:31).[53] In response to the visionaries' advocacy of sexual asceticism, Paul asserts marriage as divinely ordained, even employing it as an image of the Christ/church relationship (Eph 5:22-33). Paul exhorts believers to recognize the priority of Christ over the 'powers', develops the theme of the church superseding Israel (Eph 2:11-22) as the divine community, and exhorts believers to live in peace and unity, abolishing all racial distinctions, and observing the 'household code'.[54]

One of the advantages of these two views is that it makes the paraenesis credible and not simply an appendix to the theology of Ephesians 1–3. However, Martin's hypothesis is largely refuted in our critique of Käsemann and Fischer. The suggestion of a Gnostic background and hostility against Jewish Christians is found unconvincing. This suggests that the moral teachings must have a different function in the letter. Goulder's hypothesis of the presence of Judaizers behind the scene of Ephesians certainly deserves careful attention. The quotations of and allusions to Old Testament and Jewish literature at least point to the audience's knowledge of Old Testament scriptures.[55] Nevertheless, Goulder's thesis has some difficulties. There is very little evidence to suggest that these were actual (rather than potential) sins in the churches of Asia Minor.[56] For example, Ephesians 4:17–6:9 does not directly deal with or admonish believers' misconduct, but

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[50] Martin, 'Search of a Life-Setting', 299-300; *idem*, *Ephesians*, 5-9.

[51] Goulder defends Pauline authorship of Ephesians placing the letter (like Colossians) within the scenario of Paul's attacks on Jewish Christians and their halakhic interpretations of the law in the undisputed Pauline letters.

[52] M. Goulder, 'The Visionaries of Laodicea', *JSNT* 43 (1991) 17.

[53] The references to πικρία, θυμός, ὀργή, κραυγή, and βλασφημία (Eph 4:31) confirm 'Jewish and Gentile Christians have not been getting on, and that is why there is so much stress on unity'. 'Visionaries', 18.

[54] Goulder, 'Visionaries', 34-35.

[55] In this regard Moritz's recent article ('Reason for Ephesians', *Evangel* 14 [1996], 8-14) casts serious doubts as to whether the audience of Ephesians was predominantly Gentile.

[56] Lincoln, *Ephesians*, 299; Turner, 'Unity', 153; Perkins, *Ephesians*, 28-29; Best, *Ephesians*, 72-75.

the vices (especially in Eph 4:17-19; 4:25—5:21) seem to be used to reinforce right behaviour. Furthermore, it is doubtful that the 'sons of disobedience' upon whom the wrath of God comes (Eph 5:6, cf. Eph 2:2) are rebellious Christians; rather believers are urged to keep away from these practices (Eph 5:3-5). In the same way drunkenness (mentioned once, Eph 5:18) is used as a means to reinforce the contrast between the fool, who has no understanding of the will of the Lord, and the wise who receives knowledge and is filled with the Holy Spirit (Eph 5:15-21). In fact, the ethical statements of Ephesians 4:17–5:21 seem to revolve around two major concepts: perception/knowledge (Eph 4:17-18, 20-24; 5:6, 10, 15, 17) and sphere(s) of influence (Eph 4:25, 27, 29, 30, 32; 5:1-2, 7, 18-19, 21). It is therefore worth exploring whether the battleground of the paraenesis is on the level of a new structure of perception/knowledge, and a new set of relations, rather than merely what constitutes appropriate/inappropriate behaviour, or potential problems in the Christian community. A problem common to Martin's and Goulder's analyses (as already pointed out in our critique of Käsemann and Fischer) is that in their attempt to find the socio-historical setting and (in it) the purpose of the letter, the relevance of how salvation is worked out ethically is overlooked.

1.1.2.2 Baptismal Function

Some scholars perceive baptism as the string that links the whole of Ephesians. The liturgical elements as well as the contrast between two realms — in the once/now motif in Ephesians 2:1-22 and in the different contrasting metaphors in Ephesians 4:17-5:20 — show that Ephesians has a baptismal function.[57] In particular, N. A. Dahl regards the letter as an instruction to new Gentile Christians on the meaning of baptism.[58] He

[57] Cf. G. Schille, *Frühchristliche Hymnen*, Berlin: EVA, 1965; J. Gnilka, 'Paränetische Traditionen im Epheserbrief' in A. Deschamps and A. de Halleux (eds.), *Mélanges Bibliques* (FS B. Rigaux), Gembloux: Duculot, 1970, 397-410. H. Halter indicates that the baptismal references in Ephesians (Eph 1:3-14; 2:1-10; 4:1-16, 17-24; 4:25-5:2; 5:3-14; 5:25-27) are the motivation for moral behaviour. However, Halter deals only with the texts that he estimates to be baptismal, without taking into account the overall theology/soteriology of the letter (*Taufe und Ethos: Paulinische Kriterien für das Proprium christlicher Moral*, Freiburg: Herder, 1977, 248-69).

[58] N. A. Dahl, 'Adresse und Proömium des Epheserbriefes', *TZ* 7 (1951) 241-64; *idem*, 'Das Geheimnis der Kirche nach Eph. 3:8-10' in E. Schlink and A. Peters (eds.), *Zur Auferbauung des Leibes*

understands Ephesians to be addressing a possible problem of disunity in the church (Eph 2:11-22)[59] as well as various teachings, which promoted 'revealed knowledge of divine mysteries' (Eph 3:17-19), 'rejection of marriage' [Eph 5:21-33] and 'association with morally lax pagans' (Eph 5:3-14). In addition, the household code suggests that 'several groups and individuals did not share the vision of a unified church in which Christian households were key elements'.[60] In this context, Dahl perceives Ephesians as a reminder of conversion in the form of soteriological contrasts: Ephesians 1–3 as a *reminder* ('baptismal anamnesis') to the believers of God's calling and that they belong to the church, and Ephesians 4–6 how the believers should live in the light of that calling. Even though the letter does not present an explicit instruction on the sacrament of baptism, Dahl asserts that 'the portrayal and the exhortation serve to clarify what it means to be baptized and belong to Christ as a member of his body. Consequently, one can characterize the contents with the catchwords "baptismal anamnesis" and "baptismal paraenesis"'.[61]

Whilst J. C. Kirby agrees with Dahl that baptism strings the letter together, he disagrees with Dahl's view that the letter was sent to instruct new church members on the meaning of baptism.[62] Kirby claims that the letter was intended for renewing baptismal vows on the Feast of Pentecost now of significance for Christians. According to Kirby, the ethical admonitions are based on the ecclesiology of Ephesians 1–3 and are an expansion of that one phrase 'eager to maintain the unity of the Spirit in the bond of peace' (Eph 4:3).[63] He further asserts that the liturgical style of chapters 1–3 (reflecting Jewish tradition) and an ethic of community unity (with ideas and terminology from Qumran) — suggest that Ephesians follows 'in a general way the

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Christi, Kassel: Stauda, 1965, 63-75; *idem*, 'Interpreting Ephesians', 305-315. Dahl recently retreated, pointing out that reminding the readers of their baptism does not necessary mean that 'it need [...] have been a recent event but may have also happened long ago' ('The Concept of Baptism in Ephesians' in D. Hellholm, V. Blomkvist and T. Fornberg [eds.], *Studies in Ephesians: Introductory Questions, Text- & Edition-Critical Issues, Interpretation of Texts and Themes*, Tübingen: Mohr Siebeck, 2000, 413-33, esp. 415).

[59] Dahl, 'Interpreting Ephesians', 313; *idem*, 'The Letter of Ephesians: Its Fictional and Real Setting' in *Studies in Ephesians*, 455.

[60] Dahl, 'Letter of Ephesians', 455.

[61] Dahl, 'Baptism', 415-16. Also followed by W. A. Meeks, 'In One Body: The Unity of Humankind in Colossians and Ephesians' in J. Jervell and W. A. Meeks (eds.), *God's Christ and His People*, FS N. A. Dahl, Oslo: Universitetsforlaget, 1977, 209-221.

[62] J. C. Kirby, *Ephesians, Baptism and Pentecost. An Inquiry into the Structure and Purpose of the Epistle to the Ephesians*, London: SPCK, 1968, 44.

[63] Kirby, *Ephesians*, 140-44.

covenant renewal service as it is described in the Qumran Manual of Discipline'.[64] Even though Ephesians does not outline detailed and rigid rules as is found in the Qumran documents 'it clearly expects that all who belong to the community will submit themselves to the community's way of life'.[65]

There are some difficulties in accepting the general argument that baptism is the major concern or theme for the author of Ephesians. As C. Caragounis argues from all the possible references to baptism, this motif is explicitly mentioned only once (Eph 4:5) in a context devoted not to baptism but to unity.[66] However, Dahl's assertion that the structure of Ephesians is composed of soteriological contrasts is very revealing. If Ephesians 1–3 and 4–6 are connected by soteriological contrasts, then 'soteriology' is not only part of Ephesians 1–3 but also of Ephesians 4–6. This leads us to the question of whether, and if so how, Ephesians 4–6 aims to elucidate and substantiate what has gone before.

There are also some inadequacies in Kirby's hypothesis. Not only is there doubt that the readers were conscious of a Pentecost address in the letter, but '[t]here is also much less confidence today in the existence of Jewish lectionaries and a Jewish liturgical canon in the first century ...'.[67] Moreover, Kirby's classification of the paraenesis as 'eager to maintain the unity of the spirit' makes the other emphases of the paraenesis redundant (Eph 4:17-24; 4:25-5:2; 5:3-14; 5:15-21; 5:22-33). Furthermore, Kirby's identification of Ephesians' ethical material with the covenant renewal in the 'Rule of the Community', though worthy of notice, fails to explore the hermeneutical relevance of these similarities. For example, what is the meaning and significance of the 'Rule of the Community' for the Qumran people? Is there any relation between the soteriological pattern of some Qumran writings and the significance of communal unity, and moral behaviour? These are questions that we will attempt to investigate in the next chapter (ch. 2) and we expect the answers to shed some light on how soteriology and ethics are integrated in Ephesians.

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[64] Kirby, *Ephesians*, 144, 160-61. Cf. R. Alan Culpepper, 'Ethical Dualism and Church Discipline: Ephesians 4:25-5:20', *RevExp* 76 (1979) 5-29.

[65] Kirby, *Ephesians*, 143.

[66] C. Caragounis, *The Ephesian Mysterion: Meaning and Content*, Lund: Gleerup, 1977, 46. For further criticism of a baptismal interpretation see e.g. C. E. Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in Light of its Historical Setting*, Cambridge: CUP, 1989, 135-36; Lincoln, *Ephesians*, lxxix; Best, *Ephesians*, 430-41.

[67] Best, *Ephesians*, 72. To support this Best cites P. Bradshaw, *The Search for the Origins of Christian Worship*, London: SPCK, 1992, 1ff; J. Heinemann, *Prayer in the Talmud: Forms and Patterns*, Berlin/New York: de Gruyter, 1977; *idem*, 'The Triennial Lectionary Cycle', *JJS* 19 (1968) 41-48.

1.1.2.3 Rhetorical Function

Some scholars have turned to the rhetorical function of Ephesians to understand the structural relationship between the 'theological' and 'paraenetic' sections of Ephesians. The liturgical tone of Ephesians and the emphasis on a realized eschatology suggest, according to Lincoln, that Ephesians 1–3 displays characteristics of the epideictic genre and the Ephesians 4–6 (in its use of persuasive [protreptic] and dissuasive [apotreptic] means) has characteristics of the deliberative genre.[68] Hence, Ephesians 1–3 'reinforces their [believers'] sense of Christian identity, the privileges and status they enjoy as believers who are part of the Church...' whilst Ephesians 4–6 'appeals to them to demonstrate that identity as they live in the Church and in the world'.[69] For the most part, according to Lincoln, the ethical implications of chapters 4–6 are not directly or explicitly based upon chapters 1–3 but on the persuasive force of the latter in impressing on the readers 'their identity in Christ and their role as the Church, so that the ethical implications will now be accepted as flowing from this perspective as a whole'.[70]

Roy R. Jeal develops further Lincoln's case. Jeal argues that theology and ethics are integrated in Ephesians 'not by clear, explicit connection and argumentation, but by the rhetorical use of the "sermon"'.[71] The sermon intends to motivate the thoughts and emotions of the readers with the theological realities and concepts of Ephesians 1–3 (e.g. 'Christ, salvation, and reconciliation'), which will encourage a response expressed ethically or behaviourally (Eph 4–6).[72] According to Jeal, the rhetorical arrangement of Ephesians is made up of an *exordium/narratio*[73] (Eph 1:3—3:21) and an *exhortatio*[74]

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[68] Lincoln, *Ephesians*, xlii.

[69] Lincoln, *Ephesians*, lxxv.

[70] Lincoln, *Ephesians*, 231-32.

[71] R. R. Jeal, *Integrating Theology and Ethics in Ephesians: The Ethos of Communication*, Lewiston/Queenston/Lampeter: The Edwin Mellen Press, 2000, 72. He defines a sermon as '...a speech or text that is not intended to deal with controversies or problematic issues nor to answer questions, but is directed to an audience of θεωροί who, rather than acting as κριταί who make a decision on the basis of the argument presented to them, are encouraged to think and behave in accord with the speaker's or author's leading and persuasion. The speaker/author is concerned to stimulate the thoughts and sentiments of the audience rather than argue critically, so as to persuade the audience to take the course of action seen to be appropriate' (49).

[72] Jeal, *Theology*, 65, 69-71.

[73] 'The *exordium* was to act as the "prologue" or "prelude" (Arist. *Rhet.* 3.14.1) with which a speech began. The intent was to appeal to the audience so as to gain its attention, favourable disposition and sympathy toward the speech (Quint. *Inst.* 3.8.7; 4.1.5), and to provide some understanding of its subject. The *narratio* functioned as the announcement or report of the circumstances upon which the audience members were to base their decisions or actions (Arist. *Rhet.* 3.16.1-11; Quint. *Inst.* 4.2.1). Jeal, *Theology*, 63.

(Eph 4:1–6:9) — which replaces the usual *argumentatio*[75] — and a *peroratio*[76] (Eph 6:10-20). In the *exhortatio* (Eph 4:1–6:9) the call for a specific behaviour is not based on the 'facts' of the Ephesians 1–3, but rather on the theological and pragmatic statements of the paraenesis itself. C. B. Kittredge also attempts a rhetorical analysis of Ephesians, but unlike Lincoln and Jeal argues that the whole of Ephesians is best characterized as deliberative rhetoric.[77] Her rhetorical arrangement is formed by an *exordium* (Eph 1:1–23), *narratio* (Eph 2:1–3:21), the *exhortatio* (Eph 4:1–6:9) and *peroratio* (Eph 6:10-20). However, Kittredge proposes that the '*narratio* describes the events on which the argument is based. The *exhortatio/argumentatio* presents proofs, and the *peroratio* summarizes and recapitulates the argument'.[78]

E. Mouton's recent articles on Ephesians[79] argue that there is no need to appeal to classical rhetorical categories in order to persuade the readers to moral practice. He asserts that self-understanding and ethos take place through a communicative process of 'orientation', 'alienation' and 'reorientation'.[80] Mouton points to the persuasive power of metaphorical techniques (esp. Christ as symbol and model). He describes the writer's metaphorical technique through the identification ('orientation') of the readers with Christ as a symbol (i.e. symbol of God's power, Eph 1:5-6, 7, 9; and of the new community's strength and unity, Eph 2:20-22; 4:15, 16). This is, then, described through the paradox of Christ's death and servanthood ('alienation', cf. Eph 1:7; 2:13, 16; 4:2; 5:2, 25). It is through this association with Christ that 'the readers' new status and conduct' are defined (Eph 2:10; 4:1, 17; 5:2, 8, 15).[81]

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[74] 'The *exhortatio* in Ephesians functions as a call to the audience members to practice specific behaviour, not in response to a particular ἀγών, nor on the foundation of direct argument based on a *narratio*, but because they have been persuaded by an appreciation of and identification with the themes ...' presented in the *exordium/narratio*, Jeal, *Theology*, 66-67.

[75] 'The *argumentatio* served as the central unit of a speech where the credibility of the speech was explicated, and was thus the place where the actual persuasion to make a judgment or take a particular course of action was performed', Jeal, *Theology*, 63.

[76] 'The *peroratio* had two goals: to refresh the memory and to influence emotionally. The *peroratio* was, like the *exordium*, intended to gain and keep the audience's goodwill, but as concluding remarks rather than as introductory remarks (Arist. *Rhet.* 3.19.1-6; Quint. *Inst.* 6.1.1)'. Jeal, *Theology*, 63.

[77] C. B. Kittredge, *Community and Authority: The Rhetoric of Obedience in the Pauline Tradition*, Harrisburg: TPI, 1998, 114.

[78] Kittredge, *Community and Authority*, 116.

[79] E. Mouton, 'Communicative Power of the Epistle to the Ephesians' in S. E. Porter and T. H. Olbricht (eds.), *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*, Sheffield: SAP, 1996, 280-307. See also E. Mouton's earlier article 'Reading Ephesians Ethically: Criteria Towards a Renewed Identity Awareness', *Neot* 28 (2, 1994) 359-77.

[80] In this communicative process of change Mouton cites the works of Ricoeur, McFague, Rousseau and Lategan. 'Communicative Power', 293.

[81] E. Mouton, 'Reading Ephesians', 372-75; *idem*, 'Communicative Power', 293-97. In the latter article Mouton gives further examples of other rhetorical strategies in Ephesians emphasizing the process

The focus of the rhetorical reading is on the formal characteristics of the letter (i.e. how Ephesians holds together) rather than the content (i.e. how conceptually Ephesians constitutes a unity). That is where we attempt to bring our contribution. Although, of course, Ephesians is an act of persuasion, a theological analysis will place emphasis on the role of the Holy Spirit in the transformation of the human reason/will. If we take the example of Ephesians' prayer requests, we notice that the Holy Spirit mediates knowledge of God's saving plans (through 'wisdom and revelation' Eph 1:17a, 18-19) and brings believers into a relationship with God (Eph 1:17b) and Christ (Eph 3:17). The cognitive and experiential knowledge has an ethically transforming effect as it controls the centre of decision and motivation of the believer ('the eyes of your heart' Eph 1:18). It is also the work of the Spirit in the inner being ('inner person' Eph 3:16; cf. Eph 1:18) and through believers' interrelationship (in the fellowship of the church) that brings a clear grasp of Christ's love as the distinguishing mark of the new humanity (Eph 3:16-19).[82] This is further supported by the word-groups δυνάμις, ἐνέργεια, κραταιόω, ἰσχύς in Ephesians 1:19 and 3:16-19, which indicate that believers' knowledge of and intimacy with God and Christ have an ethically transforming effect as they empower the centre of decision and motivation of the believer. Therefore, it seems worth investigating further *how salvific transformation affects the inner being (the centre of decision and perception) and enables moral behaviour.*

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of *identification* and *estrangement*: through the presence of '(possible) future-directed statements' (Eph 1:14, 17, 18, 2:7, 15, 22, 3:10, 17, 21; 4:10-16, 23-24; 6:6:13, 18); 'appeals and dissuasions in the form of contrasting positions of status and corresponding ways of behaviour (cf. 1. 3-14; 2.1-5, 12, 19; 5.1-20, especially vv. 5-6)'; 'the use and function of examples' — to imitate Christ (Eph 4:32; 5:2; 23, 25, 29) and God (Eph 4:24; 5:1) and follow Christ's example (cf. metaphor above); and finally in the use of Ephesians' leitmotif of the unity of the church (297-303). See also discussion in P. T. O'Brien, *The Letter to the Ephesians*, Leicester: Appolos, 1999, 68-82.

[82] So already V. Rabens, 'The Spirit's Empowering for Religious-Ethical Life According to the Apostle Paul', 18th BNTC, September 2000. See also G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, Peabody: Hendrickson, 1994, 658-733. Turner also demonstrates the revelatory work of the Spirit and the ethical impact in believers (*Power from on High, passim*). Arnold also asserts that Divine power (through the Spirit) is determinative for ethical behaviour. Arnold sees this divine power enabling believers by faith (cf. Eph 3:17; 1:19; 6:16) not only 'resisting the demonic powers' (Eph 6:10-20) but also following the example of Christ (Eph 5:2, cf. Eph 3:17, 19) by loving one another in the community (Eph 4:2, 15, 16; 5:2, 25, 28, 33), living in accordance with their new 'status' under Christ's dominion (Eph 4:24) and behaving in a morally Christian manner in the household (Eph 5:21-6:9) (Eph 142-44). J. Adai, *Dei Heilige Geist als Gegenwart Gottes in den einzelnen Christen in der Kirche und in der Welt: Studien zur Pneumatologie des Epheserbriefes*, Frankfurt: Lang, 1985; A. W. D. Hui, 'The Concept of the Holy Spirit in Ephesians and Its Relation to the Pneumatologies of Luke and Paul', Unpublished PhD thesis, University of Aberdeen, 1992.

1.1.3 Ephesians 4:1 within the Structure of the Letter

The epistolary structure of Ephesians shows that Ephesians 1:1-2 is the prescript (opening formula) and Ephesians 6:21-24 the postscript (concluding formula). Some scholars assert that the predominant liturgical tone of Ephesians 1–3 raises the question of whether Ephesians has a body at all.[83] If there is no 'body' in the letter then the paraenesis stays largely unrelated to chapters 1–3.[84] There is some dispute in determining where the body of Paul's letters begins and ends, and this task becomes even more difficult in Ephesians.[85] Jeal points to the works of ancient epistolary theorists (also followed by Stowers and Johanson) who have given attention not so much to the formal boundaries of a letter in the attempt to isolate the body but rather to the identification of the letter function (i.e. its essential message) in which 'thanksgiving, supplication or paraenesis' could be included.[86] This might be a more constructive way to look at the structure of Ephesians. The continuity of thought in Ephesians 1:3–3:21 demonstrated 'by the transitional markers that are used to connect thoughts together (διὰ τοῦτο κἀγώ, 1:15; καὶ ὑμᾶς, 2:11; τούτου χάριν ἐγώ, 3:1, 14; εἴ γε ἠκούσατε, 3:2)'[87] — with no formula to introduce the body of the letter — suggest that Ephesians 1:3–3:21 could be treated as a unity and the first part of the body. The transitional mark in Ephesians 4:1 (οὖν; cf. 1 Thess 4:1), which introduces the paraenetic material forming also a coherent unity, could be therefore considered the second part of the body.[88]

With this structural arrangement, the transitional mark οὖν in Ephesians 4:1 has raised the question as to its relation to what precedes and follows. For example, U. Luz perceives the οὖν to relate to some specific passages of Ephesians 1–3 (esp. Eph 1:15-23 and 3:14-21).[89] However, this option seems too limited. If we just take the example

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[83] Cf. Dibelius, *Epheser*, 78; *idem*, *Fresh Approach*, 169; Dodd, 'Ephesians', 1222; J. T. Sanders, 'Hymnic Elements in Ephesians 1-3', *ZNW* 56 (1965) 214-232; Kirby, *Ephesians*, 84-89, 126-38; Barth, *Ephesians*, 54; Kümmel, *Introduction*, 351; Bruce, *Epistles*, 240-41; Lincoln, *Ephesians*, xxxvii-xxxix.

[84] Jeal, *Theology*, 22.

[85] Jeal, *Theology*, 17-20. Cf. also Lincoln, *Ephesians*, xxxviii-ix.

[86] Jeal, *Theology*, 20-22. Cf. N. A. Dahl, 'Einleitungsfragen zum Epheserbrief' in *Studies in Ephesians*, 4 n. 24.

[87] Jeal, *Theology*, 24. Cf. Lincoln, *Ephesians*, xxxix.

[88] Jeal, *Theology*, 24-25. Cf. Lincoln, *Ephesians*, xxxviii-ix; Best, *Ephesians*, 59-63; O'Brien, *Ephesians*, 70-71; Hoehner, *Ephesians*, 73.

[89] U. Luz, 'Überlegungen zum Epheserbrief und seiner Paraenese' in H. Merklein (ed.), *Neues Testament und Ethik: Für R. Schnackenburg*, Basel/Vienna: Herder 1989, 379-86.

of the theme of 'calling', this theme in Ephesians (as in Paul) is deeply related with God's saving activities which cover every single section of Ephesians (esp. Eph 1:3-14; 1:16-23; 2:4-10; 2:14-22; 3:2-13; 3:16-19); therefore Luz's option does not fully embrace the overall understanding of calling in Ephesians 1–3. Bjerkelund argues that οὖν serves as a purely 'transitional' mark between the two parts of Ephesians, without suggesting any important logical or inner connection with what precedes.[90] This view is also followed by Jeal who asserts that the exhortation for proper behaviour 'is not made directly on the basis of the "facts" narrated in chapters 1-3, but rather on a pragmatic and theological basis presented within the paraenesis itself'.[91]

Bjerkelund's view has been criticized by Lincoln who argues that οὖν is not a formal epistolary transition but, as in Romans 12:1, οὖν indicates that the paraenesis builds upon the theology of Ephesians 1–3. However, the paraenesis is not logically dependent on the first part of the letter since the paraenesis provides the theological motivations for moral practice.[92] P. Gosnell, a former student of Lincoln, endeavours to demonstrate the various ways in which the sections of Ephesians 4:1–5:20[93] urge the readers 'to behave as converts to faith in Christ'.[94] These sections provide general guidelines as to how believers should express their morality as religious devotion. He asserts that the 'religious' motivations for moral behaviour presuppose a dynamic relationship with God (Eph 4:24; 4:31-5:1), Christ (Eph 4:15-16; 5:10; 5:17) and the Spirit (Eph 4:30) — 'this dynamism is inherent in the faith that the readers enjoy as converts'.[95] Gosnell also compares the ethical material with Ephesians 1–3 and recognizes some affinities especially with the concept of unity in Ephesians 4:1-16 (cf. Eph 1:3-14; Eph 2:11-22; 3:6), and with the various themes and concepts of Ephesians 4:17–5:20.[96] However,

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[90] C. J. Bjerkelund, *Parakalô: Form, Funktion und Sinn der parakalô-Sätze in den paulinischen Briefe*, Oslo: Universitetsforlaget, 1967, 140. Cf. Jeal, *Theology*, 177-178.

[91] Jeal, *Theology*, 65.

[92] Lincoln, *Ephesians*, 226-27, 231, 234. See also e.g. Schnackenburg, *Ephesians*, 159-161; Best, *Ephesians*, 353-55; O'Brien, *Ephesians*, 272; J. Muddiman, *The Epistle to the Ephesians*, London/New York: Continuum, 2001, 177.

[93] Eph 4:1-16; 4:17-24; 4:25-5:2; 5:3-14; 5:15-20.

[94] P. Gosnell, 'Behaving as a Convert: Moral Teaching in Ephesians Against Traditional and Social Backgrounds', Unpublished PhD thesis, University of Sheffield, 1992, 23-25. Based on A. F. Segal, *Paul the Convert*, New Haven: YUP, 1990, 147, Gosnell defines conversion as a 'radical reorientation' of Christian life. Gosnell, 'Behaving as a Convert', 7-8.

[95] Gosnell, 'Behaving as a Convert', 265-66.

[96] Eph 4:17-24 ('concept of knowledge' Eph 1:13-14; 1:16-19; 3:14-19; and 'once/now' motif Eph 2:1-22); Eph 4:24-5:2 ('once/now' motif Eph 2:1:10; 'the roles of the Devil and the Spirit' Eph 1:13-14, 21; 2:2-3; 2:18, 22; 3:5, 10, 15, 16; 'God's own deeds of kindness and love' Eph 1:3, 6-9; 2:4-7; 3:19-20; 'the readers own love for one another' Eph 1:15; 3:14-19); Eph 5:3-14 (proper behaviour and Divine purposefulness' Eph 1:42:9; 'converted and pre-converted states', Eph 2:1-22; 'community of the saints'

Gosnell contends that the affinities with the more 'doctrinal' section of Ephesians shows that it *complements* the moral teaching but there is no logical connection between the paraenesis and its 'doctrinal' part.[97] Gosnell's recognition that believers' dynamic relationship with God, Christ and the Spirit is essential for proper behaviour reinforces our case that moral behaviour is intrinsically related with the believers' new orientation. But is it valid to argue that Ephesians 4–6 is not logically dependent on Ephesians 1–3, if in fact the theological motivations of the paraenesis are a reinforcement of what has been said in the earlier part of the letter (by the reiteration of its themes and concepts)? This is in our view an artificial distinction, which prevents Gosnell from mapping the cohesive ties between theology/soteriology (which undergirds the *whole* of Ephesians) and moral transformation.

Therefore, what we must consider from the structure of the letter is the function of the paraenesis in the whole letter. In brief, whether the ethical material found in Ephesians 4–6 is an integral part of the theology contained in chapters 1–3, or whether it is merely an appendage with its own self-contained theology.

We will attempt to argue that the ethical material is intrinsically related with the theological statements of Ephesians 1–3. If we will be able to substantiate what we suggested in section 1.1.2.3 — i.e. *salvation entails the transformation of the self (through saving knowledge), which affects the centre of decision and perception and leads to moral behaviour — then, salvation is recognized and expressed in moral behaviour.* Moreover, we endeavour to demonstrate that the motivations for moral behaviour in Ephesians 4–6 are a further reiteration and explanation of the Christ-event, as reflected in Ephesians 1–3. The theological motivations of the paraenesis reinforce what believers already know (esp. Eph 1:8-10, 13; 1:17-23; 3:3-12; 3:16-19) and what they already experience in their communion with God and Christ through the Spirit (Eph 1:3-6, 14, 17; 2:4-10; 2:14-22; 1:17-19; 3:16-19). If this is the case, the paraenesis is effectively part of the soteriological pattern of Ephesians. *The paraenesis further expands and explicates what salvation means, in the double sense of knowing it and living it.*

Eph 1:1, 15, 18; 2:19-22; 3:8, 18); Eph 5:15-20 ('combined allusions' Eph 1:13, 17; 2:18, 22; 3:5, 16; 4:3, 4, 30; 'wisdom schema' Eph 1:1, 5, 9, 11, 17, 18; 2:3; 3:3, 4, 5, 9, 10, 11, 19, 20; 4:13, 17, 18, 21, 23, 24, 25; 5:9). 'Behaving as a Convert', *passim*.

[97] 'Behaving as a Convert', 263.

1.1.4 Comparison with Pauline Ethics

The question of what are the motivation(s) for moral behaviour in Paul's letters has been highlighted in scholarly debate.[98] The history of scholarship on this issue has identified a variety of foundations for Paul's moral teaching — e.g. the indicative-imperative;[99] the mystical union with Christ ('being in Christ');[100] Christological, sacramental, pneumatological and eschatological foundations.[101] When scholars compare this variety of motivational basis with that of Ephesians, they identified several differences between the two corpora of literature.[102] Scholars recognize an eschatological and soteriological development in Ephesians compared with the undisputed Pauline letters.[103] In the so-called 'theological' section of Ephesians (Eph 1–3) there is an absence of the significance of the parousia[104] and an emphasis on a

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[98] For a survey of Paul's basis for ethical behaviour see e.g. Furnish, *Theology*, 242-79; A. Verhey, *The Great Reversal. Ethics and the New Testament*, Grand Rapids: W. B. Eerdmans, 1984, 67, 103-105; W. Schrage, *The Ethics of the New Testament*, Edinburgh: T & T Clark, 1988, 167-201; M. D. Hooker, 'Interchange in Christ and Ethics', *JSNT* 25 (1985) 3-17; N. J. Duff, 'The Significance of Pauline Apocalyptic Theological Ethics' in J. Marcus and M. L. Soard (eds.), *Apocalyptic and the New Testament. Essays in Honor of J. Louis Martyn*, Sheffield: JSOT Press, 1989, 286-90; E. Lohse, *Theological Ethics of the New Testament*, Minneapolis: Fortress, 1991, 10-11; J. I. H. MacDonald, *Biblical Interpretation and Christian Ethics*, Cambridge: CUP, 1993; G. W. Grogan, 'The Basis of Paul's Ethics in His Kerygmatic Theology', *SBET* 13 (2, 1995) 129-47; W. L. Willis, 'Pauline Ethics, 1964-1994' in E.H. Lovering and J. L. Sumney (eds.), *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish*, Nashville: Abingdon, 1996, 306-19; R. B. Hays, *The Moral Vision of the New Testament. A Contemporary Introduction to New Testament Ethics*, Edinburgh: T & T Clark, 1996; J. D. G. Dunn, *The Theology of Paul the Apostle*, Grand Rapids/Cambridge: W. B. Eerdmans, 1998, ch. 8; J. Plevnik, *Paul and the Parousia: An Exegetical and Theological Investigation*, Peabody: Hendrickson, 1997; P. Stuhlmacher, 'Eschatology and Hope in Paul', *EvQ* 72 (4, 2000) 315-33; H. Schwarz, *Eschatology*, Grand Rapids/Cambridge: W. B. Eerdmans, 2000; J. Galot, 'La Parusia nell' Epistolario Paolino', *LCC* 4 (2000) 431-43.

[99] Some of the earlier works that pointed out the importance of the indicative-imperative in Pauline ethics include: R. Bultmann, 'The Problem of Ethics in the Writings of Paul' in *The Old and the New Man in the Letters of Paul* (tr. by K. R. Crim), Richmond: John Knox Press, 1967 (1924), 7-32; Furnish, *Theology*, 224-27; Verhey, *Great Reversal*, 104-05; Schrage, *Ethics*, 167-72.

[100] This idea was pioneered by A. Schweitzer, *Paul and His Interpreters: A Critical History*, London: A. & C Black, 1912 (1911); *idem*, *The Mysticism of Paul the Apostle*, London: A & A Black, 1931 (1929).

[101] Schrage, *Ethics*, 172-90. Cf. Furnish, *Theology*, 212-24; Verhey, *Great Reversal*, 106-07.

[102] E.g. Conzelmann, *An Outline*, 316-17; Kümmel, *Theology*, London: SCM, 1974, 144-46; Sanders, *Ethics*, 71; Lohse, *Theological Ethics*, 148; Schrage, *Ethics*, 245; C. K. Barrett, 'Deuteropauline Ethics: Some Observations' in E. H. Lovering Jr., and J. L. Sumney (eds.), *Theology and Ethics in Paul and His Interpreters. Essays in Honor of Victor Paul Furnish*, Nashville: Abingdon, 1996, 161-72; Hays, *Moral Vision*, 66.

[103] Recently, M. Gese attempts to demonstrate that Ephesians is a reworking and reflection of Pauline theology (*Das Vermächtnis des Apostels. Die Rezeption der paulinischen Theologie im Epheserbrief*, Tübingen: Mohr-Siebeck, 1997).

[104] For a summary of earlier works on the understanding of the parousia in Ephesians see F-J. Steinmetz, 'Parusie-Erwartung im Epheserbrief? Ein Vergleich', *Bib* 50 (1969) 328-36. Most commentators on Ephesians (including Schrage, *Ethics*, 245; F. J. Matera, *New Testament Ethics: the legacies of Jesus and Paul*, Louisville: Westminster, John Knox, 1996, 228) argue for the absence of the reference of the parousia in Ephesians. A few scholars continue to hold that the concept of the parousia is

realized eschatology.[105] Jeal presents some of the scholarly arguments regarding the ethical motivations in Paul's letters and Ephesians, which we attempt to summarize here. He points out that in the 'theological' sections of the Pauline letters there is a paraenetical application (e.g. Rom 6:12-23; Col 1:10, 21-23, 28; 2:6-7, 8, 16-23); however, in Ephesians 1–3 there is no explicit moral exhortation.[106] Whereas in the earlier Pauline letters salvation was based on the dying and rising with Christ, and resurrection 'as still in the future or as present in the midst of temptation and suffering'[107] (Rom 6, 8; cf. Col 2:20-3:5), in Ephesians there is no mention of dying with Christ but only of being raised and seated with him in the heavenly places (Eph 2:5-6).[108] In addition, Ephesians does away with the Pauline doctrine of present justification and future salvation (Rom 8:24-25; 5:9; Rom 3:24-28) and describes salvation as *already* completed (σεσωσμένοι) for believers.[109] The 'good works' that believers are to practise (Eph 2:10) have already been prepared by God before the foundation of the world (cf. Eph 1:4). Thus, belief in a future salvation and final

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still present in the letter: e.g. E. Percy, *Die Probleme der Kolosser- und Epheserbriefe*, Lund: C. W. K. Gleerup, 1946, 114-16, 299-300; A. L. Moore, *TheParousia in the New Testament*, Leiden: E. J. Brill, 1966, 161; A. van Roon, *The Authenticity of Ephesians*, Leiden: Brill, 1974, 258-61; Bruce, *Epistles*, 233-35, 255.

[105] Conzelmann's earlier work influences Lindemann's thesis (and of those who advocate a Gnostic background to Ephesians on an 'over-realized' eschatology of Ephesians. He affirms that the writer has gnosticised the Pauline apocalyptic two-age structure and salvation-history framework. The church in Christ lives in a timeless (heavenly) realm of salvation not being bound by an eschatological dualism nor by a historical climax (A. Lindemann, *Die Aufhebung der Zeit: Geschichtsverständnis und Eschatologie im Epheserbrief*, Gütersloh: G. Mohn, 1975, 95-96. See reference to other scholars that follow Lindemann's view in Arnold, *Ephesians*, 208 n. 65). Lindemann's view, however, has been heavily criticized by recent scholarship, which affirms that Lindemann pushes too far the realized eschatology of Ephesians with the abolition of time. A more moderate interpretation has been argued by H. Lona and followed by most scholars — Ephesians does not exclude general future eschatological elements (e.g. Eph 1:13-14; 1:18, 21; 2:7; 4:30; 5:5; 6:13) as seen in the Pauline letters; however, it gives stronger emphasis to a present or realized eschatology which is not found in the earlier Pauline letters (Eph 1:3, 9-10; 1:20-23; cf. Eph 2:6-10). See H. E. Lona, *Die Eschatologie im Kolosser- und Epheserbrief*, Würzburg: Echter, 1984. For a summary of Lindemann's and Lona's positions, see e.g. Arnold, *Ephesians*, 148-54. Cf. also G. F. Wessels, 'The Eschatology of Colossians and Ephesians', *Neot* 21 (1987) 183-202; Lincoln, *Ephesians*, lxxxix-xc, A. T. Lincoln and A. J. M. Wedderburn, *The Theology of the Later Pauline Letters*, Cambridge: CUP, 1993, 114-118; H. R. Lemmer, 'A Multifarious Understanding of Eschatology in Ephesians: A Possible Solution to a Vexing Issue', *HTS* 46 (1990) 102-119; Schnackenburg, *Ephesians*, 61; Best, *Ephesians*, 151-152 (Best prefers to describe Ephesians as a 'realized soteriology' rather than a 'realized eschatology'); O'Brien, *Ephesians*, 30-33, 113-14, Muddiman, *Ephesians*, 18; Hoehner, *Ephesians*, 56-58.

[106] Jeal, *Theology*, 8.

[107] R. C. Tannehill, *Dying and Rising with Christ. A Study in Pauline Theology*, Berlin: Alfred Töpelmann, 1967, 10-12.

[108] Jeal, *Theology*, 9-10.

[109] V. P. Furnish, *The Love Command in the New Testament*, London: SCM, 1973, 122; Sanders, *Ethics*, 76; U. Luz, 'Rechtfertigung bei den Paulusschülern' in J. Friedrich, et al (eds.), *Rechtfertigung*, Tübingen: Mohr (Siebeck), 1976, 365-384; Lohse, *Theological Ethics*, 150; Dahl, 'Interpreting Ephesians', 305-315; A. T. Lincoln, 'Ephesians 2:8-10: A summary of Paul's Gospel?', *CBQ* 45 (1983) 617-630.

judgement (cf. Rom 11:22; 1 Cor 9:27; 10:1-13; 15:2; Gal 5:4; Col 1:21-23) no longer significantly influence ethics.[110] In terms of the indicative/imperative relationship and the 'already/not yet' tension in Ephesians, Jeal claims that 'the "already" aspects of salvation presented in chapters 1–3 seems to have been ignored in the paraenesis. There is no indication that the indicatives of chapters 1–3 are conditional, granted only to those who practice the imperatives of chapters 4–6 (cf. Col 1:21-23)'.[111] The consequence for the relationship between the so-called 'theological' and 'ethical' sections of Ephesians is that chapters 1–3 do not offer the theological and eschatological motivations (as found in other Pauline epistles) for the ethical behaviour expected from believers in chapters 4–6.

From the outset, the arguments above seem to threaten the integration of the two sections of Ephesians. In the course of this study we will be discussing in more detail some of the above arguments. If our reading is correct that salvation in Ephesians involves the transformation of the self — as the centre of decision and perception, which motivates moral behaviour — then the parousia may not be a pivotal factor for moral behaviour, even though it assists the believers to be consciously aware of their spiritual condition. The understanding of salvation in terms of the spiritual renewal of the believer will helps us to explain why the absence of moral exhortation in Ephesians 1–3, and the issue of dying and raising with Christ, do not preclude the integration of theology/soteriology and the paraenesis in Ephesians. Moreover, is it a valid observation that the indicatives of Ephesians 1–3 are not the basis for the paraenesis when in fact the theological motivations of Ephesians 4–6 seem to hark back to the theology/soteriology of Ephesians 1–3? This indicates an artificial separation of the two sections of the letter. Furthermore, the diversity of motivational foundations for moral behaviour in the Pauline letters suggests that there is not a standard framework by which Pauline ethics can be analysed. This indicates that there can be other reasons for moral incentive. Probably Ephesians uses a different pattern to explain the integration of theology/soteriology and moral behaviour in the letter.

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[110] Jeal, *Theology*, 3, 10.
[111] Jeal, *Theology*, 11-12.

1.2 Other Resources for Understanding Ethics

The field of New Testament ethics has been recently fertilised by engagement with new trends in the study of ethics in general, and Christian ethics in particular.[112] Within the limits of this thesis it is unfortunately not possible to engage with these broader issues at this time. However, we present two significant models that will broaden our horizons in how to understand the relationship between theology/soteriology and moral behaviour in Ephesians.

An important model for the understanding of Paul's social ethics may be found in Peter Berger's and Thomas Luckmann's theory of the social construction of reality.[113] Berger and Luckmann theorise that the social construction of reality is not something detached from the self but the outworking of an individual's identity. Berger and Luckmann consider institutionalised society in terms of 'objective' and 'subjective' reality. Institutionalisation is formed by three dialectical moments. The first moment, identified as the 'externalisation' of human activity (e.g. social relations), produces a particular social pattern that leads to (the second moment 'objectivation') the formation of an objective reality (social world). Berger and Luckmann assert, 'The institutional world is objectivated human activity, ... the relationship between man, the producer, and the social world, his product, is and remains a dialectical one. That is, man and his social world interact with each other. The product acts back upon the producer'.[114] The third moment (internalisation) occurs when the 'objectivated social world' is internalised by the individual — it 'is retrojected into consciousness in the course of socialization'[115] — and becomes a subjective reality (i.e. the internalisation enables the individual to shape and complement the objective reality).

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[112] Some of these studies include: S. E. Fowl and L. Gregory Jones, *Reading in Communion. Scripture and Ethics in Christian Life*, Grand Rapids: William B. Eerdmans Publ. Co, 1991; R. B. Hays, 'Scripture-shape Community: The Problem of Method in the New Testament Ethics', *Int* 44 (1990) 42-55; *idem*, *Moral Vision*, *passim*, L. S. Cahill, 'Christian Character, Biblical Community, and Human Values' in William P. Brown (ed.), *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*, Grand Rapids/Cambridge: William B. Eerdmans Publ. Co., 2002, 3-17; L. Gregory Jones, 'Formed and Transformed by Scripture: Character, Community, and Authority in Biblical Interpretaion' in *Character and Scripture*, 18-33; W. Schweiker, 'Images of Scripture and Contemporary Theological Ethics' in *Character and Scripture*, 34-52; A. R. Brown, 'Character Formation or Character Transformation? The Challenge of Cruciform Exegesis for Character Ethics in Paul' in *Character and Scripture*, 264-89.

[113] P. L. Berger and T. Luckmann, *The Social Construction of Reality. A Treatise in the Sociology of Knowledge*, Middlesex: Penguin Books, 1975 (1966).

[114] *Social Construction*, 78.

[115] *Social Construction*, 78-79.

In this frame of reference socialization is the internalisation of this 'institutionalisation'. Berger and Luckmann identify two levels of socialization, primary and secondary socialization. Primary socialization is the introduction of the individual to a (particular) objective social world. This socialization involves cognitive and emotional learning. The cognitive comprises learning from the significant others who introduce the individual to this social world and are in charge of his socialization.[116] This learning process also involves an emotional identification with the significant others whereby the individual 'takes on the significant others' roles and attitudes, that is, internalizes them and makes them his own ... In other words, the self is a reflected entity, reflecting the attitudes first taken by significant others towards it'.[117] Whilst primary socialization is the formation of an individual's first social world, secondary socialization consists of 'the internalisation of institutional or institution-based "sub-worlds"'.[118] This means 'the social distribution of "special knowledge" – knowledge that arises as a result of the division of labour and whose "carriers" are institutionally defined'.[119] This dynamic process of socialization is accomplished through a linguistic structure of knowledge. Socialization (primary and secondary) is not a one-sided process but is dynamic and reciprocal, in that the individual is not only the object of socialization but also the subject. As the individual is shaped by the objective social world, the internalisation and reflection on the knowledge of this social world, on the other hand, enables the individual to complement and reshape this social world. In this context Berger and Luckmann state, 'the relationship between the individual and the objective social world is like an ongoing balancing act'.[120]

Margaret Y. MacDonald applied Berger's and Luckmann's theory to explain the formation of the ecclesiastic structure of Ephesians after the death of Paul. The realities that the church was facing — i.e. the death of Paul (and other leaders) — impelled the Christian community to create a stability and harmony in the community life ('community-stabilizing institution').[121] In sociological terms it meant 'to maintain the symbolic universe ... of Paul's mission' and 'to consolidate and preserve the Pauline movement'.[122]

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[116] *Social Construction*, 151.
[117] *Social Construction*, 151-52.
[118] *Social Construction*, 158.
[119] *Social Construction*, 158.
[120] *Social Construction*, 154.
[121] MacDonald, *Pauline Churches*, 89.
[122] MacDonald, *Pauline Churches*, 97.

If we apply this theory to Ephesians' social ethics, it seems to indicate that Ephesians' symbolic universe (i.e. the meaning and content of the Christ-event) becomes a reality when internalised and actualised by the believer. This symbolic universe will shape the believers' identity so that their experiences will be a direct reflection of their identity and consequently of the symbolic universe which they have internalised.

The revolutionary approach brought by Troels Engberg-Pedersen's book, *Paul and the Stoics*, represents a clear example of a new reading of Paul's paraenesis. Engberg-Pedersen proposes a new structure of Paul's paraenesis and contends that Paul's letters are geared towards 'practice' and that Paul does not intend to make a distinction between his 'theology' and 'ethics'. Rather, both aim to clarify and substantiate the overall message/argument of his letter(s). Engberg-Pedersen argues that this intrinsic relationship between theology and ethics in Paul is based on the Stoic model of 'anthropology' and 'ethics'. He points out that in antiquity there was no clear demarcation between theology and ethics and that this distinction arises in 'modernity as a result of a growing secularization'.[123] This book is essentially an anthropological (ethical) model of both Stoics and Paul. Engberg-Pedersen, however, does not deny an apocalyptic/cosmological theology approach to Paul's letters, he just does not discuss that intentionally.[124] *Paul and the Stoics* is a philosophical, existential reading or essay, which attempts to revive Bultmann's reading of Paul's ethics (and to an extent his theology as a whole) as a new self-understanding. The significant difference in contrast to Bultmann's individualistic interpretation is that Engberg-Pedersen sees both Paul and the Stoics following a model, which leads to an altruistic perspective and otherness. Hence the I-X-S model is the Individual (I) being challenged by an outward force or being (X) (for the Stoics reason, for Paul God/Christ) finds a complete change in self-understanding, and in the valuation of and perspective on the world, so that he or she is moved to the S position. This S position is the goal of the Stoics and Paul: it entails a new perspective, a new value-system, and a genuine concern for the benefit of the group in which one lives (Christ-community for Paul).

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[123] *Paul and the Stoics*, 6.

[124] This is one of the points where Engberg-Pedersen thinks J. Louis Martyn misunderstood his focus (see Martyn, 'De-Apocalypticizing Paul: An Essay Focussed on *Paul and the Stoics* by Troels Engberg-Pedersen', *JSNT* 86 [2002] 61-102; and T. Engberg-Pedersen 'Response to Martyn', *JSNT* 86 [2002] 103-14).

As mentioned above, Engberg-Pedersen attempts to give an existential/philosophical reading of Paul; therefore, he intentionally does not place too much emphasis on how the individual is 'struck' by an outside force (God/Christ/Spirit). Engberg-Pedersen aims to demonstrate how the individual finds herself/himself through knowledge (of the Christ event) and how that knowledge transforms the self, by which he or she comes to '*practise* this knowledge in their mutual relationship at the S-pole'.[125] Thus, Engberg-Pedersen elucidates that moral/social behaviour does not constitute an 'obligation' for 'Christ-believers' but it flows directly from a transformed self. Accordingly, one's identity is not distinct from one's practice in that the latter is a visible expression of what one knows and wishes — thus, moral behaviour or social practice is fully integrated with a transformed self.

Even though we recognize that Engberg-Pedersen is attempting to show that an understanding of Paul is not a choice of either theological/apocalyptic or existential approaches but that both play their part, my objection to his reading is that Paul certainly aims to convey in his letters that by reason alone one can not fully understand who one really is.[126] If one can find oneself rationally, why does Paul see the need of the enabling power of the Spirit in the believer? Barclay's critique on Engberg-Pedersen rightly affirms,

> ... there is a *structural* difference between a transformed knowledge that one is truly, by nature, a rational being (and should therefore act only in accordance with reason) and a transforming experience of grace in which one is changed by God (or, the Spirit) and comes to recognize oneself as rescued from what one truly, by nature, *was*, and as correspondingly given a new identity which is not only *modelled on* Christ's self-giving ... but also *only made possible through* it.[127]

Even though Engberg-Pedersen's work focuses mainly on the letters of Philippians, Galatians and Romans, it also breaks new ground in how we understand the function of the paraenesis in *the entire* Pauline corpus, including Ephesians. His approach is particularly attractive for this reading of Ephesians in that he recognizes moral behaviour to be intrinsically related with the transformation of the self. In section 1.4 (see below) we will note that the reconstruction of the self seems to play a key role in

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[125] *Paul and the Stoics*, 116.

[126] On this point see for example the critique by J. M. Barclay (book review on *Paul and the Stoics*, *BI* 9 [2001] 233-36), Martyn, and more recently Philip F. Esler ('Paul and Stoicism: Romans 12 as a Test Case', *NTS* 50 [2004] 106-24) regarding Engberg-Pedersen's reading of Philippians, Galatians and Romans.

[127] J. M. G. Barclay's 'Book review on *Paul and the Stoics*', *BI* 9 (2001) 233-36 at 234.

the soteriology of Ephesians, so it will be worth exploring whether, and if so how, the refashioning of the self is correlated with moral behaviour in Ephesians. Before Engberg-Pedersen's book became part of the scholarly scene, we had already explored the intrinsic connection between soteriology and moral behaviour in late Second Temple Judaism.[128] As we will see in the next chapter (ch. 2), in Second Temple Judaism soteriology and moral behaviour (or social ethics) are deeply integrated in that conversion primarily affects the individual on the cognitive and relational levels. We will propose that Second Temple Judaism presents a more complete framework for understanding Ephesians and possibly Pauline ethics. These writings of the Second Temple Judaism already integrate moral behaviour within its theology. In contrast to Engberg-Pedersen, we will show that the individual is not able through reason alone *to be* and *to do* what has been required of him/her, but an outside force (God/Spirit) facilitates and enables the individual to be transformed cognitively and ethically.

1.3 The Need for this Study

Our brief review and critique of relevant scholarly contributions has shown that scholarship is far from reaching a consensus regarding the relationship between the 'theological' (Eph 1–3) and 'paraenetic' (Eph 4–6) sections of Ephesians. We observed that some scholars make the ethical material redundant to the theology of Ephesians. Others attempt to integrate the theological and paraenetic sections in the context of a concrete situation in the Christian community, or in the framework of the baptismal or rhetorical functions of the letter. Furthermore, some presuppositions regarding the motivation(s) for moral behaviour in Paul's letters have narrowed the possibilities for integrating theology and ethics in Ephesians. A review of two significant models for the understanding of New Testament ethics, and in particular Pauline ethics, have broadened our horizons on how to understand the function of the paraenesis in Ephesians.

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[128] See the justification for the use of writings from the Second Temple Judaism in section 1.5.3 and in the introduction of ch. 2.

In the process of reviewing these scholarly contributions we recognize that the above studies have not given an adequate or accurate account of the cohesive ties within the soteriological pattern, which envelops the *whole* letter including the paraenesis. We also acknowledge that significant questions have not been adequately answered such as: How does moral behaviour relate to salvation? Is moral behaviour an integral part of the believer's new identity in Christ? How and to what extent does salvific transformation affect the believer's will and motivation, which leads to moral behaviour? These are some of the questions that we aim to clarify when investigating the relationship between the 'theological' and 'paraenetic' sections of Ephesians. It is here that this study attempts to make its contribution.

1.4 Hints at a Solution

The different resources explored earlier offer theories as to how moral/social practice involves the refashioning of the mind, thus it is worth looking at how Ephesians structures moral/social practice within the soteriology of the letter. We propose that the soteriological framework of the letter is not confined to one part of the letter but is structural features of the *whole* letter. The soteriological framework of Ephesians is structured by soteriological contrasts, which include contrasts of power and of knowledge. These contrasts are not complete or equal opposites.

(1) Within the soteriolgical pattern of Ephesians we identify *soteriological contrasts*: once/now (Eph 2:2, 11, 13; 3:5, 10; 5:8), dead/alive (Eph 2:1, 5; 5:14), old/new creation (Eph 2:10, 15; 4:22, 24), darkness/light (Eph 1:18; 3:9, 10; 5:8, 9, 13, 14), folly/wisdom (Eph 1:8, 17; 3:10[129]; 5:15, 17).

(2) Those characterized as 'dead', 'old creation', in 'darkness' and 'folly' seem to be under the *power* and *dominion* of the 'ruler of the power of the air' (Eph 2:2; cf. Eph 1:20-21), and this power is identified in Ephesians 4:26-27 and 6:11 as the devil.

Humanity is also characterized with a *lack of knowledge*. Human rebellion ('sons of disobedience' and 'following the wishes of the flesh and of impulses', Eph 2:2-3) and

[129] In Eph 1:8, 17; 3:10 there is no explicit contrast but mainly a reference to wisdom. We correlate it with Eph 5:15, 17 in that the latter implies that to be wise is to have acquired wisdom.

alienation from God ('dead', Eph 2:1) affect the ability to choose the right conduct ('the lusts of the flesh', Eph 2:3a; cf. Eph 2:1b). These ideas are expanded in Ephesians 4:17-19 where the human problem is also traced back to the inner being (mind/understanding/heart, as the centre of decision and perception Eph 4:17-18), and described as 'futile', in 'darkness' and lacking the knowledge of God.

This state of affairs — i.e. to be *under* the *dominion* of evil cosmic powers and the *lack* of *knowledge* — leads to a failure of human consciousness ('they have been callous', Eph 4:19a) and is mirrored inevitably in *immoral behaviour* (Eph 4:19, 22). This is described in Ephesians 2:3 as 'once lived in the lusts of our flesh, doing the wishes of the flesh and impulses', and is reiterated in Ephesians 4:19, 22 as 'they ... have given themselves up to licentiousness, greedy to practise every kind of uncleanness'. Similarly, humanity's *social practice* is characterized in terms of social dislocation. The language used expresses ideas of alienation/separation — ἀπαλλοτριόομαι ('separated'), ξένος ('strangers'), μακράν/ἐγγύς (far/near), τὸ μεσότοιχον τοῦ φραγμοῦ ... τὴν ἔχθραν ('the dividing wall of hostility') (Eph 2:12, 13, 14, 16, 17), μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν ('do not be associated with them', Eph 5:7), and καὶ μὴ συγκοινωνεῖτε τοῖς ἀκάρποις τοῦ σκότους ('take no part in the fruitful works of darkness', Eph 5:11).

In sum, if the mind is corrupted by a lack of knowledge and by the influence of evil powers this is unavoidably made visible in moral and social practices.

(3) Those characterized as 'alive', 'new humanity' (or 'new creation'), as being in the 'light' and 'wise' are under the *power* and *dominion* of God and Christ (seen especially in the expression 'made alive together with Christ', God 'raised us up' and 'seated us in the heavenly places in Christ Jesus', Eph 2:4-6; cf. Eph 2:20-22). Believers are in a father-son relationship with God (Eph 1:5; cf. Eph 2:22; 3:19b), are united with Christ (Eph 1:3; 2:5-10; 2:13b, 20, 21, 3:11, 17) and empowered by the Holy Spirit (Eph 1:13; 1:17-19; 2:18, 22; 3:16-19). The divine presence aims to transform the heart (esp. Eph Eph 1:17-18; 3:16-19) as the locus of the inner being that determines human perception and actions. This divine presence also affects human social relations as believers are seen as 'one body' and a 'holy temple' whereby each member has a part to play in its strengthening and growth (Eph 2:19-22; cf. Eph 3:17-18).

Moreover, believers are characterized by acquired *knowledge*. The content of *knowledge* is identified as the gospel of (cosmic) reconciliation and described as: God's

purpose, good pleasure and will (Eph 1:5, 9-10, 11; 3:11; 5:10, 17), mystery (Eph 1:8b-9; 3:3-7, 9; 6:19), saving truth (Eph 1:13; 4:21), wisdom (Eph 1:9a; 3:10; 5:15) and hope of calling (Eph 1:18b; 4:1, 4). This knowledge is not simply the acquisition of information but it is a *transforming knowledge* as it aims to affect the human heart and mind that motivates moral behaviour (Eph 1:8-10; 1:17-18; 3:17-19; cf. Eph 3:3-10).

Those in Christ are seen as a new creation and described as κτισθέντες ... ἐπὶ ἔργοις ἀγαθοῖς ... ἵνα ἐν αὐτοῖς περιπατήσωμεν ('created ... for good works ... in order that we walk in them', Eph 2:10; 4:19, 24, 28; 5:11). This new creation life is also identified in the paraenesis as 'created in God in righteousness and holiness which comes from the truth' (Eph 4:24). The use of the verb περιπατέω ('to walk', Eph 2:10; 4:1, 17; 5:2, 8, 15) appears to reinforce that *moral behaviour* characterizes a life created in Christ/God. Furthermore, believers' *social practices* are identified in terms of *communal unity* seen in: the head/body imagery (Eph 1:22b-23; 2:16; 3:6; 4:4, 12, 15, 16, 25; 5:23, 28, 30), peace (Eph 2:14, 15, 17; 4:3), the themes of reconciliation (Eph 2:16), oneness (Eph 2:14, 15, 16; 18; 4:3-6, 13), συν- compounds (Eph 2:5, 6, 19, 21, 22; 3:6; 4:3, 16), building/edifying (Eph 2:20-22; 4:12, 16, 29), and relations with one another (ἀλλήλων, Eph 3:17; 4:2, 25, 32; 5:19, 21).

In sum, the soteriological contrasts and their characterisation appear to suggest that *'identity'* (seen in terms of being 'dead'/'alive', 'old'/'new' person, 'darkness'/'light', 'wisdom'/'folly') *is recognized and expressed through moral and social practices.*

(4) It appears that it is in this frame of reference that the paraenesis is shaped. The paraenesis reinforces the believers' *new structure of perception and knowledge*, and the *new set of relationships*, which empower and strengthen the Christian community and household.

The *new structure of perception and knowledge* is depicted as the writer reminds the believers of their calling (Eph 4:1; cf. Eph 1:18, 23 as it also points to Eph 1:4-10), as well as God's saving purposes in Christ (Eph 4:4-6; cf. Eph 1:9-10; 1:20-23; 3:10). Moreover, he reinforces the *renewal* of the *mind* (Eph 4:23; cf. Eph 1:18; 3:17-19) and reminds the readers of what they *'learned'*, *'heard'* and *'were taught in him, as the truth is in Jesus'* (Eph 4:20-21; cf. Eph 1:13). The further reiteration and fortification of the *knowledge received* — 'learn what is pleasing to the Lord' (Eph 5:10), 'understand what the will of the Lord is' (Eph 5:17), the husband's and wife's perceptions and relationship are shaped by the Christ–church relationship (Eph 5:22-33), the education

of children in the 'discipline and instruction of the Lord' (Eph 6:4); the slaves 'doing the will of God from the heart' (Eph 6:6), and slaves and masters *knowing* that their ultimate Master is Christ (Eph 6:8-9) — *aim to refashion the attitudes and practices of the Christian community and the household.*

Furthermore, the paraenesis also reminds the readers of the *new set of relationships that dominate their new life in Christ.* Believers are to continually allow the Holy Spirit to empower and transform them so to facilitate and sustain the unity of the corporate community (Eph 4:2-3; cf. Eph 2:14-18, 22). The different expressions that recall the believers' union and relationship with God ('be imitators of God as beloved' Eph 5:1; cf. Eph 1:5), with Christ ('walk in love as Christ as Christ loved us', Eph 5:2; 'in the Lord' Eph 5:8; 6:1; 'as to Christ' Eph 6:5; 'as servants of Christ' Eph 6:6; 'as to the Lord' Eph 6:7), and with the Holy Spirit ('do not grieve the Holy Spirit of God' Eph 4:30; 'be filled with the Spirit', Eph 5:18) — reinforce the readers' awareness of the *new sphere of influence (or new set of relationships)* which empowers their lives for moral/social practice. So that they are able to relate to one another in love (Eph 4:15-16; cf. Eph 3:16-19), and 'edify'/'build up' one another (Eph 5:25-5:21; cf. Eph 2:19-22; 3:16-19).

This brief analysis seems to suggest that the soteriological pattern of Ephesians is presented and developed in *both sections* of the letter. This gives the impression that the paraenesis is not an appendage of Ephesians 1–3, but fully integrated with its soteriology. Most intriguing is the emphasis on cognitive and experiential knowledge, and the refashioning of the self with the gospel of reconciliation. It appears that the latter plays a central role in determining how believers behave ethically and relate socially. Scholarship on Ephesians has not investigated adequately how the soteriological framework of Ephesians integrates the *whole* letter, and it is here that this study attempts to bring its contribution.

From these thematic and conceptual links we suggest that Ephesians operates with the following kind of soteriology — it involves a defining relationship with God/Christ whereby the *self is refashioned through the knowledge of the gospel, which leads one towards moral behaviour and communal unity.* This soteriology seems to be echoed in some Jewish writings which anticipate or claim that it is already being expressed in a remnant within Israel. It is, therefore, worth exploring whether the soteriological pattern of Ephesians parallels that of some groups of texts from Judaism (see ch.2).

1.5 Thesis

1.5.1 Aim, Objectives and task

The main aim of this study is to investigate how theology/soteriology (Eph 1–3) and paraenesis (Eph 4–6) are fully integrated in Ephesians. The objectives are to clarify the writer's understanding about: (i) the content of God's plan of salvation; (ii) the nature of salvation within the overall theology of (cosmic) reconciliation; (iii) the locus of salvific transformation; and finally (iv) how the paraenesis expands and reinforces the soteriological pattern of the letter. Our task, then, is to investigate the soteriological pattern of Ephesians and how salvific transformation entails moral/social practice.

1.5.2 Statement of the Thesis

The overall contention of this thesis is that moral/social renewal in Ephesians forms an integral part of God's salvific purposes (Eph 1:9-10). This salvific plan is broadly explained in the soteriology of some Jewish writings seen in Ephesians as the corporate spiritual/ethical transformation of believers which enables the communal unity (Eph 2:4-10; 2:11-22; 3:2-13). The believers' new reality is depicted as the Holy Spirit transforms the centre of decision and motivation ('the eyes of your hearts enlightened', 'inner being', Eph 1:18, 3:16) through the knowledge of God's plan of salvation (Eph 1:17-19) and through an intimate relationship with God (Eph 1:17; 3:19) and Christ (Eph 3:16-19). The paraenesis further elucidates how this soteriological pattern is actualised in the church and the household. The refashioning of the mind through the knowledge and internalisation of the gospel of reconciliation (Eph 4:23, 20-21, 24; 4:1-3; 4:4-6; 4:7-13; 5:10, 14, 17, 5:21–6:9), and through an intimate relationship with God, Christ and the Holy Spirit (Eph 4:15-16; 4:30; 5:1-2, 8, 18) enables the believer to realise that he/she is not an isolated self but created to be in fellowship with others, and to follow a pattern of life which promotes and reflects God's salvific goal of (cosmic) unity and reconciliation.

1.5.3 Method

In order to have a clear understanding of the writer's approach to soteriology and moral/social renewal in Ephesians we need to tread the path of historical criticism. The following study will proceed on the understanding that the possible conceptual background to Ephesians lies in the theological framework of Second Temple Judaism. In section 1.4 we suggested that the soteriology of Ephesians involves a defining relationship with God/Christ and for the self to be refashioned through knowledge of the gospel, which leads one towards moral behaviour and communal unity. This preliminary soteriological pattern is structured by a constellation of themes and concepts: the content of knowledge (i.e. the mystery of God's will/purpose), soteriological contrasts (once/now, dead/alive, old/new person, darkness/light and wise/folly), contrasts of power (God/Christ and devil/evil powers), contrasts of knowledge (truth/error) and the concept of communal unity. In this frame of reference we attempt to investigate whether the framework of Ephesians' soteriology is also found in texts from Second Temple Judaism.

Why do we decide for Second Temple Judaism instead of Graeco-Roman literature? The main reason is that the author of Ephesians uses predominantly Jewish language throughout the whole letter, which clearly implies that he was a Jew himself. The frequent and explicit use of Old Testament texts in Ephesians (in contrast to Colossians),[130] the appearance of issues related to the Torah in key passages of Ephesians (e.g. Eph 2:13-17; 4:8-10; 5:31; 6:2) and the particular use of vocabulary such as καρδία, περιπατέω, μυστήριον, ἐπουράνιος, and ἅγιος — are a few examples which point to the Jewish perspective of the letter.[131] But could the readership of Ephesians understand Jewish themes and concepts? Because of the syncretistic religious background of Ephesus and Asia Minor,[132] it would not be extraordinary for the Gentile readers to understand, for example, the grip that evil powers had upon their lives. After hearing an implicit attack on the powers in Ephesians 1:20-22, the Gentile readers would not be surprised that these powers alienated them from God (Eph 2:1-3). Arnold also points to the presence of a Jewish community in Ephesus and numerous sources,

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[130] See e.g. Lincoln, 'The Use of the OT', 16-57; J. D. G. Dunn, 'Deutero-Pauline Letters' in J. Barclay and J. Sweet (eds.), *Early Christian Thought in Jewish Context*, Cambridge: CUP, 1996, 136-37; Moritz, *Mystery*, *passim*.

[131] Moritz, 'Reason for Ephesians, 10, n.27. For a thorough study on the Jewish perspective of Ephesians see Yee, "'You Who were Called the Uncircumcision'", 46-58 and *passim*.

[132] Arnold, *Ephesians*, 5-40.

which provide some evidence of Judaism in Asia Minor (e.g. the presence of Jewish magic and similarities with the power language of the *Testament of Solomon*).[133] Furthermore, Benoit, Mussner and Kuhn show some evidence that Ephesians' pool of ideas shares some similarities with the Qumran writings.[134] This frame of reference indicates that there are strong reasons for investigating in more detail the insight of Jewish writings in comparison to the thought world of Ephesians.

Following this analysis of selected Jewish materials (ch. 2), we will focus our attention on the investigation of: (i) the content of God's plan of salvation (ch. 3); (ii) the nature of humanity's former existence (ch. 4); (iii) the nature of salvation (ch. 5); (iv) transforming knowledge and relationships (ch. 6). From these five chapters we attempt to elucidate how the soteriological pattern of Ephesians 1–3 involves a transformation of believers' self-perception, which will enable and refashion moral/social practice. We will also clarify how this soteriological pattern is further expanded and reinforced in the church (ch. 7), in the Christian community (ch. 8) and the household (ch. 9). This involves an analysis of: (i) how the theological motivations of the paraenesis re-orientate the believers towards the new reality in Christ; and (ii) how the new structure of perception/knowledge and the new set of relationships in the community reinforce and enable moral/social practice. In the final chapter we will gather and summarise the conclusions of this study (ch. 10).

The presuppositions upon which this study stands are as follows: (1) we will not be assuming Pauline authorship as a basis for this study. (2) Ephesians will be examined in its own right. The affinities of Ephesians with Colossians and the Pauline corpus mean that we will be referring to these writings but this study has no intention of presenting a comparative study with these writings. (3) In historical criticism, we expect the selected Jewish literature to illuminate our quest in Ephesians (i.e. the relationship between 'salvation' and moral/social renewal). However, we have no intention to reconstruct the socio-historical setting of Ephesians or to present a full comparative study between Ephesians and these Jewish writings.

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[133] Arnold, *Ephesians*, 5-40. Cf. P. Trebilco, *Jewish Communities in Asia Minor*, Cambridge: CUP, 1991.

[134] P. Benoit, 'Qumran and the New Testament', 1-30; K. G. Kuhn, 'The Epistle to the Ephesians in the light of the Qumran texts', 115-131; F. Mussner, 'Contributions made by the Qumran to the understanding of the Epistle to the Ephesians', 159-78, all these articles are found in J. Murphy-O'Connor (ed.), *Paul and Qumran. Studies in New Testament Exegesis*, London: Geoffrey Chapman, 1968.

Chapter 2

Soteriology and Moral/Social Renewal in Late Second Temple Judaism

2.1 Introduction

In the previous chapter (sections 1.4 and 1.5.3) we outlined a preliminary definition of the soteriology of Ephesians and a workable framework. We suggested also the likely significance of Jewish writings for a better understanding of Ephesians. Hence, the main objective of this chapter is to investigate the relationship between soteriology and moral/social renewal in Judaism. The relevance of this examination is to uncover the extent to which Jewish writings elucidate and/or explain the soteriological framework of Ephesians and, therefore, a (possible) connection between soteriology and moral/social renewal in Ephesians.

Wright asserts that the concept 'salvation' in Judaism did not mean

> the rescue of Israel consisting of the end of the space-time universe, and/or of Israel's future enjoyment of a non-physical, "spiritual" bliss ... Rather, the "salvation" spoken of in the Jewish sources of this period has to do with the rescue from the national enemies, restoration of the national symbols, and a state of *shalom* ... "Salvation" encapsulates the entire future hope.[135]

The group of writings that we will be examining in this chapter do not think in terms of the word 'salvation'.[136] Hence, we prefer to think of soteriology (as a pattern of religion) which is a less technical language, thus to avoid to be misleading. In the next

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[135] N. T. Wright, *The New Testament and the People of God. Christian Origins and the Question of God Volume 1*, London; SPCK, 1992, 300.

[136] In the Hebrew Bible the term 'salvation' rarely occurs in relation to past events (except as a verb) and it has different contextual meanings: יֶשַׁע, יֵשַׁע 'deliverance, rescue, salvation, safety, welfare' (primarily physical rescue; Ps 20:7; Isa 62:11; Ps 69:14); יְשׁוּעָה 'salvation from God' (primarily from external evils; Gn 49:18; Isa 33:2); יָשַׁע verb 'to deliver' (Is 38:20; 63:1, 8); פְּלֵיטָה 'escape, deliverance' (Gn 39:2; Ex 10:5); שָׁלֵו 'quiet, at ease' (Jb 16:12, 21:23); שָׁלוֹם 'completeness, welfare, peace, soundness' (Gn 37:14); שֶׁלֶם 'sacrifice for alliance or friendship', 'peace offering' (Lv 7:14); תְּשׁוּעָה 'deliverance, salvation' (usually by God through human agency, esp. from oppression; Chr 19:12); תּוּשִׁיָּה, תּוּשִׁיָה 'sound, efficient wisdom, abiding success (Is 28:29). See E. Hatch and H. Redpath, *Concordance to the Septuagint. And the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*, Grand Rapids: Baker Academic, 1998[2], 1331-32; F. Brown, S. R. Driver and A. Briggs Charles, *Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic*, Oxford: Claredon Press, 1976[3].

section, we will present a scholarship review of the soteriological patterns found in Judaism and its relationship to moral/social practice.

The literature of Second Temple Judaism is vast and a selection of a group of texts is inevitable. The samples of texts chosen have a strong and interesting soteriology in which we find similar themes and concepts as in Ephesians. We would like to examine whether the particular form in which these themes and concepts are clustered in these texts parallels that of Ephesians, and if so how they elucidate the relationship between soteriology and moral/social behaviour in Ephesians. We do not claim that these texts are the only background to Ephesians nor that the author of Ephesians is literarily dependent on or directly influenced by these writings; rather that these texts facilitate our insight into the symbolic universe of Ephesians by comparison with their parallel structures of thought.

Our plan is to limit the investigation to four sample groups of texts that give particular attention to the themes and concepts presented in the previous chapter (sections 1.4 and 1.5.3). These are *1 Enoch*, *Jubilees*, the *Testaments of the Twelve Patriarchs* and some texts composed by and transmitted within the community of Qumran.[137] In terms of date and provenance there is no great dispute that *1 Enoch*, *Jubilees* and the Qumran corpus were written in the late Second Temple period (circa 300 BC–AD 70),[138] and that there is a certain relation between these writings.[139] However, there is a scholarly debate on whether the *Testaments of the Twelve Patriarchs* were an entirely Christian composition or whether there was an original

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[137] We are aware that not all literature found in the Qumran community is a 'Qumran composition'. This will be taken into account when we examine the 'Treatise of the Two Spirits' in 1QS 3:13–4:26. On this issue see e.g. Jörg Frey 'Different Patterns of Dualistic Thought in the Qumran Library: Reflections on their Background and History' in M. Bernstein, F. García Martínez and J. Kampen (eds.), *Legal Texts and Legal Issues. Proceedings of the Second Meeting of the International Organization for Qumran Studies, Cambridge 1995. Published in Honour of Joseph M. Baumgarten*, Leiden: Brill, 1997, 275-335. See also a listing of criteria for determining non-Qumran from Qumran compositions in A. Lange and H. Lichtenberger, 'Qumran' in Gemeinschaft mit H. R. Balz (et. al) hrsg. von G. Krause und G. Müller, *Theologische Realenzyklopädie*, Berlin: Walter de Gruyter, 1997, 45-79.

[138] G. Vermes, *The Dead Sea Scrolls in English*, London: Penguin Books, 1962 [1987^3], 19-29; G. L. Davenport, *The Eschatology of the Book of Jubilees*, Leiden: E. J. Brill, 1971, 10-18; J. C. Vanderkam, *Textual and Historical Studies in the Book of Jubilees*, Missoula: Scholars Press, 1977, 207-85.

[139] See e.g. M, Burrows, *The Dead Sea Scrolls*, New York: Viking Press, 1958, 238-241; J. T. Milik, *Ten Years of Discovery in the Wilderness of Judea*, London: SCM, 1959, 32; Vanderkam, *Textual*, 18-95; *idem*, *Enoch and the Growth of an Apocalyptic Tradition*, Washington: CBAA, 1984, 179-88; *idem*, *The Book of Jubilees*, Sheffield: SAP, 2001, 143-48; P. W. Flint, '"Apocrypha", Other Previously-Known Writings, and "Pseudepigrapha" in the Dead Sea Scrolls' in P. W. Flint and J. C. Vanderkam (eds.), *The Dead Sea Scrolls After Fifty Years. A Comprehensive Assessment*, vol. 2, Leiden/Boston/ Köln: Brill, 1999, 24-66. Recently, J. Collins presents a (scholarship) review of the apocalyptic writings that shaped the character of the scrolls, amongst others, *1 Enoch*, *Jubilees*, and the Book of Noah ('Apocalypticism and Literary Genre in the Dead Sea Scrolls' in *Scrolls After Fifty Years*, 403-430).

Jewish text, which later was edited with some Christian interpolations.[140] Recently, Elliott asserts that even though some scholars argue that Christian interpolations are so entangled in the texts that it is difficult to decipher the original text (particularly de Jonge), nevertheless, one can still clearly identify or distinguish explicit Christian editorial work. He argues convincingly that there are certain issues and interests in the *Testaments* (e.g. obedience to the Torah, the question of intermarriages, Jewish calendar and priesthood) that *a priori* are irrelevant for Christians, but which continue to be part of the *Testaments*. Furthermore, the numerous levitical references interwoven in the *Testaments* indicate that 'the editors did *not* opt for a wholesale revision at all, and were pleased to allow the *Testaments* to remain an essentially *Jewish* work'.[141] Even if the original language of the *Testaments* was Greek over against Hebrew or Aramaic (so de Jonge) this does not 'in any way preclude their usefulness as a source of essentially Jewish teaching'.[142]

The leading questions are driven by the soteriological structures of Ephesians. What is the content of God's mystery and how is it related to the soteriological views of the different texts? What is the role of cosmic powers in relation to human rebellion and sinfulness? What are the soteriological patterns and the function of the soteriological motifs (dead/alive; old/new person, darkness/light; wisdom/folly)? How is soteriology correlated with moral behaviour and communal unity? What is the importance and function of knowledge in relation to soteriology and moral/social practice?

After a brief review of the major contributions of contemporary scholarship to an understanding of soteriology and moral/social practice in late Judaism (section 2.2), we

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[140] The latter view was early defended by R. H. Charles, *The Testaments of the Twelve Patriarchs*, London: Adam and Charles Black, 1908, xxxviii-xxxix (also held by A. Hultgård, *L'eschatologie des Testaments des Douze Patriarches: Interprétation des textes*, Uppsala: Almqvist & Wiksell International, 1977, 264-87; H. C. Kee, 'The Ethical Dimensions of the Testaments of the XII as a Clue to Provenance', *NTS* 24 [1978] 259-70). But M. de Jonge's doctoral thesis argues for a Christian composition (*The Testaments of the Twelve Patriarchs: A Study of their Text, Composition and Origin*, Assen: Van Gorum & Comp, N.V., 1953). For a summary and bibliography on the different veins of interpretation see R. A. Kugler, *The Testaments of the Twelve Patriarchs*, Sheffield: SAP, 2001. Our analysis focuses on the Jewish framework of the Testaments and not on the more explicitly Christian passages.

[141] M. A. Elliott, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism*, Michigan/Cambridge: William B. Eerdmans Publishing Company, 2000, 24 (author's italics). These arguments are also addressed by E. Ferguson, *Backgrounds of Early Christianity*, Grand Rapids: Eerdmans, 1987, 363-64.

[142] Elliott, *Survivors*, 25. Scholarship recognizes the influence of different traditions in the Testaments (e.g. de Jonge, *Testaments*, 75-76, 150, n. 188-190; H. W. Hollander, *Joseph as an Ethical Model in the Testaments of the Twelve Patriarchs*, Leiden: E. J. Brill, 1981, 94-97). However, it is important to remark that the particular form in which the author presents the Testaments is typically Jewish and in this regard de Jonge seems to agree (*Testaments*, 128; *idem*, *Jewish Eschatology, Early Christian Christology and the Testaments of the Twelve Patriarchs. Collected Essays of Marinus de Jonge*, Leiden: E. J. Brill, 1991, 192-93).

will elucidate the above issues in each of the chosen group of texts under three main headings: (i) soteriology and the heavenly 'mysteries', (ii) the nature of humanity's sinfulness and the cosmic powers, and finally (iii) soteriology and moral/social renewal.

We intend to show that these writings have a soteriology in view which involves moral/social renewal. This suggests that moral/social practice may not be an adjunct to the soteriological patterns of these writings but an expression of it. If our examination is correct, it will help to clarify the possible integration of soteriology and moral/social renewal in Ephesians.

2.2 Scholarship Review

This section aims to present a brief overview of the contributions towards an understanding of the soteriological patterns found in Judaism and how soteriology relates to moral/social behaviour. The most recent major contribution on this issue is found in the work of E. P. Sanders who understands the soteriology of Palestinian Judaism as the restoration of the nation of Israel and argues that 'salvation comes by *membership* in the covenant, while obedience to the commandments *preserves* one's place in the covenant'.[143] Sanders defines this soteriological pattern as 'covenantal nomism'. Because Israel is God's covenant people, this pattern of religion is fundamentally ethnocentric or nationalistic in nature and implicitly assumes the salvation of *all* Jews.[144] Sanders' proposal is not spared of criticism,[145] and a more

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[143] E. P. Sanders, 'The Covenant as a Soteriological Category and the Nature of Salvation in Palestinian and Hellenistic Judaism' in R. Hamerton-Kelly and R. Scroggs, *Jews, Greeks and Christian Religious Cultures in Late Antiquity. Essays in Honor of William David Davies*, Leiden: E. J. Brill, 1976, 41. Since Sanders' thesis on 'covenantal nomism', permutations of his view by different scholars brought a fresh interpretative approach to Paul and Judaism, and this new approach has been called the 'new perspective'. Amongst the leading voices of the 'new perspective' (with some disagreements) is James D. G. Dunn (e.g. 'The New Perspective on Paul'in *Jesus, Paul and the Law. Studies in Mark and Galatians*, Louisville: Westminster/John Knox Press, 1990, 183-214, first published in *BJRL*, 65 [1983] 95-122; *idem*, *Romans* [2 vols], Texas: Word, 1988; *idem*, *The Epistle to the Galatians*, London: A. C. Black, 1993) and N. T. Wright (e.g. *The Climax of the Covenant: Christ and the Law in Pauline Theology*, Edinburgh: T & T Clark, 1991; *idem*, *the People of God, passim*).

[144] Sanders develops further these ideas in *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*, London/Philadelphia: SCM/Fortress, 1977; *idem*, *Jesus and Judaism*, London: SCM, 1985; *idem*, *Judaism: Practice and Belief, 63 BCE-66 CE*, London: SCM, 1992.

[145] The earliest critique of Sanders' view is found in J. Neusner's review where he criticizes Sanders' method 'Sanders does not really undertake the systemic description of earlier Rabbinic Judaism in terms

recent comprehensive criticism of Sanders' 'nationalistic soteriology' is presented by M. A. Elliott. He argues that late Second Temple Judaism believed in a remnant theology and therefore, not *all* Israel will be saved. According to Elliott, the soteriological pattern of each sectarian group of this period involved the ultimate destruction of the unrighteous and the preservation of their own group. He defines this pattern as 'destruction-preservation soteriology'.[146] Also recently the book *Justification and Variegated Nomism*[147] presents a fresh look into virtually all the literature of Second Temple Judaism asking the question 'whether or not "covenant nomism" serves us well as a label for an overarching pattern of religion'.[148] The analysis of this literature by a number of scholars shows that Sanders' covenantal nomism is not *the* pattern of religion in the *whole* of Second Temple Judaism. Carson concludes that 'the New Testament documents, not least Paul, must not be read against this [covenantal nomism] reconstructed background – or, at least, must not be read *exclusively* against this background'.[149]

But to what extent is moral/social renewal integrated with the soteriological pattern of some group of texts in Second Temple Judaism? There have been many contributions towards an identification and understanding of the use of ethical contrasts (i.e. the dichotomy righteous/sinners) in Judaism (especially at Qumran) as well as the (social) reasons for the emergence of these contrasts.[150] However, M. Turner and M. Elliott are probably the main scholars to shine some light on the interrelation of soteriology and moral/social practice. Turner asserts that soteriology in Judaism 'was largely construed as the restoration, transformation and glorification of Zion from the faithful remnant' in history.[151] Turner also recognizes that the soteriological pattern in some Jewish texts includes primarily the eschatological hope of spiritual/ethical renewal and transformation of Israel through the Spirit as evoked by Ezekiel (36:27) and Joel (2:28-

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of *its* critical tensions'; however, Neusner recognises that 'So far as Sanders proposes to demonstrate the importance to all the kinds of ancient Judaism of covenantal nomism election, atonement, and the like, his work must be pronounced a complete success.' 'Comparing Judaisms', *HR* 18 (1978) 177-81 (quotations 179-80). For a summary of earlier critiques on Sanders' proposal see Dunn, 'The New Perspective', 206-14.

[146] Elliott, *Survivors*, 575.

[147] D. A. Carson, Peter T. O'Brien and Mark A. Seifrid (eds.), *Justification and Variegated Nomism. The Complexities of Second Temple Judaism*, Tübingen: Mohr Siebeck, 2001.

[148] *Justification*, 5.

[149] *Justification*, 548.

[150] See a brief summary on these issues in Elliott, *Survivors*, 273-81, 309-310.

[151] Turner, *Power*, 136-37.

32).[152] Turner, arguing against Menzies' thesis — that the Spirit 'as the source of prophetic inspiration was a *donum superadditum* granted to various individuals so they might fulfil a divinely appointed task',[153] — contends that the Spirit of prophecy is *soteriologically* necessary as he cleanses and purifies the human heart and provides wisdom/knowledge of God and his purpose, which will enable the believer for ethical living.[154] M. Wenk expands Turner's position, showing the ethically transforming role of the Holy Spirit in community-formation. He asserts that the Spirit empowers the charismatic ruler (identified also as 'an inspired sage', 'an anointed and ideal ruler', 'the anointed judges', 'the coming Davidic ruler') with (ethical) qualities, which will then shape and restore the community.[155]

Elliott argues that the soteriological pattern of the different groups in late Judaism can be defined in terms of '*soteriological dualism*'[156] in that the soteriology of each group is influenced by and defined in terms of the divisions (and social influences) that existed in Israel, and on the understanding of *covenantal dualism* (i.e. the dichotomy of being inside/outside the covenant and the blessings/curses, rewards/punishments of these choices).[157] In this framework, the two camps: "'righteous" and "sinners"; "sons of light" and "sons of darkness"; "lot of God" and "lot of Belial"; the "few" and the "many" etc.' are different ways of alluding to the soteriology of the group.[158] Elliott goes on to affirm that the individual as well as the corporate way of identifying with the group, i.e. the '*identity with the company of the saved, its knowledge and its practices*, was virtually equivalent to salvation itself'.[159] This phenomenon could be defined as

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[152] Turner, *Power*, 130-137.

[153] R. P. Menzies, *Empowered for Witness: The Spirit in* Luke-Acts, Sheffield: SAP, 1994, 44-45.

[154] Turner, *Power*, ch.2-5; *idem*, 'The Spirit of Prophecy and the Ethical/Religious Life of the Christian Comuntiy' in M. Wilson (ed.), *Spirit and Renewal. Essays in Honor of J. Rodman Williams*, Sheffield: SAP, 1994, 166-90 *idem*, *The Holy Spirit and Spiritual Gifts: Then and Now*, Carlisle: Paternoster Press, 1996, ch.1.

[155] M. Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in* Luke-Acts, Sheffield: SAP, 2000, chs. 3-5, 117-18.

[156] Elliott argues that the divisions in Israel and *covenantal nomism* 'had a profound effect on the beliefs and literature of the movement and were probably largely responsible for generating the pervading dualistic character of these writings. Thus we are describing not one focus or source when it comes to dualistic origins, but two, the various dualistic themes rotating elliptically, so to speak, around two focuses: ethical and covenantal dualism'. Here Elliott seems to be following J. J. Enz, 'Origin of the Dualism Expressed by "Sons of Light" and "Sons of Darkness"', *BR* 21 (1976) 18 (*Survivors*, 311 n. 9, quotation 310).

[157] Elliott, *Survivors*, 310 (see his treatment of the different expressions of dualistic covenantal theology in ch. 6). Elliott asserts that 'dualistic thought may well be rooted, or at least partly rooted, in the understanding of *covenant*' (277, author's italics).

[158] These two camps divide Jews and Gentiles as well as Jews from other Jews. Elliott, *Survivors*, 345.

[159] Elliott, *Survivors*, 346 (author's italics).

'*corporate identity*' (*Jub.* 31:14; *T. Levi* 4:2; 1QH 7:29-30; 11:9-14).[160] Elliott is not claiming that there is a 'group consciousness of salvation' but 'corporate identity ... need imply no more than that *these kinds of social relationships imply shared beliefs, shared priorities, shared experiences, and* insofar as they also imply a shared soteriology, *a common salvation*'.[161]

In sum, recent research suggests that (i) soteriology in Judaism involves the inner/ethical renewal of the elect, whereby the Spirit (of prophecy) has soteriological and ethical roles in the transformation of the elect; (ii) knowledge and moral behaviour characterize the elect community and are intrinsically integrated with the soteriological pattern of the group(s). However, scholarship has not sufficiently elucidated *how* inner/spiritual transformation leads to moral practice and to the restoration of social relations (epitomised in the restoration of 'Israel').

In the next sections (sections 2.3–2.6) we will attempt to address this issue by asking (i) how soteriology relates to the content of the 'heavenly mysteries', (ii) how humanity's sinfulness is influenced by cosmic powers, and (iii) how the soteriological patterns of this group of texts correlate with moral/social practice.

[160] See Elliot's references on corporate personality in 1 *Enoch* (*Survivors*, 347 n. 115, author's italics).
[161] Elliott, *Survivors*, 346 (author's italics).

2.3 *First Book of Enoch*[162]

2.3.1 Soteriology and the Heavenly Mysteries

The Book of Watchers asserts that Enoch has received visions from heaven which disclose God's purposes in history and for the end times (especially *1 En.* 1:1-3).[163] Through the works of *1 Enoch* visions are revealed by angels (e.g. *1 En.* 1:2; 93:2)[164] and these are mysteries written in books and tablets in heaven (*1 En.* 81:1-6; 93:2b; 103:2-4; 106:19; 107:1). Enoch reveals wisdom to his offspring (*1 En.* 91:1, 2; 92:1b; cf. 82:2, 3, 8; 100:4b-6)[165] as 'the spirit is poured upon me so that I may show you everything that shall happen to you forever' (*1 En.* 91:1b).

Despite the fact that the revelations/mysteries received and transmitted by Enoch, that the judgment of the wicked and the glorification of the righteous are already established in heaven (e.g. *1 En.* 21:6-10; 22:9-14; 25:4-7; 27:1-5; 38:1-6; 39:1-2; 41:1-2; 45:1-6; 48:7-10; 50:1-5; 51:1-5; 53–56:4; 58:1-6; 62:1-16; 63:1-12; 81:1-10; 90:19-41), its primary focus is not a deterministic view of the course of history[166] but rather to provide assurance and hope of eschatological fulfilment to the elect (who are still living

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[162] *1 Enoch* is a composite collection of different documents and some issues especially the origin of evil in the Book of Watchers indicates that humanity has been influenced by spirits whilst the Epistle seems to charge humanity as responsible for evil in the world. However, these texts seem to agree with the solution of the people of God, which involves moral renewal. In this point there is not a major difference in these parts of *1 Enoch*. Our analysis of the works of *1 Enoch* does not attempt to deal with all major differences and emphases on each component of *1 Enoch*. The translation we use is from E. Isaac '1(Ethiopic Apocalypse of) *Enoch*' in J. H. Charlesworth (ed.), *Old Testament Pseudepigrapha. Apocalyptic Literature and Testaments*, vol.1, Garden City: Doubleday, 1983. For a debate on the chronology of the different sections see e.g. J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4*, Oxford: Clarendon, 1976, 4-58; M. Stone, 'The Book of Enoch and Judaism in the Third Century B.C.E.', *CBQ* 40 (1978) 479-92; Vanderkam, *Enoch*; *idem*, 'Studies in the Apocalypse of Weeks (1 *Enoch* 93:1-10; 91:11-17)', *CBQ* 46 (1984) 511-23; I. Fröhlich, 'The Symbolical Language of the Animal Apocalypse of *Enoch* (1 *Enoch* 85-90)', *RQ* 14 (1990) 629-36.

[163] Commentators have noticed that the words of *1 En.* 1:2-3a are modelled on Deut 33:1 and on the narrative of Balaam in Num 22-24. It is suggested that the purpose of these parallels is to authenticate the words of Enoch which will follow. Cf. Vanderkam, *Enoch*, 115-18.

[164] Like Enoch's visions, the revelations provided by angels are another way to authenticate and legitimise these revelations. See, for example, discussion on angels and their roles in Y. Yadin, *The Scroll of the War of the Sons of Light Against the Sons of Darkness*, Oxford: OUP, 1962, 229-42; Milik, *Enoch*, 110-11; 172-73; D. W. Suter, *Tradition and Composition in the Parables of Enoch*, Missoula: Scholars Press, 1979, esp. chs. 4-5.

[165] This wisdom is the hidden secrets of the law and its interpretation (cf. 1 *En.* 82:2). See discussion in Elliott, *Survivors*, 121-23, 126-30.

[166] Elliott shows that the predictions concerning the righteous and sinners in the zoomorphic history and in the apocalypse of weeks 'is not primarily to focus on determinism, or on the future outcome itself, but on the division within Israel. ... The future section was apparently added to reveal that God will soon act to resolve the downward spiral of Israel's history' (*Survivors*, 362).

in an unjust and chaotic world (esp. *1 En.* 92-105).[167] For example, *1 Enoch* 96:1 affirms 'be hopeful, you righteous ones, for the sinners shall soon perish from before your present. You shall be given authority upon them'. On the same issue *1 Enoch* 97:1 asserts 'be confident, you righteous ones! ... Take for granted this (undisputed matter)'.[168] In sum, the revelations of the heavenly mysteries contain the eschatological hope that is awaiting the righteous, and the knowledge of these mysteries functions as a guarantee of its fulfilment and (implicitly) as a motivation to remain faithful.

2.3.2 Humanity's Sinfulness and the Cosmic Powers

The Book of Watchers, the Book of Heavenly Luminaries and the Dream Visions identified God as the Lord of the universe who created all things in perfect harmony (*1 En.* 1:3, 2:2-5:3; cf. 80-81; 84:1-4).[169] The Book of Parables affirms that God's purpose in creating humanity is essentially ethical in focus 'permanently to maintain pure and righteous lives...' (*1 En.* 69:11a). However, this purpose has been interrupted because of sinfulness. There is a real tension between the origins of sin in the Book of Watchers and the Epistle of Enoch. It is often asserted that the condition of fallen humanity described in the Book of Watchers is fundamentally a result of the influence of evil spirits.[170] This understanding is supported by the Book of Watchers' account of a

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[167] G. W. E. Nickelsburg, *1 Enoch: A Commentary on the Book of 1 Enoch, chapters 1-36; 81-108*, Minneapolis: Fortress Press, 2001, 42.

[168] Other texts use similar expressions to assure the elect of salvation: e.g. 'fear not' (*Jub.* 95:3; 96:3; 104:6); 'be hopeful' (*Jub.* 96:1); 'take courage' (*Jub.* 97:1; 104:2-5).

[169] L. Hartman offers an investigation of how the harmony of nature is a reflection of obedience to God's Law of creation in contrast with the human race who disregard God's natural laws (*Asking for a Meaning: A Study of 1 Enoch 1-5*, Lund: Gleerup, 1979, 28-30, 87, 111-119). In *1 En.* 80:2-4 the cause-effect relationship between human and celetial sinners is unclear, but in *1 En.* 82:4 it is the celestial errings that have caused humans to wander astray.

[170] J. P. Lewis, *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature*, Leiden: Brill, 1968, 10-41 (esp. 11, 16-26); Milik, *Enoch*, 24-25, 30-31; G. W. E. Nickelsburg, 'Apocalyptic and Myth in 1 *Enoch* 6-11', *JBL* 96 (1977) 383-405; *idem*, *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction*, Philadelphia: Fortress, 1981, 49-53; *idem*, 'The Bible Rewritten and Expanded' in M. E. Stone (ed.), *Jewish Writings of the Second Temple Period. Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, Assen/Philadelphia: Van Gorcum/Fortress Press, 1984, 90; *idem*, *1 Enoch*, 46-47; P. D. Hanson, 'Rebellion in Heaven, Azazel, and Euhemeristic Heroes in 1 *Enoch* 6-11', *JBL* (1977) 197-233; Suter, *Tradition and Composition*, chs. 4-5; *idem*, 'Fallen Angel, Fallen Priest: The Problem of Family Purity in 1 *Enoch* 6-16', *HUCA* 50 (1979) 115-35; Hartman, *Asking for a Meaning*, 87; C. A. Newsom, 'The Development of 1 *Enoch* 6-19: Cosmology

cosmic rebellion against God. The Watchers (*1 En.* 1:5; 14:1)[171] fornicated with the daughters of men (*1 En.* 6:1-8, cf. Gen 6:3)[172] giving birth to giants (*1 En.* 7:2).[173] Whereas the Watchers were bound in the midst of the desert until the day of judgement (*1 En.* 10:4-13) and their offspring (the giants) were destroyed (*1 En.* 10:15, 16:1), the spirits of the giants wander the earth as evil spirits (*1 En.* 15:8-10) leading humanity astray and into sinfulness. The purpose of these evil spirits is to 'corrupt until the day of the great conclusion, until the great age is consummated' (*1 En.* 16:1; 19:1). However, the Epistle of Enoch shifts the blame to human responsibility. It goes as far as to say: '... neither has sin been exported into the world. It is people who have themselves invented it. And those who commit it shall come under a great curse' (*1 En.* 98:4b).

The influence of the evil powers and/or humanity's own rebellion against God seems to affect human cognitive and relational functions. On a cognitive level, the Book of the Watchers asserts that the Watchers taught heavenly secrets/mysteries to humanity (*1 En.* 7:1; 8:1-3). This (false) knowledge[174] affects the perception of God's ordinances and his righteous ways (*1 En.* 7-8; 9:6-9; 10:7; this list is adapted in the Parables, cf. *1 En.* 65:6-7; 69:1-15). Evil forces further alienate human beings from God leading them into idolatry (i.e. separation from the true God) and 'into sacrificing to demons' (*1 En.* 19:1-2). In the Epistle (chs. 92-105) the hardness of heart and the foolishness of the mind (an imagery for human rebellion) are identified with the 'sinners' that brought forth the socio-ethical chaos of society[175] (e.g. oppression, deceit, blasphemy, violence, immorality, idolatry, injustice etc.). The evil ways of the sinners are characterized as

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and Judgment', *CBQ* 42 (1980) 310-29; M. Barker, *The Great Angel: A Study of Israel's Second God*, London: SPCK, 1992; J. C. Vanderkam, 'The Interpretation of Genesis in 1 *Enoch*' in P. W. Flint (ed.), *The Bible at Qumran: Text, Shape and Interpretation*, Grand Rapids: W. B. Eerdmans Publ. Co., 2001, 129-148; *idem*, *Enoch, passim*; L. T. Stuckenbruck, 'The "Angels" and "Giants" of Genesis 6:1-4 in Second and Third Century BCE Jewish Interpretation: Reflection on the Posture of Early Apocalyptic Traditions', *DSD* 7 (3, 2000) 354-77 esp. 362-70.

[171] The Watchers, described also as 'sons of God', are fallen angels (*1 En.* 6:1, 15:3-4, cf. *Jub.* 4:15), and 1 *En.* 54:6 identifies them as 'messengers of Satan, leading astray those who dwell upon the earth' (cf. 2 *En.* 29:4). In this context, it may be said that before human rebellion, there was a cosmic rebellion against God. Cf. Hanson, 'Rebellion', esp. 198-99.

[172] The Watchers' union with the daughters of men is regarded as sinful in that it is against God's Law (1 *En.* 106:4) and they fornicated during women's menstrual period (*1 En.* 10:11, 15:4).

[173] *Enoch* calls them 'bastards' (*1 En.* 10:9).

[174] *1 En.* 16:3 says that the Watchers do not know all the mysteries but only those things that were rejected; this implies that this particular knowledge is of demonic inspiration.

[175] The unrighteous are not seen only amongst Gentiles (*1 En.* 99:7; 91:9) but also amongst Israelites (*1 En.* 99:2; 91:7; 94:9; 96:7; 104:10). Israel 'abandon[ed] that house of his' (the Temple; *1 En.* 89:51) and so God abandoned the Temple (*1 En.* 89:56-58).

death (*1 En.* 94:3-5) and darkness (*1 En.* 92:5; cf. 41:8).[176] In the Dream Visions, Israel's blindness has led her astray from the path of righteousness into apostasy, which is then made visible in the dispersion of Israel and in her being under the dominion of her enemies (*1 En.* 89:28-90:42).[177] Humanity's state of affairs (including some in Israel) is characterized (especially in the Book of the Similitudes, Animal Apocalypse, and the Epistle of *Enoch*) as dim-sighted/blindfolded and deaf (i.e. a lack of religious and moral knowledge, *1 En.* 89:32b-33, 40, 41, 54, 74; 90:7; 99:8),[178] hard-hearted (*1 En.* 98:11; 99:16; 100:8; 104:9) and foolish (i.e. lack of wisdom and knowledge of the Lord, *1 En.* 98:1-3, 9; 99:7b, 8a, 12).

Even though the Book of Watchers and the Epistle of Enoch have different views regarding the origin of sin, both writings are very much concerned with human sin and its consequences. The corruption of the mind — either by the influence of evil powers (Book of the Watchers) or by humanity's own rebellion (the Epistle of Enoch, also depicted in the Dream Visions) — affects human behaviour and social practices.

2.3.3 Soteriology and Moral/Social Renewal

The writings of *1 Enoch* affirm that the elect (which includes the righteous Israel and also the Gentiles)[179] will dwell upon a *new earth* (*1 En.* 5:7, 10; 10:17-22; 45:5; 51:5). This eschatological hope does not imply an 'end to history' or to a world beyond this

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[176] In this context Nickelsburg affirms 'Behind the brutal actions of violent men exists a world of malevolent and rebellious spirits. In the mighty of this world one confronts "not flesh and blood, but principalities and powers"' ('Bible Rewritten', 92).

[177] Isaac identifies chs. 89:10-90:42 as Israel's captivities up to the Maccabean period. In chapters 89:28-90:42 Israel is compared to a flock of sheep fed by the Lord of the sheep (1 *En.* 89:28). Some of the sheep become unfaithful (described as blindfolded and deaf) for they have 'abandon[ed] that house of his [the Lord's] ... and his tower' (1 *En.* 89:51, 54). The unfaithful sheep are rendered to their enemies in the expression 'He left them in the hands of the lions, leopards, and wolves, ... and these wild beasts of the wilderness began to tear those sheep into pieces' (1 *En.* 89:55; 68-72). See further discussion on this issue in M. Black, *The Book of Enoch or I Enoch: A New English Edition with Commentary and Textual Notes*, Leiden: Brill, 1985, 276; Fröhlich, 'Symbolical Language', 631; Vanderkam, *Enoch*, 141-60.

[178] W. Schrage, 'Τυφλός, κτλ.', *TDNT*, 8: 281-86, 291-93.

[179] 1 *En.* 90:33; 10:21-11:2; 91:14. In the zoomorphic images of chapters 89 and 90, Israel and the nations are transformed into the identity and character of an eschatological figure becoming one species ('white bulls', 1 *En.* 90:37-38), which indicates that enmity has been destroyed and the earth returns to its primordial state of unity. For a discussion on the zoomorphic images of 1 *En.* 89-90. See e.g. I. Fröhlich, 'Symbolic Language', 629-36; Vanderkam, *Enoch*, 165-68.

creation, but these writings (evoking Isa 65-66) envisage an eschatological renewed earth and a restored Jerusalem as the place for the righteous.[180]

How do the writings of *1 Enoch* relate soteriology, eschatology and moral/social renewal? The Books of the Watchers and the Parables affirm that the righteous 'shall inherit the earth' (*1 En.* 5:6-7; 10:17-22; 45:4-5; 51:4-5), and the 'house of the Lord' will be restored (*1 En.* 25:3-6; cf. 90:20-38; 91:13-14). Furthermore, the Book of Watchers, the Book of Parables and the Epistle of Enoch affirm that justice will be restored when God judges and obliterates the evil powers (*1 En.* 9:6-10; 10:14; 12-16; 18:15; 19:1b; 21:6-7; 54:1-6; 55:3-4; 56:3b; 64:1-2; 69:1)[181] and the wicked (*1 En.* 27:1-3a; 38:1-6; 45:2, 6b; 65:6; 92-105; 90:26),[182] who wrongly possessed the land and caused the socio-ethical chaos and injustice in God's world. The earth will be cleansed from sin, pollution, evil and unrighteousness (*1 En.* 10:20-11:2; 91:16-17; 92:5; 100:5; 107:1)[183] and a new socio-ethical order will be established where *all* the *nations* are characterized by righteousness, goodness and ultimate perfection (*1 En.* 10:16-22; 91:14, 17). In the Book of Parables the social/moral renewal of God's people is depicted as the Spirit, which is bestowed upon the 'elect one', and exerts an ethical influence upon him (*1 En.* 49:2; 62:2; cf. Isa 11:1-4)[184] is the same Spirit working in the (ethical) life of the congregation. The righteous congregation glorifies and extols God 'in the spirit of faith, in the spirit of wisdom and patience, in the spirit of mercy, in the spirit of justice and peace, and in the spirit of generosity' (*1 En.* 61:11, and Enoch's own experience 71:11). This suggests, as Turner points out, that 'the charismatic Spirit of

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[180] Even though the main focus of *1 Enoch* is on a *new earth*, there are a few instances that point to eternal life in heaven for the righteous/pious who have died (*1 En.* 103:1-6). Cf. Nickelsburg, *1 Enoch*, 49.

[181] God's final judgment was epitomised in the (partial) judgment of the Watchers and the destruction of the giants (see 1.2), the destruction of the wicked (in the deluge) during Noah's time (*1 En.* 6-11; 54:7-10; 65-66; 83-84; 89:1-9; 106:17-19), the judgment of cosmic bodies (*1 En.* 80:3-7) and of the earth in the form of natural disasters (1 *En.* 80:2-3, 8). For a detailed analysis of *1 En.* 5:4-6 or of chs. 1-5 see Hartman, *Asking for a Meaning*, 30-38. Furthermore chs. 6-11 and 106-107 suggest a prototype between the flood and the final judgment that will come upon the human race; this understanding is also implicit in chs. 65-67 and 83-87 (cf. Nickelsburg, *1 Enoch*, 90-95).

[182] Against Sanders, Elliott argues that ch.90 is a key indication that Palestinian Judaism had already a remnant theology in that in this chapter there is a clear distinction between the 'white sheep' who will face a final punishment and 'lambs' whose eyes had begun to be opened. Furthermore, the way that the Book of Dream Visions changes from the battle of the horn (*1 En.* 90:10-16) to the great judgment (1 *En.* 90:17-26) suggests that he expected to witness these eschatological events. See Elliott for a further expansion on these issues and some suggestions regarding which group(s) could be identified with zoomorphic terminology (*Survivors*, 75-80, 521-26).

[183] Nickelsburg affirms that the reference to Noah's birth story at the end of *1 Enoch* (*1 En.* 107:1-2) 'offers the promise of a new beginning. Noah and the flood are symbols for the judgment and the new age announced throughout the book' (*1 Enoch*, 94).

[184] Although *1 En.* 49:2 and 62:2 draws on language from Isa 11:2 the former texts refer only to the 'elect one' and not to the 'anointed one' or 'messiah'.

prophecy (as at *1 En.* 61.7) act[s] as an influence towards the qualities named'[185] (*1 En.* 61:7, 11, 13) and these ethical qualities are part of God's eschatological goal (*1 En.* 69:11a).

God's eschatological purpose is already recognised in the elect's possession of wisdom/knowledge and righteous conduct.[186] In the Book of Watchers, the Book of Parables, the Animal Apocalypse, the Apocalypse of Weeks and the Epistle of Enoch, the reception of wisdom/knowledge[187] (i.e. the knowledge of the heavenly mysteries)[188] is soteriologically necessary in that through wisdom 'the eyes of all of them [blind lambs] were opened' (*1 En.* 90:6), and the elect are assured of eschatological fulfilment (*1 En.* 5:7-9; 37:2-5; 48:4b-8; 82:2-3; 104:11-13; 105:1).[189] This wisdom is disclosed to and characterizes the elect community (*1 En.* 5:8; 48:7; 91:10; 92:1; 93:10; 99:10; 104:12-13; 105:1-2).[190] Moreover, moral/social practice is perceived as a visible expression of acquired (soteriological) knowledge. Knowledge has an effect on human perception (*1 En.* 82:2-3; 99:10; 100:6; 105:1-2), which leads to (and so facilitates) a righteous path, 'those who have wisdom shall be humble and not return again to sin' (*1 En.* 5:7-8). This implies that the wisdom received and the moral behaviour that flows from possessing the 'right knowledge' are a reflection (in the life of the elect) of the eschatological hope (*1 En.* 99:10; 100:4-5; 104:13; 105:1-2; 108:6-9, 12-15).

Furthermore, the metaphor of the two ways in the paraenesis of the Epistle suggests that moral/social practice has soterio-eschatological implications. In these exhortations

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[185] Turner, *Power*, 132.

[186] Some texts such as: *1 En.* 5:8; 10:1-3; 93:10 and 104:12-13 seem to point to the existence of a community or communities, which believed that the possession of divine wisdom as contained in the Books of Enoch established them as the eschatological community (Nickelsburg, *1 Enoch*, 64). Stuckenbruck also points out that whilst wisdom/knowledge revealed in the Epistle of Enoch is partially available, the 'sevenfold instruction' of *1 En.* 93:10 'hidden from humanity in this age, is reserved *in toto* for the elect'. L. T. Stuckenbruck, '4Qinstruction and the Possible Influence of Early Enochic Traditions: An Evaluation' in C. Hempel, A. Lange and H. Lichtenberger (eds.), *The Wisdom Texts from Qumran and the Development of Sapiental Thought*, Leuven: Leuven University Press, 2002, 245-61, esp. 259-61 (quotation 260).

[187] *1 En.* 42:1-3 presents Wisdom as a 'lady' who came down to earth to dwell among people but she found no place, instead, Iniquity dwelt amongst humanity. God's wisdom is in stark contrast to the false wisdom taught by the watchers, which led to the corruption of humanity (*1 En.* 8:1-4).

[188] See section 2.3.1.

[189] God's plan for the elect is typified in *Enoch*'s vision of the deluge (*1 En.* 83:9, cf. 10:2, 20, 22, 65-66; 54:7-10; 106:17-19) and in his prayer that 'a (faithful) remnant will remain upon the earth' (*1 En.* 83:8, 106: 18). *Enoch* asked the Lord 'Do now destroy, O my Lord, the flesh that has angered you upon the earth, but sustain the flesh of righteousness and uprightness as a plant of eternal seed' (1 *En.* 84:6, cf. 84:4-5). This context suggests that the writings of *1 Enoch* perceive the remnant spared by the flood as a visible expression of the ultimate eschatological hope (*1 En.* 106:18, cf. 84:5-6; 10:2-11:2; 5:1). However, the flood has not changed humanity's rebellious nature (1 *En.* 16:1; 19:1) and *1 Enoch* 106:19 asserts, 'After that [deluge] there shall occur still greater oppression than that which was fulfilled upon the earth the first time' (cf. *1 En.* 107:1). See Nickelsburg, *1 Enoch*, 91.

[190] Vanderkam, *Enoch*, 173; Nickelsburg, 'Apocalyptic Message', 315-28.

obedience/disobedience to God's commands, which meant the rewards of blessing/punishment, involves walking on the path of righteousness (*1 En.* 91:4, 18-19; 92:1-5; 94:1-5; 99:10; 104:13), or straying from the right path (*1 En.* 5:4; 93:9; 99:10) and walking on the ways of wickedness, and 'alter[ing] the words of truth and pervert[ing] the eternal law' (*1 En.* 93:9; 99:2; 104:9). *1 Enoch* 99:10 is a key example which encapsulates the functions of wisdom/knowledge and ethics in the soteriological pattern. It declares 'blessed are they all who *accept* the words of wisdom and *understand* them, to *follow the path* of the Most High; they shall *walk in the path* of his righteousness and not become wicked with the wicked; and *they shall be saved*'.[191] From this overall understanding, the soterio-eschatological perspective includes acquired wisdom and walking in the path of righteousness. Proper behaviour is the outcome of a new structure of perception and understanding provided by the 'right knowledge'.

In this context, therefore, it is no surprise that the different motifs used to characterize the soteriological pattern are highly ethical in nature. *Life* means to choose righteousness and to walk in the way of peace (*1 En.* 94:3-5). *Light* describes the awakening of the righteous community (*1 En.* 92:3-5), the final and complete elimination of sin and evil and a time of goodness and righteousness (*1 En.* 91:17; 92:5), the generation of those who love God (*1 En.* 108:11-15) and the generation of those that reflect God's presence in their lives (*1 En.* 1:8; 5:7; 50:1; 92:4; 96:3). A *life of wisdom* which enable moral behaviour (i.e. 'wisdom shall be given to the elect. And they shall all live, and not return again to sin', *1 En.* 5:8; 48:1; 49:4; 61:7; 84:3; 105:1-2; in contrast to sinners/folly 93:8; 94:5; 98:3, 9, 14-15; 99:7-9; 104:9, 10).

In sum, the soterio-eschatological pattern(s) of the writings of *1 Enoch* include the corporate restoration and moral/social renewal of God's elect in a renewed earth. This eschatological hope is already recognised in the life of the elect community. The knowledge/wisdom of the mysteries (i.e. the content of God's eschatological plan) has a transforming effect on human perception and leads to (and so facilitates) moral/social renewal. The anticipation of what is to come assures the elect of its eschatological fulfilment.

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[191] Italics are mine.

2.4 *Book of Jubilees*[192]

2.4.1 Soteriology and the Heavenly Mysteries

The book of *Jubilees* affirms that God himself reveals to Moses at Mount Sinai the rebellion and ultimate restoration of Israel at the end times (*Jub.* 1; cf. Ex. 24:18).[193] In chapters 2–50 the angel of the presence discloses the content of the heavenly tablets to Moses (*Jub.* 1:29; cf. 5:13). These heavenly tablets contain the Torah (*Jub.* 3:10; 4:32: 18:19) as well as predictions concerning the destiny of humanity (*Jub.* 30:19)[194] — namely, God's work in creation, humanity's sinfulness, God's election of a people (the seed of Jacob), the different events in the history of Israel up to the time of Moses and the eschatological hope (*Jub.* 1:15-18, 22-29; 23:14-31).[195] *Jubilees* states that the future is already recorded in the heavenly tablets; however, *Jubilees* makes explicit what is implicit in the Book of Watchers and the Astronomical Book — the apparently deterministic view is a way to explain humanity's sinfulness/rigtheousness and the consequence of human action. Vanderkam expresses well this idea asserting:

> The two theses that God is good and that he has predetermined every occurrence inevitably involve predestinarian systems in the vexing problem of how to explain the unquestionable existence of evil. Both the Qumran sectarian literature and *Jub.* attempted to deal with this difficulty by positing — to use later theological language — a permissive God. Once man has chosen the way of disobedience, the Lord permits evil spirits to mislead him continually. Those unfortunate people who fall beneath the demons' sway are the sons of darkness, while those whom God has willed to deliver are called the sons of light. The evil spirits and their victims form one camp; the obedient angels and the elect constitute the other.[196]

As in the writings of *1 Enoch*, the revelations given to and communicated by Moses — that the judgment of the enemies and the restoration of the righteous are already written in the heavenly tablets (*Jub.* 1:29) — also function as a guarantee and hope its eschatological fulfilment (*Jub.* 23:32).

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[192] The translation I use is from O. S. Wintermute, '*Jubilees*' in J. H. Charlesworth (ed.), *Old Testament Pseudepigrapha* (vol. 1), Garden City: Doubleday, 1983.

[193] Divine revelation is the ultimate authority to accept the words of Moses received at Mount Sinai (*Jub.* 4:16-17). The heavenly tables were also disclosed to Noah and Enoch (*Jub.* 7:38) as well as to Abraham and his descendants (*Jub.* 21:10).

[194] Cf. Davenport, *Eschatology*, 10 n.5.

[195] According to Davenport the purpose of *Jub.* 2:1-50:4 is 'to teach and legitimate Torah as it is found therein' (*Jub.* 2:26; 3:14; 6:12-16; 21:5). *Eschatology*, 11 n.4.

[196] Vanderkam, *Textual*, 264.

2.4.2 Humanity's Sinfulness and the Cosmic Powers

Jubilees describes God as the creator of the universe (*Jub.* 2:21, 25; cf. 2:1-16, 31, 32) where angelic spirits control the forces of nature within the world (*Jub.* 2:1-16). God's purpose in creating humanity is expressed in relational and ethical terms. God elected a people (*Jub.* 1:17-18, 25, 28, 29, 2:21, 31-33; 15:31-32) to be holy (*Jub.* 16:18, 26; 21:24; 22:11, 13, 27; 25:3; 33:20) and to be in a relationship with him, spelt out in terms of a Father-son relationship (*Jub.* 1:25).

God's harmonious creation is breached because humanity is caught up in a cosmic rebellion against God (*Jub.* 10:11b).[197] Humanity's sinfulness is perceived as originating from the influence of evil spirits.[198] However, what is implicit in the Book of the Watchers and the Astronomical Book is made explicit once again in the *Jubilees* — humans are made no less responsible by the fall of the angels and/or the influence of evil spirits. *Jubilees* asserts that God has given to humanity a cognitive ability of reason and decision. *Jubilees* 10:3 states that God has endowed 'all flesh' with a 'spirit' which could be understood to be the Old Testament concept of the spirit as life-principle (cf. *Jub.* 12:3; 20:8). The spirit as life-principle seems to be identified with God's spirit (*Jub.* 5:8) and appears to provide also some measure of understanding (*Jub.* 11:16-17;[199] 12:27; 19:3, 4; 21:3). If this is so, God's own life and knowledge have been imprinted in the whole of humanity.[200] With this in mind, it says in *Jubilees* 3:18, 25 that God had forbidden Eve from eating the fruit of the tree; nevertheless, Eve listened to the serpent

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[197] *Jub.* 10:11b affirms 'but a tenth of them [demons/evil spirits] we let remain so that they might be subject to Satan upon the earth'. This verse also suggests that Satan has dominion in the earthly realm.

[198] E.g. M. Testuz, *Les idées religieuses du livre des Jubilés*, Genese/Paris: Librarie E. Droz/Librarie Minard, 1960, 75-99; Charlesworth, 'Critical Composition', 389-418 (esp. 393-94); Vanderkam, *Textual*, 264-67; *idem*, 'The Demons in the *Book of Jubilees*' in A. Lange, H. Lichtenberger and K. F. Diethard Römheld (eds.), *Die Dämonen Demons. Die Dämonologie der israelitisch-jüdischen und frühchristlichen Literatur im Kontext ihrer Umwelt*, Tübingen: Mohr Siebeck, 2003, 339-64; Stuckenbruck, '"Angels"', 271-74. 'The angels of the Lord' (the Watchers, 4:15) mated with the daughters of men (*Jub.* 4:22-23; 5:1-2; cf. 1 QapGen 2:21; *1 En.* 6:1-8) giving birth to giants (*Jub.* 5:1b; cf. *1 En.* 15:8). As in the writings of *1 Enoch*, on account of their sin the Watchers were bound in the depths of the earth (*Jub.* 5:6, 10) and their offspring were destroyed (*Jub.* 5:7-9), but one-tenth of the fallen angels remained as demons on earth (*Jub.* 10:7-11) subject to Mastema (*Jub.* 10:8, 11). There are a few differences between the story account of the writings of *1 Enoch* and *Jubilees*. In contrast to the writings of *1 Enoch*, the fall of the Watchers occurs on earth (*Jub.* 4:15b, 22, 7:21).

[199] *Jub.* 11:16-17 'And the lad [Abram] began understanding the straying of the land, that everyone went astray after graven images and after pollution ... And he separated from his father so that he might not worship idols with him. And he began to pray to the Creator of all so that he might save him from the straying of the sons of men' (cf. *Jub.* 12:27).

[200] Turner argues that 'the divine inbreathing imparted to man in creation' and the divine Spirit 'as charismatic prophetic Spirit ... *both gifts share the important characteristic that they enable the (ethically and spiritually orientated) wisdom which facilitates knowledge of—and fellowship with—God*' (*Power*, 125, author's italics).

(*Jub.*3:23, cf. Gen 3). This led Eve to disobey and to alienate herself from God and, at the same time, exposed her (and her descendants) to the influence of evil. The evil influence is seen in the first murder of Abel by Cain (*Jub.* 4:1-6) where fighting and killing are traced back to the influence of Mastema (the leader of evil spirits) and 'cruel spirits' (*Jub.* 10:1-3; 11:3-6).

From this frame of reference, it is humanity's rebellion against God and the influence of evil powers that will affect the course of history. *Jubilees* indicates explicitly (in contrast to *1 Enoch*) that the antagonism of the cosmic powers (God and Mastema)[201] and human obedience/rebellion are reflected in the division of mankind (Jew and Gentile).[202] This notion is understood when the Gentiles are identified essentially as those who are under the dominion of Beliar (*Jub.* 15:31, 33) and Israel (the elected of God) are the beneficiaries of a covenant relationship with God and protected from evil forces (*Jub.* 15:25-32). In this scenario, *Jubilees* recognizes moral/social behaviour as a visible expression of cosmic and human rebellion in the world. Mastema and demons are the originators of all impurity, pollution and injustice on the earth (*Jub.* 5:1-2; 7:21b-25) and they exercise influence upon human perceptions and relationships Demons corrupt the centre of decision and reason — 'all the thoughts and desires of man were always contemplating vanity and evil' (*Jub.* 7:24; 5:2), which lead humanity to perform all kinds of impurity including fornication, pollution, injustice and idolatry (*Jub.* 5:1-2; 7:20-27) and to separate man and his neighbour (*Jub.* 7:22b). The perception of the Gentiles is characterized as having 'no heart to perceive' and 'no eyes to see what their deeds are' (*Jub.* 22:18). Humanity's sinfulness in history is reflected further in the expulsion and dispersion of 'all flesh' from the Garden of Eden (including Adam and Eve, *Jub.* 3:29, 32) and in Noah's flood (*Jub.* 5:20-32, cf. Gen 7:11-24).

The predicament of the Gentiles is also that of those in Israel who are disobedient to the Law and do not walk in the path of righteousness. The predictions concerning the future rebellion of Israel, namely that they will turn and serve other gods (idolatry), forget God's commandments and walk after the Gentiles (*Jub.* 1:7-11, 23-24) are identified in Moses's prayer as the spirit of Beliar 'rul[ing] over them ... and ensnar[ing] them from every path of righteousness' (*Jub.* 1:20, cf. 12:19-21). In the

[201] Vanderkam is right affirming that Mastema is not God's counterpart in that God is the 'God of the spirits' (*Jub.* 10:3) (*Jubilees*, 127). However, Mastema as leader of the evil spirits is in antagonism to God's purposes for humanity.

[202] Vanderkam asserts that human beings are divided into two different camps: those people who choose to disobey God are on the side of evil spirits and those who obey God are on God's side. A similar dualistic cosmic picture is also found in the Qumran texts (*Textual*, 264).

apostasy of the descendents of Noah, demons are identified as exercising control over them (*Jub.* 10:3) and their senses becoming affected (*Jub.* 10:2). Demons are also behind idolatry (which misleads the heart, *Jub.* 11:4-5; 12:2-5) and in leading astray into sinfulness and pollution (*Jub.* 11:5). Sinfulness separates man and his neighbour (*Jub.* 7:26) and inspires war against one another (*Jub.* 11:1-3). The results of sinfulness are further seen in the fall of the Babel tower (the alienation of people into cities and nations, *Jub.* 10:18-26, cf. also 1:13, 11:16; Gen 1:1-9) and the destruction of Sodom and Gomorrah (*Jub.* 16:5-6, Gen 19:1-29). The plight that came upon humanity since the flood is well captured in *Jubilees* 23:13 ' And there was no peace, because plague (came) upon plague, ... and evil judgment of this sort one with another: sickness, and downfall, and sleet, and hail and captivity, and all plagues, and suffering'. The eschatological predictions upon Israel, due to the people's wicked behaviour and forsaking the covenant with God (*Jub.* 23:16-21), are further manifested in the defilement of their own neighbour (*Jub.* 23:21-24), the cursing of their livelihood (*Jub.* 23:18), their lives shortened (*Jub.* 23:11-13), the dispersion of Israel and their fall into the hands of the enemy (*Jub.* 23:21a, 22).

Jubilees shows that humanity's rebellion against God and the influence of evil forces have a deep impact on human reason and decision in that it leads to wicked behaviour and to the divisions of humanity (Jew and Gentile). In this context, evil moral behaviour and social dislocation are a manifestation of the sphere of influence that dominates one's heart/mind and stand for a cosmic and human rebellion against God.

2.4.3 Soteriology and Moral/Social Renewal

Just like the writings of *1 Enoch*, *Jubilees* perceives the soteriological hope not as the anticipation of the 'end of history' but in terms of a renewed earth (*Jub.* 1:29b, recalling Is. 65-66)[203] where the restored Jerusalem and sanctuary (*Jub.* 1:17, 29c; cf. *1 En.*

[203] Davenport, *Eschatology*, 31. In *Jub.* 1:29a,b, the redactor seems to envisage the renewal of the powers in heaven and on earth. However, there is no elucidation of the kind of renewal the redactor is referring to (in contrast with 1 *Enoch*).

90:28-36; Deut 33:2; Isa 2:2-5; Ezek 40-48; Mic 4;)[204] are the places for the returned dispersion (*Jub.* 1:15, 26-28) and the enemies of the elect are driven away (*Jub.* 23:30). In contrast with *1 Enoch* (62:9-10; 90:33), here the Gentiles are not included in the restoration of 'Israel'; rather they will be judged by Israel.[205]

In this scenario, what is the role of moral/social practice in the soteriological pattern? The two key aspects that led humanity (including Israel) to practise immoral behaviour and injustice — namely, the inner rebellion (the stubbornness/error of heart, *Jub.* 1:7, 19, 22) and the influence of evil forces upon the centre of human reason and decision (i.e. the human thoughts and desires) — are addressed in the soteriological pattern of the *Jubilees*. This is observed in the way the eschatological passages[206] open with scenes of Israel's *own decision to repent* and to return to God — Israel will acknowledge their 'sin and the sins of their fathers' (*Jub.* 1:22b) and return to God with all their heart and soul (*Jub.* 1:15, 23; 21:3; 41:25a). In fact, *Jubilees* (1:15, 22, 23; 23:26-27) appears to indicate that Israel's repentance is central to her restoration.

Israel's repentance will have an impact on people's moral/inner renewal. This is clearly expressed in God transforming their rebellious hearts (*Jub.* 1:7, 22a) through the removal of the foreskin of the heart and the heart of their descendants (*Jub.* 1:23) — this points to a transformation of motives and/or a spiritual conversion.[207] This ethical renewal is also expressed in the phrase 'And I shall create for them a holy spirit, and I shall purify them' (*Jub.* 1:23, evoking Ps 51:10; Ezek 36:25-27a). It seems that Moses also understood that only 'a pure heart and a holy spirit' will enable a life freed from sin (*Jub.* 1:21b). It is because the centre of reason and motivation is so thoroughly transformed that people will be able to obey God (*Jub.* 1:23-24), to be in a filial relationship with God (Father-son, *Jub.* 1:24-25; cf. Jer 31:9, 20) and to obey the Torah

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[204] For God's ultimate purpose is that 'everyone will know that I am God of Israel and the father of all the children of Jacob and king upon Mount Zion forever and ever. And Zion and Jerusalem will be holy' (*Jub.* 1:28, 29; cf. 23:26-27, 29a; Ex. 25:8; 29:45; Lev 26:12; Deut 31:6; Isa 40:5; Jer 24:7). God's people is his possession (*Jub.* 33:18-20) and inheritance (*Jub.* 1:24; 22:10; cf. 22:9b, 15; 22:15).

[205] J. C. Endres, *Biblical Interpretation of the Book of Jubilees*, Washington: Catholic Biblical Association of America, 1987, 236.

[206] Davenport shows that there is a distinction in the *Jubilees* between 'passages intended to teach eschatology' (*Jub.* 1:4b-26; 1:27-28, 29c; 23:14-31), 'non-eschatological passages that contain significant eschatological elements' (*Jub.* 5:1-19; 8:10-9:15; 15:1-34; 16:1-9; 22:11b-23; 24:8-33; 31:1-32; 36:1-18; 1:1-5) and 'non-eschatological passages containing incidental eschatological terminology' (*Jub.* 4:17-26; 10:1-17; 10:18-26). *Eschatology*, 19-46, 47-71, 81-87.

[207] Davenport, *Eschatology*, 27; Elliott, *Survivors*, 538.

(*Jub.* 1:24; cf. Ezek 36:27b; Jer 31:34).[208] Hence, the restoration of God's people will be possible because the existential renewal of the elect (i.e. the transformation of one's motives and desires) will enable obedience to God and to his commandments, and consequently will bring the eschatological restoration of the elect. Although *Jubilees* 50:5 is not eschatological in focus, it seems to summarise the purpose of *Jubilees* 1:7-18, 22-25[209] and its eschatological hope:

> And *Jubilees* will pass until Israel is purified from all the sin of fornication, and defilement, and uncleanness, and sin and error. And they will dwell in confidence in all the land. And then it will not have any Satan or an evil (one). And the land will be purified for that time and forever.

Even though restoration (as described above) has an eschatological fulfilment, this hope is epitomised in the preservation of a righteous seed/plant which aims to manifest in its present existence God's eschatological purposes (*Jub.* 7:34, 39; 12:24; 16:18; 19:15-29; 21:24; 22:11-13, 24; 25:3, 15-22). Just as the grip of evil powers, immorality and dispersion characterize those alienated from God, so restoration is anticipated in the community of the elect. The righteous seed (partially) benefits from God's eschatological blessings in their protection from the influence of evil powers (*Jub.* 10:13b; 15:27, 30-32; 23:29-30; 27:16; 27:24, 27), as well as protection from the enemies (*Jub.* 40:8-9; 46:1-2; 50:2) and victory over them (*Jub.* 22:7b-9; 30:4-6; 34:1-9; 38:1-10).[210] The righteous seed also enjoys God's prosperity upon their livelihood (*Jub.* 24:14-15; 39:3-4, 12).

The elect's knowledge of how God has intervened in Israel's past has moral consequences and provides hope for eschatological fulfilment. Enoch's revelations passed on through generations to Noah aimed to instruct Noah (and his descendants) into the righteous path (*Jub.* 7:34-37) and Noah was spared from the flood 'because his heart was righteous in all his ways ... and he did not transgress anything which was ordained for him' (*Jub.* 5:19). Abraham's *understanding* of his people's heathen ways and his return to the Creator (*Jub.* 11:16-17; 12:3-5, 12-14) made him (and his descendants) the elect of God (*Jub.* 12:22-24) and gave Abraham the privilege of

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[208] Davenport points out that *Jubilees* does not refer to the Law being written in the people's heart, rather God gives the capacity and desire to fulfil the Law. *Eschatology*, 27. To the *Jubilees* obedience not only meant obedience to the Pentateuch but also the Law revealed in the heavenly tablets.

[209] As cited by Elliott, *Survivors*, 536-37.

[210] The word 'satan' (the Ethiopic *shah-ye-tay-nah*) in the above passages should be translated as a 'common noun' not as the proper name 'Satan'. In the context it refers to the Gentiles as the adversaries of Israel. Cf. Davenport, *Eschatology*, 39.

receiving *knowledge/understanding* of the heavenly books (*Jub.* 12:25-27). Abraham's life is characterized as 'perfect in all of his actions with the Lord and [he] was pleasing through righteousness all of the days of his life' (*Jub.* 23:10, 12:22-24). This is also confirmed in the encounter of Joseph with the wife of Potiphar,

> And he [Joseph] did not surrender himself but he remembered the Lord and the words which Jacob, his father, used to read, which were from the words of Abraham, that there is no man who (may) fornicate with a woman who has a husband (and) that there is a judgment of death which is decreed for him in heaven before the Lord Most High. And the sin is written (on high) concerning him in the eternal books always before the Lord. And Joseph remembered these words and he did not want to lie with her (*Jub.* 39:6-7).

The wisdom and knowledge of Joseph (*Jub.* 40:5a) as well as his ethical conduct (*Jub.* 40:8) testify of God's presence in his life (*Jub.* 40:5b). In a similar fashion, Moses' divine revelations function as a hope as well as a motivation for the elect to remain faithful to the Torah and, thus, to walk in the path of righteousness (*Jub.* 1:1-5; 5:1-19; 8:10-9:15; 15:1-34; 16:1-9; 22:11b-23; 24:8-23; 31:1-32; 36:1-18).[211]

But what is the role of moral/social practice in the life of the elect? Just as evil moral/social practice bespeaks rebellion against God, the identity and characterization of the elect in terms of proper behaviour provides further eschatological hope. This is demonstrated in that moral behaviour is a distinguishing mark/identity of the elect in contrast to the Gentiles' way of life (*Jub.* 20:5-10; 21:21-24; 22:16-23; 30:7-8, 11, 13-15). It is the continuing obedience to the Torah and righteous behaviour that preserves the plant of righteousness on earth (*Jub.* 20:1-10; 21:22; 22:23-24; 23:10; 30:21-23; 33:14, 17, 18-20; 35:13-14, 20b; 36:3-5, 8-11) and affords eschatological hope (*Jub.* 22:14-16). Both aspects are taken up in Abraham's exhortation to his descendants,

> Be careful not to walk in their ways, ...so that he will hide his face from you, ... and uproot you from the earth, ... And your name and seed will perish from all the earth. ....Turn yourself aside from all their deeds .... And he will raise up from you a righteous plant in all the earth throughout all the generation of the earth. (*Jub.* 21:22-24)

In sum, the soteriological pattern in the *Jubilees* also includes the eschatological restoration of 'Israel' (Gentiles are not included) and the existential renewal of the elect (i.e. the transformation of one's motives and desires). The present existence of a righteous seed (with the knowledge of God's intervention in Israel's history) enables the

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[211] As cited by Davenport, *Eschatology*, 47-71.

elect to walk in the path of righteousness, and provides hope for eschatological fulfilment.

2.5 *The Testaments of the Twelve Patriarchs*[212]

2.5.1 Soteriology and the Heavenly Mysteries

Even though the *Testaments* do not speak explicitly of 'mysteries' (with the exception of *T. Judah* 16:4), the sources from which the patriarchs received these revelations refer to them as mysteries written in heaven. The patriarchs received the eschatological revelations from the *Books of Enoch* (*T. Levi* 10:5; 14:1; *T. Sim.* 5:4; *T. Judah* 18:1; *T. Naph.* 4:1; *T. Benj.* 9:1), the fathers (*T. Levi* 10:1) and the fathers' writings (*T. Zeb.* 9:5) as well as from the heavenly tablets (*T. Levi* 5:4; *T. Ash.* 2:10). The content of these revelations describes the sins of the patriarchs' descendants, the consequences of their sinful ways, and the restoration of God's people[213] (see below).

The teachings of the patriarchs are meant to be passed on to the future generations as a call for repentance (*T. Dan* 6:9; *T. Naph.* 8:2; *T. Gad* 8:1; *T. Benj.* 10:5) so that what happened to the patriarchs will not happen to Israel in the future (*T. Levi* 10:2; *T. Judah* 22:1; *T. Iss.* 6:1-3; *T. Zeb.* 9:5-9; *T. Naph.* 4:1; *T. Gad* 8:2). Thus, the knowledge of the Testaments (which reveals God's Law essentially in terms of moral behaviour) is described as wisdom (*T. Levi* 13:1-9) and is meant to be a motivation to walk in God's righteous ways.

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[212] The translation is taken from H. C. Kee, 'Testaments of the Twelve Patriarchs, the Sons of Jacob the Patriarch' in J. H. Charlesworth (ed.), *OTP*. I have also consulted H. W. Hollander and M. de Jonge, *The Testaments of the Twelve Patriarchs: A Commentary*, Leiden: E. J. Brill, 1985.

[213] A. Hultgård suggests that the restoration of each individual tribe epitomises the restoration of the whole of Israel (*L'eschatologie*, 51, 86).

2.5.2 Humanity's Sinfulness and the Cosmic Powers

Compared to the previous writings, the *Testaments of the Twelve Patriarchs* give a rather detailed description of the psychological and spiritual process which led humanity into sinfulness. The *Testaments* understand sinfulness as a *result* of humanity's alienation from God rather than the *cause* of that separation. The *Testament of Reuben* asserts that seven spirits were given to human beings in creation — the spirits of life (*T. Reu.* 2:4b) and procreation (*T. Reu.* 2:9) and five sensorial spirits (*T. Reu.* 2:4c-8).[214] This *Testament* adds an eighth spirit (the 'spirit of sleep') 'with which is created the ecstasy of nature and the image of death' (*T. Reu.* 3:1). Co-mingled with these spirits are seven other spirits, identified as 'spirits of error' (*T. Reu.* 3:1; cf. 'spirit of deceit' *T. Reu.* 2:1), which work against mankind (*T. Reu.* 2:2). These are 'promiscuity', 'insatiability', 'strife', 'flattery and trickery', 'arrogance', 'lying' and 'injustice' (*T. Reu.* 3:2b-6) — '[w]ith all these the spirit of sleep forms an alliance, which results in error and fantasy' (*T. Reu.* 3:7). This description appears to suggest that these 'spirits' are anthropological or psychological dispositions within a person.[215] However this is too narrow. The *Testaments* also indicate that these 'spirits' have a cosmic origin. The Prince of Error (i.e. Beliar) dominates the 'spirits of error' (*T. Sim.* 2:5-7a; *T. Benj.* 3:3-4b; 7:1-3), which suggests, as Turner points out, that the 'spirit of error' is the 'spiritual atmosphere created by Beliar'.[216] By implication, the 'spirit of truth' is the realm influenced by 'the Spirit of God, i.e. [...] the Spirit of prophecy functioning as the Spirit of truth (cf. *T. Judah* 20.1-5)'.[217] As in *Jubilees*, the Gentiles were seen as a paradigm of immorality and rebellion against God (*T. Judah* 23:2; *T. Dan* 5:5; *T. Naph.* 3:3; 4:1; *T. Jos.* 4:5), which indicates that the cosmic antagonism between God and Beliar is marked in the division of mankind.

The *Testaments* describe the human beings as having the ability (in the soul and/or mind, cf. *T. Ash.* 1:6, 8) to reason and to decide which power controls the heart (*T. Ash.*

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[214] The sensorial spirits are the spirits of 'seeing', 'hearing', 'smell', 'speech', and 'taste'. Kee asserts that these five spirits refer to the Stoic division of the soul ('Ethical Dimensions', 266). Cf. Hollander and de Jonge, *Testaments*, 50, 90.

[215] This is implied by P. Wernberg-Møller when arguing against the view that the doctrine of the 'two spirits' in 1QS 3:13-4:26 was influenced by Zoroastric concepts ('A Reconsideration of the Two Spirits in the Rule of the Community (IQ Serek III, 13 – IV,26)', *RdQ* II (1961) 413-41 and suggested also by M. Treves, 'The Two Spirits of the Rule of the Community', *RdQ* II (1961) 449.

[216] Turner, *Power*, 126. See other references on the use of the two spirits in Qumran texts.

[217] Here Turner refers to the 'goodness' of Joseph rather than the 'spirit of truth', however, it does not change its meaning and function, *Power*, 126.

5:1-4; *T. Judah* 20:1-2). This is clearly expressed in the text 'Choose for yourselves light or darkness, the Law of the Lord or the works of Beliar' (*T. Levi* 19:1; *T. Naph.* 2:6; 3:1). The sphere of influence upon the human heart causes a bifurcation between those who are light and belong to light (*T. Levi* 14:3-4; 19:1; *T. Benj.* 11:2) and wisdom (*T. Levi* 13:7-9; *T. Naph.* 8:10), and those who are darkness or belong to darkness (*T. Naph.* 2:9-10; T. Lev 14:4-8; 19:1; 18:12) and folly (*T. Judah* 13:5-6; 14:1-3, 7-8; 16:2b).

The human mind/heart has the power to decide and if it decides to do evil than Beliar and his powers comply (*T. Reu.* 3:8; 4:6-7; cf. 2:9b; 6:4; *T. Sim.* 2:5-7a; *T. Judah* 11:1; 18:3; 20:1-2; *T. Zeb.* 1:4; 9:7c; *T. Dan.* 1:7-8; 2:2a, 3-5; 3:1-6; 4:1-7; *T. Naph.* 2:6; 3:1b; 8:4b, 6b; *T. Gad* 4:7a; 5:1; 6:2a; *T. Ash.* 1:3-9; *T. Jos.* 7:4-5; 20:2).[218] As people sin their senses become increasingly godless, darkened and futile ('darkening his mind from the truth', σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας, *T. Reu.* 3:8; and 'it deceives the mind and understanding, 'ὅτι αὕτη ἐστὶ πλανῶσα τὸν νοῦν καὶ τὴν διάνοιαν', *T. Reu.* 4:6) following their own moral desires (*T. Sim.* 2:7; 3:1-2; 4:8; *T. Judah* 13:2-3; 15:1-6; 17:1-3; 18:4; *T. Dan* 1:3; 2:2b; 3:1-6; *T. Gad* 3:2-3; 4:1-3; *T. Benj.* 3:3; 6:1).[219] This is exemplified as each *Testament* gives a specific emphasis to the seven (morally evil) spirits described in the *Testament of Reuben* 2:3-6. Each of these sins has a particular effect on humanity's cognitive and relational functions.

On a cognitive level, sinfulness (e.g. promiscuity, πορνεία) blocks the 'understanding of the Law' and 'heeding the advice of his fathers' (*T. Reu.* 3:8b) and it 'cause[s] him to stumble' (*T. Reu.* 4:7). Sexual promiscuity (πορνεία) and love of money (πλεονεξία) (*T. Judah* 18:2) 'blinds the direction of the soul, and teaches arrogance' (*T. Judah* 18:3, 19:4), 'they deprive his soul from all goodness' (*T. Judah* 18:4-5).

On a relational level, sinfulness affects humanity in three major areas. First, it further separates humanity from God. The sin of promiscuity (πορνεία) [220] separates 'man and God and lead[s] on toward idolatry ... and leads youths down to hell before time' (*T. Reu.* 4:6-7), it also 'lead[s] men to Beliar' (*T. Sim.* 5:3). Sexual promiscuity (πορνεία) and love of money (πλεονεξία) (*T. Judah* 18:2) '... distance you from the law of God' (*T.*

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[218] The influence of cosmic powers in the *Testaments* is only nominal, not actual since humans (esp. women) are in fact blamed for everything. To make Beliar and the evil spirits flee is to get rid of bad moral behaviour.

[219] The *Testament of Naphtali* seems to identify the (dis)order of nature with the sinfulness of people forsaking God. (*T. Naph.* 3:3; cf. *T. Reu.* 5:6; Gen 19:1; 6:1; Jude 7).

[220] The *T. Judah* 10-13 gives three motifs in the portrayal of evil resulting from sexual irresponsibility or promiscuity. The sin of promiscuity is also mentioned in *T.* Levi 9:9-10.

Judah 18:3) and you are 'unable to obey God' (*T. Judah* 19:4). In fact 'love of money leads to idolatry (εἰδωλολατρία)' (*T. Judah* 19:1). Hatred 'leads to lawlessness against the Lord himself ... and thus it sins against God' (*T. Gad* 4:1, 2).

Second, sinfulness destroys the relationship with others. The spirits of envy and jealousy are particularly emphasized in the *Testament of Simeon*. Envy and jealousy blinded Simeon so that he failed to consider Joseph as brother and spare the suffering of Jacob his father (*T. Sim.* 2:7b). Envy not only dominates one's ability 'to eat or drink or to do anything good' (*T. Sim.* 3:2) but it also corrupts the soul and reason (*T. Sim.* 4:8) and it aims to destroy 'the one who envies' (*T. Sim.* 3:4, 4:9). The *Testament of Zebulon*, warning against malice (κακία) (*T. Zeb.* 8:5a) clearly states '[t]his shatters unity, and scatters all kinship, and stirs up the soul.' (*T. Zeb.* 8:6a). Anger (θυμός) affects a person's perception of those he should love, fear, and respect, such as father, mother, brother, prophet of the Lord, just man and friend (*T. Dan.* 2:2-3). A major theme in the *Testament of Gad* is hatred and its connection to envy and lying (chs. 1-7). It was hatred that led Gad and Judah to want to kill Joseph (*T. Gad* 2:2, 4) and to sell him (*T. Gad* 2:3). The hater spreads slander against a 'brother['s] .... false step' (*T. Gad* 4:3a). 'If a hater is a slave, he conspires against his master, and whenever difficulty arises it plots how he might be killed' (*T. Gad* 4:4). Hatred collaborates with envy (*T. Gad* 4:4b-7) as well as with lying (*T. Gad* 5:1).[221] Drunkenness (μεθύσκω) 'perverts the mind from the truth, arouses the impulse of desires, and leads the eyes into the path of error' (*T. Judah* 14:1) and 'the fear of God departs' (*T. Judah* 16:2). The path of error is also demonstrated in chapters 14:2-8; 16:1-4 as 'the spirit of promiscuity', 'sordid thoughts', 'adultery', 'respect for no one', 'foul-mouthed and lawless', 'desire, 'heated passion, 'debauchery', 'sordid greed', etc.

Finally, these two areas are reflected in Israel's being scattered over the nations and serving her enemies.[222] The *Testaments* predict that Israel's sinfulness[223] — *viz.* moral impurity, being ruled by evil and conflicts (*T. Levi* 10:2; 14:6, 7; 19:1; *T. Judah* 21:7;

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[221] Elliott asserts that the moral exhortations of the Testaments fall into three categories: (1) 'sexual immorality', (2) 'brotherly relations' and (3) 'a pure, simple, honest life' (*Survivors*, 351).

[222] De Jonge characterizes the composition of the Testaments based on the pattern Sin-Exile-Return (S.E.R.) (*Testaments*, 83-86; cf. Hultgård, *L'eschatologie*, 191-93). This pattern, however, is not found in the Testaments of Reuben, Simeon and Gad. For a detailed analysis of this pattern see Hollander and de Jonge, *Testaments*, 4.4; 7.2 and 7.3; M. de Jonge, *Jewish Eschatology, Early Christian Christology and the Testaments of the Twelve Patriarchs: Collected Essays*, Leiden: E. J. Brill, 1991, 165. Recently, however, Elliott asserts that the soteriological pattern that best describes the Testaments is a Destruction-Preservation pattern (see discussion, *Survivors*, 370-74).

[223] Some texts appear to refer to a future apostasy: *T. Judah* 22:1; *T. Iss.* 6:1; *T. Zeb.* 9:7; *T. Gad.* 8:2. Hollander and de Jonge, *Testaments*, 272-73.

22:1-2; *T. Iss.* 6:1-2; *T. Naph.* 4:2a; 4:5;[224] *T. Gad.* 8:1-2; *T. Ash.* 7:1; *T. Jos.* 19; *T. Benj.* 9:1) as well as the profanation of the priesthood and the defilement of the sacrificial altars (including disobedience to the Law and prophets, *T. Levi* 16:1-2) — will result in the curse of dispersion and captivity serving her enemies (*T. Levi* 16:5; 17:9; cf. 13:6; 15:1-3; *T. Judah* 23:1-4; *T. Iss.* 6:2b; *T. Naph.* 4:1-5; *T. Zeb.* 9:5-6, *T. Dan* 5:8; *T. Ash.* 7:2-3, 5-6). Israel's state of affairs is compared to a divided body (*T. Zeb.* 9:4-6) and being ruled by Beliar (*T. Iss.* 6:1c; *T. Dan* 5:5-6).

In short, the *Testaments* perceive sinful behaviour and social alienation as part of human responsibility. Compared to *1 Enoch and Jubilees*, here the influence of evil powers is only nominal rather than actual. The human mind/heart has the power to do evil or good, and it is the decision to do evil that corrupts the human structure of perception/knowledge and relational functions.

2.5.3 Soteriology and Moral/Social Renewal

Like the previous writings, some of the *Testaments* perceive the eschatological hope to be fulfilled in a renewed earth (*T. Zeb.* 8:2a; *T. Naph.* 8:3b; *T. Iss.* 6:3b-4; *T. Levi* 18:2, 4, 5 9a; *T. Dan* 5:12-13). Just as Israel's rebellion against God was manifested in their dispersion and immoral behaviour, the nature of Israel's eschatological hope includes restoration[225] (*T. Dan* 5:11-13; *T. Naph.* 8:3-4; *T. Iss.* 6:3b-4) and moral renewal. The *Testaments of Levi* (14:3-4) and *Benjamin* (11:2) seem to indicate that Israel will be the light for the Gentiles.[226] Moral renewal is suggested in the *Testament*

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[224] *T. Naph.* 5 specifies (using the 'late prophetic tradition', cf. Ezek 11,17, 43; Dan. 2-5, 10-11; Zech. 14) the succession of earthly empires, which held Israel captive.

[225] Hultgård recognizes a certain order of the future events: (1) the return of the dispersed and the restoration of Israel (*T. Judah* 22:2, 23:5; *T. Zeb.* 9:8), (2) the apparition of the divine (*T. Judah* 22:2; 24:1-3; *T. Zeb.* 9:8), (3) the coming of the Davidic Messiah (*T. Judah* 24:5-6), (4) the resurrection of the dead (*T. Judah* 25:1-2, 4; *T. Zeb.* 10:2), (5) judgment: a) of Beliar and his spirits, b) of the wicked, (6) the rejoicing of the saved (*T. Judah* 25:5: *T. Zeb.* 10:2). Whilst Hultgård limits his examination to two Testaments, Hollander and de Jonge show that the eschatology of the Testaments is presented in several different forms and passages: Sin-Exile-Return (S.E.R); Levi-Judah passages; ideal saviour(s) passages and the resurrection of the patriarchs at the second coming of the messiah. For a discussion on these themes and references see *Testaments*, 39-41, 53-61.

[226] 'Israel' will be a light to the nations (*T. Levi* 14:3; *T. Benj.* 11:2; cf. Isa 49:6) and that light is the Law of the Lord (*T.* Levi 19:1). The Law brings light by which 'Israel' enlightens 'every man' (*T. Levi* 14:4b; *T. Benj.* 11:2b).

of Levi where the righteous will be characterized by the knowledge (of the Lord) and by 'the spirit of holiness' (πνεῦμα ἁγιωσύνης) (18:7, 9, 11; cf. *T. Benj.* 11:2),[227] and Beliar/wicked spirits will be defeated (*T. Levi* 18:12; cf. *T. Judah* 25:3).

Despite the fact that restoration is the eschatological goal, restoration is anticipated in the identity of the group that created the *Testaments* (*T. Dan* 5:10; *T. Naph.* 8:2; *T. Gad* 8:1).[228] Restoration is defined by the unifying nature of the community and essentially shaped by moral behaviour. In fact, it seems that proper behaviour is conditional for eschatological fulfilment. To take some striking examples: the sons of Judah should 'return to the Lord in integrity of heart (ἐν τελείᾳ καρδίᾳ), penitent and living according to all the Lord's commands (*T. Judah* 23:5), and people should 'live in holiness (πορεύησθε ἐν ἁγιασμῷ), in accord with the Lord's commands' (*T. Benj.* 10:11b; cf. 10:2b-3, 5b) — then, Israel 'shall again dwell with me [the Lord] in hope; all Israel will be gathered to the Lord' (*T. Benj.* 10:11c; *T. Judah* 23:5b).

Compared to the previous writings, the *Testaments* give a rather detailed account of how its soteriological pattern depicts the moral/inner renewal and communal unity. The *Testaments* indicate that there is an inner renewal of the heart and mind (*T. Reu.* 4:1; *T. Iss.* 4:1-6; 5:1; *T. Zeb.* 5:3; 7:2-4; *T. Gad* 6:1-7; 7:1-7; *T. Benj.* 10:11) and it provides different resources/agents, which will enable and sustain the unity/restoration of the elect community and a life of perfection.

Repentance is central for inner transformation. The human will/reason has the power to accept or reject sinfulness and one's decision will also implicate the power of God/Beliar in one's life (*T. Reu.* 4:11, 8, 9). Hence, the decision to repent has a transforming effect in the inner being, 'repentance transforms disobedience, puts darkness to flight, illuminates the vision, furnishes knowledge for the soul, and guides the deliberative powers to salvation. What it has not learned from human agency, it understands through repentance' (ἡ γὰρ κατὰ θεὸν ἀληθὴς μετάνοια ἀναιρεῖ τὴν ἄγνοιαν καὶ φυγαδεύει τὸ σκότος καῖ φωτίζει τοὺς ὀφθαλμοὺς καὶ γνῶσιν παρέχει τῇ

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[227] The (moral) restoration of God's people is modelled in the characteristics of the messiah(s). The promise of restoration is based on the Jewish hopes declared by Isaiah, Ezekiel and Jeremiah, and confirmed in the proclamation of peace upon the earth (*T. Levi* 18:4; *T. Judah* 24:1; cf. Isa 44:23) with the arrival of a new priest (*T. Levi* 18:2; cf. Pss 110) and/or king (*T. Judah* 24:5; 24:1, 4; cf. Is. 11:1; 11:2; 32:1; Jer 23:5, 33:15; Zech. 3:8; 6:12; CD 1:7) endowed with the Spirit of knowledge and holiness (*T. Levi* 18:7a, 9a; *T. Judah* 24:1-2; cf. Is. 11:9).

[228] Elliott presents some challenging and convincing arguments, based on Hultgård's and Endres' works. He argues that the centre of attention in the so-called messianic passages is not on the *origin* of a messiah type-figure but rather is the *ideology* of Levi and Judah. See full discussion in *Survivors*, 447-54, 484-89, 554.

ψυχῇ καὶ ὁδηγεῖ τὸ διαβούλιον πρὸς σωτηρίαν, *T. Gad* 5:7b-8). Accordingly, those who turn to God are assured of God's protection against Beliar and God enables a righteous living.[229] God liberates from envy and 'the evil spirits will quickly depart ... From then on he has compassion on the one whom he envied and has sympathetic feelings with those who love him, thus envy ceases' (*T. Sim.* 3:4-6; *T. Benj.* 3:1-4). The *Testament of Joseph* gives particular emphasis to the power of prayer and fasting in resisting temptation to fornication and resentment against his brothers (*T. Jos.* 3:3-4, 9; 4:3, 6-8; 6:6-7; 7:4; 8:5; 9:3-4; 10:1-6; 11:1; 18:1-2).[230] The *Testament of Dan* also exhorts '[t]urn back to the Lord... receive mercy....he will lead you into his holy place, proclaiming peace to you' (*T. Dan* 5:9), '[f]or the ultimate end of human beings displays their righteousness, since they are made known to the angels of the Lord and of Beliar' (*T. Ash.* 6:3b-4).

Furthermore, restoration is depicted as and achieved through acquired wisdom. This wisdom (σοφία) is identified with the knowledge of the Law (which is basically ethical, *T. Levi* 13:3, 7) and the Law is given in order to shape moral life (*T. Ash.* 6:3b). The wise person (σοφός) is able to discern and to understand God's commands (θεσμοὺς παντὸς πράγματος, *T. Naph.* 8:10) and to keep away from impiety (*T. Levi* 13:7-8). For those who keep the Law the 'spirit of love' (*T. Gad.* 4:7) and God's presence are manifested, and Beliar has no power over them (*T. Dan* 5:1). This is probably why the wise will be able to acquire many friends (even amongst his enemies, *T. Levi* 13:4, 8, 9) and 'many men will want to serve him and to hear the Law from his mouth' (*T. Levi* 13:3-4, as opposed to 15:2-3).

Moreover, the Spirit of the Lord/God has an ethical role in the life of the community. The Spirit provides 'understanding' which facilitates a righteous living. This is perceived in the *Testament of Levi* where the 'spirit of understanding from the Lord' (πνεῦμα συνέσεως κυρίους) gives Levi perception for moral living (*T. Levi* 2:3). The Spirit also acts as an influence upon the ethical qualities of Joseph's life. Joseph's goodness and compassion which his brothers are to imitate (*T. Benj.* 3:1, 4:1)[231] are

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[229] Hollander and de Jonge, *Testaments*, 117.

[230] Joseph's attitude of prayer, fasting, and humility before God parallels some OT (LXX) texts: e.g. *Ps* 69:10; *Ps* 109:24; *Ps* 6; 6:8; *Ps* 34:13. As cited by Hollander, *Joseph*, 33-34.

[231] Hollander asserts that Joseph is a model of 'the author's ideal man' and his character sums up God's two fundamental commandments to love God and neighbour. Joseph is also portrayed as a prototype of Jesus, see further on this issue in Hollander, *Joseph* ; de Jonge, 'Test. Benjamin 3:8 and the Picture of Joseph as "a good and holy man' in *Collected Essays*, 290-300. However, Elliott re-defines the

traced back to the presence of God's spirit in him — 'one who had within him the spirit of God, and being full of compassion and mercy he did not bear ill will toward me [Simeon], but loved me [Simeon] as well as my brothers' (*T. Sim.* 4:4-5, cf. Gen 41:38).[232] This is further supported by the *Testament of Benjamin* who asserts 'He [Joseph] has no pollution in his heart, because upon him is resting the spirit of God' (*T. Benj.* 8:3, cf. 8:1-2).

Finally, restoration and moral transformation occur also through a relationship with others.[233] It is by doing good to others that evil and Beliar are overcome (*T. Gad* 4:6a; 4:7b; 5:2-8; *T. Ash.* 1:6-7; 3:1-2; *T. Zeb.* 9:8; *T. Dan* 5:10b-11a; *T. Naph.* 8:4c; *T. Jos.* 17:1-3; *T. Benj.* 4:3b; cf. 5:1-3; 6:1-7; 11:1b) — 'no act of human evil will have power over you' (*T. Issa.* 7:2-7a) and 'every wild creature you shall subdue, so long as you walk with all mankind in sincerity of heart' (*T. Issa.* 7:7b). The person who fears the Lord and loves his neighbour 'cannot be plagued by the spirit of Beliar since he is sheltered by the fear of God' (*T. Benj.* 3:3-4; *T. Dan* 5:1-2; cf. Zech. 8:16) and God's presence is manifested (*T. Zeb.* 8:2, 9:7). Those who share with the needy 'receive[s] multifold from the Lord (*T. Zeb.* 6:4-6; 7:2-4; 8:1).

In sum, the *Testaments of the Twelve Patriarchs* reinforce even further how the refashioning of the mind is central for moral behaviour and social restoration. A distinctive feature of these *Testaments* is the emphasis on the role of the Spirit of the Lord/God in mediating knowledge and understanding of God and his will, which enables moral renewal. Also characteristic of these writings is the place of interrelationships in the community, which reinforce and facilitate unity and social renewal. It is poignant to recognize that restoration and moral transformation takes place as it is made real in lived relationship. The experience of adhering to (the unity of) the community anticipates eschatological restoration and, at the same time, guarantees its fulfilment.

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function of Joseph in the Testaments affirming that 'Joseph rather serves *primarily as a springboard* to draw attention to the future sins of Israel in their time of apostasy' (*Survivors*, 388).

[232] Hollander points out the Spirit's presence in the life of Joseph (e.g. *T. Benj.* 8:2-3) but he does not fully explore the Spirit's role in Joseph's ethical behaviour (*Joseph*, 54-55, 91).

[233] The two great commandments to love God and neighbour are clearly emphasized in the Testaments (e.g. *T. Reu.* 6:9; *T. Sim. T. Levi* 13:1; *T. Iss.* 7:6-7; *T. Dan* 5:2,3; 6:1; *T. Gad* 3:2; 4:1-2; 5:2; *T. Zeb.* 10:5; *T. Jos.* 11:1; 17:2; *T. Benj.* 3:1-6; 10:10).

2.6 *Dead Sea Scrolls*[234]

2.6.1 Soteriology and the Heavenly Mysteries

The Qumran community believed that God, the source of all wisdom and knowledge (1QS 3:15-16; 4:18; 10:3-5; 11:11, 15, 18; 1QH 9:7-26; 15:26-27; CD 2:3-4) had revealed exclusively to the 'elect' (i.e. the sectarian community) the hidden mysteries of the Torah (1QS 11:3-8, 18; 1QH 9:21; 15:26-27; 17:23b-24).[235] These revelations are unveiled to the Teacher of Righteousness/Instructor who taught the community in God's perfect ways (1QpHab 2:2-3; 7:4-5; 1QS 3:13; 1QH 5:25; 10:13-18; 12:27-29; 15:26; 18:2, 14; 19:16-17a; 20:4, 11-13; CD 1:11-12). Included in these mysteries is that from eternity God,[236] according to his good pleasure and will (1QH 9:15; 10:18-19), has 'predestined' and 'elected' a people (a remnant, cf. 1QH 14:8; CD 1:7-11)[237] to be in a covenant relationship with God and to bring him glory and praise (1QH 7:24; 9:8-10, 15; 11:23; 12:28-29; 14:10, 12; 19:10, 27; 1QS 3:16). The further disclosure of these hidden secrets correlates with the literature examined above, i.e. the knowledge of God's creative work (1QS 3:13, 15-4:26; 1QH 5:7-19; 9:1-20; 18:1-12, cf. 11Q5 26 9-15), the future destruction of evil (1QS 4:18; 1QM 13:2, 14; 14:9, 14; 25:1-14) and the glorification of the righteous (1QS 4:7b-8, 15, 22b-23; CD 3:20). The content of these hidden secrets is identified as God's truth (1QH 13:25-26; 14:9-14; 15:26-27; 18:4; 19:4, 9; 1 QS 1:11-13; 3:7; 4:20-21; cf. 1QH 12:14; 14:25; 15:14)[238] and the knowledge of these mysteries characterizes the elect (1QS 3:13-14; 4:22; 5:11-12; 11:5-6; 1QH 10:13; 18:27-30; 26:6-16; 1QM 10:8b-11; CD 3:12-16, 19-20).[239] The will of the Lord

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[234] This translation is taken from F. G. Martínez and E. J. C. Tigchelaar (eds.), *The Dead Sea Scrolls Study Edition* (2 vols.), Leiden/Boston/Köln: Brill, 1997.

[235] The sect believed that certain mysteries were not disclosed when God gave the Law for the first time to Moses and this *new covenant* with God is marked by the revelations of these mysteries.

[236] J. C. Vanderkam, *The Dead Sea Scrolls Today*, Grand Rapids/London: Eerdmans/SPCK, 1994, 76-78, 109-10.

[237] CD 2:7-10 seems to imply that since the beginning God knew that not all Israel would be saved but that there would be a remnant. From Israel God has chosen a remnant to inherit the land 'and in order to fill the face of the world with their offspring' (CD 2:11-12). Similarly, 1QH (7:15-19; 9:7-8; 11:19-25; 12:31, 38) suggests that God has already determined who is or is not elected. However, this apparently deterministic view of election and predestination is counter-balanced with humanity's free will. 1QH 4:19 points out that human beings deliberately separate themselves from God (cf. 1QS 5:4b-5) and that there is still a chance for human repentance (1QS 1:21-26; 5:1, 6, 8, 10, 22; 1:7, 11; 1QH 14:6). The Qumran writer(s) did not make any attempt to reconcile these two concepts.

[238] As cited by C. Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel*, Tübingen: Mohr Siebeck, 2002, 84.

[239] Cf. Sanders, *Paul*, 259.

implies the compliance with the commands revealed in the Torah (1QS 1:1-4:26; 5:10; 9:12-13; CD 2:15).

2.6.2 Humanity's Sinfulness and the Cosmic Powers

How does the Qumran community relate predestination/election with humanity's sinfulness and evil forces? There is an ongoing debate about the dualistic teaching of the Qumran community. It has been documented that the 'Treatise of the Two Spirits' in 1QS 3:13–4:26 was not composed but transmitted in the Qumran community. Thus, it is suggested that this section is an appendix to the liturgical section of 1QS 1:16–3:12.[240] The question asked is to what extent the 'Treatise of the Two Spirits' influence and/or is modified by the Qumran community.

Correlated with the issue of predestination and election is the idea that God, creator of all things (1QS 3:15-25; cf. 1QS 11:11; 1QH 9:1-25), placed within human beings two spirits: the spirit of Truth or Light (1QS 3:18, 19, 24; 4:23; cf. CD 7:19-20) and the spirit of Flesh/Deceit or Darkness (1QS 3:19, 21-23; 4:12; cf. 4Q548). Whichever 'spirit' is predominant in the inner being that will determine the person's behaviour (1QS 3:17-19, 25; 4:6-17, 23-24). [241] This description seems to suggest that these two spirits are anthropological or psychological dispositions within a person.[242] This means that human sinfulness is due to its own 'perverse and sinful propensities',[243] and implies that sin is the *cause* of separation from God and not the *result* of that separation. However, this view has been deemed too limited. The two spirits are controlled respectively by two conflicting cosmic powers: the Prince of Light or Angel of Truth

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[240] See the recent treament and bibliography cited in Frey 'Different Patterns', 275-335; Lange and Lichtenberger 'Qumran' 45-79.

[241] H. Ringgren, *The Faith of Qumran: Theology of the Dead Sea Scrolls*, Philadelphia: Fortress, 1963, 71-75; M. A. Knibb, *The Qumran Community*, Cambridge: CUP, 1987, 94-98; Elliott, *Survivors*, 405; Frey, 'Different Patterns', 306-307.

[242] Wernberg-Møller, 'Two Spirits', 413-41. Also followed by M. Treves, 'Two Spirits', 449-52; A. E. Sekki, *The Meaning of Ruah at Qumran*, Atlanta: Scholars Press, 1989, 193-219; Menzies, *Witness*, 72-80.

[243] Wernberg-Møller, 'Two Spirits', 422.

(1QS 3:20) and the Angel of Darkness[244] (1QS 3:20b-22).[245] This indicates that human existence and behaviour should not be explained simply on psychological or anthropological grounds but also in terms of cosmic forces exerting dominion over and influencing human beings. Hence, it is no surprise that those under the influence of these conflicting forces are called respectively 'sons of light' and 'sons of darkness' (1QS 3:20-25; 4:4:14-17) — for 'from the spring of light stem the generations of truth, and from the source of darkness the generations of deceit' (1QS 3:19). This is confirmed by the preceding context of 1QS where the spirit of perversity or darkness is identified with 'Belial' (1QS 1:18, 24; 2:5, 19; 10:21). Although 1QH (8:19-20; 9:15; 12:31) implies that God placed 'one spirit' within a person there are other references, which speak of 'spirits' within human beings (1QH 4:17, 23; 1QH 6:11-13).[246] Similar to the tension between the spirit of deceit and the spirit of truth/holiness in 1QS (esp. 4:20-22), this same tension is identified in 1QH. The psalmist(s) ask the Lord to 'strengthen [...] against [fiendish] spirits' (1QH 4:23) for he is 'a spirit of flesh' (1QH 4:25; cf. 1QH 5:4, 19)[247] and 'a spirit of error and depravity' lacking the knowledge of God (1QH 9:22). Bennema clarifies the relation between anthropological/psychological forces and cosmic entities by asserting:

> Although we use the term anthropological pneumatology to speak about a 'human spirit' or 'human spirits', what we mean are spiritual forces, beings or entities working upon or within a person. The human spirits are probably not separate entities from Belial, the Angel of Darkness, the Prince of Lights, the Angel of Truth, God's Holy Spirit, etc. Rather, these latter are spiritual entities working upon, in, and influencing a human being in such a way that Qumran scribes could express this reality anthropologically as 'the spirits in man'.[248]

Whilst the dualistic language in the 'Treatise' is much less categorical, in 1QS 2–3:12 and 1QM the contrasts are very clearly placed under God who is at the top (over

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[244] Other names used for the Angel of Darkness are e.g. Mastema (CD 16:5) and Belial (1QS 1:18, 23-24; 2:5; CD 8:2).

[245] To the list of scholars presented by Bennema, *Saving Wisdom*, 87 n. 180, add P. S. Alexander's discussion on the demonology in the scrolls. He attempts to show that demonology was part of the sect's worldview ('The Demonology of the Dead Sea Scrolls' in *Scrolls After Fifty Years*, 331-53).

[246] Possibly this is part of the community's reception of the dualism of 1QS 3:13–4:26. Cf. Frey, 'Different Patterns', 302.

[247] Against Kuhn, W. D. Davies rightly argues that 'flesh' in 1QS 3:6 does not refer to a 'merely physical meaning' but it 'belongs to that sphere where the spirit of perversion, the angel of darkness, rules' ('Paul and the Dead Sea Scrolls: Flesh and Spirit' in K. Stendahl, *Scrolls*, 161, quotation 162).

[248] Bennema, *Saving Wisdom*, 90 n. 193. This view has also been articulated by D. Dimant, 'Qumran Sectarian Literature' in M. E. Stone (ed.), *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, Assen: Van Gorcum, 1984, and Turner, *Power*, 128 and n. 32.

Angel of Darkness and Prince of Light).[249] The focus is no longer on an internal ambivalence (an internal struggle between two spirits) but a cosmic conflict that defines social groups — those inside of the elect community and those outside of it.[250] The sect identifies this age as the 'dominion of Belial' (1QS 1:18; 2:19), the 'final generation' (1QpHab 2:7) and the 'age of wickedness' (CD 6:10, 14). The rejection of the Lord and his precepts makes humans belong to the 'lot of Belial' (1QS 2:5; 1QM 1:5; 1QH 10:22; 12:6-22; 14:21-22; CD [B] 2:22-33). It was Israel's hardness of heart against the Lord that led them to the hands of the Angels of Mastemoth (4Q389, cf. 4Q390 1:11; 2:1.4-8; 4Q525). God's displeasure and wrath upon Israel is depicted in the passages in which he 'hid his face from Israel and from his sanctuary and delivered them up to the sword' (CD 1:2-4a; 5:6-7),[251] led them into exile (CD 1:5b-6; 3:4b-12a; 5:20-21; 5:20-21) and into the hands of their enemies (CD 8:1-12a; 19:17-26).

In sum, we find in the 'Treatise of the two spirits' a dualistic thought combining cosmic (Prince of Light or Angel Truth and Angel of Darkness) with psychological/anthropological (the struggle of the two spirits within human beings) and ethical spheres. This pattern, however, is not strictly found in the rest of the Qumran texts. The Qumran community seems to reinforce a cosmic conflict, which divides humanity into two social groups — those outside the elect community belong to the 'lot of Belial' and those inside it belong to the 'lot of God'. In this context, the social group and its practices are defined by the power that controls it (see further below).

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[249] Frey points out that 'Although the sectarian understanding of 1QS 3:13–4:26 certainly identified the spirit of perversity or darkness (1QS 3:18-19, 25) with "Belial" (1QS 1:18, 24; 2:5, 19; 10:21), the notion of "Belial" or, better, the personification of the biblical term בליעל seems to represent a trace of tradition different from the sapiental one. So even the cosmic dualism of the instruction undergoes a *thorough change in interpretation* in the sectarian writings' ('Different patterns', 307).

[250] Frey, 'Different Patterns' esp. 301-13.

[251] The consequences of Israel's disobedience and the appearance of a group of people (described as 'visitation' and 'root') who 'sought him with an undivided heart and raised up for them a Teacher of Righteousness, in order to direct them in the path of his heart' (CD 1:10-11) indicates the eschatological framework in which the sect is set as well as the divine ordination of their election. Dimant, 'Qumran', 401-92.

2.6.3 Soteriology and Moral/Social Renewal

The time of fulfilment begins with God's eschatological judgment and it is characterized as the 'time of God's visitation' (CD 8:3; 19:10, 15) and a 'time of calamity' (1QM 1:11). Those who do not remain faithful to the covenant will face destruction (CD 2:5-7; 6:15; 8:1-3; 13:13-14; 14:2; 19:15-16; 20:1-16; cf. 1QS 1:11-13; 2:13, 15; 4:4, 12-13; 9:22; 10:19; 1QM 1:6).[252] Within this eschatological scenario, there is the appearance of an eschatological figure 'the prince of the whole congregation' (CD 7:20; 1QM 5:1; 4Q279; 4Q376) with characteristics of the Davidic royal messiah. He is expected to judge (CD 7:20-21) and to act as a 'warrior-messiah' in the final battle against the sons of darkness (1QM 5:1). This eschatological event is best described in the War Scroll (1QM 1:8-12).[253] The sons of light will battle against the sons of darkness, against the army of Belial and against other nations (1QM 1:1-7, 9b; cf. 1QM 15:1-17). It is a time of testing and suffering for God's people (1QM 1:12; 15:1a; 16:11-16; 17:9) but this is God's battle and he and his angels will fight with the remnant in the battle (1QM 4:3-5:17; 10:1-8; 11:1-2; 16:1). God gives victory to his people by destroying the sons of darkness and Belial (1QM 11:1-5; 12:1-6, 8; 13:10, 15; 15:1b-2, 13-17; 17:6-9; 18:1-3, 10-14; 19:1-8).[254]

From this scenario, we would expect the eschatological hope to refer to a place beyond this world order; however, this hope takes place on *earth*. At the end of the war, the sons of justice (the elect) will shine upon the earth and it will be a time of 'peace and blessing, glory and joy, and length of days for all the sons of light' (1QM 1:8-12; cf. 1QS 4:7). God reigns over the righteous (1QM 12:9-18) and the remnant is called God's inheritance (1QM 13:7; 14:9).

In the 'Treatise of the two spirits' the 'spirit' that dominates the heart will determine the human destiny (1QS 4:24-26). At the day of fulfilment the spirit of truth/holiness will cleanse all iniquity (1QS 4:20b-21) and will bring revelatory wisdom (1QS 4:22), which enable the elect (i.e. those in whom the spirit of truth/holiness is dominant) to

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[252] Elliott provides a valuable analysis of key passages (1QS 5:10-13; CD 7:9-8:2; 1QH 15:15-19; 1QpHab 5:3-5) which point to the judgment of Israel itself as well as members of the community that do not remain faithful (*Survivors*, 58-72).

[253] Yadin, *Scroll*, *passim*, gives a detailed description of the war between the sons of light and the sons of darkness.

[254] There will be eternal damnation of the unrighteous, the final obliteration of all injustice (1QS 4:11b-14, 18b-19a; 5:13; 1QH 6:15-16; 14:18b-19a; 21:9-10) and the destruction of the spirits of wickedness (1QH 25:1-14).

walk in holiness (1QS 4:20-22). There will be also the socio-ethical renewal of the world (1QS 3:25-26; 4:1-7, 25) — truth will rise in the world, injustice will be defeated, the human heart is cleansed/purified by the spirit of holiness and truth, and humanity will be instructed in God's knowledge (1QS 4:18-26).[255]

In this frame of reference, how does the sect relate its soteriology with moral practice and with its present existence on earth? The sect understood its present existence as an anticipation of the eschatological hope and this is supported by the sect's self-perception and its role in this (evil) world. Just as immorality and dispersion characterize those separated from God, the unified community (*yaḥad*, 1QS 1:16-18; 2:24-3:12; 5:8, 20)[256] epitomizes the restored Israel (1QS 2:24-3:12; 1QH 14:8, 12-18a; 19:23-27, 33).[257] The covenant community sees itself not only as the true people of God but also the true Temple (1QS 8:5-11; 1QH 14:25-29).[258] 1QH 19:23-27 says that God's truth will be displayed in the praise and joy of the congregation for God's 'glory and eternal peace' (cf. 1QH 19:33). The nature of the community is essentially characterized and manifested in their moral behaviour and unity (sharing one path) (1QS 2:24-3:12; 5:3b-4b, 20-21; CD 6:14b–7:9; 9:2-23). However, there are further regulations that aim to maintain the unity and harmony of the community according to the different ranks and the role of each member in the community (1QS 6-7; cf. CD 9:5-23; 13:2-21; 14:3-4).[259]

In order to enter the community the covenanter has to confess his sins (1QS 1:21-26; 1QH 17:13-14; CD 1:8-9; 2:5; CD-B 20:17-19, 27-33) and God in his great kindness and compassion forgives those who truly repent (1QH 4:9-15, 17-26; 8:24-27; 12:37;

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[255] C. Rabin and Y. Yadin (eds.), *Aspects of the Dead Sea Scrolls*, Jerusalem: Magnes, 1958, 88-99.

[256] Hartman, *Asking for a Meaning*, 73; T. Elgvin, 'The Qumran Covenant Festival and the Temple Scroll', *JJS* 36 (1985) 103-6; Wright, *New Testament*, 334-38; C. M. Pate, *Communities of the Last Days. The Dead Sea Scrolls, the New Testament & the Story of Israel*, Leicester: Apollos, 2000, 87-91.

[257] Cf. Dupont-Sommer, 'L'instruction sur les deux esprits dans le "Manuel de Discipline"', *RHR* 142 (1952) 5-34, 84; H.-W. Kuhn, *Enderwartung und gegenwärtiges Heil. Untersuchen zu den Gemeindeliedern von Qumran*, Göttingen: Vandenhoeck & Ruprecht, 1966, 34-43, 175-88; Ringgren, *Faith of Qumran*, 152; Nickelsburg, *Resurrection*, 152-56; P. R. Davies, 'Eschatology at Qumran', *JBL* 104 (1985) 39-55; L. H. Schiffman, *Reclaiming the Dead Sea Scrolls: Their True Meaning for Judaism and Christianity*, New York: Doubleday, 1995, 167-68. For bibliography on older and recent studies of the eschatology and messianic beliefs of the scrolls, see M. A. Knibb, 'Eschatology and Messianism in the Dead Sea Scrolls' in *Scrolls After Fifty Years*, 379 n. 1.

[258] Cf. M. Black, *The Scrolls and Christian Origins: Studies in the Jewish Background of the New Testament*, Edinburgh/London: Thomas Nelson and Sons, 1961, 42-43; B. L. Gärtner, *The Temple and the Community in the Qumran and the New Testament*, Cambridge: CUP, 1965; Sanders, *Judaism*, 352-63.

[259] For further elucidation on the structure of the community see C. Hempel's recent article on the organisation of the communities in the Qumran scrolls ('Community Structures in the Dead Sea Scrolls: Admission, Organization, Disciplinary Procedures' in *Scrolls After Fifty Years*, 67-92, see also n. 1 for earlier treatments on this topic).

14:9; 15:18, 29b-31, 35; 17:7-8, 13-14; 18:21).[260] The covenanters become partakers of the blessings of the future state of the community (1QS 11:7-9a; 1QH 9:21-23; 11:21-23) and they share a cosmic union with the saints and angels in heaven (1QH 11:21-23; 14:12-13; 15:29-31; 19:9-14; 1QM 12:1-4).[261] Even though sinfulness and the evil powers are not yet obliterated, those who are in a covenant relationship with God, he helps, strengthens and protects from sinning (1QH 4:14, 22-23; 9:31-33; 10:20-25; 12:22; 13:5-39; 16:11-12, 35-36; CD 14:1b-2) and obedience to the law protects the covenanter from the angel of Mastema (CD 16:1-9). In this context, to be part of the covenant community implies a transfer of dominions (from Mastema/Belial to God) and the community (partially) displays the victory over the evil powers.

How is ethical renewal achieved? And what are the soteriological and ethical functions of the Spirit in the life of the elect community? The Spirit transforms the inner being of the covenanter. The Spirit cleanses and purifies the novice at entrance into the community (1QH 8:19-20 evoking Ezek 36:25-27), and brings revelatory wisdom/knowledge of God (1QH 6:25; 8:15; 14:12b-13; 20:11-15)[262] which sustains (and so enables) a life of holiness and perfection (1QS 1:8-13; 1QH 4:22-26; 6:12-15, 25-26; 7:2-8; 8:14-21; 15:6-7; 17:25-26, 32-33; 23:13; cf. 4Q 504 5:15-16; 1Q28b 2:24; 5:25).[263] In this context, we agree with Elliott when he asserts that 'the Spirit is preeminently *the Spirit of the community*'.[264] We mentioned earlier that the knowledge (or mysteries), which God has revealed to the elect, encapsulates God's purposes for the

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[260] B. Nitzan has recently shown that the practice and the concept of repentance in the DSS have a pivotal role in difference spheres of the community: in the way of life, judicial, ceremonial, and liturgical ('Repentance in the Dead Sea Scrolls' in *Scrolls After Fifty Years*, 145-170).

[261] Mansoor calls this union 'participation in a divine fellowship' (*Thanksgiving*, 64) and Merrill calls it 'fellowship with the heavenly world (*Qumran*, 54). Cf. Yadin, *Scroll*, 241, Ringgren, *Faith of Qumran*, 127, 132; G. W. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, Cambridge: HUP, 1972, 156.

[262] M. Mansoor, *The Thanksgiving Hymns. Translated and Annotated with an Introduction*, Leiden: E. J. Brill, 1961, 67-70. Other texts simply refer to God as the giver of wisdom and knowledge (CD 2:2-5a) and the one who accomplishes (and enables) perfect behaviour and uprightness of heart (1QS 11:2, 17; 19:10-12). Those whom God has chosen he has opened their ears and given them wisdom in the heart to understand and follow God's path and discern between good and evil (1QH 6:1-12; CD 2:14-15; 2:2).

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[263] M. Mansoor, *The Thanksgiving Hymns. Translated and Annotated with an Introduction*, Leiden: E. J. Brill, 1961, 67-70. Other texts simply refer to God as the giver of saving wisdom and knowledge (CD 2:2-5a) and the one who accomplishes (and enables) perfect behaviour and uprightness of heart (1QS 11:2, 17; 19:10-12). Those whom God has chosen he has opened their ears and given them wisdom in the heart to understand and follow God's path and discern between good and evil (1QH 6:1-12; CD 2:14-15; 2:2).

[263] Right ethical conduct is a 'sacrifice' pleasant aroma to the Lord (in contrast with a burnt offering which is offered for guilt of iniquity, 1QS 8:9-10; 9:5).

[264] Elliott, *Survivors*, 411-12 (author's italics).

cosmos and for his elect. This, therefore, suggests that the understanding of God and his mysteries through the Spirit has a deep and transforming effect on the centre of reason and decision that motivate the life of the covenanter. Even though the Spirit comes upon the elect, he does not reside in each covenanter in the same degree (cf. 1QH 6:11-16).[265] Every year the covenanter's spirits and deeds will be tested and he can be upgraded according to his insight and perfection of life or he can be demoted according to his failings (1QS 5:24-26; 9:14).[266] However, this assessment should be performed with the right attitude towards one another for the building up of the community (1QS 5:24b-6:1a; cf. 1QS 5:3b-4). In this context, Bennema argues that the 'possession of πνεῦμα' is not a matter of '"having" it or not' but it depends on the degree/level of 'intensity' and quality of S/spirits.[267]

In sum, the eschatological fulfilment comes when God gives victory to the sons of light over the sons of darkness (esp. 1QM). The eschatological hope of restoration and moral/social renewal identified in the 'Treatise' (1QS 3:13–4:26) is seen as a present reality in the existence of the covenant (sectarian) community. To be part of the covenant community implies a transfer of dominions (from Mastema/Belial to God), and the cleansing of the covenanter (by the spirit of holiness) leads and sustains a life of holiness. Hence, the holiness and unity of the sectarian community defines the dominion that one belongs to and characterizes the identity of the group.

2.7 Summary and Conclusion

Earlier we suggested that the soteriological pattern in Ephesians is structured by a constellation of themes and concepts: the content of knowledge (i.e. the mystery of God's will/purpose), soteriological contrasts (once/now, dead/alive, old/new person,

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[265] This text is considered to be part of the community's reception of the dualism of 1QS 3:13–4:26. See our previous reference in section 2.6.2.

[266] Those who break the law of Moses 'will be banished from the community council' and they have to be tested for the next two years (1QS 8:23-26).

[267] Bennema, *Saving Wisdom*, 95, 88, 90. Bennema's investigation of the role of the S/spirit in wisdom literature concludes that 'virtually all wisdom literature ... confirms or assumes that every human being has πνεῦμα as the principle of life (and often of reason/wisdom) by virtue of his creation, but this measure of πνεῦμα can be increased by further infusion (the πνεῦμα of W/wisdom), which brings or leads to "salvation"' (95).

darkness/light and wise/folly), contrasts of power (God/Christ and devil/evil powers), contrasts of knowledge (truth/error) and the concept of communal unity. Within this frame of reference, this chapter attempted to investigate whether, and if so how, each of the chosen group of texts has similar structures of thought.[268]

This group of texts commonly indicate that God's revelations/mysteries disclose the *content* of God's eternal eschatological plan — i.e. God's work of creation, humanity's sinfulness, the glorification of the righteous, the destruction of the wicked and of the evil powers. The knowledge of these revelations/mysteries functions as an assurance of eschatological fulfilment and a motivation for the elect to remain faithful to God's will and purpose. Here we recognize also that the very *essence* of God's purpose in creation is deeply relational and ethical in focus. God's purpose is that human beings live in a relationship with him and in holiness (see below). The understanding of the content and purpose of God's revelation/mystery will help us to clarify the significance of *knowing* the 'mystery' in Ephesians (esp. Eph 1:9; 3:3, 9; 5:32; 6:19).

Our investigation on the relationship between humanity's sinfulness and the cosmic powers shows that God's purpose for his creation is breached because of cosmic and/or human rebellion against God (the latter is especially emphasized in the Epistle of Enoch). In the Book of Watchers and *Jubilees* evil powers and/or Beliar/Mastema are the originators of sin and it is the influence of these powers that lead humanity into sinfulness. Humanity does not only lack the knowledge of God (revealed either through heavenly mysteries or the Law), but also evil powers corrupt human thoughts and desires (the Book of Watchers and *Jubilees* assert that evil powers teach false knowledge). However, what is implicit in the Book of Watchers (and the Astronomic Book) is made explict in the *Jubilees* — humans are not less responsible by the fall of the angels and/or the influence of evil spirits. *Jubilees* appears to indicate that the 'human spirit' (*Jub.* 10:5) as life-principle (*Jub.* 12:3; 20:8) is God's spirit (*Jub.* 5:8) which provides a certain measure of understanding and perception and thereby gives human beings the ability to reason and to decide which power dominates the heart/mind (*Jub.* 11:16-17; 12:27; 19:3, 4; 21:3). The *Testaments of the Twelve Patriarchs* indicate also that the human mind/heart has the power to decide between good and evil. However, contrary to the Book of Watchers and *Jubilees*, evil powers and/or Beliar have nominal rather than actually power over human beings. It is the decision to do evil

[268] A general comparison with Ephesians will take place as we use these groups of writing to clarify the cluster of ideas and concepts of the soteriological framework of Ephesians in the following chapters.

that corrupts the mind and leads to further sinfulness and alienation from God. The 'Treatise of the Two Spirits' correlates the cosmic conflict (between God and Belial) with anthropological/psychological (internal struggle) and ethical spheres — the cosmic power that is predominant in the heart will determine human behaviour. However, in Qumran texts the cosmic conflict is interpreted in the division of two social groups: to be inside the covenant community means to belong to the 'lot of God' and, therefore, to live in righteousness/holiness; to be outside of the covenant community means to belong to the 'lot of Belial', and life is charactized by moral/social corruption.

From the different emphasis given by this group of writings, it becomes apparent that whether it is human rebellion and/or the influence of evil powers, the corruption of the mind/heart is seen as the focus of human sinfulness. It deepens humanty's separation from God and leads to a downward spiral of alienation. This is epitomized in the moral corruption of society and social dislocation — i.e. the division of humanity (Jew and Gentile, esp. seen in *Jubilees* and the *Testaments of the Twelve Patriarchs*; or being inside/outside the elect community), the dispersion of Israel and the dominion of her enemies. Humanity's state of affairs is characterized as being dead, blindfolded, foolish, and in darkness.

From this overall understanding two key issues come to the surface. First, the heart/mind is seen as the centre of corruption, and humanity's evil behaviour is not the *cause* of separation from God but the *result* of that separation. Second, the identity of the individual/group is recognized in the power that controls the heart/mind, and consequently in evil behaviour and social dislocation. This suggests that identity is recognized in practice. This understanding of humanity's sinful existence will help us to shed some light on the particular way that Ephesians 2:1-3; 4:17-19 (cf. Eph 4:27; 6:10-12) refer to believers' former existence under the dominion of evil powers and the corrupt structure of perception which led humanity to sinfulness. Also this might clarify the particular form in which the author of Ephesians speaks of the relationship between Jews and Gentiles (Eph 2:11-22; 4:17). The issue of Jew and Gentile may have the wider implication of an epitome of the cosmic and human rebellion against God. If this is so, the Jew–Gentile alienation might have significant soteriological implications for both groups.

We have endeavoured to demonstrate that the soteriological patterns of this group of texts have as a common denominator the eschatological restoration and moral/social renewal of God's elect. This group of texts commonly envisage an eschatological

renewed earth where the earth will be cleansed and purified from social injustice and chaos, and the evil powers and Israel's enemies will be destroyed. Furthermore, the restoration and moral/social renewal of the elect will be seen in Israel's repentance from her sinfulness and God transforming the rebellious heart of his people, which will enable obedience to God and the Torah (*Jub.* 1:7-18, 21-25; 21:3; 41:25a). The spirit (of truth/holiness) will purify the elect so to sustain (and to facilitate) righteous living (esp. Book of Parables, 1QS 4:20-22). The 'knowledge of God' and a 'spirit of holiness' will characterize the righteous (*T. Levi* 18:7, 9, 11; *T. Benj.* 11:2).

It has been documented that this group of texts are part of the 'theological/ideological worldview' of certain sectarian groups of the time. Thus, God's eschatological purpose is already recognised and anticipated in the *elect* (*sectarian*) *community*. The elect community (partially) benefits from the future state of the community and, therefore, is protected from the evil powers (and Belial). The community is essentially characterized by wisdom/knowledge and moral behaviour. Because the human heart/mind has been corrupted, knowledge/wisdom is commonly seen as the means by which moral renewal and social restoration will take place. Wisdom is identified as the revelation of God's mysteries and this wisdom reveals God's truth and will to his people. Wisdom/knowledge has an effect on human perception (heart/mind), which leads to and faciliatates righteous living. Furthermore, the spirit of holiness (or of the Lord) mediates revelatory wisdom and purifies the elect, which sustains a life of holiness and communal unity (esp. seen in the *Testaments* and Qumran texts). The *Testaments of the Twelve Patriarchs*, in particular, emphasize that restoration and moral renewal take place through lived relationships. It is through a relationship with God and through the interrelationship within the community that Beliar and the evil powers will be overcome. Just as evil behaviour and alienation characterize those who rebel against God and are under the influence of evil powers, so those who repent and are under God's rule belong to the elect community (esp. in the Qumran texts). At present the unifying nature of the elect community (including its protection from the evil powers) is the visible manifestation and assurance of eschatological fulfilment.

This overall soteriological pattern will shed some light on the particular way in which the soteriology of Ephesians focuses on the refashioning of the mind with the knowledge of God and his plans of salvation, and on the moral/social renewal of the Christian community (i.e. communal unity). We come to realize that *moral behaviour*

and communal unity are part and parcel of the soteriological pattern of this group of texts. The conceptual background of how moral/social practice is involved in the soteriological pattern has possibly given us the key to unlock the mechanism by which the soteriology of the *whole* of Ephesians is chained together. Thus, it is against this backcloth that we now turn to Ephesians to examine the function of moral/social renewal within the soteriological framework of the whole letter.

Chapter 3

The Content of God's Plan of Salvation (Eph 1:3-14)

3.1 Introduction

Some scholars have suggested that Ephesians 1:3-14[269] introduces the main themes of Ephesians which are further expanded and clarified in the remainder of the letter.[270] Others perceive the eulogy as a summary of the entire letter[271] or even the key to the whole letter.[272] However, some other scholars give a more cautious approach asserting that not every single topic of the eulogy is expanded in what follows, in the same way that not *all* themes of the letter are introduced in the eulogy; nevertheless this does not mean that there are no 'points of contact' between the eulogy and what follows.[273] Arnold also contends, 'there does not appear to be one unifying theme to the eulogy. The author merely gives his readers a rhetorically powerful staccato presentation of the blessings of salvation'.[274] Best has asserted that neither the repeated use of words (e.g.

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[269] In the Greek original Eph 1:3–14 is one single sentence with a succession of participial and relative clauses, infinitival constructions and an accumulation of phrases and ideas. This extraordinary composition has led to a discussion on the style and structure of the eulogy. For a recent review on the different interpretations on these issues see: Lincoln, *Ephesians*, 11-15; J. H. Barkhuizen, 'The strophic structure of the eulogy of Ephesians 1:3-14', *HTS* 46 (3, 1990) 390-413; Best, *Ephesians*, 107-111; and Hoehner, *Ephesians*, 153-61.

[270] P. Schubert, *Form and Function of the Pauline Thanksgivings*, Berlin: A. Töpelmann, 1939, 24; Dahl, 'Adresse und Proömium', 262; Sanders, 'Hymnic Elements', 230. Lincoln perceives the theme of eulogy to be 'God's eternal purpose in history and its realization in Christ and his Church'; this theme will be developed in what follows (*Paradise*, 139).

[271] H. Schlier, *Der Brief an die Epheser*, Düsseldorf: Patmos, 39, 72; Barth, *Ephesians 1–3*, 55, 97-98.

[272] C. Maurer, 'Der Hymnus von Ephesians 1 als Schüssel zum ganzen Brief', *EvTh* 11 (1951/52) 168; R. Schnackenburg, 'Die grosse Eulogie Eph 1,3-14: Analyse unter textlinguistischen Aspekten', *BZ* 21 (1977) 67-87; Bruce, *Epistles*, 267.

[273] Caragounis, *Mysterion*, 50; P. T. O'Brien, 'Ephesians I: An Unusual Introduction to a New Testament Letter', *NTS* 25 (1979) 509-512. Kitchen's study of the concept of 'summing up' (*Ephesians* 1:10) is based on the presupposition that it is the hermeneutical key that strings the whole letter together (M. Kitchen, 'The 'Ανακεφαλαίωσις of All Things in Christ: Theology and Purpose in the Epistle to the Ephesians', Unpublished PhD Thesis, University of Manchester, 1988, *passim*; *idem*, *Ephesians*, London: Routledge, 1994, 129.

[274] *Ephesians*, 71. The persuasive and emotional effect of the eulogy upon the audience is also addressed by Schnackenburg, 'Die grosse Eulogie', 85-86, *idem*, *Ephesians*, 68; and further developed by Jeal, *Theology*, 80-93.

'heaven', 'mystery', 'in Christ') nor the eulogy's leading ideas[275] are deeply connected or further developed in what follows. In fact some of the major themes of the letter (e.g. the church as body, building, bride) and the paraenesis (which takes half of the epistle) are not introduced in the eulogy. Best therefore concludes, 'the eulogy is not then a thematic introduction to the letter'.[276] Interestingly enough, although the great majority of commentators recognize that the eulogy describes God's saving activities in Christ, the focus of scholarship has been on the thematic connections with what follows rather than how the different ideas on salvation are interrelated in the eulogy and in the remainder of the letter. We will attempt to show that the eulogy is better organised in its conceptual understanding of salvation than scholarship has estimated.

The objective of this chapter is to investigate how the eulogy understands salvation and what it involves. In the introductory chapter (section 1.4) we suggested that there is a structural framework (soteriological contrasts, contrasts of power and contrasts of knowledge; the concept of communal unity) in both sections of Ephesians, which seem to give a clearer picture of how the writer depicts the concept of salvation in the *whole* letter. Thus, it is our interest to investigate whether these structural concepts are identified or hinted at in Ephesians 1:3-14, and if so how the eulogy begins to elucidate the integration of Ephesians 1–3 and 4–6. We identify three key concepts which seem to be part of God's blessings of salvation: (i) the soteriological gift of the Holy Spirit (Eph 1:3, 13b-14); (ii) spiritual/moral renewal (Eph 1:4-7); and (iii) acquired wisdom and knowledge (Eph 1:8-10, 13a). We will be examining how these concepts are part of and clarify the notion of salvation.

The originality of this chapter lies in the demonstration that (i) the eulogy already identifies (and to certain extent interrelates) the key concepts of Ephesians' soteriological pattern which will be further developed in the rest of the letter; (ii) spiritual/moral renewal is part and parcel of the complex of salvation; and (iii) wisdom and knowledge (mediated by the Spirit) are foundational for actualising God's

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[275] E.g. 'God's choice of believers, his purpose in all that he does, his adoption of them and deliverance from the sin, his revelation of a mystery which includes the summing up of all in Christ, his giving believers an inheritance and an earnest in the Holy Spirit of their later reception of that inheritance' (*Ephesians*, 111).

[276] *Ephesians*, 112. Gosnell also contends that some aspects of the eulogy are repeated in what follows, however, some themes are more closely related with other Pauline letters (including Colossians) then with latter issues developed in Ephesians, he concludes 'One cannot learn from these verses just what the contents of the rest of the epistle will be' ('Behaving as a Convert', 39-40).

eschatological purposes for the elect. The eulogy already indicates that the concept of salvation in Ephesians involves the spiritual/moral transformation of believers.

3.2 The Soteriological Gift of the Holy Spirit (Eph 1:3, 13b-14)

This section aims to examine the function of the Holy Spirit in God's plan of salvation. We attempt to argue that Ephesians 1:3, 13b-14 indicate (implicitly and explicitly) that the Holy Spirit is soteriologically necessary in that the Spirit is the mediator of the salvific blessings, and the first instalment and assurance of (final) salvation. Ephesians 1:3a 'blessed be the God and Father of our Lord Jesus Christ' ascribes to God praise and glory for effecting salvation in the lives of the believers. God is depicted here as 'having blessed us[277] with every spiritual blessing in the heavenlies in Christ' (Eph 1:3b). The understanding of this latter phrase is pivotal for the interpretation of verses 4–14 and possibly for the rest of the letter. Verse 3 identifies the *nature* of the 'blessings' (i.e. these are salvific blessings whose content is expanded in vv. 4–14), the *facilitator/mediator* of these blessings (on the meaning of 'spiritual'; cf. Eph 1:13b–14) and the *eschatological* framework of these blessings ('in the heavenlies in Christ'; cf. Eph 1:13b–14).

A question frequently asked is what is the meaning of 'spiritual blessings'. Abbott[278] and Caird[279] advocate that the word "spiritual" functions as an adjective denoting the human spirit hence, in this context, 'spiritual blessings' refer to the blessings that involve the inner life of a person. However, taking into consideration the following

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[277] The past language in verse 3 ('having blessed us with every spiritual blessing') does not imply that believers share the full blessings but the participle aorist ('having blessed') is used in the relation to the place where these blessings are anticipated — i.e. these blessings are assured where Christ reigns in glory and with whom believers are already united (Eph 1:3). What believers have *now* is the *beginning* and *guarantee* (given by the Spirit) of its fullness and consummation at the end time (Eph 1:13-14). In the Qumran writings the covenanters began to partake of the blessings of the future state of the community (1QS 11:7-9a; 1QH 9:212-23; 11:21-23) and to share a cosmic union with the saints and angels in heaven (1QH 11:21-23; 14:12-13; 15:29-31; 19:9-14; 1QM 12:1-4). See also discussion in A. T. Lincoln, 'A Re-examination of "The Heavenlies" in Ephesians', *NTS* 19 (1973) 470-472; *idem*, *Paradise*, 139-42; *idem*, *Ephesians*, 20-22.

[278] *Ephesians*, 4.

[279] *Letters from Prison*, 33.

phrase 'in the heavenlies' other scholars, for example Westcott,[280] Bruce,[281] Patzia,[282] and more recently Muddiman,[283] understand the word 'spiritual' to denote non-material blessings (e.g. election for holiness, sonship, redemption, the gift of the Spirit; cf. Eph 5:19; 6:19). Even though it is possible that the expression 'spiritual blessings' refers to non-material blessings, nevertheless, it is no accident that those who have been blessed were also 'sealed with the Holy Spirit of the promise' (Eph 1:13b).[284] This latter phrase is of particular importance for an understanding of the Holy Spirit as the mediator of salvific blessings and the one who brings the age to come into effect in the life of the elect.[285]

The imagery of 'sealing' was used in the Old Testament as the mark of God's ownership and protection from judgment (Ezek 9:4-6). This imagery is used here in relation to the Holy Spirit[286] as the mark of God's ownership and protection in the present eschatological age (cf. Eph 6:10-12), and until the day of redemption when God takes possession[287] of the elect (Eph 1:14; cf. Eph 4:30). The sealing of the Holy Spirit

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[280] *Ephesians*, 6-7.

[281] *Ephesians*, 253.

[282] Patzia, *Ephesians*, 150.

[283] *Ephesians*, 66.

[284] Adai asserts that the phrase ἐν πάσῃ εὐλογίᾳ πνευματικῇ indicates that the Spirit is *the blessing* received by the believers (*Geist*, 53-60). However two grammatical elements question this argument: (1) the absence of an article in the word πάσα ('all') makes it preferable to translate it 'every', and (2) the use of the adjective rather than the genitive of the word πνεῦμα indicates that it the nature of the blessings rather than the source which is in focus. Therefore, it is better to perceive the Spirit as the mediator of God's blessings which are further expanded in verses 4–14 and this is also supported by Eph 1:17-19.

[285] A number of commentators argue that the 'spiritual blessings' derive from the Holy Spirit — e.g. Lincoln, 'A Re-Examination', 470; *idem*, *Ephesians*, 19-20; Schlier, *Epheser*, 44; Barth, *Ephesians 1–3*, 78, 101-2; Schnackenburg, *Ephesians*, 50; H. R. Lemmer, 'Reciprocity between Eschatology and *Pneuma* in Ephesians 1:3-14', *Neot* 21 (1987) 159-82; M. Bouttier, *L'Épître de Saint Paul aux Éphésiens*, Genève: Labor et Fides, 1991, 61; Fee, *God's Empowering Presence*, 666-67; Best, *Ephesians*, 114 ('the whole blessing is said to be spiritual because it belongs to the sphere of the Spirit'); M. É. Boismard, *L'Énigme de la Lettre aux Éphésiens*, Paris: J. Gabalda, 1999, 19-20; Hoehner, *Ephesians*, 167-68 — however, we attempt to sustain this view with stronger arguments.

[286] Some scholars have advocated that the imagery of sealing refers to baptism (e.g. Kirby, *Ephesians*, 153-54; Gnilka, *Epheserbrief*, 85; Halter, *Taufe und Ethos*, 230). However, a number of scholars have argued convincingly that 'sealing' points to the sealing with the Holy Spirit (H. Lampe, *The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers*, London: SPCK 1967 [1951], 3-18, 64-94; Barth, *Ephesians 1–3*, 145–53; J. D. G. Dunn, *Baptism in the Holy Spirit*, London: SCM, 1970, 160; Adai, *Geist*, 61-78, 81-82; Fee, *God's Empowering Presence*, 668-72; G. Fitzer, *TDNT*, 7:949).

[287] There are two major strands of interpretation regarding the term 'possession': it points (a) to believers' possession of their inheritance (recent commentators with this view are Schnackenburg, *Ephesians*, 45, 67; Best, *Ephesians*, 152-53), or (b) to believers as God's possession (e.g. Gnilka, *Epheserbrief*, 86-87; I. H. Marshall 'The Development of the Concept of Redemption in the New Testament' in R. J. Banks [ed.], *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on his 60th Birthday*, Exeter: Paternoster Press, 1974, 161-62; Bruce, *Epistles*, 266-67; Lincoln, *Ephesians*, 41-42; G. Sellin, 'Über einige ungewöhnliche Genitive im Epheserbrief', *ZNW* 83 [1/2 '92] 91-92; O'Brien, *Ephesians*, 122-23; Hoehner, *Ephesians*, 244). The latter position makes more sense in the present context in that redemption is always an act of God (in

as the mark of ownership confirms the Spirit's presence in the life of the elect. Moreover, the expression 'the Holy Spirit of the promise' (Eph 1:13), evoking the prophecies of Ezekiel (36:26-27; 37:14) and Joel (2:28-30), indicates implicitly how the Spirit protects and ensures the elect's inheritance. The implications of recognising these prophecies as the possible conceptual background to Ephesians 1:13b is that the outpouring of the Spirit upon God's people (cf. Joel 2:28)[288] 'was anticipated as leading to the deep existential renewal of Israel – like a mass resurrection from dead bones in the wilderness (cf. Ezek 37). It would amount to the re-creation of the very heart of humanity in obedience (Jer 31:31-40; Ezek 36:24-29; cf. Ps 51:10-14 for an analogous individual expression of such hope)'.[289] Hence, to be 'sealed with the Holy Spirit of the promise' implies that the Holy Spirit affords protection (and guarantees final salvation) by facilitating the existential renewal of the elect. In our study of some Jewish writings (see ch. 2) the Holy Spirit enables the existential renewal of the elect by mediating knowledge/wisdom of God's purposes for his creation,[290] and in drawing the elect into a closer relationship with God.[291] The knowledge/wisdom acquired and the elect's relationship with God strengthen and protect the elect from sinning[292] and enable them to walk in holiness and righteousness,[293] and therefore make visible God's (final) purpose for his creation.

In this context, it is probably no coincidence that the blessings of verses 4–13a refer to spiritual/moral renewal (vv. 4-7), and acquired wisdom and knowledge (vv. 8-10, 13a). This suggests that as the Holy Spirit facilitates the blessings of the age to come (expanded in vv. 4–14) the (continual) reinforcement of these blessings (by the Spirit) strengthens and assures the believers of final salvation and, at the same time, reflects the

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Christ, Eph 1:7; cf. 4:30), believers are God's possession because God elected believers 'to be holy and blameless before him' and predestined them for adoption (Eph 1:4-5), the elect were sealed with the Holy Spirit as the mark of ownership of God (Eph 1:13; cf. 4:30), and Eph 1:18 asserts that believers are God's inheritance ('...what are the riches of his glorious inheritance in the saints').

[288] Richard A. Layton's attempt to reconstruct Origen's eschatological and exegetical thought on five passages of Ephesians (1:14; 2:6; 2:7; 4:16; 5:6) points out that according to Origen 'the Holy Spirit of the promise' 'refers to a particular mode of participation in that Spirit. The "sealing in that Spirit is not experienced by the entire church, but distinguishes those who have "progressed" in the gospel' ('Recovering Origen's Pauline Exegesis: Exegesis and Eschatology in the Commentary on Ephesians', *JECS* 8 [2000] 381).

[289] Turner, *Holy Spirit*, 5; *idem*, *Power*, 130-31.

[290] *1 En.* 82:2; 91:16; 1QS 4:22; 1QH 6:25; 8:15; 14:12b-13; 20:11-15.

[291] *Jub.* 1:24-25; 40:5b; *T. Dan* 5:9; *T. Ash.* 6:3b-4.

[292] 1QS 3:24b; 1 QH 4:14, 22-23; 9:31-33; 10:20-25; 12:22; 13:5-39; 16:11-12, 35-36; CD 14:1b-2.

[293] *1 En.* 5:7-8; 61:11; 69:11a; 82:2-3; 99:10; 100:6; 105:1-2; *Jub.* 1:7, 21-23; *T. Sim.* 3:4-6; *T. Judah* 23:5b; *T. Lev* 2:3; *T. Sim.* 4:4-5; *T. Benj.* 3:1-4; 8:1-3; 10:2b-3, 5b, 11b; 1QS 1:8-13; 4:20-22; 1QH 4:22-26; 6:12-15, 25-26; 7:2-8; 8:14-21; 15:6-7; 17:25-26, 32-33; 23:13; cf. 4Q 504 5:15-16; 1Qb8b 2:24; 5:25.

nature of the age to come. As we shall see in the subsequent study, these concepts are interrelated and clarified in the rest of the letter, and aim to strengthen the new creation inaugurated in the Christ event and brought into effect through the Holy Spirit.

The eschatological framework of these blessings is depicted in the meaning of 'in the heavenlies' (v. 3). The phrase 'in the heavenlies' is used in Ephesians for the sphere of God and Christ (Eph 1:3, 20; 2:6) as well as the realm of the evil powers (Eph 3:10; 6:12). This suggests that the 'heavenlies' continue to be a place of (cosmic) conflict.[294] Nevertheless, Christ's presence in the 'heavenlies' establishes a regime/rule in the world that is irreversible (cf. Eph 1:19-23). The age to come (i.e. the new rule in the world) has been set in motion as the Holy Spirit makes the blessings of salvation a reality in the lives of the believers (Eph 1:4-14). This is further supported in verses 13 and 14 whereby the Holy Spirit mediates the believers' inheritance[295] as 'he is himself the beginning and first part of that inheritance'.[296] The Spirit is the power that orientates the elect towards the End in view of full and final redemption as God's possession (vv.

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[294] The particular form in which the formula 'in the heavenlies' is seen in the Ephesians is closely related with the OT and Jewish tradition of a two-age structure. See discussion in Lincoln, 'A Re-examination', 476-80; *idem*, *Paradise*, 140-42; *idem*, *Ephesians*, 20 (cf. Caragounis, *Mysterion*, 146-70). Harris' study of οὐρανός and ἐπουράνιος in Ephesians suggests that these two words are not merely a stylistic variation but both point to two different perspectives of the heavenlies. Οὐρανός is use to describe the 'bipolar relationship' between 'earth' and 'heaven' (Eph 1:10; 3:15) and ἐπουράνιος is used primarily to describe the place where the exalted Christ 'exercises His universal sovereignty in the present age' but it is also 'the location of the current conflict in which believers participate through their presence "in" Christ' (W. H. Harris, '"The Heavenlies" Reconsidered: Οὐρανός and 'Επουράνιος in Ephesians', *BSac* 148 (1991) 72-89, quotations 88-89). Best also contends that the formula 'in the heavenlies' in Eph 1:3 does not necessarily indicate a 'realised eschatology'; according to Best the readers could only understand 'in the heavenlies' as a realised eschatological form in that Eph 1:3 'assumes that the readers already accept what is found later in the letter in respect to the heavenlies' (Eph 1:20-22; 2:6; 3:10; 6:10) (*Ephesians*, 117).

[295] Lindemann wrongly equates the genitives ἀρραβὼν τῆς κληρονομίας and ἀπολύτρωσις τῆς περιποιήσεως (*Aufhebung*, 104-05). However, the term ἀρραβών refers to the Holy Spirit (v. 13, see note below) and the concept of inheritance (τῆς κληρονομίας) focuses on an eschatological fulfilment (Gal 5:21; 1 *Cor* 6:9, 10; 15:50; Col 3:24). Cf. J. D. Hester, *Paul's Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte*, Edinburgh: Oliver & Boyd, 1961; D. R. Denton, 'Inheritance in Paul and Ephesians', *EvQ* 54 [1982] 157-62; J. H. Friedrich, *EDNT*, 2:298-99). As Best asserts 'the first instalment is the Spirit, not a portion of the Spirit of which the remainder will be given later, but the whole Spirit. Sealed with the Spirit, Christians have begun to participate in their inheritance of salvation and have a legal claim to inherit it fully' (*Ephesians*, 151-52). Furthermore, if 'the redemption of the possession' is grammatically related to the main verb 'sealing' (v. 13) how can it parallel at the same time ἀρραβὼν τῆς κληρονομίας. For further discussion see Lona, *Eschatologie*, 421-22 and Hui, 'The Concept of the Holy Spirit', 181-84.

[296] J. D. G. Dunn, 'Spirit and Kingdom', *ET* 82 (1970) 36-40. The word ἀρραβών ('down payment') is used in the New Testament by Paul in reference to the Holy Spirit as a present guarantee of future glory (2 Cor 1:22; 5:1–5; Rom 8:17–23). On the use of the ἀρραβών see A. Sands, *EDNT*, 1:157-58; A. J. Kerr, 'Ἀρραβών', *JST* 39 (1988) 92-97.

13b-14). The fulfilment of God's salvific purposes at the End 'should call forth a response of praise on the part of his creatures now' (v. 14c).[297]

In sum, Ephesians 1:3, 13b-14 suggests that the Holy Spirit is the mark of salvation and the Spirit brings into effect the blessings of the age to come (i.e. the new regime/rule established by Christ). In mediating these blessings, the Spirit reinforces and strengthens the new creation in the life of the elect and, at the same time, protects and guarantees the consummation of the age to come until the redemption of God's possession. In the introductory chapter (section 1.4) we suggested that *contrasts of power* are part of the soteriological framework of the letter. The *contrasts* of *power* are implicitly depicted in the formula 'in the heavenlies' as it stands for the realm of God and Christ, as well as the sphere of the evil powers. If believers want to benefit from the blessings of the age to come they need to be 'under the sphere of influence' of Christ (seen in the formula 'in Christ')[298] and of the Holy Spirit as the mediator of these blessings in the life of the elect. Even though the Holy Spirit is not explicitly mentioned in verses 4-13a, the soteriological role of the Spirit in mediating these blessing is pivotal for the understanding of the following verses (vv. 4–13a). If the Spirit is realising the age to come in the lives of the believers, the blessings of verses 4–13a are the outworking of salvation. The Holy Spirit is re-orientating the elect towards the End.

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[297] Lincoln, *Ephesians*, 42. F. Dreyfus' study on the OT background to the phrase 'for the praise of his glory' points out that this expression is used for the culmination or the final aim of God's eternal purpose for his creation ('Pour la Louange de sa Gloire (Ep 1, 12.14): L'origine vétéro-testamentaire de la formule' in L. de Lorenzi (ed.), *Paul de Tarse. Apôtre du nôtre Temps*, Rome: Abbaye de S. Paul, 1979, 247-248). A similar idea is also found in *1 En.* 61:7, 11; 1QH 19:23-27, 33.

[298] The ἐν Χριστῷ formula does not have only an instrumental force (contra J. A. Allan who asserts that this formula in Ephesians is predominantly instrumental, 'The "In Christ" Formula in Ephesians', *NTS* [1958-59] 54-62) but also a local sense and involves the notion of incorporation into Christ. The believers' participation in Christ is emphasized in Eph 2:5-6 with the prefix συν- (cf. Eph 1:20) which seems to indicate that God's blessings come not through the agency of Christ but also in our incorporation with Christ. Cf. Lincoln, *Ephesians*, 22; M. A. Siefrid, *DPL* 433-36, esp. 434.

3.3 Spiritual/Moral Renewal (Eph 1:4-7)

The contention of this study is that spiritual/moral renewal is integral to the concept of salvation and the soteriological role of the Holy Spirit is vital for this understanding in verses 4-7. Some scholars argue that the affirmation of verse 4 — 'as he chose us[299] in him before the foundation of the world[300] to be holy and blameless before him in love' — is the goal to be achieved when the church will be presented 'before him' at the parousia (cf. Col 1:22; Phil. 1:9-10; 1 Thess 3:12-13; 1 Cor 1:8). This means that at present the church is progressing towards a 'perfect ideal'[301] — when 'holiness and blamelessness' will be consummated at the parousia.[302] However, this view has some weaknesses. The word 'before him' used in relation to 'holy and blameless' is referred explicitly to God's judgment in Jude 1:24 as it is qualified 'before the presence of his glory'. The other two usages are in Ephesians 1:4 and Colossians 1:22. Its use in Ephesians does not explicitly point to the parousia[303] and to use Colossians 1:22 to support the view of the parousia is dangerous. If the writer of Ephesians is dependent on Colossians he could have gone either way; he could have developed Colossians (and here it depends whether we understand Colossians as pointing to the parousia)[304] or moved way from it (e.g. there is no reference in Ephesians to the adjective

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[299] The expression 'he chose *us*' indicates the choice of a people (corporate election) rather than a particular individual; however, in the corporate dimension there is an implied personal aspect. See discussion in W. W. Klein, *The New Chosen People: A Corporate View of Election*, Grand Rapids: Zondervan, 1990, 177-80; C. C. Newman, 'Election and Predestination in Ephesians 1:4-6a: An Exegetical-Theological Study of the Historical, Christological Realization of God's Purpose', *RevExp* 93 (1996) 239; Best, *Ephesians*, 120.

[300] God's election of believers is 'in Christ' and this decision was made 'before the creation of the world' – this latter expression is not even used for Israel in the OT but only found in Second Temple Judaism, e.g. *Jub.* 2:17-20. There has been some discussion on whether this verse refers to the pre-existence of the church and of Christ. Even though Christ may be seen as the Chosen One (cf. Luke 9:35; 23:35) this verse does not denote the pre-existence of Christ nor of the church. The object of God's choice is the church (God chose *us*), which means that it is 'the choice of the Church which precedes the foundation of the world'. See discussion in Lincoln, *Ephesians*, 23-24, quotation 24; Best, *Ephesians*, 121, 267-69; and Hoehner's excursus on the issue of election (*Ephesians*, 185-192, 177-78).

[301] O'Brien (*Ephesians*, 101) quotes Bruce's assertion 'The "Holiness without which no one will see the Lord" (Heb 12:14) is progressing wrought within the lives of believers on earth by the Spirit, and will be consummated in glory at the *parousia*, the time for believers is that even now they should live according to the divine intention' (*Ephesians*, 255).

[302] Recent scholars to take this position are O'Brien, 'Ephesians I', 511; *idem*, *Ephesians*, 100-101; H. Hübner, *An Philemon, An die Kolosser, An die Epheser*, Tübingen: Mohr, 1997, 134; Muddiman, *Ephesians*, 67-68; Hoehner, *Ephesians*, 179-80. Cf. Bruce, *Epistles*, 255.

[303] BAGD, 422 indicates that unlike in Jude 24 κατενώπιον in Eph 1:4 and Col 1:22 means simply 'in the sight of God'.

[304] E.g. Lincoln argues that Eph 1:4 is dependent on Col 1:22 but in both texts there is no clear connection with the parousia (*Ephesians*, 24). Best recognizes the ambiguity of relying on Colossians to support *Ephesians* 1:4 and he opts for viewing that the expression 'to be holy and blameless' is part of an 'existing liturgical phrase of the Pauline school' (*Ephesians*, 121-22).

'irreproachable' in order to emphasize a cultic sense). Thus, to rely on this text to support this view is rather problematic.

There are also other weaknesses in relation to the actual understanding of 'holy and blameless'. 'Holiness' is not a *status ideal* but the quality of *lived relationships*. This same point we make against those who argue that 'holiness and blamelessness' is the *present status* of the elect (cf. Eph 1:1).[305] The difficulty of taking 'holiness and blamelessness' as a *status ideal* or a *present status* is that the blessings of verses 4–14 are mediated by the Spirit as he brings into effect the blessings of the age to come (and not a declaration of what the elect already are). The Holy Spirit seen as 'the Holy Spirit of the promise' suggests that the soteriological role of the Spirit is to enable the elect to live in 'holiness and blamelessness'. Here we see the significance in taking the term 'in love' with verse 4 rather than with verse 5.[306] Holiness is actualised as it is lived in love (which is an ongoing moral activity), and this can only happen by the enabling power of the Spirit as the mediator of Christ's presence and love in the believers (cf. Eph 3:16-19; 4:15-16).

This is further confirmed in verses 5-7 where we suggest that the Spirit sustains a Father-son relationship with God that leads to the spiritual/moral transformation of the elect. Verses 5-6 expand the thought of Ephesians 1:4 asserting that God has also predestined[307] the elect 'according to the good pleasure of his will' and grace to be in a sonship relationship with God (v. 5). This sonship takes place 'in the Beloved' (vv. 5a, 6b). Such a declaration evokes texts such as Galatians 3:26-27; 4:4-7 where the purpose of adoption to sonship is that the adoptee will bear the character of Christ, and the presence of the Holy Spirit 'bears witness with our spirit, that we are children of God' (Rom 8:16) and sustains this sonship relationship with God (Rom 8:16, 29). This notion seems to be implied here. The nature of the relationship between the Father and the Son is spelt out in verse 6b as a relationship of love (the 'beloved' defines Christ as the

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[305] E.g. Schnackeburg, *Ephesians*, 53; Lincoln, *Ephesians*, 24; Best, *Ephesians*, 121-22.

[306] The words 'in love' (ἐν ἀγάπῃ) could be attached to what precedes or to what follows. A recent summary on the arguments for both positions is found in Hoehner, *Ephesians*, 182-84. The arguments for the connection with what precedes seem to be stronger (see esp. Hoehner's convincing critique of Caragounis, who argues that semantically 'in love' needs to be taken with what follows, *Mysterion*, 84-86). This idea will be further supported in the course of this study where we will show that believers' holiness and blamelessness is to be expressed in the love and interrelationships of the Christian community.

[307] Scholars have different views on the relationship between 'election' (v. 4) and 'predestination' (v. 5) see a recent summary and discussion of this issue in Pokorný's Excursus 'Erwählung und Vorherbestimmung; Prädestination' (*Der Brief des Paulus an die Epheser*, Leipzig: Evangelische Verlagsanstalt, 1992, 57-60); Dahl, 'Ephesians and Qumran' in *Studies in Ephesians*, 119-24; Hoehner, *Ephesians*, 193-94.

object of the Father's love, cf. Col 1:13). The loving relationship between the Father and the Son is replicated in their love for humanity. It is out of love that God brings humanity into a new resurrection-life in Christ (Eph 2:4-10) and Christ redeems and forgives 'our trespasses' through his blood (Eph 1:7; cf. 5:2). These acts of love are not just for the believers' benefit but also to be imitated (Eph 4:32-5:2; cf. Eph 4:24). But the believers' acts of love can only take place with the help of the Holy Spirit depicted as the Spirit of Christ (Eph 3:16-17). The Spirit mediates Christ's presence and character of love in the hearts of the believers, so to transform them into his character. The fullness of God and Christ is revealed and achieved through the continuous actualisation of loving relationships (Eph 3:19). This frame of reference suggests that the soteriological work of the Spirit is to sustain the believers' relationship with the Father and mediate Christ's presence so that Christ's character will be imprinted in and lived out by the believers.

In our study of some writings of the Second Temple Judaism we have shown also that spiritual/moral transformation of the elect is part of God's eschatological plan (*1 En.* 10:20–11:2; 61:7, 11, 13; 69:11a; 91:14, 16-17; 92:5; 100:5; 107:1; *Jub.* 1:7-8, 22-25; 50:5; *T.* Levi 14:3-4; 18:5, 9, 11, 14; *T. Benj.* 11:2; 1QS 2:24–3:12, 25-26; 4:1-7, 18-26; 5:3b-4b, 20-21; CD 6:14b–7:9; 9:2-23). Moreover, spiritual/moral renewal is a distinguishing mark of the elect community (*1 En.* 5:4; 91:4, 18-19; 92:1-5; 93:9; 94:1-5; 99:2, 10; 104:9, 13; *Jub.* 20:5-10; 21:21-24; 22:16-23; 30:7-8, 11, 13-15; *T. Judah* 23:5; *T. Dan* 5:10; *T. Naph.* 8:2; *T. Gad* 8:1; *T. Benj.* 10:2b-3, 5b, 11b; 1QS 1:16-18; 2:24–3:12; 3:25-26; 4:1-7; 5:3b-4b, 8, 20-21; 1QH 14:8, 12-18a; 19:23-27, 33; CD 6:14b–7:9; 9:2-23). This probably provides a hint as to why spiritual/moral renewal takes such an important role in the letter. Spiritual/moral transformation bespeaks salvation.

In sum, verses 4-7 seem to suggest that spiritual/moral renewal is the outworking of salvation in the life of the elect. The soteriological role of the Holy Spirit is to enable the elect to live (or practise) holiness in loving relationships (v. 4). This is further supported in verses 5-7 where a sonship relationship with God intends to transform the elect into the character of Christ, which is love.

3.4 Acquired Wisdom and Knowledge of God's Mystery (Eph 1:8-10, 13a)

3.4.1 Saving Wisdom and Knowledge (Eph 1:8, 13a)

The believers' benefits of salvation are also related to the wisdom and insight bestowed on the believers (v. 8).[308] The expression 'wisdom and insight' is usually used to describe practical knowledge and the ability to choose the right conduct (LXX Exod 28:3; 31:3; Deut 34:9; 1Chr. 22:12; 2 Chr. 1:10-12; Isa 11:2). This 'wisdom and insight' is spelt out in verses 9-10 where God discloses the mystery of his will 'to sum up all things in him [Christ], things in heaven and things on earth' (v. 10). In our investigation of some groups of texts of Second Temple Judaism, God's mysteries are related to God's eschatological plans not only for the elect but also for the cosmos.[309] The content of these hidden secrets are identified as God's truth (1QH 13:25-26; 14:9-14; 15:26-27; 18:4; 19:4, 9; 1QS 1:11-13; 3:7; 4:20-21; cf. 1QH 12:14; 14:25; 15:14). This notion is also suggested in verse 13a where conversion-initiation takes place when believers heard and believed in the word of truth (i.e. the gospel of your salvation).[310] The reception of the Holy Spirit when they believed (v. 13b)[311] also implies that the Spirit's presence mediates saving truth. This is confirmed in Ephesians 1:18 in the prayer that God 'may give you a spirit of wisdom and revelation in the full knowledge of him having the eyes of your heart been enlightened'. The perfect tense 'having been enlightened' points to a completed action, which has continuing force. This suggests

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[308] Some commentators have taken verse 8 with what follows (Gnilka, *Epheserbrief*, 77; Best, *Ephesians*, 132-33; Muddiman, *Ephesians*, 72). However, we think that verse 8 should be linked with what precedes as part of God's riches lavished upon the believers. This is further supported by Eph 1:17-19; 3:16-19 and Col 1:9 (see above). This wisdom and insight continues to be a divine insight in that it is part of God's gift mediated and facilitated by the Spirit. See further discussion in Schnackenburg, *Ephesians*, 56-57; Lincoln, *Ephesians*, 17, 29; O'Brien, *Ephesians*, 107-08; J.-N. Aletti, *Saint Paul. Épître aux Éphésiens*, Paris: J. Gabalda, 2001: 68; Hoehner, *Ephesians*, 213.

[309] 1 *En.* 17–19; 21–32; 37–71; 72–82; 81:1-4; 89:59–90:19; *Jub.* 1:29; 1QS 4:18; 1QM 13:2, 14; 14:9, 14; 25:1-14.

[310] See also Murphy-O'Connor's treatment of 'truth' in 'Truth: Paul and Qumran' in *Paul and Qumran*, 179-230.

[311] There has been some scholarly discussion regarding the relationship between the issue of conversion-initiation ('have believed in Christ', v. 13a) and the reception of the Holy Spirit ('sealed with the Holy Spirit). Some scholars understand the aorist participle πιστεύσαντες ('have believed') as antecedent to the verb ἐσφραγίσθητε ('were sealed') meaning that conversion precedes the reception of the Holy Spirit (H. Hunter, *Spirit-Baptism: A Pentecostal Alternative*, Lanham: UPA, 1983, 46; H. M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit*, Peabody: Hendrickson, 1984, 122-24; Dahl, 'Ephesians and Qumran', 123; Aletti, *Éphésiens*, 79-80). However, this view has been rightly refuted by other scholars who argue that the two verbs are coincidental meaning 'when you believed you were sealed with the Holy Spirit of the promise' (Dunn, *Baptism*, 158-59; see also discussion in Lincoln, *Ephesians*, 39; Hui, 'The Concept of the Holy Spirit', 290-92; Fee, *Empowering*, 670; O'Brien, *Ephesians*, 119; Best, *Ephesians*, 149-50; Muddiman, *Ephesians*, 78-79; Hoehner, *Ephesians*, 237).

that existential transformation ('the eyes of your heart', cf. *1 En.* 90:6) has already taken place (in the moment of conversion, cf. Eph 1:13) and is now reinforced by the (continuing) wisdom and revelation (through the Holy Spirit) in the full knowledge of God. The divine wisdom and knowledge mediated by the Spirit aims to affect the centre of decision and perception ('the eyes of your heart having been enlightened'; Eph 1:18), which motivates and leads to moral behaviour.

In the Jewish writings analysed in chapter 2, we learned that election is usually associated with the possession of wisdom/knowledge (e.g. *1 En.* 5:7-9; 37:2-5; 48:4b-8; 82:2-3; 104:11-13; 90:6; 105:1; *Jub.* 7:34-37; *T. Levi* 13:3, 7; 1QS 4:22; 1QH 6:25; 8:15; 14:12b-13; 20:11-15) which characterize the elect (e.g. *1 En.* 5:8; 48:7; 91:10; 92:1; 99:10; 104:12-13; 105:1-2; *T. Levi* 18:5, 9, 11; 13:7-8; *T. Benj.* 11:2; *T. Naph.* 8:10), and the right conduct is perceived as the visible expression of acquired knowledge (e.g. *1 En.* 5:7-8; *Jub.* 1:21-23; 11:16-17; 12:3-5, 12-14, 22-27; 23:10; 39:6-7; 40:5, 8; T. Asher 6:3b; *T. Gad* 4:7; 1QS 1:8-13; 4:20-22; 1QH 4:22-26; 6:12-15, 15-26; 7:2-8; 8:14-21; 15:6-7; 17:25-26, 32-33; 23:13; cf. 4Q 504 5:15-16; 1Q28b 2:24; 5:25).[312]

In this context, verses 8 and 13a (cf. Eph 1:17-18) indicate that believers' wisdom and insight (i.e. into God's purposes for the cosmos), imparted by the Spirit, represent a transforming truth that will motivate the right conduct.

3.4.2 The Content of God's Mystery (Eph 1:9-10)

Above we have seen that God's wisdom, which is revealed in the mystery of his will, has a transforming effect in the life of the elect. Now we turn to the content of this mystery. Our objective is to establish the significance of *knowing* God's cosmic plan.

The notion of 'mystery' does not refer merely to something which was a hidden secret (even though this is implied in Eph 3:5; Col 1:16; cf. 1QS 11:3-8, 18; 1QH 9:21; 15:26-27; 17:23b-24) but as Caragounis points out it also means something 'which

[312] See also a discussion on the concept of 'mystery' in the Qumran and Ephesians in F. Mussner, 'Contributions', 164-67; Schnackenburg, *Ephesians*, 50-51; Dahl, 'Ephesians and Qumran', 126.

transcends the human mind ... or [is] incomprehensible'.[313] When verse 9 asserts that *God* 'made known the mystery of his will' it indicates that 'a divine factor is *necessary* for the comprehension of the μυστήριον ... the Holy Spirit's activity ... is *not* that of declaring, or revealing μυστήρια in the sense of *secrets*, but rather that of supplying man with the *necessary ability to grasp what is being revealed, viz.*, the mysterious, or, otherwise incomprehensible counsels of God'.[314] But how do we relate God's mysterious will (v. 9a) with what follows?

In terms of syntax a number of scholars understand the κατά clause (κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν (vv. 9b-10a) as a unit. This clause qualifies the aorist participle (γνωρίσας, 'making known', v. 9a), and the aorist middle ἀνακεφαλαιώσασθαι defines the content of the mystery (v. 10b).[315] My question is what is the purpose and significance in making known the mystery (v. 9a) 'to sum up all things in Christ, things in heaven and things on earth' (v. 10b)? This understanding is obscured in the way some commentators interpret the meaning of some crucial words and concepts in verses 9b-10a.

Some of the decisions taken are as follows: (a) The verb προέθετο is usually taken to mean 'purpose' (cf. Eph 1:5) thus the phrase ἣν προέθετο ἐν αὐτῷ means 'which he [God] purposed (beforehand) in him [Christ]';[316] in addition (b) εἰς οἰκονομίαν is taken in the active sense denoting 'for the administration';[317] or 'in the administration'[318] and (c) the genitive τοῦ πληρώματος τῶν καιρῶν is taken either as objective denoting the administration of the events which occur in time 'for the administration of the fullness of the times';[319] or as a genitive of definition 'in the fullness of time' indicating that the

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[313] *Mysterion*, 33-34.

[314] *Mysterion*, 34. For a background understanding of the concept 'mystery' see R. E. Brown, *The Semitic Background of the Term "Mystery" in the New Testament*, Philadelphia: Fortress, 1968; J. Coppens, '"Mystery" in the Theology of Saint Paul and its Parallels at Qumran', in *Paul and Qumran*, 132-58; Mussner, 'Contributions', 159-63; Caragounis, *Mysterion*, 1-34; M. N. A. Bockmuehl, *Revelation and Mystery in Ancient Judaism and Pauline Christianity*, Tübingen: Mohr, 1990.

[315] Best's view is also shared by other commentators, e.g. Schlier, *Epheser*, 62; J. Gnilka, *Epheserbrief*, 79; Caragounis, *Mysterion*, 95; Schnackenburg, *Ephesians*, 48; Lincoln, *Ephesians*, 30; O'Brien, *Ephesians*, 110-11.

[316] Cf. Schlier, *Epheser*, 62; Gnilka, *Epheserbrief*, 78; Schnackenburg, *Ephesians*, 48; Lincoln, *Ephesians*, 31; O'Brien, *Ephesians*, 110-11; Hoenher, *Ephesians*, 215.

[317] Cf. Best, *Ephesians*, 139, also T. K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, Edinburgh: T & T Clark, 1897, 17; J. A. Robinson, *St. Paul's Epistle to the Ephesians*, London: Macmillan, 1904, 32; Schlier, *Epheser*, 63; Gnilka, *Epheserbrief*, 79; Barth, *Ephesians 1-3*, 86-88; Lincoln, *Ephesians*, 32; O'Brien, *Ephesians*, 113.

[318] Hoenher, *Ephesians*, 216-17.

[319] E.g. Schlier, *Epheser*, 64.

'sequence of time will come to its climax, to its full measure'.[320] Taking into account these fundamental decisions and that the κατά clause qualifies the aorist participle (γνωρίσας, 'making known'), we would paraphrase Ephesians 1:9-10 as follows: 'it was his good pleasure purposed (beforehand) in him [Christ] for the administration of the fullness of time [or with the genitive of time: for the administration at the fullness of time], to make known to us the mystery of his will, to sum up of all things in him [Christ], things in heaven and things on earth'.

There is, however, a problem with this interpretation. It tends to generate two plans: (1) the mystery of his will (Eph 1:9a), i.e. to sum up all things in Christ (Eph 1:10b, plan 1); and (2) God's good pleasure purposed (beforehand) in Christ for the administration of the fullness of time (or in the fullness of time) to make known the mystery (plan 2). It is possible for God to have two plans, but it seems clumsy to put the same thought in one sentence when the writer is trying to elucidate the content of the mystery.[321]

Probably to do justice to the grammar we should take verses 9b-10a as qualifying γνωρίσας but in order to avoid a 'dual plan' it makes more sense grammatically to take προτίθημι to mean 'which he set forth in him' (cf. Rom 3:25), and οἰκονομία in the sense of 'a plan or an arrangement' (cf. Eph. 3:9). In this way, we read Ephesians 1:9-10 as follows: 'It was his good pleasure set forth in him [i.e. in the Christ event; cf. Rom 3:25], as a plan for the fullness of time, to make known to us the mystery of his will, to sum up all things in him [Christ], things in heaven and things on earth'. Here the κατά clause (v. 9b-10a) expresses the thought that the making known the mystery of his [God's] will was 'according to his good pleasure' and that good pleasure was set forth in Christ (i.e. Christ-event). This reading clarifies that (1) the Christ-event displays God's mysterious will (i.e. to sum up all things), and (2) the ἀνακεφαλαιώσασθαι τὰ πάντα is yet to come (cf. Col 1:15-20). If believers *know* that the Christ-event displays God's eschatological purpose of summing up all things in Christ — it will open up the

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[320] Lincoln, *Ephesians*, 32. Cf. Robinson, *Ephesians*, 145 and more recently Best, *Ephesians*, 139; O'Brien, *Ephesians*, 113-14. Lindemann opposes this idea when he argues that all temporal categories ('the fullness of times') have been abolished in Christ (*Aufhebung*, 94-96). However, Lindemann's view has been heavily criticised by recent scholarship who argue that Lindemann pushes too far the realised eschatology of verse 10 with the abolition of time. Amongst others, Lona, *Eschatologie*, *passim* and for a summary of Lindemann's and Lona's positions, see e.g. Arnold, *Ephesians*, 148-54. See also discussions in Schnackenburg, 61; G. F. Wessels, 'The Eschatology of Colossians and Ephesians', *Neot* 21 [1987] 183-202; Lincoln, *Ephesians*, lxxxix-xc, *idem*, *Theology*, 114-118; Lemmer, 'A Multifarious Understanding of Eschatology', 102-119; Best, *Ephesians*, 151-152; O'Brien, *Ephesians*, 30-33, 113-14.

[321] I owe this observation to Prof. Max Turner.

understanding for their place in it and motivate them towards that eschatological goal (cf. Eph 1:17-23).

In this context, what is the meaning and significance of the verb ἀνακεφαλαίοω in Ephesians 1:10b. Despite the structural proposals presented by different scholars[322] there is an increasing agreement among scholars that the 'summing up of all things' (Eph 1:10) is the climax[323] or the 'pivotal statement'[324] that links the eulogy together. Furthermore, there is a growing consensus that ἀνακεφαλαίοω derives from κεφαλαίον meaning 'main point', 'summary', or 'sum'.[325] The verb ἀνακεφαλαίοω has been understood in three ways: (i) 'to sum up as an argument in a speech' or 'to unite' (cf. Rom 13:9); (ii) 'renewal' or 'recapitulation' based on the ἀνα-prefix (following Peshitta, Latin and Vulgate); and (iii) 'to head up' or 'to make [Christ] the head'.[326] The major works of Hanson,[327] Caragounis,[328] and Lincoln,[329] have argued that the ἀνακεφαλαίωσις at the heart of the passage refers to cosmic reconciliation and the return to cosmic harmony. Kitchen's study shows that the noun ἀνακεφαλαίωσις has a range of meanings and concludes that all of these might have a part to play in the understanding of the word.[330] In this same line, Hoehner argues that 'all three elements need to be brought into focus, namely, that God will bring together all things and restore the whole creation under one head'.[331] Best, however, contends on etymological grounds that the verb ἀνακεφαλαίοω does not stand for 'reconciliation' (cf. Col 1:20), neither for 'renewal' or 'restoration'[332] of an original unity but 'to sum up' or 'to unite'; he asserts 'everything comes together in him [Christ]; what is divided is unified in him'.[333]

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[322] For a recent survey on the structural division of Ephe 1:3-14 see e.g. Best, *Ephesians*, 107-8; Hoenher, *Ephesians*, 154-61.

[323] Best, *Ephesians*, 137.

[324] T. Moritz, T., '"Summing Up All Things": Religious Pluralism and Universalism in Ephesians' in A. D. Clarke and B. M. Winter (eds.), *One God, One Lord in a World of Religious Pluralism*, Cambridge/Grand Rapids: Tyndale House, 1991, 96.

[325] E.g. Caragounis, *Mysterion*, 144-46; Lincoln, *Ephesians*, 32-34; Turner, 'Unity', 139; G. Dawes, *The Body in Question. Metaphor and Meaning in the Interpretation of Ephesians 5: 21-33*, Leiden: E. J. Brill, 1998, 143.

[326] For a study and discussion on these different views see Kitchen, 'The Ἀνακεφαλαίωσις', ch.3; and more recently M. Lambert, 'Images of Salvation in Ephesians', Unpublished MPhil, University of Nottingham, 2002, 52-76.

[327] S. Hanson, *The Unity of the Church in the New Testament: Colossians and Ephesians*, Uppsala: Almquist & Wiksells, 1946.

[328] Caragounis, *Mysterion*, 144-46.

[329] Lincoln, *Paradise*, 143-44; *idem*, *Ephesians*, 32-35; Lincoln, *Theology*, 96-97.

[330] Kitchen, 'The 'Ανακεφαλαίωσις', 97.

[331] Hoehner, *Ephesians*, 220-221.

[332] Cf. Turner, 'Unity', 140.

[333] Best, *Ephesians*, 141-42. Muddimann also follows this interpretation; he states 'the whole history of the universe becomes the divine oration, finally articulated in Christ' (*Ephesians*, 76).

Best is right in affirming that ἀνακεφαλαίοω does not itself have the sense 'restore to original unity' and we do not think that those scholars who follow this view would disagree either. As Kitchen's study shows, the meaning of the noun ἀνακεφαλαίωσις includes at the very least the restoration of unity.[334] A proper understanding of the 'summing up' has to do with its content, which inevitably means restoring original unity.[335] This pool of ideas can be deduced in Ephesians by the way the author presents the concept of 'salvation' in the letter seen from a Christological perspective.[336] The 'summing up of all things' in (and under) Christ is related to 'things in heaven' and 'things on earth'.[337] As Caragounis points out, these two spheres are further explicated in the letter in relation to the powers — i.e. in their subjection to Christ's supremacy (Eph 1:3, 10, 20; 2:6; 3:10; 6:12; cf. 3:15; 4:10; 6:9); and to the church — i.e. in the reconciliation between Jew and Gentile, and both groups with God (Eph 1:10; 3:10; 4:9; 6:3).[338] But there are other clues in the eulogy itself, which indicate that the restoration of (cosmic) harmony is in focus. The concept of mystery used in some writings of Second Temple Judaism indicate that the 'mystery' includes God's eschatological plans and its content is related to the restoration and moral renewal of the elect (*1 En.* 10:20–11:2; 91:14, 16-17; 92:5; 100:5; 107:1; *Jub.* 1:15, 17, 26–29c; *T. Zeb.* 8:2a; *T. Naph.* 8:3-4; *T. Iss.* 6:3b-4; *T. Levi* 18:2, 4, 5, 9a; *T. Dan* 5:11-13; 1QS 4:7b-8, 15, 22b-23; CD 3:20), and to the destruction of the evil powers (*1 En.* 12-19; 21-32; 37-71; 54:1-6; 55:3-4; 56:3b; 64:1-2; 69:1; 72-82; 81:1-4; 89:59–90:19; *T. Levi* 18:12; *T. Judah* 25:3; 1QS 4:18; 1QM 13:2, 14; 14:9, 14; 25:1-14; 1Q26 2:5; 1Q27 1 i 2:7; 4Q299 3a ii-b,11:15; 5,2; 4Q300 1 i 2; 8,5:7; 4Q415 24,1; 4Q416 2 3:9-10, 14-15, 20-21; 4Q417 1 1:10-12; 4Q417 2 1:8-10, 13-14, 18).[339] These ideas are already hinted at in the eulogy when we suggested that verses 4–8 and 13-14 point to the existential renewal of the elect, and cosmic restoration is implied in the expression 'things in heaven and things

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[334] Kitchen, ''Ανακεφαλαίωσις', 69-101; *idem*, *Ephesians*, 41.

[335] For a detailed analysis of the Jewish idea of unity and alienation see Hanson, *Unity*, 5-10, 19-21; and a summary in Turner, 'Unity', 142.

[336] Turner, 'Unity', 142.

[337] Lincoln, *Theology*, 96-97.

[338] Caragounis argues that the ἀνακεφαλαίωσις as the central point in the eulogy provides the major theme that will be developed in the rest of the epistle and the string that ties the letter together (*Mysterion*, 144-46). Cf. Turner, 'Unity', 139; O'Brien, *Ephesians*, 58-65.

[339] *4QInstruction* (esp. 4Q415 to 417) has instructions to study the *rāz nihyeh* ('the mystery that is to be/come'), these instructions have cosmic and eschatological dimensions, as well as moral or practical implication. Cf. D. J. Harrington, *Wisdom Texts from Qumran*, London/New York: Routledge, 1996, 40-59; J. Strugnell (et al.), *Qumran Cave 4 XXXIV, Sapiential Texts, part 2. 4QInstruction (Mûsār Lĕ Mēvîn): 4Q415ff. with a re-edition of 1Q26 by John Strugnell and Daniel J. Harrington and an edition of 4Q423 by Torleif Elgvin in consultation with Joseph A. Fitzmyer*, Oxford: Clarendon Press, 1999, I part.

on earth'. As Caragounis asserts, the particular form in which the writer of Ephesians explicates these two spheres in the letter strongly supports the idea of cosmic reconciliation, and restoration.

In this context, there is no reason to disagree with those scholars who argue that 'the summing up' entails the restoration of an original unity and harmony. The 'summing up' refers to a world that will be under one God, and the Christ-event displays the beginning of God's plan of cosmic reconciliation.

3.5 Summary and Conclusion

We asked in the introduction of this chapter whether the structural concepts that shape the soteriological pattern of the *whole* of Ephesians are depicted in the eulogy. We attempted to show that the concept of salvation in the eulogy involves the summing up of all things in Christ and the spiritual/moral renewal of the elect.

We argued that the Holy Spirit seen as the 'Holy Spirit of the promise', evoking the prophecies of Ezekiel (36:26-27; 37:14) and Joel (2:28-30), suggests that to be 'sealed with the Holy Spirit of the promise' facilitates the existential renewal of the elect. The Spirit is soteriologically necessary as he mediates the salvific blessings and brings the age to come into effect in the life of the elect (Eph. 1:3, 13a). This notion is further confirmed in verses 4-7. We showed that God's election and predestination of a people to be 'holy and blameless' is not a perfect ideal to be achieved at the end, or the present status of the believers as some scholars have argued. Holiness is not a *status* (present or future) but a quality of lived relationships. We argued that the Holy Spirit, seen as the Holy Spirit of the promise, is to enable the believers to live in 'holiness and blamelessness' as it is lived in love. This is further confirmed in verses 5-7 where the Holy Spirit sustains a sonship relationship with the Father and mediates Christ's presence in the elect so that Christ's character will be imprinted in and lived out by the believers (cf. Eph 3:17-19; 4:24; 4:32-5:2). Furthermore, verses 8 and 13 indicate that the reception of wisdom and insight (i.e. God's saving purpose for the whole cosmos) imparted by the Spirit is a transforming/saving truth (cf. Eph 1:17-18). The content of this wisdom and insight indicates that the Christ-event displays the mystery of salvation

(i.e. the summing up of all things in Christ, things in heaven and things on earth) and that the 'summing up' is not yet completed. If the wisdom and insight (revealed in the mystery) are to have a transforming effect on the believers, this knowledge will open up the understanding of their place in God's plan of salvation and will motivate them towards the eschatological goal of cosmic reconciliation (cf. Eph 1:17-23).

If the content of salvation is so deeply related with the spiritual/moral transformation of the elect, it is worth exploring the nature of humanity before the Christ-event. If our reading of the eulogy is correct, we will expect the focal problem of humanity's former existence to be a corrupted inner being, whereby immoral practice is an expression of their corrupt self.

Chapter 4

The Nature of Humanity's Former Existence (Eph 2:1-3; 2:11-22)

4.1 Introduction

The aim of this chapter is to investigate the nature of humanity's existence before the Christ-event. Our agenda is led by two major questions: what is the focal problem of humanity's former existence and how it is related to the cosmic powers, and to moral behaviour (section 4.2) and social dislocation (section 4.3). We will also assess whether the nature of humanity's former existence is supported by the pool of ideas found in the writings of Second Temple Judaism. The originality of this chapter lies in the attempt to demonstrate that the nature of humanity's former existence is expressed in ethical and relational terms. The focal problem of humanity's former existence is the inner being, which has been affected by humanity's rebellion against God and by the evil powers. This state of affairs is then reflected in moral behaviour and social dislocation, which epitomises a humanity caught up in a cosmic rebellion against God. Therefore, moral/social practice is intrinsically linked with humanity's former identity.

4.2 Cosmic Powers, Human Rebellion and Moral Behaviour (Eph 2:1-3)

Ephesians 2:1 characterizes the readers as 'being dead in trespasses and sins'. The word 'dead' is used metaphorically to denote the readers' alienation from God (cf. Eph 4:18; 5:14).[340] Some scholars understand the readers' former existence 'in trespasses

[340] E. Best asserts that the readers' former condition characterized as a state of death is not so much related to a final physical death but to a spiritual condition already experienced in this life — he calls it 'a realized eschatological conception of death' ('Dead in Trespasses and Sins (Eph. 2.1)', *JSNT* 13 [1981]

and sins' (Eph 2:1) as the *cause* and *manifestation* of their death.[341] Even though spiritual death is always associated with sin, as Best claims,[342] it is unlikely that the writer intends to stress that these 'trespasses and sins' are the *cause* of their death. Rather, it seems that Ephesians 2:1 presupposes a cosmic rebellion against God in that the 'sons of disobedience' (v. 2c) are under the dominion of the ruler of the realm of the air (v. 2b), and 'we all'[343] by nature[344] are 'children of wrath' (i.e. deserving God's judgment, v. 3).[345] In this context, as verse 2 reveals the realm in which humanity once 'walked', we suggest that the term 'death' describes a world-order under the dominion of evil cosmic powers in antagonism against God. The dative 'dead in trespasses and sins' aims to emphasize the *result* of death — the readers' trespasses and sins are a direct outcome of a world and a humanity alienated from God (see below).[346]

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16). Muddiman reads v. 1 as ' dead to trespasses' taking a more positive reading of the verse, being in close parallel to Rom 6:11 'Consider yourselves then to be *dead to sin* but alive to God in Christ Jesus' (author's emphasis) (*Ephesians*, 101). Even though Muddiman suggests an interesting angle to v. 1, two points need to be taken into consideration: (1) whilst Rom 6:1-11 is within the context of Christ's death and the readers' death with him and so also alive with Christ, Ephesians 2:1-3 the readers 'death' is seen in the context of their former existence before the Christ-event; (2) in the OT and Judaism the word 'dead' also took the notion of a life of sin, alienation from God and under the dominion of the enemies. See *Pss* 13:1-3; 30:3; 31:12; 88:3-6; 143:3; Hos. 13:14; Jon. 2:6; *1 En.* 41:8; 92:5; 1QH 3:19; 11:10-14; Ecl. 9:5 (cf. 1 John 2:6; 3:14) and as will we see below this understanding cannot be ignored.

[341] E.g. Barth, *Ephesians 1-3*, 212; Gnilka, *Epheserbrief*, 114; Best, 'Trespasses and Sins', 19-20; *idem*, *Ephesians*, 201; Schnackenburg, *Ephesians*, 90; Lincoln, *Ephesians*, 93; Jeal, *Theology*, 133; O'Brien, *Ephesians*, 156-157.

[342] Best, 'Trespasses and Sins', 19.

[343] The use of 'you' and 'we' seems to indicate that the writer is making a distinction between the condition of the Gentiles ('you', which is made explicit in Eph 2:11) and that of the 'all humanity' ('we', including the Jews). The writer perceives the Gentiles under the domain of the evil powers, however, the 'we' in v. 3 does not directly imply that the Jews were also under the influence of the powers, rather they are part of a fallen humanity caught in a cosmic rebellion against God. Yee is right in asserting that Eph 2:1-3 (-10) is a characterization of humanity's former existence described from a Jewish perspective (*Jews, Gentiles*, 49-57). This is further substantiated in our study of some writings of Second Temple Judaism (ch. 2) where we find similar characterization (see below).

[344] The word φύσει occurs in other passages in the NT with different meanings 'by birth' (Gal 2:15), 'by constitution' (Gal 2:15), and 'by the exercise of natural powers' (Rom 2:14). In this context, however, it means the natural condition of whole humanity since birth. Cf. Lincoln, *Ephesians*, 99.

[345] The phrase τέκνα ὀργῆς 'children of wrath' has been interpreted by some scholars as a reference to the wrath that is already in operation in those in whom we can see the effect or sequences of sin (cf. Caird, *Letters from Prison*, 205). Some other commentators, however, prefer a variant translation 'people worthy of God's wrath'. It means that people live in such a way that they deserve God's punishment. This second option seems more appropriate taking into consideration the use of the same word in Eph 5:6 and Col 3:5, 6 where those who practise all kinds of vices experience the wrath of God. This interpretation finds a parallel phrase in the OT, the phrase 'the son of stripes' (Deut 25:2). For a full treatment of ὀργὴ Θεοῦ see G. Stahlin, *TDNT* 5: 422-47; H. Kleiknecht, *TDNT* 5: 383-92; J. Fichtner, *TDNT* 5: 395-409.

[346] This particular emphasis is also confirmed in the believers' new state of affairs (Eph 2:4-10) where their 'good works', in contrast to their 'trespasses and sins', are the *result* of Christ's cosmic unification and believers' union with Christ (Eph 1:20-22; 2:4-6). See further on this issue in ch. 5.

Ephesians 2:2 describes how the readers conducted their lives (περιπατέω)[347] according to τὸν αἰῶνα τοῦ κόσμου. The term αἰῶν could be interpreted in a Hellenistic sense as a personal god or in the Jewish sense referring to spatio-temporal aspects of humanity's existence. The first option has been preferred by some scholars[348] on the grounds that there is a direct contrast between Christ's cosmic victory (Eph 1:21-22) and the evil one who controls the atmosphere (τοῦ κόσμου, Eph 2:1). This would also be a concept well known to the Gentile readers and grammatically would make a triple parallelism with 'the ruler of the power of the air' and 'of the spirit that is now working' (Eph 2:2). Yee argues that αἰών denotes (from a Jewish perspective) an 'alien' or 'another deity' in contrast to the one God of Israel. This distinction marks the ethical and religious boundaries between Jews and Gentiles.[349] Although we agree that Ephesians 2:1-2 is a Jewish description of the Gentile world and that the division between Jews and Gentiles is based on idolatry;[350] however, the focus seems to be on how cosmic alienation affects the human existence and how *all* humanity were under God's wrath (Eph 2:2-3). We contend that the second interpretation with a spatio-temporal sense ('this world-age') has a pivotal contextual relevance, which cannot be ignored.[351] The αἰῶν with a temporal connotation points to the author's intention of making a contrast between the old age (Eph 2:1-3) and the new age which is inaugurated in Christ (Eph 2:4-7). This new creation, characterized by 'good works' (Eph 2:10), testifies to Christ's cosmic reconciliation. Colossians 3:5-7 (cf. Gal 1:4) clearly mentions that all sorts of sins that stand in rebellion against God characterize this world-age. Furthermore, if the writer is describing humanity's predicament within a Jewish (cosmic) perspective, as seems to be the case, it is more legitimate to accept αἰῶν denoting 'this world-age' as it stands in Judaism for a fallen creation subjected to

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[347] Literally 'to walk' (cf. Eph 2:10) is a Hebraism common in the LXX. It's used for ethical conduct or a way of living. Περιεπατήσατε recalls the wording of Col 3:7 'in which you also once lived' (cf. Eph 3:7).

[348] Cf. Schlier, *Epheser*, 101; Gnilka, *Epheserbrief*, 114-15; Barth, *Ephesians 1-3*, 214; Lindemann, *Aufhebung*, 56-59, 109; Halter, *Taufe und Ethos*, 235; Bruce, *Epistles*, 281; Schnackenburg, *Ephesians*, 91; H. Sasse, 'αἰών', *TDNT*, 1:207; Adai, *Geist*, 251; and Best, *Ephesians*, 203-204.

[349] Yee, *Jews, Gentiles*, 48-56.

[350] E.g. Ex 34:14-15; Deut 32:8-9; 2 Kgs 23:13; Jer 2:11.

[351] Arnold, *Ephesians*, 59-61; S. H. T. Page, *Powers of Evil A Biblical Study of Satan and Demons*, Grand Rapids/Leicester: Baker/Apollos, 1995, 185. Cf. Robinson, *Ephesians*, 48, 153; Abbott, *Ephesians*, 40; Mitton, *Ephesians*, 83; Caird, *Letters from Prison*, 51; Carr, W., *Angels and Principalities: The Background Meaning and Development of the Pauline Phrase hai archai kai exousiai*, Cambridge: CUP, 1981, 100-101; Lincoln, *Ephesians*, 94-95, et al.

evil forces in rebellion against God (*1 En.* 15:8-10; 16:1; 19:1; 84:4; 106:14-17; 107:1; *Jub.* 10:11).[352]

This notion is further confirmed in the following sentence where the readers were seen as under the ruler (τὸν ἄρχοντα)[353] who controls the realm of the air (τῆς ἐξουσίας τοῦ ἀέρος; cf. Col 1:13).[354] In some texts in Judaism the antagonism (although not equal opposites) between God and the leader of the evil spirits is sharpened, and Matesma/Belial[355] is characterized as the originator of all rebellion and alienation from God (*1 En.* 15:8-10; 16:1; 19:1; 69:4-6; *Jub.* 4:15-22; 5:1-2; 7:21b-25; *T. Sim.* 2:5-7a; *T. Benj.* 3:3-4b; 7:1-3).[356] The 'air' (τοῦ ἀέρος)[357] is the place where Mastema/Belial rules over the evil spirits (even though God is over all and over Angel of Darkness and Prince of Light), and it is also understood as the demarcation of the two dominions: that of Mastema/Belial and that of God; this world-age and the age to come (Eph 1:21; 2:2, 5, 7; cf. *Jub.* 15:31, 33; 1QS 1:18; 2:5, 19; 1QH 10:22; 12:6-22; 1QM 1:5; CD 6:10, 14; CD [B] 2:22-23; 1QpHab 2:7).[358] The cosmic antagonism is further supported in verse 2c in that the particular function of the ruler of the realm of the air is to create an atmosphere of evil (τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος)[359] to further alienate humanity from God — seen in the Hebraistic expression 'children of disobedience' (τοῖς υἱοῖς

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[352] Cf. Hanson, *Unity*, 10.

[353] In the LXX τὸν ἄρχοντα is used for 'dominion', 'power'. The writer is here, therefore, referring to a prominent chief or leader among the principalities and powers. This ruler is identified in *Ephesians* 4:27 and 6:11 as the devil himself. Cf. Arnold, *Ephesians*, 60-69.

[354] ἐξουσίας is not used in this context as the authority itself, or as the collective form of all the spirits of the air (e.g. F. Mussner, *Christus, das All und die Kirche*, Trier: Paulinus, 1968^{2}, 19), but it is the realm or the sphere of the ruler's authority which is further defined as 'air' (Gnilka, *Epheserbrief*, 115). In Eph 6:12 the same word (ἐξουσίας) is used to denote spiritual beings and their influence in the different spheres of life (e.g. religio-social 2:11-18; sexual 5:3-5 and different social relationships 4:17-32 and 6). The reference, however, in Eph 2:2 is to a personalised force that rules over 'the realm of the air'. For a summary and discussion of earlier works on the concept of 'powers' in Ephesians, see Arnold, *Ephesians*, 5-40, 59-62. See further A. T. Lincoln, 'Liberation from the Powers: Supernatural Spirits or Societal Structures?' in M. D. Carroll et al (eds.), *The Bible in Human Society*, FS J. Rogerson, Sheffield: SAP, 1995, 335-354.

[355] See ch. 2 for other names given to the chief power of the 'air'.

[356] Hanson, *Unity*, 10; Martin, *Reconciliation*, 52-53.

[357] Lincoln asserts that if there is any difference between 'the heavenly realms' and the 'air' it is that the latter 'indicates the lower reaches of that realm and therefore emphasizes the proximity of this evil power and his influence over the word' (*Ephesians*, 96; cf. *idem*, *Paradise*, 165).

[358] In 1QS 3:20-21 the contrast between Mastema/Belial and God is mitigated.

[359] The syntactic place of the genitive τοῦ πνεύματος ('of the spirit') has been taken: (1) in apposition to τοῦ ἀέρος ('of the air') denoting the spiritual atmosphere governing the disobedient (Caird, *Letters from Prison*, 51; Wink, *Naming*, 83; Page, *Powers*, 185); (2) in apposition to τῆς ἐξουσίας ('of the realm') and referring to the domain of the spirit that is now at work in the disobedient' (Lincoln, *Ephesians*, 96; cf. Robinson, *Ephesians*, 154; Abbott, *Ephesians*, 42); (3) in apposition to τὸν ἄρχοντα ('the ruler') (cf. Gnilka, *Epheserbrief*, 115, n.5; Arnold, *Ephesians*, 61; Yee, *Jews, Gentiles*, 52 n. 81; O'Brien, *Ephesians*, 160, n.29). The second option is more coherent with the context of verses 2c-3 where the 'spirit' works in coordination with the realm of the 'flesh' (see further below).

τῆς ἀπειθείας) characterizing those who rebel against God.[360] Thus, the description of verse 2 suggests that τὸν αἰῶνα τοῦ κόσμου is best understood as this 'world-age' caught up in a cosmic alienation and rebellion against God.

From verses 1 and 2 we learn that human existence is characterized by trespasses and sins, and this world-order is under the dominion of evil powers. Now verse 3 reveals that the focal problem of humanity is not their trespasses and sins but the condition of the inner being. How and why does the writer connect the inner existence with moral behaviour? Verses 2b-3 spell out that the readers' former existence was caught up in this cosmic rebellion against God. The 'spirit that is now at work in the sons of disobedience' corrupts the structure of perception and motivation — seen in the expression 'doing the wishes of the flesh and of the impulses (ποιοῦντες τὰ θελήματα[361] τῆς σαρκὸς καὶ τῶν διανοιῶν,[362] Eph 2:3b) — and leads to sinful behaviour ('in the lusts of the flesh', ἐν ταῖς ἐπιθυμίαις τῆς σαρκός) and to a downward spiral of alienation (we were by nature children of wrath', v. 3c; cf. Eph 4:17-19).

The expressions 'the lusts of the flesh' and 'the wishes of the flesh and of the impulses' seem to parallel 'the works of the flesh' (in contrast with the 'fruit of the Spirit') in Galatians 5:16-21 (cf. Rom 7:5; 13:14).[363] In this context, some commentators perceive the term 'flesh' to stand for 'the sphere of humanity in its sinfulness and opposition to God',[364] and others see it as an internal (anthropological) power, which works in coordination with the 'authority of the air' and leads man away from God.[365] The latter interpretation seems inadequate in that the terms διάνοια and θέλημα (which are combined here with 'flesh') stand for the whole of human orientation and not to some anthropological part of the human being in opposition against God. If we take the term 'flesh' as the 'sphere of humanity' in opposition against God (as advocated in the first option), this certainly implies that 'flesh' is the realm of humanity

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[360] The phrase ἐν τοῖς υἱοῖς τῆς ἀπειθείας is a Hebraism, along with τέκνα φύσει ὀργῆς (v. 3) describe and characterizes those who are dead (these two expressions will be taken again in the paraenesis in 5:6).

[361] The term 'θέλημα' is seen as human 'desire' (G. Schrenk, 'θέλημα', TNDT, 3:54).

[362] The plural of διάνοια refers to human 'impulses' or 'intentions' as a product of the mind. BAGD 187.

[363] On the relationship between Spirit-Flesh in Galatians see Barclay, *Obeying the Truth*, ch. 6.

[364] Lincoln, *Ephesians*, 98. Cf. Schnackenburg, *Ephesians*, 92; Best, *Ephesians*, 210; O'Brien, *Ephesians*, 162.

[365] Arnold (*Ephesians*, 62, 133) based his view on E. Schweizer, 'σάρξ', *TDNT*, 7:133. Cf. Hoehner asserts, 'the unregenerate's behavior before conversion was within the sphere of the impulses of our (ἡμῶν) flesh' (*Ephesians*, 320). Yee asserts 'the "flesh" has now been perceived as a "kind" of "power" under which Jews indulged in its desires, fulfilling its "will" (cf. 4 Macc. 7.18; Gal. 5.16, 24)' (*Jews, Gentiles*, 57-58).

embedded in a cosmic rebellion against God. The coordination of the 'spirit that is now at work in the sons of disobedience' with the realm of the 'flesh' suggests the 'ruler of the realm of the air' (v. 2) creates an atmosphere of evil ('deceit') to blur people's minds and further alienate them from God (cf. Eph 4:17-19, 22). If this reading is correct, 'the wishes of the flesh and of the impulses' indicate that the whole human orientation is caught up in a cosmic rebellion against God, which is mirrored in sinful behaviour ('the lusts of the flesh'). In this context the focal problem is a corrupt human orientation, and the particular sphere of influence that controls human life. Accordingly, it is no surprise that the writer characterizes the former existence as 'dead in trespasses and sins' in that sinful behaviour bespeaks humanity's inner condition.

Ephesians' characterization of humanity's former existence is supported by the Jewish writings investigated earlier (see ch. 2). These groups of texts reveal that evil powers influence human cognitive and relational functions. Evil powers influence human perception (*1 En.* 7-8; 9:6-9; 16:3; 65:6-7; 69: 1-15; *Jub.* 5:2; 7:24; 22:18; 1QS 2:1-4; 3:19, 21-23; 4:2, 9-12; 10:20-22; 1QH 6:1-14; 9:21-22; CD 1:9; 2:14–3:1; 3:7b-8)[366] and create an create an atmosphere of deceit (1QS 3:19, 21-23; 4:12; cf. 4Q548).[367] As the mind becomes increasingly blurred it leads to evil practices — *1 En.* 92–105; *Jub.* 5:1-2; 7:20-27; *T. Reu.* 3:8; 4:6; *T. Sim.* 2:7; 3:1-2; 4:8; *T. Judah* 13:2-3; 15:1-6; 17:1-3; 18:4; *T. Dan* 1:3; 2:2b; 3:1-6; *T. Gad* 3:2-3; 4:1-3; *T. Benj.* 3:3; 6:1; 1QS 3:21-22, 25-26; 4:9-11, 23-26; 1QH 5:21; 10:21-22; 14:19b-22a; 15:3, 11; 1QM 16:11; CD 4:13-21; 12:2-3 — and to social dislocation. The latter is seen in the division between Jew and Gentile (*Jub.* 15:25-33; *T. Judah* 23:2; *T. Dan* 5:5; *T. Naph.* 3:3; 4:1; *T. Jos.* 4:5), including Israel's dispersion and being under her enemies (*1 En.* 89:28–90:42; *Jub.* 23:21-24; *T. Levi* 16:5; 17:9; cf. 13:6; 15:1-3; *T. Judah* 23:1-4; *T. Iss.* 6:2b; *T. Naph.* 4:1-5; *T. Zeb.* 9:5-6; *T. Dan* 5:8; T. Asher 7:2-3, 5-6; CD 1:5b-6; 3:4b-12a; 5:20-21; 5:20-21; 8:1-12a; 19:17-26). In this context, we probably need to understand the issue of social/ethnic dislocation epitomised in the alienation of Jews and Gentiles as a theological and existential problem. Social/ethnic dislocation characterizes the human existence embedded in a cosmic rebellion against God. This appears to be implied also in Ephesians 2:11-22 to which we now turn.

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[366] In the *Testaments* the language about the evil spirits is interchangeable with evil doing (*T. Reu.* 3:8; 4:6-7; *T. Sim.* 2:5-7a; *T. Judah* 11:1; 18:3; 20:1-2; *T. Zeb.* 1:4; 9:7c; *T. Dan* 1:7-8; 2:2-5; 3:1-6; 4:1-7; *T. Naph.* 2:6; 3:1b; 8:4b, 6b; *T. Gad* 4:7a; 5:1; 6:2a; *T. Ash.* 1:3-9; *T. Jos.* 7:4-5; 20:2).

[367] In the *Testaments* the atmophere of deceit is caused by the human decision to do evil (*T. Reu.* 2:1-9; 3:1-7; *T. Sim.* 2:5-7; *T. Benj.* 3:3-4; 7:1-3).

4.3 Cosmic Alienation and Social Dislocation (Eph 2:11-22)

Ephesians 2:11-22 continues to describe the readers' former existence. The conjunction διό ('therefore', v. 11) links this pericope (Eph 2:11-22) with Ephesians 2:1-10, and the once/now scheme seen in Ephesians 2:1-10 'in which *once* you walked ... we *once* all lived ... *but God*'[368] is given continuity in Ephesians 2:11-13 ('therefore remember that *once* you Gentiles ... but *now* in Christ'. In this framework, how are we to understand the writer's perception of the relationship between Jews and Gentiles in Ephesians 2:11-22?

The readers' former existence, characterized in terms of a relationship between Jews and Gentiles, has been extensively debated. Below are some of the views proposed.[369] Some scholars perceive Ephesians 2:11-12(13) either as a reminder for the Gentile Christians of their Jewish roots,[370] or as a 'threat from a Jewish Christian counter-mission' which attempted to 'disqualify' Gentile Christians on the basis of the Law.[371] In contrast, Barth asserts that Ephesians 2:11-22 shows the incorporation of the Gentiles into the empirical Israel.[372] Against Barth, Lincoln argues that by describing the Gentiles' disadvantages in relation to the Jews (esp. vv. 11-12), the writer aims to highlight and reinforce that after the Christ-event the Gentiles' privileges transcend those of Israel (vv. 13-22).[373] Best contends that the disadvantages of the Gentiles (seen from a Jewish Christian perspective) also reflect the advantages of the Jews. According to Best the discussion of this pericope is 'not a sociological presentation ... It is rather a

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[368] Contra P. Tachau (*"Einst" und "Jetzt" im Neuen Testament*, Göttingen: VR, 1972, 134-43) who asserts that the contrast between these two types of existence is not completed since ποτέ is found in verse 2 and νῦν only in verse 13 - he assumes, thus, that the ποτέ/νῦν schema is only completed in the second part of Ephesians 2 (Eph 2:11-22). For a summary and critique of this issue see Lincoln, *Ephesians*, 86-87.

[369] The limits of this study makes difficult to present the vast and increasing secondary literature on the relationship between Jews and Gentiles in Eph 2:11-22. For a detailed summary and critique on the issue of Jew-Gentile in Eph 2:11-22 see Yee, *Jews, Gentiles*, 4-30. A recent thesis on Eph 2:11-22 argues that this pericope was not prompt by a conflict of disunity between Jews and Gentiles but to reinforce the new identity of the Gentiles (S. Kil, 'The unity of the Jews and Gentiles in Christ: An exegetical study of Eph 2:11-22 with special reference to the relationship between Jews and Gentiles', unpublished PhD thesis, Trinity Evangelical Divinity School, 2001).

[370] Käsemann, 'Ephesians', 288-97; *idem*, *Perspectives*, 109-10; Fischer, *Tendenz und Absicht*, 79-94; Sampley, *One Flesh*, 153-163; Martin, *Reconciliation*, 160; Smith, 'Heresy', 78-130.

[371] Goulder, 'Visionaries', 17.

[372] M. Barth, *The Broken Wall*, London: Collins, 1960, 122-28; *idem*, 'Conversion and Conversation: Israel and the Church in Paul's Epistle to the Ephesians', *Int* 17 (1963) 3-24; *idem*, *Ephesians 1–3*, 253-62; *idem*, *The People of God*, Sheffield: JSOT Press, 1983, 29-49; *idem*, 'Traditions in Ephesians', *NTS* 30 (1984) 3-25.

[373] Lincoln, 'The Church and Israel', 605-24; *idem*, *Ephesians*, 122-65.

theological characterization of the Gentile world and so, in mirror-image, it provides a theological characterization of Judaism'.[374] Yee proposes that verses 11-12(-13) present the Jewish perception of the Gentiles through the '"grid" of covenantal ethnocentrism'[375] — i.e. the Jewish understanding of their privileged status in the covenant and a 'closed-ethnic religion'.[376] According to Yee the Jewish zeal for the Law, the covenant and the ritual of circumcision (vv. 11-12) erected and fortified the boundaries between Jews and Gentiles, and caused hostility between them. These ethnic/religious marks portray a self-confident Israel that marginalizes the Gentiles.[377]

Of the above interpretations, Yee's view is more appealing as it helps to explain why the apparent salvific status of Israel in verses 11-12(-13), which kept Jews and Gentiles apart, in actual fact, characterizes a lack of peace (i.e. enmity) amongst humanity (vv.14-17).[378] However, Yee's understanding that the notion of 'enmity' in verses 14 and 16 focuses mainly on 'inter-ethnic' hostility or enmity is too limited. We contend that the notion of 'enmity' between Jew and Gentile also reinforces the *universal plight* in which both Jews and Gentiles were involved. The division and enmity of humanity epitomise the alienation of the cosmos as depicted in Eph 2:1-3.[379]

There is some discussion as to whether the term 'enmity' with the following ἐν τῇ σαρκὶ αὐτοῦ (v. 14c) is constructed with the second participle (λύσας, 'having broken down') in apposition with 'wall' — meaning that the law is the cause of enmity; or with the third participle (καταργήσας, 'having abolished') in apposition to the 'law' — meaning that Christ has abolished the enmity between Jew and Gentile that the Law embodies.[380] Even though the first construction is possible, it is doubtful the writer would affirm that Christ abolished the law. This would contradict, for example, Ephesians 6:3 where the writer appears to be quoting Exodus 20:12. On balance the

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[374] E. Best, 'Ephesians 2.11-22: A Christian View of Judaism' in Robert P. Carroll (ed.), *Text as a Pretext: Essays in Honour of Robert Davidson*, Sheffield: SAP, 1992, 51.

[375] Yee, *Jews, Gentiles*, 71.

[376] Yee, *Jews, Gentiles*, 71.

[377] According to Yee the terms 'uncircumcision'/'circumcision' and 'far off'/'near' (vv.11-13) are Jewish ethnic terms to distinguish the Jews from the Gentiles. *Jews, Gentiles*, 71-125.

[378] Yee, *Jews, Gentiles*, 143, 152-54, 178-80.

[379] The first scholar to critically argue that the notion of 'enmity' refers to 'cosmic enmity' was Stig Hanson. He points out that the background to this concept lies in Jewish tradition (*Unity*, 5-23, 141-48). Our treatment of some groups of texts of Second Temple Judaism confirms further his findings. Nevertheless, this view has not been pursued by recent scholarship. Most scholars only recognize that 'enmity' refers to enmity between Jews and Gentiles (v. 14) and both with God (v. 16). See treatments on this issue in Schnackenburg, *Ephesians*, 112-17; Lincoln, *Ephesians*, 140-46; Best, *Ephesians*, 250-66, O'Brien, *Ephesians*, 193-205; Muddiman, *Ephesians*, 129, Hoehner, *Ephesians*, 371-74, 383-84.

[380] Bruce, *Ephesians*, 298. For a recent treatment on the different nuances to the construction of verses 14-15 see, Best, *Ephesians*, 257-59; Muddiman, *Ephesians*, 130-33; Hoehner, *Ephesians*, 363-77.

second view is to be preferred as it emphasizes the hostile attitude engendered by the law. However, Yee is probably right to affirm that even though the writer appears to be critical of the law 'the enmity between Jew and Gentile, lies not with the Torah *per se* but with the human attitude that perverted the gifts of God into signs of separation and exclusiveness'.[381] In this context, we may say that before the Christ-event Jewish attitudes towards the Gentiles were as much a problem as the Gentiles' state of affairs (cf. Eph 2:11-13). This draws our attention back to Ephesians 2:1-3 where we pointed out that before the Christ-event human orientation (i.e. 'the lusts of the flesh' and 'the desires of the flesh and impulses') is inextricably linked to a fallen humanity (Jews and Gentiles) caught up in a cosmic antagonism against God ('we all ... were by nature children of wrath', Eph 2:3).[382] This suggests that the writer perceives both Israel's hostile attitudes towards the Gentiles and the Gentiles' state of affairs (cf. Eph 2:1-3; 2:11-13) as the (social) conduct of a humanity embedded in a cosmic rebellion against God.[383] Any attitude or behaviour that promotes segregation and exclusion characterizes the power(s) that control this world-age (see refs. above).

This notion also clarifies the use of the term 'enmity' in Ephesians 2:16. Whereas in verse 14 'enmity' (τὴν ἔχθραν) appears to denote the nature of the relationship between Jews and Gentiles, in verse 16b the antecedent context of 'enmity' is '[that he] might reconcile both in one body to God' (v. 16a). This sentence appears to indicate that the Jew–Gentile alienation has soteriological implications — i.e. their alienation demonstrates hostility towards God. The aorist participle ἀποκτείνας ('having killed', v. 16) may denote an antecedent action to the reconciliation in one body to God.[384] However, it is more likely that the participle is *coincidental* with the reconciliation of

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[381] Yee, *Jews, Gentiles*, 160-61. We argue above that it is doubtful the writer has in mind the cancellation of the Law, however, there are other arguments that look at the possibility that some strands of the Law that could have been abolished. This analysis goes beyond the scope of our study, for a discussion of this issue see e.g. Barth, *The Broken Wall, passim*; Yee, *Jews, Gentiles*, 144-61. A recent PhD thesis on the Law affirms 'Christ has declared the *purity* and *cultural* ordinances of the Eternal Torah as optional to all. Now those who do not obey these ordinances are not longer transgressing God, and therefore are to be fully accepted by those who do and vice-versa, there are to be no dividing wall in the family of God' (author's abstract). James B. Joseph, 'No More Wall! The nonobligatory ordinances contained in the Law and the creation of one new man in Christ: Ephesians 2:11-22', unpublished PhD thesis, Southeastern Baptist Theological Seminary, 2004.

[382] Cf. J. Palliparambil, 'The Cosmic Dimension of the New Humanity. Pauline Perspective', *Jeev* 30 (176, 2000) 223.

[383] This would also explain Foerster's argument that the Law, which separated Jew and Gentile, also condemned the Jews, as they were unable to fully obey it (W. Foerster, *TDNT*, 2:414-15). Here we argue that it was the fallen human nature that unable Israel to fully obey the Law.

[384] Lincoln, *Ephesians*, 146.

the 'one body'.[385] As O'Brien affirms 'it was *in his reconciliation* of both Jews and Gentiles in one body to God that Christ *killed* the enmity'.[386] If the 'enmity' was destroyed when both in 'one body' were reconciled to God, this suggests that Christ destroyed the human disposition to segregate and alienate from others, and enabled humanity to be 'one body'. In this context, we are led to propose that the enmity between Jews and Gentiles stands for a human existence caught up in a cosmic rebellion against God, whereby attitudes of alienation and segregation are a reflection of the powers that control this world order. This notion will be further supported in the following chapter where we will be arguing that while Christ destroyed the human disposition to segregate, he also *created* a *new humanity* and *one body* — i.e. a spiritual transformed humanity capable of living in unity and harmony.

4.4 Summary and Conclusion

We asked in the beginning of this chapter how cosmic powers are understood in relation to the human being and the focal problem of humanity's former existence. Here we established that humanity's former existence is caught up in a cosmic rebellion against God. The focal problem of the human existence is a corrupted structure of perception and motivation, which is influenced by this evil world-order. In this context, sinful behaviour is the outcome of a corrupted self. Hence, the readers' identity as 'dead' is not distinct from their moral behaviour, in that the latter mirrors what one understands and wishes. Furthermore, the readers' former existence described in terms of social dislocation (Jews and Gentiles, Eph 2:11-22) also reflects a human existence caught up in a cosmic rebellion against God. We showed that social dislocation, epitomised in the alienation between Jews and Gentiles, does not aim to characterize the salvific status of Israel in relationship to the Gentiles, but to emphasize that both Israel's attitudes to segregate and exclude and the Gentiles' state of affairs (cf. Eph 2:11-13)

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[385] 'The aorist participle in Paul has suggested that when the participle follows the main verb there is a "definite tendency towards coincidental action"', O'Brien, *Ephesians*, 205 (citing S. E. Porter, *Verbal Aspects in the Greek of the New Testament, with Reference to Tense and Mood*, New York, Lang, 1989, 383-84). Cf. Hoehner, *Ephesians*, 384.

[386] O'Brien, *Ephesians*, 205.

reflect a fallen humanity embedded in a cosmic rebellion against God and, at the same time, characterize the work of the power(s) that control this world-age. On the cross Christ destroyed the human disposition to alienate and exclude, and created 'one new humanity' and 'one body'. In the following chapter we attempt to show that these metaphors stand for the spiritual transformation of humanity (Jews and Gentiles in Christ) capable of living in unity and harmony.

Chapter 5

The Nature of Salvation
(Eph 2:4-10; 2:14–3:13)

5.1 Introduction

We proposed in chapter 4 that before the Christ-event the corruption of human orientation (i.e. the wishes and impulses, Eph 2:2) leads to immoral behaviour ('walking in the lust of the flesh', Eph 2:2), and to social dislocation (the 'circumcision'/'uncircumcision'; the 'near'/'far off', Eph 2:11-13). In this frame of reference, the aim of this chapter is to examine how Christ's salvific act in bringing the readers from 'death' to 'life' (Eph 2:4-10), and creating 'one new humanity', 'one body', 'in one Spirit' and 'a holy temple' (Eph 2:15, 16, 21) involve a spiritual transformation towards moral renewal (section 5.2) and towards a reconciliation with God and others (section 5.3). We will also assess whether the concept of salvation in Ephesians 2:4-10 and 2:14–3:13 is supported by some writings of Second Temple Judaism where soteriology includes the spiritual/moral renewal and restoration of God's people.

Our quest will help us to clarify whether the writer perceives believers' new existence and ethical/social practice as two distinctive categories or part and parcel of the complex of salvation (i.e. the practical outworking of salvation). This study will also enable us to come a step closer to the understanding of the soteriological pattern of the letter, which will elucidate the focus on moral practice and communal unity in Ephesians 4–6. This chapter endeavours to demonstrate that the concept of salvation in terms of a new existence in Christ entails the spiritual transformation of believers towards moral renewal (Eph 2:4-10) and towards unification with God and others (Eph 2:14–3:13).

5.2 Salvific Transformation Towards Moral Renewal (Eph 2:4-10)

There is a clear link between Ephesians 2:1-3 and 2:4-10. The expression 'dead in trespasses' (vv. 1, 5) links Ephesians 2:1-3 with 2:4-7, and 'by grace you have been saved' (vv. 5, 8) connects Ephesians 2:4-7 with 2:8-10. On a conceptual level the readers' former existence described as 'doing the wishes of the flesh and of the impulses' (Eph 2:3) suggests some contrast with 'being created in Christ for good works' (Eph 2:10). The verb to 'live'/'walk', used in Ephesians 2:2, 3, 10 speaks of moral behaviour as a visible expression of the readers' former/present existence. The readers' experience of salvation is to be found in God's mercy and great love (v. 4), his rich grace (vv. 5, 7, 8), and in his kindness to us in Christ Jesus (v. 7). In God's saving act there is no scope for human merit or grounds for boasting (vv. 8b-9). Believers' appropriation of God's gift of salvation is clearly qualified as 'in Christ'[387] and 'by faith'[388] (vv. 5-9).

Taking into account this frame of reference, our focus is to investigate (i) to what extent the new resurrection-life (expressed in the verbs 'made alive', 'raised up', and 'seated in the heavenlies' with/in Christ vv. 5-6) points to a new orientation and spiritual transformation of believers, and (ii) how this resurrection–life (vv. 4-7) relates to being 'created in Christ Jesus for good works' (v.10).

In Ephesians 2:1-3 we suggested that the believers' former existence is caught up in a cosmic alienation and rebellion against God (Eph 2:1-3). In contrast, the readers' salvation in Christ (Eph 2:4-10) is effected and embedded in Christ's cosmic unification. Christ's enthronement 'far above all rule and authority and power and dominion' (Eph 1:21) ensures the unification of the cosmos (Eph 1:22), which is now only visible in the church (Eph 1:22b-23). In this context, the beginning of Christ's cosmic reconciliation is now revealed in the nature of believers' salvation.

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[387] The prefix συν- (Eph 2:5, 6) qualifies the prepositional phrase 'in Christ', which indicates that what the believers experience now is based on the believers' union with Christ. The use of the 'in Christ' formula in Eph 2:10 may be read in the light of verses 5 and 6 where Christ is the 'sphere' of God's new creation. Cf. T. G Allen, 'Exaltation and Solidarity with Christ: Ephesians 1:20 and 2:6', *JNST* 28 (1986) 103, *pace* Allan '"In Christ"', 54-62.

[388] There has been some dispute whether 'faith' refers to that of Christ (cf. Barth, *Ephesians 1-3*, 224-24, 347; I. G Wallis, *The Faith of Jesus Christ in Early Christian Traditions*, Cambridge: CUP, 1995, 128-34) or that of believers (so most commentators). Against the former view Best makes a valid point, 'AE introduces and stresses references to Christ so regularly that if he has Christ in mind we should have expected a following genitive "of Christ" ... "Faith" is always faith in someone or something; its object is not here defined but in 1.13, 15; 3.12 it is Christ and we may assume it is the same here' (*Ephesians*, 226).

Spiritual death (Eph. 2:1-3) mirrors a life alienated from God whereby human orientation is under the influence and dominion of the 'ruler of the realm of the air' (v. 2), and leads to sinful behaviour ('the lusts of the flesh') (v. 3). The wrath of God against all humanity (v. 3) is now contrasted with God's rich mercy and love (v. 4; cf. Eph 1:7) in bringing into effect the spiritual transformation of believers indicated in the expression 'made us alive together with Christ' (v. 5b).[389] As a matter of contrast, to be 'made alive together with Christ' (v.5) implies that there is a spiritual transformation and reorientation of the believers in fellowship with the risen Lord. It also means that the believers are in a relationship with God (as oppose to being 'dead') and human orientation is no longer under the dominion of the evil power(s). This is further supported in verse 6 where it emphasizes that believers share the new life that Christ received — God has 'raised us up and seated us in the heavenlies in Christ' (cf. Eph 1:20-21). But what does this mean and what are the implications for the new orientation and transformation of believers?

In the co-text of Ephesians 1:19-21a the writer prays that God would make known 'the excelling greatness of his power towards us who believe according to the operation of his might and strength which he operated in Christ raising him from the dead and seating him at his right hand in the heavenlies far above all rule and authority and power and dominion ...'. This context indicates that the same power that raised and exalted Christ is at work in the believers. This power is identified as the Holy Spirit (cf. Eph 1:17; 3:16, 20; Rom 7:6; 8:3-13; 1 Cor 15:45; 2 Cor 3:6; Gal 5:16, 25; 6:8; Phil. 1:27). This suggests that the Christ-event brings into effect the empowerment of believers through the Holy Spirit so to sustain the new resurrection-life. This concept has striking similarities with the spiritual transformation depicted in Ezekiel 37:14 — 'And I put my Spirit within you and you will come to life' (cf. Ezek 36:26-27; Joel 2:28-29; Isa 32:15-18) — where the Holy Spirit is seen as the mediator and sustaining power of Israel's new life. Hence, to be 'made alive' and 'raised up with Christ' is to be empowered for a new existence in Christ.

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[389] Some scholars argue that the three main verbs ('made alive', 'raised' and 'seated'; vv. 5-6) denote Christian baptism (e.g. Larsson, *Christus*, 105-09; R. Schnackenburg, *Baptism in the Thought of St. Paul*, Oxford: Basil Blackwell, 1964, 73-78; Halter, *Taufe und Ethos*, 236-39; R. Fung, 'The Doctrine of Baptism in Ephesians', *SBT* 1 (1971) 6-14; MacDonald, *Pauline Churches*, 142-43; *idem*, *Ephesians*, 231-32). However, in the context 'death' refers not to the ritual of dying with/in Christ but to the readers' former existence; furthermore it is difficult to place the concept of being 'seated in the heavenlies' with the ritual of water baptism. Cf. Dunn, *Baptism*, 160; Barth, *Ephesians 1-3*, 234; Arnold, *Ephesians*, 135.

This is further supported in the expression 'seated in the heavenlies in Christ' (Eph. 1:20). Christ's exaltation and decisive victory over the powers (Eph 1:20-22) brings believers not only to a new realm of influence (in contrast to the old dominion under the influence of the evil powers, Eph 2:2),[390] but also enables them to resist the influence of the evil powers (Eph. 2:2-3; cf. Eph. 6:10-13) in their union with Christ (emphasized with the prefix συν-; vv. 5-6).[391] In this context, to be 'made alive', 'raised up' and 'seated with Christ in the heavenlies' indicates that the Christ-event enables the believers (through the Holy Spirit) to resist against the sphere of influence of the 'ruler of the realm of the air' and to sustain the new resurrection-life.[392]

The present experience of the new existence in Christ does not imply that this is at variance with Pauline thought or that salvation is complete.[393] Romans 6:3-4, 13b also points out that the believers' union with Christ enable them to 'walk in newness of life' (v. 4) and to 'present yourselves to God as alive from the dead' (v. 13b; cf. Rom. 6:10-11, NASB).[394] Furthermore the past tense ('made alive', 'raised up', 'seated' and 'having been saved') appears to indicate that the 'decisive event of the resurrection of representative Man Jesus [which] lies in the past';[395] however, the wicked powers/spirits continue to be active (cf. Eph 6:12).[396] This implies that salvation is *assured* in Christ, and through their union with Christ (seen in the συν- compound) believers *begin* to experience the results of God's action of grace — i.e. the new resurrection-life empowered by the Spirit (Eph 2:4-6; cf. Eph 1:3-14; Col 1:13; 3:1-4).

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[390] Lincoln, *Paradise*, 144-50; Lincoln, 'Summary', 621-22; E. Penner, 'The Enthronement Motif in Ephesians', unpublished PhD thesis, Fuller Theological Seminary, 1983, 45; Harris, '"The Heavenlies"', 77-78.

[391] This compares with some of the Qumran texts where the covenanters become partakers of the future blessings (1QS 11:7-9a; 1QH 9:21-23; 11:21-23) and share a cosmic union with the saints and angels in heaven (1QH 11:21-23; 14:12-13; 15:29-31; 19:9-14; 1QM 12:1-4). Cf. Mussner, 'Contributions', 164-67; Lincoln, 'Re-Examination', 473; *idem*, *Paradise*, 149-50; Penner, 'Enthronement', 136-44.

[392] These ideas clearly echo earlier voices of Second Temple Judaism where the sphere of influence that controls the heart (i.e. the centre of decision and motivation, *T. Ash.* 5:1-4; *T. Judah* 20:1-2; *T. Levi* 19:1; *T. Naph.* 2:6; 3:1; 1QS 2:2; 3:20-21; 4:24-26; 5:5b-5; 1QH 10:22; 12:6-22; CD [B] 2:22-23) determines the fate (i.e. salvation or destruction) of human life (*T. Levi* 13:7-9; 14:3-8; 19:1; *T. Naph.* 2:9-10; 8:10; *T. Judah* 13:5-6; 14:1-3; CD 2:5-7; 6:15; 1QS 1:11-13; 2:13, 15; 4:4, 12, 13; 1QM 1:6).

[393] Käsemann, *Leib*, 143; Tannehill, *Dying and Rising*, 10-12; Lindemann, *Aufhebung*, 121-25; Jeal, *Theology*, 138; Gese, *Vermächtnis*, 159.

[394] For further discussion see Lincoln, *Paradise*, 110-34; *idem*, *Ephesians*, 106-09.

[395] Turner, 'Ephesians', 1229. Cf. Lincoln, 'Re-Examination', 468-83; *idem*, *Ephesians*, 105; Lona, *Eschatologie*, 360-64; Arnold, *Ephesians*, 145-58; Lemmer, 'Eschatology in Ephesians', 102-09, Hui, 'The Concept of the Holy Spirit', 190-91 *et al.*

[396] The formula 'in Christ' denotes that what God has accomplished in Christ (or will accomplish in Christ, cf. Eph 1:20-22) he has (or will) accomplished for believers. See also our analysis of Eph 1:20-22 (ch. 5). Cf. Moritz, *Mystery*, 9-22.

The ἵνα clause of verse 7 stresses the purpose of God's act of salvation depicted in verses 4-6 – 'in order that he [God] might show in the ages to come the excelling riches of his grace in kindness towards us in Christ'. This suggests, according to some scholars, that the goal for being 'made alive', 'raised' and 'seated in the heavenlies' together with Christ is that God *might show* (ἐνδείξηται) his grace 'in the coming ages'.[397] Against this interpretation Best raises a valid point,

> It is easy to see how God's grace towards them could be displayed to those among whom they live but ... human beings will not be aware that the writer and readers have sat down in the heavenlies unless they have spiritual perception; in that case they will be believers and will not require God's grace to be exhibited to them in this way...[398]

Best recognizes that there is no easy solution, nevertheless, he asserts that the writer 'plays on the ambiguity of αἰῶνες and wishes to say that the exaltation of reader and writers to their position in the heavenlies will indicate the grace of God to the future ages which contain personal supernatural beings'.[399] The difficulty with Best's option is that whereas the verb ἐπέρχομαι ('to come') points to the future, Ephesians 3:10 affirms that the church already *now* makes known God's manifold wisdom to principalities and powers. This makes redundant the need to demonstrate in the future ages God's grace to supernatural beings. To avoid the problems of these two interpretations, we suggest that the understanding of verse 7 lies within the context of verses 4-6 and 8-10.

In order to clarify verse 7 we probably need to recapitulate what God's grace entails in verses 4-6. These verses reveal that the transfer from 'death' to 'life' points to the spiritual transformation and reorientation of believers whereby the resurrecting power of the Holy Spirit enables believers to stand against the (evil) influence and dominion of the 'ruler of the realm of the air', and to sustain the new resurrection-life. This seems to suggest that the writer's aim is that believers *might show* (ἐνδείξηται, v. 7) the nature of their resurrection-life brought into effect by the Christ-event. In verse 8 the connective particle γάρ and the article τῇ (χάριτι)[400] link with verses 5, 7 and affirm that 'this grace' (i.e. the grace depicted in vv. 5, 7) is also seen in the re-creation of the human

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[397] The prepositional phrase 'in the coming ages' has been depicted to refer to supernatural beings (on this issue see our discussion on Eph 2:2); however, the majority of scholars agree that it has a temporal connotation in terms of the succeeding future ages (see discussion and bibliography cited in Lincoln, *Ephesians*, 110; to which we also add Lemmer, 'Eschatology in Ephesians', 116; O'Brien, 'Divine Analysis', 140-41; *idem*, *Ephesians*, 173; Muddiman, *Ephesians*, 110; MacDonald, *Ephesians*, 233; Hoehner, *Ephesians*, 337-38).

[398] Best, *Ephesians*, 223-24.

[399] Best, *Ephesians*, 224. On a similar line Yee asserts that verse 7 'affirm[s] the cosmic majesty of the one God over the foreign deity' (*Jews, Gentiles*, 64).

[400] The article τῇ before 'grace' should be taken anaphorically, namely, that it is the grace already referred in vv. 5, 7. BDF § 258, 2.

existence moving towards moral renewal ('created in Christ Jesus for good works'; v. 10).[401]

The new resurrection-life depiected in verses 4-6 parallels the 'new creation' in Christ in Ephesians 2:10, as the latter clarifies the *nature* of believers' new existence. The transformation of the believers is explained as 'we are his workmanship created in Christ Jesus for good works' — this means that God is creating ('in Christ') a new existence in the believers. This recalls the past existence of the readers where the readers' 'wishes and impulses' were under the dominion of 'the ruler of the realm of the air', which led the readers to walk in 'the lusts of the flesh'. In contrast, God's creation of a new existence seems to enable ethical living — 'created in Christ Jesus for good works' and 'we should walk in them'. Accordingly, the 'good works' flow naturally from God's transforming/creative activity in the believers. Hence, the question whether it is 'the believers' or 'the good works' which are the object of what God has 'prepared beforehand' (προητοίμασεν) becomes redundant. As Lincoln rightly asserts, 'If believers are God's work, then their ethical activity must also proceed from God and so can be thought of as already prepared in God's counsel'.[402] In sum, verses 4-6 and 8-10 suggest that the Christ-event brought into effect a new creation life whereby the believers are empowered (through the Holy Spirit) for ethical living.

This pool of ideas is well attested in the Old Testament and in the Jewish texts that we explored earlier. The existential renewal of Israel is seen as a 'mass resurrection from dead bones' that leads to the re-recreation of the human heart in obedience to God (Ezek. 36:24-27; 37; Jer. 31:31-40).[403] This is also depicted in the *Book of Jubilees*, where God transforms rebellious hearts through the removal of the foreskin of the heart (*Jub.* 1:7, 22-23; cf. Ps 51:10; Ezek 36:24-27). It is the transformation of human motives that will enable people to obey God (*Jub.* 1:23-24) and to be in a filial relationship with God (*Jub.* 1:24-25; cf. Jer 31:9, 20). Other Jewish texts also indicate that the purifying and cleansing work of the Spirit (of holiness/truth) facilitates and sustains ethical living (*T. Sim.* 4:4-5; *T. Levi* 2:3; *T. Benj.* 3:1; 4:1; 8:3; 1QS 1:8-13; 4:18-26; 1QH 4:22-26; 6:12-15, 25-26; 7:2-8; 8:14-21; 15:25-26, 32-33; 23:13).

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[401] The preposition ἐπί (ἐπὶ ἔργοις ἀγαθοῖς, Eph 2:10b) with the dative case indicates purpose or goal.

[402] Lincoln, *Ephesians*, 115. In this context, Jeal's argument that the 'good works prepared before' by God implies that the believers have no part in it (*Theology and Ethics*, 8) shows that he completely misunderstands how moral renewal is an integral part of believers' salvific transformation.

[403] Turner, *Holy Spirit*, 5; *idem*, *Power*, 130-31.

In sum, the co-text of verse 7 suggests that even though other human beings (i.e. unbelievers) may not be aware that believers are 'made alive', 'raised up' and 'seated in the heavenlies', as Best pointed out, unbelievers will be made aware of God's grace — i.e. God's transforming power (through the agency of the Spirit) in the lives of the believers — particularly manifested in moral renewal. Because the new resurrection-life has been inaugurated in Christ, and 'the good works' are the outworking of the new creation, we can then understand how 'in the coming ages' God's grace continues to be exhibited.

5.3 The Refashioning of the New Community (Eph 2:14–3:13)

We proposed in the previous chapter that before the Christ-event humanity's plight characterized in terms of social dislocation (the 'circumcision'/'uncircumcision'; the 'near'/'far off', vv. 11-13) stands for a human existence caught up in a cosmic rebellion against God. This led us to suggest that social and religious alienation are constitutive of what it means to be 'unsaved' (i.e. to be outside Christ). In this framework our quest is to investigate how the concept of salvation is understood in Ephesians 2:14–3:13. Christ's salvific act re-defines the identity of God's people as 'one new humanity', 'one body', 'in one Spirit' and 'a holy temple' (Eph 2:15, 16, 18, 21). What does this mean and how does it take place? To what extent is the concept of salvation in terms of a 'new identity' refashioned by a spiritual transformation towards reconciliation with God and others? We attempt to show that salvation in Ephesians 2:14–3:13 concerns the spiritual transformation of Jews and Gentiles (a corporate and social reconstruction) in terms of a new creation (cf. Isa 32:15-18; 44:3; Ezek 36:26-27; 37:14; Joel 2:23-29) in which the outpouring of the Holy Spirit upon *all* God's people transforms and facilitates the unity of the new community.

Ephesians 2 asserts that Christ's salvific act brought into effect the creation of 'one new humanity' (v.15) and 'one body' (v.16). The history of interpretation of these metaphors has focused mainly on the identity of the 'one new humanity' and 'one

body'.[404] Some of the views regarding the identity of the 'one new humanity' include: the 'new humanity' is part of the Adamic Christology whereby it refers to the incorporation of believers into Christ.[405] Barth understands the 'new humanity' to refer to the incorporation of the Gentiles into the historical Israel.[406] Other scholars, however, perceive the 'one new humanity' as a 'third race' distinct from Jews and Gentiles.[407] With regard to the identity of the 'one body', some argue that it denotes the church (cf. Eph 1:23; 4:4, 12, 16; 5:23, 30).[408] However, other commentators assert that the metaphor 'body' refers to Christ's sacrifice on the cross,[409] or both, the church and Christ.[410] Against the above interpretations, Yee contends that the corporate identity of God's people, emphasized in the language of 'oneness' ('made us both one', v. 14a) and in the two metaphors 'one new humanity' and 'one body' (vv. 15, 16), should be understood against the backcloth of ethnic enmity, particularly the Jewish ethnocentric attitude 'to divide or factionalise, rather than to integrate ...'.[411] According to Yee the issue is not that 'Jews and Gentiles no longer exist as two ethnic groups of distinct background ...'[412] or the replacement of Israel 'as the new people of God ...'.[413] Rather, these metaphors reinforce the social implications effected by the Christ-event. Christ

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[404] A recent article by M. MacDonald attempts to argue that Ephesians displays a certain umbiguity or uncertainty as how to define the identity and boundaries of the *ekklesia*, the reason for this phenomenon is 'a period of fluctuation between Jewish and distinctly "Christian" identity with the situation of the *ekklesia* changing depending on which side of the equation it would emphasize and depending on the fate od the Jews at any given time'. MacDonald examines the identity of the *ekklesia* 'in light of the situation of the Jews in the empire under Domitian' ('The Politics of Identity in Ephesians', *JSNT* 26 (2, 2004), 419-44 (quotations 433, 419 respectively). See also her discussion in *Ephesians*, 251-59.

[405] E.g. Percy, *Probleme*, 266; Schlier, *Ephesians*, 135; H. Chadwick, 'Ephesians' in M. Black and H. H. Rowley (eds.), *Peake's Commentary on the Bible*, London: Nelson, 1962, 859; Gnilka, *Epheserbrief*, 142; Fischer, *Tendenz*, 133-34; Merklein, *Christus*, 42; Bruce, *Epistles*, 299-300; Lincoln, *Ephesians*, 143-44; *idem*, *Theology*, 94; Boismard, *Éphésiens*, 38-39; MacDonald, *Ephesians*, 245.

[406] M. Barth, The Broken Wall, London: Collins, 1960, 122-28; *idem*, 'Conversion and Conversation: Israel and the Church in Paul's Epistle to the Ephesians', *Int* 17 (1963) 3-24; *idem*, *Ephesians 1-3*, 253-62, 310; *idem*, *The People of God*, Sheffield: JSOT Press, 1983, 45-46. For a major criticism see Lincoln, 'Church', 122-65.

[407] H. Chadwick, 'Die Absicht des Epheserbriefes', *ZNW* 51 (1960) 147; Gnilka, *Epheserbrief*, 139; Lincoln, 'Church', 616; *idem*, *Ephesians*, 144; *idem*, *Theology*, 94; O'Brien, *Ephesians*, 200; Hoehner, *Ephesians*, 379.

[408] C. Masson, *L'Épître de Paul aux Éphésiens*, Neuchâtel: Delachaux et Niestlé, 1953, 166; Best, E., *One Body in Christ*, London: SPCK, 1955, 153; *idem*, *Ephesians*, 261-63; Merklein, *Christus*, 45-50; Caird, *Letters from Prison*, 59; Schnackenburg, *Ephesians*, 117; Martin, *Reconciliation*, 160; K. Usami *Somatic Comprehension of Unity: The Church in Ephesus*, Rome: PBI, 1983, 125-36; Lincoln, *Ephesians*, 144-45; Gese, *Das Vermächtnis*, 134-37; O'Brien, *Ephesians*, 201-02; MacDonald, *Ephesians*, 246-47; Aletti, *Éphésiens*, 154-55; Hoehner, *Ephesians*, 379.

[409] Percy, *Probleme*, 281-82; Barth, *Ephesians 1–3*, 297-99; P. Stuhlmacher, '"He is our Peace" (Eph. 2:14) in his *Reconciliation, Law and Righteousness*, Philadelphia: Fortress, 1986, 190.

[410] Hanson, *Unity*, 145-46; Dawes, *Body*, 160; Muddiman, *Ephesians*, 135.

[411] Yee, *Jews, Gentiles*, 164.

[412] Yee, *Jews, Gentiles*, 164.

[413] Yee, *Jews, Gentiles*, 175.

created 'one new humanity' by abolishing in 'his flesh' and through the cross the estrangement and discrimination between Jew and Gentile (vv. 15a, 16a; cf. Eph 2:11-13). In this context, the 'one new humanity' is seen as a 'society redefining metaphor'[414] denoting how 'Jew and Gentile ought to relate to one another, claiming that the ethnic enmity between the two human groups is overcome (in principle!) as they are held together as a unified whole in Christ'.[415] In the same way, the reconciliation in 'one body' is perceived as 'a community redefining image'[416] stressing 'the fact that the oneness to which a stable or healthy community must aspire depends on the oneness of mutual recognition between Jew and Gentile rather than on an exclusivism based upon the opposition of the "circumcision" and the "uncircumcision"' (Eph 2:11-12; cf. Eph 2:1-2).[417]

We do not deny that soteriology leads to ecclesiology (as agreed by most scholars, *pace* Käsemann) and that these metaphors in some way describe the quality of the relationship between Jews and Gentiles (so Yee). However, the least controversial ecclesiological understanding of Ephesians 2:11-22 (esp. Eph 2:14-22) prevents scholarship from addressing pivotal questions. How does the 'peace' of Christ effect the reconciliation of Jews and Gentiles? What is the significance and understanding of the language of (*new*) *creation* in the formation of 'one new humanity'? What is the importance of seeing the Holy Spirit involved in the unity of Jews and Gentiles ('in one Spirit')? If alienation from God and social dislocation are part of humanity's existence embedded in a cosmic rebellion against God (Eph 2:1-3; 2:11-13), to bring reconciliation between the nations and with God there has to be a transformation on an existential level that will enable this restoration. Accordingly, we contend that the Christ-event brought into effect the spiritual renewal of humanity (depicted in the metaphors of 'one new humanity', 'one body', 'in one Spirit', and a 'holy temple') in the dynamic of the Spirit, which enables and facilitates the unity and harmony of the corporate community.

Some of the evidence is shown in the way 'peace' is worked out in both Jews and Gentiles. Most scholars recognize that the concept of peace in Ephesians 2:14-17(18), as evoked in Isaiah 52:7 and 57:19, focuses on the horizontal (vv. 14-15, between Jews

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[414] Yee, *Jews, Gentiles*, 162.
[415] Yee, *Jews, Gentiles*, 166.
[416] Yee, *Jews, Gentiles*, 176.
[417] Yee, *Jews, Gentiles*, 178.

and Gentiles) and vertical reconciliation (vv. 16-18, between humanity and God).[418] Yee challenges this view and argues that the inclusiveness and universal scope of Isaiah 52:7 and 57:19 used in Ephesians 2:17 aim to 'turn the tables on the practice of Jewish ethnocentrism' and to reinforce the inclusive ministry of Christ.[419] According to Yee vertical reconciliation (i.e. between God and Gentiles, and between God and Jews) is 'secondary' in the sense that God is not seen, in the context of Ephesians 2:11-18, as the 'injured' party.[420] However, Yee misses a key issue in his analysis of Isaiah 52 and 57 and Ephesians 2:14-16. The restoration of the nations *requires* repentance before God (including Israel, cf. Isa 58-59). Moritz also affirms:

> ... the so-called "vertical" dimension is found in the immediate context of v19. The peace offered to the righteous provides a link with God. Conversely, the lack of peace for those who disregard God may in some cases be caused by sins in the "horizontal" realm—ie human relationships. Nevertheless, Isaiah makes it plain that the root of the problem is the disrupted man-God relationship (57.8,11-13,16), not the fact of the dispersion.[421]

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[418] The change of style — from 'you' vv. 13, 19-22 to 'we' vv. 14-18, including some distinctive words (e.g. peace, reconciliation, one new man, one body), the use of participles and the Christocentric content — have led some scholars to argue that Ephesians 2:14-16(17) is a hymn fragment (here Lincoln argues that the writer used a Christological hymn used for cosmic reconciliation, and applied it in Ephesians to the reconciliation of Jews and Gentiles [*Ephesians*, 129, 140]). For a summary and critique of other hymnic reconstructions and background see e.g. Lincoln, *Ephesians*, 127-31, 140; Moritz, *Mystery*, 25-29; Best, *Ephesians*, 247-50; Yee, *Jews, Gentiles*, 127-36). Other scholars perceive it as a Christian midrash on Isaiah 9:6; 52:7; 57:19 (e.g. Stuhlmacher, '"He is our Peace", 182-200; Schnackenburg, *Ephesians*, 106-07, 112-20); or even as Moritz argues, the fulfilment of the prophecy of Isaiah (*Mystery*, 23-55). Yee presents some compelling arguments contending that although the use of Isaiah (esp. Isa 52:7; 57:19) is explicit in Ephesians 2:17 there is no need to see the structure of Ephesians 2:14-16(17) as part of the above alternatives. He argues that Ephesians 2:14-18 and 11-13 'are interwoven both linguistically and conceptually, and that the discussions of vv. 11-13 set the parameters for our understanding of vv. 14-18'. The language of alienation and discord (vv. 11b-13a) correspond to the language of integration of verses 14-18; the image of corporate identity in the 'body politic of Israel' (v. 12a) is also found in the language of 'one body' (16a) and 'one new man' (v. 15b); the Christocentric focus of verses 14-18 is already hinted in verse 13 ('in the blood of Christ') which makes a smooth transition from verses 11-13 to verses 14-18; there is no need to resort to the theory that a Gnostic redeemer 'who breaks down the cosmic wall separating heaven and earth' in that the '"flesh" by which the distinctive identity of the Jews as the chosen people of God is strengthened (v. 11c) is invalidated in Christ's own "flesh"' (v. 14c); and finally the notion of enmity and peace in verses 14, 16 are used in ethnic terms. Yee, *Jews, Gentiles*, 127-36.

[419] Yee does not perceive the theme of 'peace' to denote the salvation of humanity and the reconciliation of humanity with God, rather 'peace' denotes the means by which the ethnic enmity between the 'circumcision'/'uncircumcision' or 'the near'/' the far off' is broken down. This is supported, according to Yee, by the thought-structure of verses 14–16. Christ 'made us both one' (v. 14a) by breaking down the enmity in his flesh and by abolishing the dividing wall of the Mosaic Law which made it impossible for Jews to live together with Gentiles (vv. 14b-15a). It is when ethnic enmity comes to an end that both groups are made one (v. 14a) and 'one new man' is created (15b). Accordingly, 'making peace' (v. 15c) and reconciliation in 'one body' are only possible by Christ 'killing the hostility in himself' (v. 16c). Thus, Christ is 'our peace' by the removal of the enmity through his sacrifice on the cross (v. 16). Yee, *Jews, Gentiles*, 132-46, 167-70, 180-83 (quotation, 132).

[420] Yee, *Jews, Gentiles*, 135-36.

[421] Moritz, *Mystery*, 33.

If the writer of Ephesians intended to turn the tables on Jewish ethnocentrism, as Yee advocates, it would be more effective and poignant for a Jew to realise that their lack of peace with the Gentiles reflects a lack of peace with God. This is reinforced in verses 16 and 18 '[that he] might reconcile us both in one body to God' and 'for through him we both in one Spirit have access to God'. These two sentences seem to indicate that the creation of 'peace' has soteriological implications in bringing humanity into a relationship with God.

A pivotal issue that has not received the attention it deserves is how 'peace' relates to the soteriology of Isaiah, especially in the context of Isaiah 52 and 57.[422] The co-text of Isaiah 57 reveals that 'salvation' involves the existential (spiritual) transformation of God's people. God's anger upon his people (Isa 57:17) has turned into 'healing' which draws attention to the anticipated transformation of Zion (Isa 57:18-19; cf. Isa 61:1-3). This healing is perceived as a divine new direction ('I will lead him...'), a complete restoration and comfort to his people ('...I restore the comfort to him'), and a God-given ability for his people to repent ('...and for his mourners, creating the praise of the lips'). It is in this context that the repetition occurs 'peace, peace to him who is far and to him who is near' (v. 19) — true peace is found when 'healing' is experienced by God's people. Similarly, the proclamation of good news in Isaiah 52:7 is part of the Lord's aim 'to share his holiness with his people' (Isa 52:1-2) and reveal himself to them (Isa 52:6). The salvation that God is bringing to Zion includes an *experience* of God's power intended for all people (Isa 52:10). The context of Isaiah 52 and 57 seems to suggest that the concept of peace involves the restoration and spiritual/moral renewal of Israel and the nation(s) (Isa 52; 57; cf. Isa 32:15-18; 44:3; 58-66; Ezek 36-37; see below).

In this frame of reference, is there any evidence that we should understand Ephesians 2:14-22 as part of an existential/spiritual transformation of God's people? When the writer affirms in verse 15 'that he might create in himself one new humanity in place of the two, so making peace' and in verse 17 and 18 'and he came and preached peace[423]...

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[422] I am not claiming that Ephesians is using directly the book of Isaiah; however, the pool of ideas shared by Isaiah and other OT prophets, including some Jewish writers, indicate that the use of Isaiah was not a random choice (see below).

[423] When was it that Christ 'came and preached peace'? Some of the views include: Christ's earthly ministry (Fischer, *Tendenz*, 131-32; Mitton, *Ephesians*, 109; Stuhlmacher, '"He is our Peace"', 191; Muddiman, *Ephesians*, 137); Christ's death on the cross (Lincoln, *Ephesians*, 148-49; Gese, *Das Vermächtnis*, 120-23); the whole of Christ's work (Moritz, *Mystery*, 43-45, 50-53); the proclamation of Christ by the apostles (Gnilka, *Epheserbrief*, 145-46; Caird, *Letters from Prison*, 60; Schnackenburg, *Ephesians*, 118; O'Brien, *Ephesians*, 207; Hoehner, *Ephesians*, 385).

for through him we both have access in one Spirit to God' — how is peace worked out in both Jews and Gentiles so to bring the *creation* of 'one new humanity' and 'one body'?

To answer this question it is important to explain the language of 'new creation' in the formation of 'one new humanity' (Eph 2:15). In some texts of the Old Testament and Judaism 'new creation' denotes a new eschatological age where there will be the re-creation of 'Israel' in terms of a social/ethical transformation (Ezek 36-37; Isa 65-66; *1 En.* 10:20-11:2; 91:14-17; 92:5; *Jub.* 1:17, 29; 6:3b-4; *T. Dan* 5:11-13; *T. Naph.* 8:3-4; *T. Iss.* 100:5; 105:1; 1QS 4:25). The corporate restoration of God's people is sustained and enabled by the Spirit of the Lord (or of truth/holiness) who purifies and transforms God's people (Isa 32:15-18; 43:14-18; Ezek 36:26-27; 37:14; *1 En.* 49:2; 61:7, 11, 13; 62:2; 69:11a; 71:11; 92:4; *Jub.* 1:7, 22-25; *T. Judah* 23:5; *T. Benj.* 2:2b-3, 5b; 10:11; 1QS 4:18-26; 1QS 3:6-12; 4:20b-21; 1QH 8:19-20). This eschatological renewal is seen as an act of creation and cosmic renewal (new heavens and new earth, evoking Isa 65-66) whereby the elect will dwell upon a new earth (*1 En.* 5:7, 10; 45:5; 51:5; *Jub.* 1:29; *T. Zeb.* 8:2a; *T. Naph.* 8:3b; *T. Iss.* 6:3b-4; *T. Levi* 18:2, 4, 5, 19a; *T. Dan* 5:12-13).

In this context, the concept of 'new' (καινός) employed in reference to the *creation* (κτίσις) of a (corporate) humanity suggests that the 'new humanity' is an act of eschatological renewal and spiritual transformation (cf. Ezek 35-37; Jer 31:31-34; Isa 65-66).[424] This is further confirmed in Ephesians 2:18: 'we both (together) *in one Spirit* have access to God'. This sentence indicates that the Holy Spirit has a major transforming influence upon the unity of the 'one body' (or its parallel expression 'one new humanity'). Yee's view that the 'one spirit' language refers to a 'consolidating metaphor' denoting the 'harmonious attitudes' between Jews and Gentiles (cf. Eph 4:3; Phil 1:27) seems improbable.[425] Although ancient Greek writers could have used the language of 'one spirit' to bring a sense of concord and harmony in the communities, as Yee advocates, this understanding is not explicitly used by Paul.[426] It is most likely that 'in one Spirit' is a locative[427] — 'the Spirit as the common sphere of their life

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[424] Hence the idea that the 'new man' refers to individual Jews and Gentiles who are becoming part of a new humanity seems inadequate. This view ignores the fundamental corporate focus of the concept of 'new creation'. *Pace* Best, *Body*, 153; *idem*, *Ephesians*, 261-63.

[425] Yee, *Jews, Gentiles*, 184-85.

[426] Merklein, *Christus*, 60-61; Fee, *Empowering*, 684 n. 86.

[427] Hoehner, *Ephesians*, 389. Fee gives convincing arguments as to why 'in one spirit' should be taken as a locative: (i) Eph 2:18 resembles 1 Cor 12: 8, 13 and Phil. 1:27 where similar language is used to denote the believers' common experience of the Spirit as the source of their unity; (ii) the expression 'in

together'[428] and the one 'who empowers the union of Jews and Gentiles in their access to God'.[429] Although we agree with these latter statements, a pivotal point missed here is that the presence of the Holy Spirit in the unity of Jews and Gentiles depicts the Jewish concept that in the eschatological age the Holy Spirit will be given *universally* (Joel 2:28-29; cf. Isa 32:15-18; 43:14-18; 44:3; Ezek 36:26-27; 37:14) and would enable the transformation and purity of God's people (Ezek 36-37, see refs. above). The Holy Spirit would re-create the human heart to obey God and live in holiness (Jer 31:31-40; Ezek 36:24-29; cf. Ps 51:10-14). This also confirms our case in the eulogy and in Ephesians 2:4-10, where we argue that the Holy Spirit as the 'Spirit of the promise' (Eph. 1:13-14) and the resurrecting power of God (Eph. 1:19-21) affords the spiritual renewal of believers and enables them to live in holiness ('created for good works'; cf. Eph 1:3-7, 13-14; 2:10). As Turner affirms '...in circles where the Spirit of prophecy is expected to be given universally (as envisaged in Joel) it is virtually impossible to believe that this would not be considered to have such a major transforming impact within the community as to be effectively "soteriologically necessary"'.[430] In this frame of reference, to affirm that the Christ-event brings 'peace' and creates 'one new humanity', 'one body' and 'in one Spirit' entails a spiritual transformation in the dynamic of the Holy Spirit, which enables and facilitates the unity and harmony of Jews and Gentiles. This particular understanding of *new creation* also bespeaks the beginning of cosmic renewal (cf. Eph 1:9-10, 20-23; 3:9-10; cf. Isa. 65-66).

Ephesians 2:19-22 further clarifies the spiritual/existential transformation of God's people. Here we attempt to demonstrate how the spiritual renewal effects and facilitates the unity and growth of community-building. The emphatic inferential connective ἄρα οὖν links Christ's reconciling work on the cross (vv. 14-18) with what follows (vv. 19-22). Whereas the expressions no longer 'aliens' and 'resident aliens' (v. 19a) de-

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one spirit' follows the subject 'the both [of you]' whereby 'the emphasis is not on the activity of the Spirit here, but on the Spirit as the common sphere of their life together'; (iii) the parallel phrase 'in one body' is also locative, 'what makes the one body possible is the death of Christ; what makes the one body a reality is their common, lavish experience of the Spirit'. (*Empowering*, 683-84 and 164-82, 743-46 on his arguments on this issue in 1 Cor 12:8, 13 and Phil. 1:27).

[428] Fee, *Empowering*, 684.

[429] Hoehner, *Ephesians*, 389. Fee also affirms that 'it is the common experience of the one Spirit, by Jew and Gentile alike, that attests that God has created something new in the body of Christ (cf. v. 15)' (*Empowering*, 683-84). Lincoln asserts that the 'Spirit plays his part in mediating a consciousness of that relationship (cf. Gal 4:6; Rom 8:15, 16)' (*Ephesians*, 149). See amongst others, Mussner, 'Epheserbrief', 746; *idem*, *Christus*, 104; Lindemann, *Aufhebung*, 179; Martin, *Reconciliation*, 188; Schnackenburg, *Ephesians*, 1119; Adai, *Geist*, 170-74; Hui, 'The Concept of the Holy Spirit in Ephesians', 193-94; Best, *Ephesians*, 274; O'Brien, *Ephesians*, 209-10.

[430] Turner, *Power*, 136.

constructs previous perception (the former social dislocation), the prefix συν- (meaning 'with') reinforces the inclusiveness of the community in terms of a reconstruction of relationships — 'fellow citizens with the saints', 'members of the household of God' (Eph 2:19), and similarly 'fellow heirs, members of the same body and partakers of the promise in Christ Jesus through the gospel' (Eph 3:6). This terminology intensifies the dynamic of the building as it is built in and through the interrelatedness of each member.

The reconciling and interdependence of the temple-building is based on the very foundation of the 'apostles and prophets'.[431] In order to understand the particular way in which the apostles and prophets are seen as the foundation of the building, and their contribution to its shape and growth, we need to look at Eph 3:2-5, 7-12. Here we attempt to show that the building grows as believers acquire knowledge of the gospel of reconciliation.

Ephesians 3:6 identifies the Gentiles' new reality (συγκληρονόμα, σύσσωμα and συμμέτοχα 'of the promise in Christ') as part of the mystery *revealed* to Paul, to the apostles and prophets (Eph 3:3, 5, 7) *through the Spirit* (Eph 3:5). The disclosure of the mystery is 'to bring to light ... the mystery hidden from the ages in God, who created all things' (Eph 3:9).[432] That is, God's wisdom — the 'eternal purpose in Christ' (Eph 3:11) to reconcile all things in Christ (as already revealed in Eph 1:9-10) — is to be displayed and made known through the church (the 'one new humanity', cf. Eph 2:15) to the principalities and powers (Eph 3:10).[433] Hence, the church is the exponent model to all creation of God's/Christ's dominion over 'all things' (cf. Eph 1:20-23; 3:9-11).[434] Earlier in the eulogy we showed that the elect received wisdom and insight of God's mystery (i.e. God's eschatological plan for the cosmos) and this knowledge is identified

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[431] Because a single article (τοῖς) rules both nouns ('apostles and prophets') some argue that it denotes the same group of people ('apostles who are also prophets'; cf. W. A. Grudem, *The Gift of Prophecy in the New Testament and Today*, Westchester: Crossway, 1988, 42; Hui, 'Concept', 384-89). However, Ephesians 4:11 points to two distinct groups Furthermore, 'apostles and prophets' are not church offices in the organizational structure of the church (*pace* Merklein, *Amt*, 147-47) but as we shall see below (Eph 3:1-7 and 4:11-16) it denotes the ministry of the apostles and prophets. Cf. Schnackenburg, *Ephesians*, 122-23.

[432] Φωτίσαι ('to bring to light') implies the existence of spiritual darkness, cf. Eph 5:8-14.

[433] This does not mean that the church has the task to evangelise the powers (*pace* W. Wink, *Naming the Powers*, Philadelphia: Fortress, 1984, 89) but as Arnold affirms the very existence of the church testifies to God's wisdom (Eph 3:9-10) (*Ephesians*, 63). Cf. Caragounis, *Mysterion*, 108.

[434] This seems to indicate that the 'mystery' of chapters 1–3 does not only include the content of its immediate co-text but effectively the bulk of all three chapters. The 'mystery' involves God's eternal plan of cosmic unification, the creation of a new humanity as well as the outworking of that plan, and its proclamation by Paul, and by the apostles and prophets (Eph 3:3-9).

as saving truth mediated by the Holy Spirit. The truth transforms the elect and enables them to understand their place in God's eschatological purposes for the cosmos (Eph 1:8-10, 13; cf. Eph 1:17-23).

This framework suggests that the foundation of the apostles and prophets roots the community-building in the transforming knowledge of the gospel. It is the knowledge of Christ's salvific act and the role of believers in God's/Christ's plan of cosmic reconciliation that enables and motivates the growth and interrelatedness of 'each member' of the community-building, and so to display the eschatological goal of cosmic unity and harmony (cf. Eph 1:8-10; 1:23; 3:9-10).[435]

Moreover, the writer asserts that Christ is the 'cornerstone' of the *whole* building (Eph 2:20b). There is some debate as to the meaning of ἀκρογωνιαῖος (cf. 1 Pet 2:6). This word is unknown in classical literature but appears in the LXX solely in Isaiah 28:16 denoting the 'stone' at Zion. Jeremias' theory is that ἀκρογωνιαῖος refers to the 'capstone' or 'topstone' of a building.[436] Some commentators find contextual support for this view — Christ is already exalted (Eph 1:20-23; 2:6; 4:8-10) and the church is Christ's fullness (Eph 1:23).[437] However, Jeremias' proposal has been contested on the grounds that the extra-biblical material (esp. *Test. Sol.* 22:27-23:4; 2 Kgs 25:17 and Ps 118[117]:22 in Symmachus) upon which this interpretation is based comes from a later date (2nd and 3rd cent. AD).[438] Furthermore, these texts cannot be determinative to the meaning of ἀκρογωνιαῖος in Ephesians 2:20. In the *Testament of Solomon* the location of the 'stone' seems to refer to the corner of the building rather than the top of the entrance to the temple (*T. Sol.* 22:7), in addition the 'capital' stone in 2 Kings 25:17 indicates at best that the 'stone' occupies an 'elevated position', but is not necessarily the 'top stone' of the building. Similarly, the 'head of the corner' (κεφαλὴν γωνίας, Ps 118[117]:22) seems to emphasize the 'extremity rather than height'.[439] Therefore, other scholars argue that the traditional Jewish interpretation of ἀκρογωνιαῖος as the

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[435] *Pace* Yee who argues that ἐν πνεύματι in Ephesians 3:5 qualifies 'the prophets' 'who are controlled by the Spirit and are aware of the fact that genuine revelation is never self prompted' *Jews, Gentiles*, 203).

[436] J. Jeremias, 'Der Eckstein', *Angelos* 1 (1925) 65-70; *idem*, 'Eckstein- Schlußstein', *ZNW* 36 (1937) 154-57; *idem*, 'ἀκρογωνιαῖος', *TDNT* 1 (1964) 791-3.

[437] E.g. Barth, *Ephesians*, 271; Best, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul*, London: SPCK, 1955, 165-66 but in his commentary Best seems to be indecisive (*Ephesians*, 286); Gnilka, *Epheserbrief*, 158; Caird, *Letters from Prison*, 61; Bruce, *Ephesians*, 304-06. Lincoln (*Ephesians*, 157-58) also follows Jeremias' view but gives a different explanation (see below).

[438] R. J. McKelvey, *The New Temple: The Church in the New Testament*, Oxford: OUP, 1969, 193-204; Mussner, 'Contributions', 172.

[439] R. J. McKelvey, 'Christ the Cornerstone', *NTS* 8 (1962) 352-59, *idem*, *New Temple*, 200.

'foundational stone' of the building (LXX Isa. 28:16; 1QS 5:6; 8:4-5) is the more accurate interpretation in Ephesians 2:20.[440] McKelvey rightly points out that the 'juxtaposition of ἀκρογωνιαῖος and θεμέλιος and the duplicated εἰς τὰ Θεμέλια show beyond all doubt that it is the base of the building that is in mind'.[441]

Lincoln takes into account the arguments against Jeremias' theory but continues to argue that Christ is the 'keystone' or 'capstone' of the building. He asserts that in the context of Ephesians the imagery of the church as a complete structure and as a dynamic imagery of growth run parallel to each other. The church is already Christ's fullness (Eph 1:23) and yet still needs to attain the fullness (Eph 3:19; 4:13); in addition the similar language use in Ephesians 2:20-22 and 4:15-16 shows that in the latter the body grows into Christ as the head.[442] Lincoln further supports his view arguing that the use of ἀκρογωνιαῖος is an 'appropriation of the "stone" *testimonia*' — i.e. a compilation of messianic texts common in the early church. [443] However, there is no clear evidence that the writer is dependent on a composite testimonium rather than directly alluding to the Old Testament especially when ἀκρογωνιαῖος and θεμέλιος in Ephesians 2:20 are used in Isaiah 28:16. Moreover, we do not deny the exalted position of Christ in the church (Eph 1:23; 4:8-10, 15); however there are other contextual factors which clearly indicate that Christ plays a fundamental part in the refashioning and growth of the building whereby the meaning of ἀκρογωνιαῖος as the foundation stone of the building makes more sense.

This notion finds support in the similar language of Ephesians 3:16-17. The latter reveals that the dwelling (κατοικέω) presence of Christ through the Spirit has a transforming effect in the centre of decision and perception (i.e. 'inner being') as it *roots* (ἐρριζωμένοι) and *founds* (τεθεμελιωμένοι) believers in love, in order that they may experience this love in the fellowship of all the saints (ἁγίοις, see ch. 6). If loving and reconciling relationships are only possible through the indwelling presence of Christ in the Spirit, this suggests that the unity and growth of believers (the temple-buiding) is effected not from the top (i.e. the stone that locks the arch over the entrance) but from its foundation. We will also show in the similar mixing metaphors of

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[440] McKelvey, 'Christ the Cornerstone', 352-59, *idem*, *New Temple*, 108-24, 195-204; Mussner, *Christus*, 108-111; Merklein, *Amt*, 144-52 Schnackenburg, *Ephesians*, 124-25; O'Brien, *Ephesians*, 217; Muddiman, *Ephesians*, 142; Hohner, *Ephesians*, 404-06.

[441] *New Temple*, 201.

[442] Lincoln, *Ephesians*, 155.

[443] Rom. 9:32-33 conflates Ps 118:22 and Isa 8:14 and 1 Pet 2:6-8 combines Isa 28:16, Ps 118:22 and Isa 8:14. Lincoln, *Ephesians*, 155-56.

Ephesians 4:15-16 that the dynamic of Christ's presence generates 'every supporting ligament' and 'each part' of the church-body to play its role in love. This is further confirmed here. The temple-building grows (αὔξει, as an organism) through the interrelationships of each member (συναρμολογουμένη, συνοικοδομεῖσθε) as it rests ('in whom', ἐν ᾧ) in the dynamic of Christ's and God's presence in the building through the Holy Spirit ('a holy temple *in the Lord'* and 'adwelling place of God *in the Spirit*', vv. 21-22). In this context, the growth into 'a holy temple' does not mean that the temple-building is progressing from imperfect to perfect ideal.[444] This view gives the impression that what has already happened in the Christ-event is only, by definition, the *start* and that the task is up to the believers to bring it to completion. This is the way most scholars will then define the function of the paraenesis. However, we argue that the Christ-event brought into effect the spiritual transformation of the believers (Eph 2:14-18). In addition, the συν- compound shows that the church is built in the dynamic of the acquired knowledge of the gospel, and through Christ and God's presence in the Spirit (Eph 2:19-22). Accordingly, what is required of believers is not making it happen (more) but letting the dynamics of the building occupy every aspect of the believers' lives and relationships.

Accordingly, the growth into a holy temple is the continuous actualisation of holiness, which is real only as it is lived out in relationships. Moreover, the presence of the Holy Spirit in transforming and assisting the harmony and growth of the temple-building is in stark contrast to the 'flesh', which defines the divisiveness of humanity (i.e. Gentiles in the 'flesh' and the 'circumcision in the flesh') caught up in a cosmic rebellion against God.

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[444] There are three contrasting views regarding the meaning of 'holy temple': the temple refers to the local church and the idea of a 'holy temple' points to a church freed from any conflicting or disruptive behaviour (Mitton, *Ephesians*, 115). Lincoln argues that the temple refers to the universal church and that the temple is *growing* into holiness (*Ephesians*, 157-58). O'Brien asserts that the temple as the dwelling place of God is a 'heavenly identity', and the new community of God 'is growing and progressing to its ultimate goal of holiness' whereby Ephesians 4–6 'directs the readers to their responsibilities as members of that heavenly community' (P. T. O'Brien, 'The Church as a Heavenly and eschatological Entity' in D. A. Carson (ed.), *The Church in the Bible and the World*, Exeter: Paternoster, 1987, 88-119, 307-11; *idem*, *Ephesians*, 219-21 (quotation 219-20).

5.4. Summary and Conclusion

In this chapter we have attempted to elucidate the concept of salvation in Ephesians 2:4-10 and 2:14–3:13. From our examination it became clear that the concept of salvation in terms of a new identity in Christ involves the spiritual transformation of believers towards moral renewal (Eph 2:4-10), and reconciliation with God and others (Eph 2:14–3:13). We argue that the new resurrection-life — depicted in the verbs 'made alive', 'raised' and 'seated' in the heavenlies in Christ (Eph 2:5-6) — involves the believers being empowered by the Holy Spirit to live the resurrection-life of the age to come (Eph 2:4-7). This is further supported in Ephesians 2:10 where God is creating a new existence in the believers which facilitates ethical living. Spiritual/moral renewal is a true expression of what the new creation in Christ entails.

In Ephesians 2:14–3:13 we argued that believers' new existence — seen in terms of an eschatological 'new creation' and 'in one Spirit' — depicts the Old Testament and Jewish notions that the corporate restoration of God's people is enabled and sustained by the transforming power of the Holy Spirit (in the universal out-pouring of the Spirit, evoking Ezek 36-37; Joel 2:28-29; Isa 32:15-18; 43:14-18). This spiritual transformation is further clarified and substantiated in the use of the metaphor of 'a holy temple' (Eph 2:19-22). Once again we demonstrated that the growth of the building-community involves the spiritual/existential transformation of God's people. The transforming knowledge of the gospel, and the dynamic of Christ and God in the Spirit, enable and sustain the harmony and growth of the temple-building. The temple is holy as it actualises holiness in and through the fellowship and interrelatedness of its members. This framework suggests that the theory of the construction of reality developed by Berger and Luckmann is valid in Ephesians. What happened in the Christ-event becomes a reality when internalised and actualised by the believers. It is the new reality in Christ that will shape the community-building.

In the next chapter we will examine in more detail *how* the Holy Spirit refashions the believers' inner being (i.e. the centre of decision and motivation) which will assist in the spiritual/moral renewal and in a life of communal unity.

Chapter 6

Transforming Knowledge and Relationships (Eph 1:15-23; 3:14-21)

6.1 Introduction

In the previous chapter we argued that the Christ-event brought into effect a new creation life, which empowers the believers (through the resurrecting power of the Spirit) towards moral renewal (Eph 2:4-10; cf. Eph. 2:15, 18). We also suggested that the corporate transformation of Jews and Gentiles through the power of the Holy Spirit (Eph 2:14-18) is further clarified in Ephesians 2:19-22 where the (transforming) knowledge of the gospel (revealed to the apostles and prophets, Eph 2:20a; 3:3-11) and the dynamic of Christ and God through the Spirit facilitate the growth and unity of the temple-building (Eph 2:20b-22). The present chapter explains more clearly how believers' transformation and renewal (continue to) take place. The agenda of this chapter is led by two major questions: how does *knowledge* (mediated through the Holy Spirit) affect the human reason/will? To what extent does the experiential knowledge of God and Christ transform the lives of the believers? We attempt to demonstrate that the Holy Spirit mediates revelation and wisdom of God's salvific plans, which leads to a deeper level of communion with God and Christ. It is this new reality in Christ that refashions the centre of decision and motivation, and consequently the believers' moral/social practice.

6.2 The Holy Spirit Mediates Revelation and Wisdom (Eph 1:15-23)[445]

The transitional expression διὰ τοῦτο κἀγώ ('therefore I also') in Ephesians 1:15 refers back to the eulogy (Eph 1:3-14)[446] and further elaborates the reasons for thanksgiving (Eph 1:15). The writer gives thanks to God for all the spiritual blessings received (Eph 1:3-14) and for believers' vertical ('faith in the Lord Jesus') and horizontal ('your love toward all the saints') relationships (Eph 1:15). This leads the writer to pray for a deeper knowledge of God (Eph 1:17b). The purpose of this main request is that believers may know 'what is the hope of his calling', 'what are the riches of his glorious inheritance' and 'what is the immeasurable greatness of his power in us' (Eph 1:18b-19).

The writer prays that God 'may give you a spirit of wisdom and of revelation in the knowledge of him' (Eph 1:17b). A question raised regarding this statement is, what is the meaning and significance of 'a spirit of wisdom and of revelation'? For example Abbott,[447] Westcott,[448] Mitton,[449] Barth,[450] Bruce[451] and Patzia[452] argue that because πνεῦμα lacks the article, the genitives that follow (i.e. σοφίας and ἀποκαλύψεως) point to a human disposition towards wisdom and revelation (as in Rom 8:15; 11:8; Gal;. 6:1; 2 Tim. 1:7). However, the great majority of commentators contend that πνεῦμα refers to the Holy Spirit as the mediator of wisdom and understanding.[453] First, whereas we can say that a spirit of wisdom may denote 'a wise spirit' we can hardly say the same about

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[445] There has been some dispute as to whether the prayer report ends in v. 19 and vv. 20-23 are a 'hymnic composition' (e.g. Sanders, 'Hymnic Elements', 214-32; J. Ernst, *Pleroma und Pleroma Christi: Geschichte und Deutung eines Begriffs der paulinischen antilegomena*, Regensburg: Pustet, 1970; 105-08; Barth, *Ephesians 1–3*, 153-54); whether it ends in v. 23 or whether it goes as far as Eph 2:10 (Schnackenburg, *Ephesians*, 87-88). There is no grammatical indication of a text break between v. 19 and v. 20. Schnackenburg gives plausible reasons why Eph 1:19-2:10 should be linked together, but whether we follow his view or not most scholars agree that there is, at least, a thematic continuation between Eph 1:19-23 and Eph 2:1-10 (e.g. Bruce, *Epistles*, 272; Arnold, *Ephesians*, 78; Allen, 'Exaltation and Solidarity', 103-06; Lincoln, *Ephesians*, 85-86; O'Brien, *Ephesians*, 153-56).

[446] Cf. Caragounis, *Mysterion*, 63.

[447] *Ephesians*, 28.

[448] *Ephesians*, 22-23.

[449] *Ephesians*, 67.

[450] *Ephesians 1–3*, 148.

[451] *Ephesians*, 269.

[452] *Ephesians*, 164-65.

[453] Schlier, *Epheser*, 77-79; Schnackenburg, *Ephesians*, 74; Adai, *Geist*, 126-28; Lincoln, *Ephesians*, 57; Hui, 'The Concept of the Holy Spirit in Ephesians', 292-95; Fee, *Empowering*, 674-76; Best, *Ephesians*, 163-63; O'Brien, *Ephesians*, 132; Dahl, 'Ephesians and Qumran', 130-31; MacDonald, *Ephesians*, 216-17; Hoehner, *Ephesians*, 257-58; et al.

'a spirit of revelation', according to Fee 'to speak that way of "revelation" is to speak near nonsense'.[454] Hui also argues that the references mentioned above, which seem to support the first view, are used in analogy and contrast to the Holy Spirit and aim to emphasize 'the true nature and effect of the divine Spirit' and not 'a person's spirit or disposition'.[455] Second, other references in Ephesians (esp. 1:8-9; 3:3, 5, 10; 5:17-18; 6:19; cf. Col 1:9-10) clearly indicate that the Holy Spirit mediates wisdom and understanding.[456] The language derives from Isaiah 11:2 where the Spirit bestowed upon the Messiah is further described as πνεῦμα σοφίας καὶ συνέσεως (the spirit of wisdom and understanding). The spirit of wisdom/understanding is used also in the Old Testament and Judaism (Exd 28:3; 31:3; 35:21; Deut 34:9; cf. *1 En.* 49:2; 61:11; 62:2; 71:11; 92:4; 1QS 2:3; 11:3-6; Pss Sol 17:37).

What is the meaning and significance of the expression 'wisdom and revelation'? It probably refers to the wisdom and insight in making known (γνωρίζω a correlate of ἀποκαλύψεως; cf. Eph 3:3, 5, 10; 6:19) to 'us' the mystery of his will (Eph 1:8-9) which is then unfolded in God's plan of 'summing up all things in Christ' (Eph 1:10).[457] In this context, the work of the Spirit in this prayer is not to impart *special* revelation[458] of some hidden mystery but to *deepen* the understanding and significance of God's plans already made known to the believers. The knowledge received by the Spirit is seen as saving knowledge in that it transforms the believer (v. 18a, cf. Eph 1:8-10, 13) and it deepens the believers' relationship with God ('in the knowledge of him'). The 'knowledge of God' comes through the transforming work of the Spirit, which exercises inner control over human reason/will. This is further supported by verse 18a 'having the eyes of your heart enlightened'. The 'heart' (καρδία) is used to refer to the centre of the human will, thinking, feeling and basically means the centre of decision and perception (cf. Rom 1:24; 9:2; 2 Cor 4:6; 9:7).[459] In other parts of Ephesians the writer asserts that in the past the readers (who did not know God) walked in the 'futility of their minds' (Eph 4:17), were darkened in their understanding (Eph 4:18a), ignorant and hardened in their hearts (Eph 4:18bc), and were characterized as in 'darkness' (Eph 5:8). Here, in

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[454] Fee, *Empowering*, 676. Muddiman, however, argues that the writer is addressing the charismatic gift of 'revelation' (*Ephesians*, 85).

[455] Hui, 'The Concept of the Holy Spirit', 292-93.

[456] Lincoln, *Ephesians*, 57.

[457] See our discussion in ch. 3 section 3.4.

[458] Goulder argues that as in Colossians, Ephesians is directly against visionaries who claim to receive angelic vision who impart mystical revelations from the heavenly places. 'Visionaries', *passim*, *idem*, 'Vision and Knowledge', *JSNT* 56 (1994) 53-71 (esp. 58-67).

[459] For a detailed investigation of 'heart' see F. Baumgärtel and J. Behm, 'καρδία', *TDNT*, 3:605-13.

contrast, the 'eyes of the heart have been enlightened' points to the conversion and transformation of the self (i.e. centre of perception and decision; Eph 1:3; cf. *1 En.* 90:6; 1QS 2:3; 11:3-6). The perfect tense 'having been enlightened' (πεφωτισμένους) refers to a complete action which has continuing force, thus, it makes good sense to understand that the enlightenment of believers (i.e. salvific transformation) took place when they received saving wisdom and insight of God's mystery (Eph 1:8-10, 13).[460] Here the prayer reinforces that a deeper knowledge of God's plans leads to a profound experience with God.[461] The knowledge and insight of God's mystery, and a deep experience with God continue to refashion the heart as the centre of decision and motivation.

This pool of ideas is well attested by the Jewish texts that we investigated earlier, particularly the apocalyptic material. The Spirit of the Lord (or of truth/holiness) restructures the mind/heart through revelatory wisdom/knowledge of God (*1 En.* 82:2-3; 99:10; 100:6; 105:1-2; *T. Levi* 2:3; 1QS 4:22; 1QH 6:25; 8:15; 14:12b-13; 20:11-15) which leads to (and so facilitates) a life of holiness and perfection (*1 En.* 5:7-8; *Jub.* 1:1-5; 5:5:1-9; 8:10–9:15; 15:1-34; 16:1-9; 22:11b-23; 24:8-13; 31:1-32; 36:1-18; 1QS 1:8-13; 4:20-22; 1QH 4:22-26; 6:12-15, 25-26; 7:2-8; 8:14-21; 15:6-7; 17:25-26, 32-33; 23:13).

The purpose of the enlightenment of the heart with the knowledge of God is that believers may know (οἶδα):[462] First 'the hope of his calling' (Eph 18b). The language of 'calling' brings to mind the believers' role in God's plan 'to sum up all things in Christ' (Eph 1:10). The concept of 'hope' is built on the Old Testament where God's people were expecting God's outworking of his salvifc plans,[463] and in the New Testament the expectation of the parousia is also part of the Christian hope (Rom 3:4-5; 8:20, 24, 25; 12:12; 15:13; Gal 5:5; Col 1:5; Titus 1:2). However, in the present context the emphasis of the noun 'hope' and its cognate verb 'to hope' do not lie primarily on the activity of hoping (cf. Eph 1:12) but on the content of what is hoped for,[464] which refers to the content of salvation in Ephesians 1:3-14. Accordingly, the hope to which believers are

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[460] *Pace* Schlier who argues that 'enlightenment' is a reference to baptism (*Christus*, 79; *idem*, *Epheser*, 79-80).

[461] There is, therefore, no need to affirm that the writer 'does not have a rational or experimental but a revealed knowledge in mind' (Dahl, 'Cosmic Dimensions', 377) or that knowledge is 'practical and experiential knowledge and should lead to obedience to and love for God ...' (Best, *Ephesians*, 164). We showed above that both aspects are instrinsically related.

[462] This is expanded in the parallel clauses introduced by τίς, τίς and τί.

[463] R. Bultmann, 'ἐλπίς', *TDNT* 2:530-31.

[464] Lincoln, *Ephesians*, 59; *idem*, *Theology*, 118.

called is part of 'the summing up of all things in Christ' (Eph 1:9-10; cf. Col 1:5, 23, 27). Hence, if believers fully grasp the 'hope of his calling' — i.e. the Christ-event is the *beginning* of God's plan of cosmic unification — this new reality will affect their reason/will and consequently motivate their way of life towards that eschatological goal.

Second, 'the riches of his glorious inheritance in the saints' (v. 18c). The possessive pronoun αὐτοῦ indicates that the readers are *God's* inheritance[465] — i.e. God's people comprising Jews and Gentiles (Eph 1:1,15; 2:19; 3:8, 21; 5:27).[466] This sense of belonging to God (in a filial relationship with God) is also depicted in Ephesians 1:4-7, where God's adoption of believers' as sons intends to transform them into the character of Christ (cf. Eph 3:17-19). If believers truly understand how important they are to God and what God intends for them, this will have also a profound effect in their decisions (τοὺς ὀφθαλμοὺς τῆς καρδίας) and consequently in their behaviour.

Third, 'the immeasurable greatness of his power in us who believe' (v. 19). God wants the believers to comprehend that his power is available to them in order to carry out his eschatological purposes. The outworking of this power is further elaborated and defined in Ephesians 1:20-23. The character of God's power at work in 'us' is revealed in God's resurrection and exaltation of Christ (Eph 1:20-22a) as well as in Christ's dominion over the cosmos and the church (Eph 1:22b-13). The language of Christ's enthronement as ruler over the cosmos: καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος) recalls the language of Psalm 110:1(LXX Ps 109:1 εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου).[467] The words of

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[465] Cf. Caragounis, *Mysterion*, 66; Bruce, *Epistles*, 270-271; Arnold, *Ephesians*, 88; Lincoln, *Ephesians*, 59-60; O'Brien, *Ephesians*, 135-36. Best (*Ephesians*, 167) argues that the writer is referring to the readers' inheritance. However, the writer stresses that it is *his* (God's) inheritance and this is best understood as the inheritance, which belongs to him. Also in the OT God's inheritance usually denotes the people of Israel (e.g. Deut 4:20; 9:26,29; 1 kgs 8:51,53; 2 Kgs 21:14; Isa 19: 25; 47:6; 63:17; Jer 10:16).

[466] The phrase 'among the saints' does not include angelic beings (*pace* Gnilka, *Epheserbrief*, 91; Schnackenburg, *Ephesians*, 75; Mussner, *Christus*, 53-54; Best, *Ephesians*, 168). As Muddiman recently commented, angels 'are not the kind that belong to God's "inheritance" at all, but are insubordinate rulers and powers (1.21; cf. 2.2) that have to be subjected' (*Ephesians*, 86). Even if the word 'inheritance' would denote the readers' own inheritance, it is improbable that the angels have any part in it.

[467] Scholarship claims that: (1) the use of these two Psalms in Ephesians 1:20-22a is dependent on 1 Corinthians 15:25-27 which in turn draws from early Christian traditions (Gnilka, *Epheserbrief*, 96; Lincoln, 'OT in Ephesianss', 40-42; *idem*, *Ephesians*, 66; Schnackenburg, *Ephesians*, 77-78; *et al*). However, Moritz argues that such interpretation is not warranted with other biblical evidence, and Ephesians 1:20-22a is indeed an original reflection on these two Psalms. (1) The variety of ways that Psalm 110:1 is used in the New Testament texts (e.g. Mark 12:36; Matt 22:44; Luke 20-42; Act. 2:34; Heb 1:13; 1 Cor 15:25) shows that we cannot find 'one single formulaic version' of this Psalm. (2) The combination of Psalms 110:1 and 8:6 in Hebrews 1:13 and 2:6-8 is separated by a string of other Psalms (e.g. Ps 102: 25-27; Ps 2:7) so a deliberate combination is very unlikely. In the same way, the

Psalm 110:1 indicate its eschatological outlook (cf. 1 Cor 15:25-27),[468] but Ephesians 1:22a affirms that God *has subjected* (ὑπέταξεν) everything under his feet. The past tense of the verb ὑποτάσσω has been misinterpreted (not least by Lindemann)[469] to mean the collapse of eschatology into the exaltation of Christ. However, the language of verse 21 'in this age and the age to come' points to the Jewish apocalyptic two-age structure, which now overlap after Christ's coming — the age to come has been inaugurated by Christ but not yet completed (cf. Eph 1:9-10; 2:2, 7). In addition, Ephesians 1:22a no longer uses Psalm 110:1 but Psalm 8:6. The past ὑπετάξας in the psalm does not imply that the Psalmist believes that the 'new world' is fully realised; rather, this Psalm has an eschatological potential.[470] The context is a reflection of the pre-fall conditions in the light of the present evil (Ps 8:3) and a longing for a 'future reinstatement of man's glory'.[471] Accordingly, the eschatological framework in Psalm 8 is probably depicted in Ephesians 1:22a and points to the hope for Christ's rule to be fully established.[472] Moritz affirms 'Ephesians recognized Ps 8 as a meeting point between protology and eschatology'.[473] Accordingly, we may argue that there is no collapse of eschatology into Christ's exaltation; rather, there is an implicit assurance that the exaltation and ruling of Christ will destroy and bring complete victory over this evil order.

The question, then, is what are the implications for verses 22b and 23? Verse 22b affirms 'and gave him [to be] head over all things to the church'. The metaphor 'head' is probably best interpreted as 'ruler' and 'authority' rather than 'source'.[474] This

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combination of these Psalms in 1 Peter 3:22 means we 'are probably justified only in speaking of a degree of terminological influence (ὑποταγέντων), rather than of a deliberate or conscious combination'. (3) Apart from these two passages (Heb 1-2 1 Pet 3:22) the only other place where the combination is found is in 1 Corinthians 15:25-27 and Ephesians 1:20-22a. (*Mystery*, 9-14).

[468] If we read Ephesians 1:20b-21 in the light of Psalm 110:1 'the sitting is a period of "ruling in the midst of your enemies" (v2)'. This implies that these entities are not yet completely subjected. It presents different stages of the lord's function - 'to rule' (vv. 1-4), 'judge' (v. 5a), and 'destroy' (vv. 5, 6b, 7). In this context, the role of Christ in the heavenlies (*now*) is at the 'first stage' of his function. The lord sitting in power is the assurance of the overthrow of the present evil age at the end (Eph 1:21b). The overall input of Psalm 110:1 in Ephesians 1:20-21 is not restricted to κάθου ἐκ δεξιῶν motif but its messianic thrust, the introduction of 'enemies' and its eschatological outlook point to the fact that its theology has been appropriated in Ephesians 1:20-21. Moritz, *Mystery*, 16-20. Van Kooten also asserts that Christ does not yet have absolute control over the evil cosmic powers, the church is the locus 'which has already been totally filled with Christ's cosmic rule' (G. H. van Kooten, *Cosmic Christology in Paul and the Pauline School*, Tübingen: Mohr Siebeck, 2003, 168).

[469] *Aufhebung*, 206-10; *idem*, *Epheserbrief*, 30-31.

[470] Moritz, *Mystery*, 18, n. 46.

[471] Moritz, *Mystery*, 18.

[472] Moritz, *Mystery*, 20.

[473] Moritz, *Mystery*, 21.

[474] For a summary and critique of the arguments for and against the meaning of 'source' or 'rule'/'authority' see e.g. W. Grudem 'Does Κεφαλή ("Head") Mean "Source" or "Authority Over" in Greek Literature? A Survey of 2,336 Examples', *TJ* 6 (1985) 38-59; *idem*, 'The Meaning of Κεφαλή

sentence appears to summarize Christ's exaltation and dominion over 'all things' as depicted in Ephesians 1:20-22a 'and made him sit at his right hand in the heavenlies far above all rule ... and he has put all things under his feet ...'. This idea is also found in Colossians 2:10 where it explicitly asserts that 'he is head over all rule and authority'. Taking into account that Christ exercises his headship *over* the cosmos (presupposed in the expression 'all things', cf. Eph 1:9-10), it would be 'inexplicable if one tried to interpret κεφαλή as source'.[475]

But if Christ is 'head' over the cosmos what is his relation to the church ('and gave him as head to the church') identified here as 'his body' (v. 23a)? Since Christ is 'head' over the cosmos and *has been given to the church* ('his body'), the 'head' and 'body' images seem to be two distinct metaphors[476] as found in other Pauline letters (Rom 12; 1 Cor 11:3; 1 Cor 12:12-27). Although it is not theologically incorrect to assert that Christ may exercise authority over the church (for he is ruler of the cosmos),[477] the following expression τὸ σῶμα αὐτοῦ ('his body') includes a slight shift in metaphorical application, with other 'head' relations now indicated. The understanding of the relationship between Christ and the church as 'his body' is best understood in the context of Ephesians 4:16 where it asserts 'from whom [the head] the whole body ... grows' (cf. Col 2:19) and Christ as 'head' also 'nourishes' the body (Eph 5:29).[478] Arnold affirms, '[f]or the church, he is the ruling authority, but in the sense of providing positive leadership for the fulfilment of his purposes. But he is also the source of provision for the church, especially empowerment for resisting the principalities and powers and for growth'.[479] Hence, Christ *begins* to show his ruling over the cosmos in his 'dynamic empowering and coordinating the body'[480] so to demonstrate through its very existence God's eternal plan for the cosmos.

This notion is probably implied in the following phrase 'τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου' (Eph 1:23b).[481] This text is possibly the most difficult exegetical text of the whole letter. The use of the term 'fullness' (τὸ πλήρωμα) in Colossians 1:19;

("Head"): A Response to Recent Studies', *TJ* 11 (1990) 3-72. For recent bibliographical references on these two views see Hoehner, *Ephesians*, 285-86 n. 6, 1 respectively.

[475] Arnold, 'Jesus Christ: "Head" of the Church (Colossians and Ephesians)' in J. B. Green and M. Turner (eds.), *Jesus of Nazareth Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, Grand Rapids/Carlisle: William B. Eerdmans/Paternoster Press, 1994, 365.

[476] Lincoln, *Ephesians*, 68; Dawes, *Body*, 141, 157.

[477] Cf. Lincoln, *Ephesians*, 68.

[478] Arnold, *Ephesians*, 82.

[479] 'Jesus Christ', 365.

[480] Arnold, *Ephesians*, 159.

[481] For a detailed background of the concept of *pleroma* see Ernst, *Pleroma*, chs. 1-4.

2:9 — denoting that the fullness of God dwells in Christ — has led some commentators to argue that 'fullness' here refers back to Christ (Eph 1:22).[482] But grammatically it makes more sense to refer to its nearest antecedent noun, which is τὸ σῶμα ('the body') and so the church.[483] There has also been debate as to whether the word πλήρωμα could have an active sense (that which fills something, i.e. the church fills or completes Christ, cf. Col 1:24) or passive (which is filled by something, i.e. the church is filled by Christ). The former view seems unlikely since nowhere in the New Testament is the church referred to as filling Christ, but rather Christ or God are said to fill human beings and creation (Eph 3:19; 4:13; cf. Col 1:19; 2:9). Furthermore, Ephesians 1:20-22 indicates that Christ's dominion over the cosmos is given to the church as he enables her to demonstrate God's sovereign power, thus the passive sense is to be preferred — the church is filled or completed by Christ. Finally, the participle τοῦ πληρουμένου could be taken as a passive (the one who is filled) or a middle (the one who fills). To take the participle as passive seems to make sense if we take into account that Colossians 1:19 and 2:9 identify God as the one who fills Christ, and this idea harmonizes well with Ephesians 4:10. However, Muddiman's recent comment against this view is quite convincing, τοῦ πληρουμένου 'can hardly refer to Christ "being filled with God", for that is not a process but a completed fact, from all eternity indeed'.[484] In fact Colossians describes God as *already* dwelling fully in Christ.[485] Perhaps the best option is to take the participle as middle with τὰ πάντα as the object and ἐν πᾶσιν as adverb. The overall thought in verses 22b-23 is as follows: the church is Christ's fullness as he dynamically empowers the church and Christ is completely filling the cosmos.

Hence, if the readers understand that the exaltation of Christ is only the *assurance* of a complete victory over this evil order at the end, and that *at present* the church is the locus and the visible expression of Christ's cosmic ruling — then believers become more consciously aware of their role in God's saving purposes, and that the power at work in them will assist them (i.e. the church) to carry out this eschatological plan.

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[482] E.g. R. Yates, 'A Re-Examination of Ephesians 1:23', *ExpTim* 83 (1971-72) 146-51; I. de la Potterie, 'Le Christ, Plérôme de l'Église (Eph 1.22–23', *Bib* 58 (1977) 500-24; and more recently Hoehner, *Ephesians*, 296-301.

[483] The majority of commentators/scholars take this view (to the list of scholars in Lincoln's commentary [73], we also add Best, *One Body*, 141-45; *idem*, *Ephesians*, 183-84; Usami, *Somatic*, 128-36; Arnold, *Ephesians*, 82-85; J. K. McVay, 'Ecclesial Metaphor in the Epistle to the Ephesians from the Perspective of a Modern Theory of Metaphor' Unpublished PhD thesis, University of Sheffield, 1994, 103-05; O'Brien, *Ephesians*, 149-50; Muddiman, *Ephesians*, 93-94; MacDonald, *Ephesians*, 221).

[484] *Ephesians*, 96.

[485] MacDonald, *Ephesians*, 221.

In sum, the writer prays that a deeper knowledge of God's plans and an intimate experience with God continue to reconstruct the believers' heart (i.e. the centre of decision and perception). The writer further elaborates the content of God's plans in Ephesians 1:18b-23 whereby the heart (as the centre of decision and motivation) should be refashioned with the knowledge (1) of their calling (i.e. God's eschatological plan to sum up all things in Christ, Eph 1:9-10); (2) that they are precious to God as his inheritance; and (3) that God's power already at work in them facilitates the carrying out of his future purposes. The reinforcement of these truths reconstructs the heart of the believers in such a way that their decisions (and consequently their behaviour) will bespeak God's eschatological purpose of unification.

6.3 The Holy Spirit Mediates Christ's Presence and Understanding of His Love (Eph 3:14-21)

Ephesians 3:14-15 reinforces the sovereignty of God as Father of 'every family in heaven and on earth' (probably in the sense of creator of all things; cf. Eph 3:9) and humbly recognizes his lordship ('I bow my knees'). These statements not only acknowledge who God truly is but also brings the confidence to the readers that their prayers are heard (and will be answered accordingly) because God is sovereign, creator of all things and the one 'who by the power at work in us is able to do far more abundantly than all that we ask or think' (Eph 3:20).

Ephesians 3:17 picks up the theme of God's power in Ephesians 1:17-19 and identifies this power with the Holy Spirit. The writer prays that God's power at work in them (cf. Eph 1:19) would deepen their understanding of Christ's love and the more this love is known in the church, the more deeply it will reflect God's eschatological plan of unification. We shall argue that Ephesians 3:16-17 are two co-ordinate requests, in apposition to each other, and that the two ἵνα clauses of verses 18 and 19b express consecutive purposes.

The first request is that through the Holy Spirit (διὰ τοῦ πνεύματος) believers be strengthened with power (δυνάμει κραταιωθῆναι) in the 'inner man' (ἔσω ἄνθρωπον).

The 'inner man' has been taken to be 'Christ';[486] however, even though verse 17 affirms that Christ dwells in the believers the writer is not equating 'the inner man' with Christ. Rather, there seems to be a parallel between the Spirit strengthening the 'inner man' and Christ dwelling 'in your hearts' (v. 17). Also the view that the 'inner man' denotes the regenerated heart (cf. 2 Cor 3; 4:16; Ezek 36) is not warranted.[487] Although this view seems more appealing in the context of our overall argument, the 'inner man' seems to be the place where the Spirit strengthens the believers. This, therefore, suggests that the 'inner man' should be understood as the 'inner being' (cf. Rom 7:22-25; 12:2). This notion finds its equivalent in verse 17a ('heart') and denotes the centre of human will and perception[488] — the place where the Spirit strengthens and renews (cf. Eph 1:18; 4:23). Thus, the writer prays that believers be strengthened in the centre of will and perception. This is further elaborated in the second infinitive clause (v. 17a), which indicates that the strengthening of the Spirit will lead to a deeper experience of Christ in their hearts ('dwelling in their hearts').[489] Christ's presence in the believers is a transforming presence in that the indwelling Christ (through the Spirit) *roots* and *founds* (ῥιζόομαι and θεμελιόω) believers in love (v. 17b).[490] Therefore, the force of this first request is that the Spirit of Christ transforms the believers into the image and character of Christ. Christ's love is the hallmark of his presence and character in the believers (Eph 1:4-7; 4:16; 5:2).

The ἵνα clause of verse 18 starts the second prayer request. The verb ἐξισχύω (have strength) relates back to the content of ἵνα δῷ ὑμῖν ... κραταιωθῆναι (v. 16)[491] and describes the purpose of believers' empowerment in verses 16-17. The strengthening of the inner being is necessary (in order) to *grasp* the 'breath and length and height and depth' (v. 18). The absence of an object in verse 18 has led to some dispute as to what

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[486] Barth, *Ephesians 1–3*, 392.

[487] Schlier, *Epheser*, 169

[488] Hui, 'Concept', 107-10; H. D. Betz, 'The Concept of the "Inner Human Being" (ὁ ἔσω ἄνθρωπος) in the Anthropology of Paul', *NTS* 46 (July, 2000) 315-41.

[489] The verb κατοικῆσαι points not to the initial reception of Christ but his continuing presence in the lives of the believers. Cf. Lincoln, *Ephesians*, 206.

[490] Arnold takes v. 17b as the result of being strengthened and Christ dwelling in them (*Ephesians*, 98; cf. Caragounis, *Mysterion*, 75). However, to take v. 17b as subsidiary to the previous petitions is preferable. The aim of the prayer is not that readers would become rooted and founded in love but that they would have a deeper understanding of that love which is already in them through Christ.

[491] Caragounis (*Mysterion*, 75) connects the ἵνα clause of vv. 18b-19a with the participles ἐρριζωμένοι καὶ τεθεμελιωμένοι; however grammatically the ἵνα clause, since it contains a finite verb (ἐξισχύσητε), cannot or should not be subordinated to the participles; therefore it is grammatically more correct to take it as a second main clause related to vv. 16-17.

these four measurements relate to.[492] Whatever is the background to these four dimensions, the writer seems to apply them to the love of Christ 'and to know the love of Christ which surpasses knowledge' (v. 19a). The particle τε in verse 19a after the infinitive γνῶναι ('to know') effects a close link with the previous infinitive clause καταλαβέσθαι ('to comprehend...') in verse 18. This seems to indicate that verse 19 is a clarification of verse 18. To *comprehend* (καταλαβέσθαι) these dimensions (v. 18) is to *know* (γινώσκω) the *love* of *Christ* which surpasses knowledge (v. 19a). The knowledge of Christ's love is not a rational endeavour but arises through the transforming work of the Spirit of Christ in the inner being as he roots and founds the believers in love. To comprehend this love enables believers to experience it in the fellowship of the saints (καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις). Thus, Christ's love is truly known when actualised in loving relationships (cf. Eph 4:1–16; 4:31–5:2).

The final purpose of this prayer is 'that you may be filled [towards] all the fullness of God' (v. 19b). The notion of 'the fullness of God' occurs also in Colossians 1:29-2:10 (esp. Col 2:9-10), and affirms that this fullness dwells in Christ and believers are to be filled in him.[493] In Ephesians the fullness of God (which refers to all his perfection including his presence, power, rule, love)[494] is mediated in Christ's cosmic rule and revealed in the church (Eph 1:20-23). The eschatological goal of being filled to all the fullness of God (εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, Eph. 3:19b)[495] does not, however, imply that believers need to *become* what they *already* are (cf. Eph 1:23).[496] In Ephesians 1:23 we argued that the church is the fullness of Christ, in the sense that Christ dynamically empowers the church to demonstrate God's eternal plan for the cosmos. Ephesians

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[492] Some of the recent views suggest that the writer wants believers to understand 'all mysteries, even the dimensions of the universe' (N. A. Dahl, 'Cosmic Dimensions and Religious Knowledge (Eph 3:18)' in *Studies in Ephesians*, 365-88; this view is also followed by van Kooten, *Cosmic Christology*, 179-83). Arnold, based on the magical papyri, argues that it refers to the dynamic of the powers (*Ephesians*, 89-95). Goulder explains the dimensions against the background of Jewish-Christian visionaries who had heavenly visions of the heavenly dimensions, breath and length and height and depth ('Visionaries', 21-22). Usami proposes that the four dimensions concern the comprehension of the Christian community itself (*Somatic*, 176-77). See further discussion on this issue in Lincoln, *Ephesians*, 209-213; Best, *Ephesians*, 344-46; O'Brien, *Ephesians*, 261-63. For a summary of earlier views see Hoehner, *Ephesians*, 486-87.

[493] Arnold, *Ephesians*, 86, 96-97; Lincoln, *Ephesians*, 197, 214.

[494] The genitive 'of God' is subjective and thus refers to whole of God's nature (cf. Lincoln, *Ephesians*, 214; O'Brien, *Ephesians*, 265) and not just to his love (contra Best, *Ephesians*, 347).

[495] εἰς does not denote the content of what one is filled with but denotes a movement toward a goal (cf. Eph 4:13). Cf. Lincoln, *Ephesians*, 214.

[496] O'Brien, *Ephesians*, 265. Lincoln affirms that 'the relationship between what the Church is and what the Church is to become, like the relationship between the indicative and imperative, reflects ultimately the tension between the "already" and the "not yet" which this writer has inherited from Pauline eschatology. What the Church already is in principle, it is increasingly to realize in its experience' (*Ephesians*, 214).

3:19b clarifies how the church manifests Christ's and God's fullness. Christ's presence mediated by the Spirit empowers the believers to comprehend the love of Christ, and enables them to experience this love in the fellowship of the saints. If the fullness of God is revealed in Christ's love (v. 19b), then, the fullness of God is made real and fully achieved in the continuing actualisation of this love amongst the believers (cf. Eph 1:4-7). Turner affirms, 'truly to "comprehend" the incomprehensible love of Christ is already to be filled with that fullness of God that will eventually reunite all things at the End' (3:18-19)'.[497] Both the church and Christ, praise and glorify God as the church displays his power through loving relationships, and Christ fulfils God's salvific plans (v. 21).

In sum, the force of this second prayer report is that the Spirit of Christ would strengthen and empower the inner being (the centre of decision and motivation) to be shaped into the character of Christ, in order that believers would comprehend the love of Christ, and enable the fellowship and interrelationship of the church. The goal for which believers live ('to be filled with all the fullness of God') is to be actualised and achieved in lived relationships.

6.4 Summary and Conclusion

We asked in the introduction of this chapter how the two prayer reports further clarify the transformation of believers towards moral and social renewal. We attempted to demonstrate that both prayers clearly show that moral and social renewals are only possible through the salvific transformation and refashioning of the human heart/inner being (the centre of decision and motivation). Accordingly, the prayers do not appeal for a change of behaviour but for a reinforcement of the salvific transformation which took place at the moment of conversion. The Holy Spirit has a soteriological function in that the Spirit deepens believers' understanding of God's salvific plans (Eph 1:17a and then elaborated in 1:18b-23) and their intimacy with God. It is the new reality in Christ

[497] Turner, "'Unity'", 157.

mediated through the Spirit that transforms and refashions the centre of decision and motivation, and consequently their behaviour.

Furthermore, in the second prayer report we also showed that loving and reconciling relationships become a reality when the Spirit of Christ refashions the heart/inner being into the character of Christ. The hallmark of Christ (i.e. love) is made known when actualised in and through the fellowship of the saints. If we ask how the fullness of Christ (Eph 1:23) and of God (Eph 3:19) are revealed and achieved amongst the saints (or the church, Eph 1:23) then the answer would be — through the continuous actualisation of loving relationships. Once again the theory of the construction of reality is applicable in Ephesians. The continuing reinforcement of the knowledge of God's plans of salvation enables the believers to internalise this new reality whereby their experiences will mirror what they have internalised. Engberg-Pedersen also affirms that the refashioning of the mind with the knowledge of the Christ-event leads believers to practise what they *know*.

In the overall context of the two prayer reports, what sort of behaviour would be expected of believers if their centre of decision and motivation is being restructured by God's salvific plans and by an experience of Christ's love? We may expect believers' behaviour to consist of loving and reconciling relationships that would promote the unity and harmony of the Christian community as a visible manifestation of God's eternal purpose for the whole cosmos (Eph 1:8-10; 1:20-23; 3:9-10). Therefore, believers' identity in Christ and behaviour are not two distinct categories but part and parcel of the complex of salvation.

As we now turn to the so-called paraenesis of the letter, our attention will focus on how Ephesians 4–6 clarifies and expands the soteriological pattern of Ephesians 1–3. We will argue that the focus of the paraenesis is not on what constitutes appropriate/inappropriate behaviour or to put into practice what believers already are, but a reinforcement of the new structure of perception and the new set of relationships brought into effect in the Christ-event.

Chapter 7

Transformation in Practice: The Unity and Growth of the Christian Community (Eph 4:1-16)

7.1 Introduction

Before we turn to the so-called 'paraenetic' section of the letter (Eph 4–6), we want to recapitulate the soteriological pattern already depicted in Ephesians 1–3. In chapter 4 (Eph 2:1-3; 2:11-22), we suggested that the focal problem of humanity's former existence is the centre of human decision and motivation, which has been affected by humanity's inner rebellion against God and by the influence of evil powers. This state of affairs is then made visible in ethical and relational terms — i.e. in sinful behaviour (Eph 2:1-3) and in social dislocation (Jews and Gentiles), which epitomises a humanity caught up in a cosmic rebellion against God (Eph 2:11-22). Accordingly, it is no surprise that the nature of salvation (ch. 5) involves the moral/spiritual renewal of the new humanity (Eph 2:8-10; 2:14-22–3:13). We also proposed (ch. 6) that the locus of soteriological transformation is the heart/inner being (the centre of decision and motivation). The Holy Spirit has soteriological functions in that the Spirit mediates revelation and wisdom of God's plans of salvation, and provides a deeper (experiential) knowledge of God (Eph 1:17-19). This new reality intends to empower the centre of decision and motivation of the believers (Eph 1:18). The Spirit (of Christ) also strengthens the inner being to be refashioned into the character of Christ in order that believers would comprehend the love of Christ, and enable them to actualise it in and through loving relationships (Eph 3:16-19). The fullness of Christ (Eph 1:23) and of God (Eph 3:19) is displayed in the continuous actualisation of loving relationships. If the centre of perception and motivation is transformed in this fashion, then it is no surprise that the believers' actions will be an expression of this transforming experience. This soteriological pattern is broadly supported by the conceptual background of 'salvation' found in some groups of texts of late Second Temple Judaism (ch. 2).

Within this frame of reference, we will argue that Ephesians 4–6 forms an integral part of the letter's soteriological pattern. It further expands how salvific transformation is actualised in the Christian community and in the household. The agenda of the present chapter is led by two main questions, what is the function of Ephesians 4:1 within the structure of the letter (section 7.2), and to what extent the structure of thought of Ephesians 4:1-6 and 7-16 reiterate and further explain the soteriological pattern already depicted in Ephesians 1–3 (sections 7.3 and 7.4).

We attempt to show that the soteriological pattern found in Ephesians 1–3 continues to be identified in Ephesians 4:1-16. Ephesians 4:1-6 reinforces the believers' calling (to be holy and blameless and to be in a filial relationship with God), and their role in God's eschatological plan. Ephesians 4:7-16 reiterates that the corporate unity of the community is made real through knowledge (i.e. the teachings of the gospel), and through loving and reconciling relationships.

7.2 Ephesians 4:1 within the Structure of the Letter

As we turn to Ephesians 4–6 the question creeps up again as to the relevance of the paraenesis in relation to Ephesians 1–3. The wide range of views on this issue has already been debated in the introductory chapter of this study (see sections 1.1.1–1.1.3), but it is worth recalling what these views are. Some scholars argue that the paraenesis is merely an appendix to the letter with no clear implications for the theology of Ephesians 1–3 (so Dibelius, Dodd, Käsemann and Fischer). Other scholars have perceived a connection with the earlier section by reference to particular problems in the Christian community, whereby the paraenesis emphasizes what is appropriate and inappropriate behaviour for Christian believers (Martin and Goulder). Still others have attempted to explain its function through its allusions to baptism, namely how believers should live in the light of their new life in Christ (Dahl, Kirby); or through a rhetorical analysis to recognize the structural relationship between the different parts of the letter, this analysis indicates that the believers' new identity in Christ (esp. depicted in Eph 1–3) is to be put into practice (Eph 4–6) (Lincoln, Jeal, Kittredge). If we were to attempt to sum up these two major veins of interpretation, we would say that the first makes a clear

distinction between 'doctrine' and 'ethics', and the other sees the theological section as a portrayal of an 'ideal' (what believers already are in Christ) and the paraenesis the realisation of that ideal (i.e. become in practice what you already are). Even this latter view, which attempts to relate the paraenesis to the 'theological' section, draws a line between identity (who we are in Christ) and practice.

Furthermore, the transitional mark οὖν in Ephesians 4:1 raised the question as to whether the ethical material found in Ephesians 4–6 is an integral part of the theology contained in chapters 1–3 or whether it is merely an appendage with its own self contained theology. Luz suggests that οὖν points to some specific texts of Ephesians (esp. 1:15-23; 3:14-21), Bjerkelund, followed by Jeal, argues that οὖν serves as a purely 'transitional' mark between the two halves without suggesting any logical connection with what precedes. However, Lincoln and Gosnell assert that the paraenesis builds upon the theology of Ephesians 1–3 but the paraenesis is not logically dependent on the earlier part of the letter, since the paraenesis provides the theological motivation for moral practice.

After our analysis of Ephesians 1–3 it is easy to understand how the two parts are integrally related. In chapter 6 of this study, we demonstrated that salvific transformation involves the reconstruction of the self (i.e. the centre of perception and motivation. This transformation takes place through the knowledge of God's plans of salvation (Eph 1:17-19; cf. Eph. 2:20a) and through an intimacy with God and Christ through the Spirit (Eph 1:17; 3:17-19; cf. Eph. 2:20-22). If the centre of decision and motivation is refashioned by the new reality brought into effect in the Christ-event, then, believers' behaviour mirrors and actualises this new reality in Christ (this confirms Berger's and Luckmann's theory of the social construction of reality). Hence, there is no clear distinction between identity and behaviour. As Engberg-Petersen affirms 'there is no new Christ-believing "identity" ... which is not also a matter of "behaviour" (or actual, social *practice*)'.[498] In this frame of reference, the indicative (which reinforces knowledge and experience) already implies the imperative (i.e. moral transformation). This is further supported in the structure of the paraenesis.

When analysing the paraenesis little attention has been given to the fact that the ethical statements revolve around the same soteriological framework as found in Ephesians 1–3. The *soteriological contrasts* (once/now; dead/live), the old/new

[498] *Paul and the Stoics*, 327 n. 6. Engberg-Petersen is referring here to the letter of Galatians but we also recognize the value of his argument to Ephesians.

structure of perception and knowledge (*contrasts of knowledge*), and the old/new dominions (*contrasts of power*) are also present in the paraenesis. The *soteriological contrasts* depicted in the believers' former/present existence are characterized as old/new creation, darkness/light, and fool/wise (4:17–5:2; 5:3-14; 5:15-22). The new structure of perception and knowledge (*contrasts of knowledge*) is depicted as believers are urged to remember their calling (Eph 4:1; cf. Eph 1:9-10, 18, 23) and God's saving purposes in Christ (Eph 4:4-6; cf. Eph 1:9-10; 1:20-23; 3:10), and to renew their minds (Eph 4:23) with what they 'learned', 'heard' and 'were taught in him, as the truth is in Jesus' (Eph 4:20-21; cf. Eph 1:13). This is further reinforced in the use of cognitive verbs such as 'learn' (δοκιμάζω, Eph 5:10), 'understand' (συνίημι, Eph 5:17) and were 'instructed' (νουθετέω, Eph 5:4) in the Lord and 'know' of the Master (οἶδα, Eph 5:8-9). Similarly, the role of husband and wife is shaped by the relationship between Christ and the church (Eph 5:22-33). Furthermore, the new set of relationships or sphere of influence (*contrasts of power*), brought into effect in the Christ-event, facilitate and sustain moral behaviour and the unity of the Christian community and household. The new sphere of influence or dominion — based on believers' relationship with God ('be imitators of God as beloved' Eph 5:1; cf. Eph 1:5), with Christ ('walk in love as Christ as Christ loved us', Eph 5:2; 'in the Lord' Eph 5:8; 6:1; 'as to Christ' Eph 6:5; 'as servants of Christ' Eph 6:6; 'as to the Lord', Eph 6:7), and with the Holy Spirit ('do not grieve the Holy Spirit of God' Eph 4:30; 'be filled with the Spirit', Eph 5:18) — seem to empower the believers to moral behaviour and harmony in the Christian community .

This suggests that there is no genuine 'problem' here in seeing the paraenesis as logically dependent upon Ephesians 1–3, in that the paraenesis seems to act as an expansion and further clarification of believers' salvific transformation. We will show in our study of Ephesians 4–6 that these contrasts presuppose and reinforce the new reality in Christ brought into effect in the Christ-event.

7.3 The Reinforcement of the Believers' Calling and Role in God's Eschatological Plans (Eph 4:1-6)

In our examination of the nature of salvation (esp. Eph 2:14–3:13) we argue that the corporate community (depicted in the metaphors 'one new humanity', 'one body', and 'a holy temple') is a dynamic organism created through spiritual renewal and transformation (Eph 2:14-18), and capable of volition and activity (Eph 2:19-22). Here Ephesians 4:1-16 shows more clearly how this is achieved and carried out in the life of the Christian community.

In terms of structure of thought Ephesians 4:1-6 starts with an explicit appeal to unity (vv. 1-3; cf. Col 3:12-15) and the basis of this unity (vv. 4-6). Here two issues require our attention, namely what is the meaning of 'to walk worthily of the calling' (Eph 4:1b), and the significance of the confessional material (Eph 4:4-6). Ephesians 4:1 starts with the exhortation 'to walk worthily of the calling to which you have been called'. This sentence is seen by some as being the 'topic sentence' for the rest of the epistle, with the subsequent exhortations '"spelling out" what it means to walk worthily of their calling'.[499] Earlier in the letter the writer prays that believers would know (οἶδα) 'what is the hope of his calling' (Eph 1:18). The hope of his calling involved a profound grasp that believers were chosen and predestined to be holy and blameless, and in a filial relationship with the Father (cf. Eph 1:4-5). This 'calling' is part of God's eschatological plan of 'summing up all things in Christ' (Eph 1:9-10; cf. Col 1:5, 23, 27) — the church is called (as his body) to demonstrate God's purposes for the cosmos (Eph 1:23; 3:10; cf. Col 3:12-15). We also argued that to know this truth meant that it has an impact in the centre of perception and motivation, which consequently affects believers' moral practice. In this context, when the writer appeals for believers 'to walk worthily of the calling', which is spelt out in verse 2 'with all humility and meekness, with longsuffering, forbearing one another in love',[500] the latter phrase does not constitute a moral 'obligation', but the outworking of their 'calling' as it continues to refashion and affect the lives of the believers. These moral qualities emphasize the sort of behaviour that promotes the unity and harmony that God intends for his church and for the cosmos (cf. Eph 1:9-10; 1:20-23; 2:10; 2:14–3:13).

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[499] Fee, *Empowering*, 699.

[500] For a detailed definition and description of these four behavioural features see Gosnell, 'Behaving as a Convert', 25-27. These behavioural features are also seen in the very example of Christ (Matt 11:29; Matt 21:5; Phil. 2:6-11; 1 Tim 6:11; 1 Pet 3:4); cf. Eph 2:14-16; 3:17-19; 4:31–5:2).

There are other indicators which support the view that moral behaviour is a visible manifestation of a transformed self. The moral qualities 'with all humility and meekness, with patience, forbearing one another in love' evoke the 'fruit of the Spirit' depicted in Galatians 4:5:22-23 (cf. Col 3:12-15; Phil. 2:3) as the Spirit purifies and changes the believers. This notion can also be assumed here. In particular, the expression 'forbearing one another in love' recalls the writer's prayer in Ephesians 3:17-19. The Spirit (of Christ) transforms the inner being into the character of Christ as he *roots* and *founds* the believers in love. To fully comprehend this love is to experience it through interrelationships. This suggests that the moral qualities of verse 2 are in fact the outworking of believers' inner transformation through the Spirit. Thus, it is no surprise that verse 3 exhorts the believers to be 'eager to maintain the unity of the spirit in the bond of peace'.[501] To say to 'maintain' (τηρέω) means that this unity already took place. Earlier in Ephesians 2:14-18 we asked how peace and reconciliation between Jews and Gentiles, and both groups with God had become a reality so to bring Jews and Gentiles together as 'one body'. We argued that the Holy Spirit brings corporate spiritual renewal, which enables and sustains the unity and harmony of the corporate community. This notion is now reiterated and further explained here — the Spirit facilitates the kind of behaviour that maintains the unity and harmony of the Christian community. Therefore, to 'maintain the unity of the spirit in the bond of peace' reinforces the idea that believers need to continually allow the Spirit to empower and transform them so to make real the unity of the corporate community (Eph 2:14-18).

The three triadic formulae of verses 4-6 are a reminder as to why believers need 'to maintain the unity of the spirit in the bond of peace'. The readers need to be reminded that Christ's salvific act and God's purposes for the whole cosmos *began* to be displayed in the readers' new reality. The origin of the formulaic statements has been a subject of dispute, what belongs to Christian confession or creed, and what is the writer's own composition.[502] The argument that verses 4-6 are a unit of early confessional material[503] is very unlikely; rather there are several indicators which

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[501] Verses 2 and 3 are parallel clauses (cf. Lincoln, *Ephesians*, 237). Schnackenburg, however, asserts that the admonitions of v. 2 'lead in an ascending line to the goal to be aimed for – preserving unity (v. 3)'.

[502] For a summary and critique on this issue see Adai, *Geist*, 195-96.

[503] E.g. Gnilka, *Epheserbrief*, 200-201; K. Wengst, *Christologische Formeln und Lieder des Urchristentums*, Gütersloh: Mohn, 1972, 141-42; Barth, *Ephesians 4-6*, 429; and more recently E. Best, 'The Use of Credal and Liturgical Material in Ephesians' in M. J. Wilkins and T. Paige (eds.), *Worship,*

suggest the context dictates very much the order and content of the material. Fee affirms that earlier confessions or creed take the order of Father, Son and Holy Spirit,[504] here taking into account the focus on unity of the Christian community (Eph 4:1-3), the attention is given first to the 'one body' followed by the 'one Spirit', 'one Lord' and 'one Father' in each triadic unit. The 'one body' not only recalls the corporate renewal of God's people (Jews and Gentiles) but also emphasizes the 'quality' of their unity as 'one body' (i.e. mutual recognition and harmonious attitudes; cf. Eph 2:14-18). The 'one Spirit' is the power, which transforms and brings the believers to unity and harmony (Eph 1:16-23; 2:16-18; 2:19-22; 3:16-19). The 'one hope that belongs to the calling' (which functions as an *inclusio* with the calling of v. 1) is spelt out earlier in terms of 'summing up all things in Christ' (Eph 1:9-10; cf. 1:18) as the goal of God's salvific plan. Thus, this first triad brings a conscious awareness to the readers of why they need to continue 'to walk worthily of the calling' by maintaining the unity of the Spirit — i.e. the 'one body' is made real by the empowering of the 'one Spirit' who unites believers, and this is part of the 'one hope' of God summing up all things in Christ.

We probably can say that the salvific act summed up in the first triad was brought into effect through the events mentioned in the second triad. The affirmation of the lordship of Christ in the expression 'one Lord' recalls Christ's assured victory over this evil order, and implied here is the church's role as the visible manifestation of his cosmic rule (Eph 1:20-23; 4:10, 15, 16). What Christ has accomplished is accepted by the common experience of faith and belief in Christ ('one faith'), the sphere in which faith is exercised (Eph 1:13, 15; 2:8; 3:12; 4:13).[505] The expression 'one baptism' is probably part of a baptismal confession[506] and, in this context, indicates an act of commitment (in the waters of baptism) to faith in the one Lord (cf. Rom 6:3, 4; Gal 3:27, 28; 1 Cor 12:13; Col 2:12).[507]

Theology and Ministry in the early Church (FS R. P. Martin), Sheffield: Sheffield Academic Press, 1992, 53-69, *idem*, *Ephesians*, 358-359.

[504] Fee, *Empowering*, 702.

[505] There is some dispute as to whether 'one faith' refers to its objective content – what we believe, i.e. the gospel (e.g. Hanson, *Unity*, 154; Lincoln, *Ephesians*, 240; Best, *Ephesians*, 368-69; O'Brien, *Ephesians*, 283) or subjective belief – in whom we believe, i.e. Christ (e.g. Fee, *Empowering*, 704; Muddiman, *Ephesians*, 184; Hoehner, *Ephesians*, 516).

[506] Most scholars recognize that 'one baptism' refers to water baptism. See an extensive bibliography on this issue see Hoehner, *Ephesians*, 517 n. 2.

[507] Lincoln, *Ephesians*, 239-240; Best, *Ephesians*, 368-369.

The third triadic expression reaches its climax in the acclamation of God as Father of whole creation — εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν (v. 6; cf. Eph 1:9-10; 1:20-23; 3:14-15).[508] This acclamation recapitulates the sovereignty of God over the universe to fulfil his ultimate plan of summing up all things in Christ (cf. Eph 1:9-10; 1:23). Within God's purposes, the church is seen as the exponent model and locus of God's manifold wisdom displayed to the cosmos (Eph 3:10).

To recapitulate, in Ephesians 4:1-6 the writer clarifies how the believers' calling, described in Ephesians 1–3, is continually actualised as the Spirit enables the kind of behaviour (v.2) that *maintains* the unity and harmony of the body (v. 3). The three triadic formulae of verses 4-6 aim to remind the readers of their new reality so that it becomes ingrained in their lives.

7.4 The Dynamic Unity and Growth of the Church (Eph 4:7-16)

In Ephesians 2:14–3:13 we argued that the Christ-event brings into effect the spiritual renewal of God's people through the knowledge of the gospel, and through the dynamic relationships with Christ and God in the Spirit, which enables the unity and growth of the temple-building. This is also elaborated and reinforced in Ephesians 1:15-23 and 3:14-21, where the knowledge of God's plan of salvation and the indwelling presence of Christ (imprinting his character of love on the believers) refashion the centre of decision and motivation of believers, whereby the fullness of God and Christ are revealed in the continuous actualisation of loving relationships (Eph 3:19; cf. Eph 1:23). Within this frame of reference, Ephesians 4:7-16 further demonstrates how the transformation of believers facilitates the unity and growth of the corporate community.

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[508] The reference to 'all' can be taken as masculine (meaning all people) (cf. Schnackenburg, *Ephesians*, 167) but the neuter (meaning 'all things') seems to fit better the context. First, at significant points in Ephesians where the supremacy of God and Christ are in view, 'all' denotes the whole cosmos (Eph 1:10,11,12,23; 3:9; cf. 4:10). Second, close parallels of God and Christ in relation to the cosmos are found within Paul's letters (1 Cor 8:6; Rom 11:36; Col 1:15-20). Third, even though the language has parallels to Stoicism, the writer's ideas are more closely associated with Old Testament statements about God (Deut 6:4; Jer 23:24; *Ps* 2:8). Cf. Abbott, *Ephesians*, 109; Hanson, *Unity*, 155; Gnilka, *Epheserbrief*, 204; Barth, *Ephesians 4-6*, 471; Schnackenburg, *Ephesians*, 170; Lincoln, *Ephesians*, 240; Best, *Ephesians*, 371; O'Brien, *Ephesians*, 285; *idem*, *Colossians, Philemon*, Waco: Word, 1982, 47-48, 52.

The dynamic unity and growth of the church (as a corporate community) is a reality through Christ's exaltation and authority (vv. 8-10) to bestow grace and gifts upon *all* the believers (v. 7)[509] and church leaders (vv. 11-12). Verses 8-10, using what seems to be a quotation from Psalm 68:18,[510] expand on Christ's authority as the giver of grace and gifts (vv. 7, 11). Verse 8 does not develop the concept of 'he led a host of captives' but the earlier description of Christ's exaltation (Eph 1:21-22; cf. Col 2:15) — understood here 'when he ascended on high' — may well establish Christ's supremacy over the powers and his authority to bestow victor's gifts upon his people. Verses 9-10 offer a christological interpretation of Psalm 68:18. They explore the implication of 'ascended' (ἀνέβη) and 'descended' (κατέβη) and its significance for the gifts bestowed on the church (v. 11). The term 'ascended', as in verse 8, is here applied to Christ's exaltation in heaven (cf. Eph 1:20-21). But the focus of debate has been on the *descent* of Christ — where did he descend to, and when did this descent take place in relation to the ascent of verse 8? There are three major interpretations: (1) he descended into Hades,[511] (2) he descended to incarnation and humiliation on the cross,[512] or (3) the

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[509] There has been some dispute as to whether Christ's grace was given to all Christians (v. 7: 'to each one of us...', cf. Eph 4:16) or whether that grace was specially given to church leaders (v. 11) to the building up of the body (v.12) (this latter view argued by Schlier, *Epheser*, 191 and Merklein, *Amt*, 59, 60). Schnackenburg's revised position indicates that the transition from the 'all' of v. 6 to the 'we' ministers of v. 7 is too great, rather the shift is from the second person plural of 4:1-6 to the more inclusive first person plural (Eph 4:7; cf. Eph 4:16); moreover the linguistic parallels between ἑνὶ δὲ ἑκάστῳ and Rom 12:4-6 (where all Christians are included; cf. 1 Cor 12:7, 11) are so close that all Christians must be included. Schnackenburg, *Ephesians*, 174-178 n. 410. Cf. Lona, *Eschatologie*, 326; Lincoln, *Ephesians*, 241-242, 248-249; Gosnell, 'Behaving as a Convert', 30-33.

[510] A number of suggestions have been offered to explain or harmonise the differences between Eph 4:8 and Ps 68:18. See e.g. G. B. Caird, 'The Descent of Christ in Ephesians 4,7-11', *SE* 2 (1964) 535-545; Lincoln, 'OT in Ephesians', 18-25; *idem*, *Ephesians*, 242-244; W. H. Harris, *The Descent of Christ: Ephesians 4:7–11 and Traditional Hebrew Imagery*, Leiden: Brill, 1996, chs. 3 and 4; Mortiz, *Mystery*, 56-86.

[511] This ancient view (which is supported by 1 Pet 3:18-21) is held by some commentators (e.g. Robinson, *Ephesians*, 96, 180; W. M. F. Scott, *The Hidden Mystery. Studies on the Epistle to the Ephesians*, London & Redhill: Lutterworth Press, 1942, 208-09; Arnold, *Ephesians*, 56-58; L. J. Kreitzer, 'The Plutonium of Hierapolis and the descent of Christ into the "Lowermost Parts of the Earth" (Ephesians 4,9)', *Bib* 78 [3' 1998] 381-93). For a recent summary and critique of this view see Harris, *The Descent of Christ*, 1-45.

[512] To the list of scholars cited by Lincoln (*Ephesians*, 245) we also add Best, *Ephesians*, 386; O'Brien, *Ephesians*, 295; Hoehner, *Ephesians*, 536. Muddiman seems to accept that the 'descend' refers to the death of Christ, however, he argues that instead of assuming that "'he ascended" must either follow "he descended" [to the Hades or to the incarnation], or precede it as in [the descent of the Spirit at Pentecost], the neglected possibility is that the actions are taken simultaneous' (*Ephesians*, 195). A recent thesis on Eph 4:9-10 also argues that the 'descent' refers to Christ's death and humiliation (cf. Phil. 2:6, 11), and these verses function as an 'exhortative rhetoric' in that it serves as a model for Christian to follow in the relationships with one another (Raymond F. Collins, 'The Meaning and Function of Ephesians 4:9-10 in both its immediate and its more general context', Unpublished PhD thesis, the Catholic University of America, 2002 (taken from abstract).

exalted Christ re-descended (in the Spirit) to bring gifts to humanity.[513] The first option is not convincing in that the contrast in Ephesians 4:9-10 is between Christ's ascension to heaven and descent from there. If the writer had Hades in mind the perspective should have been 'not so much from heaven but from earth to the underworld or the realm of the dead'.[514] Moreover, the heaven–earth perspective also parallels the cosmology of the epistle where the dichotomy is between 'things in heaven and things on earth'.[515] The third option is possible but if we understand 'ascended' in verse 10 to indicate Christ's exaltation in heaven (cf. Eph 1:22-23) it is from the heavenly places (this position of ultimate power) that he fills the universe, whereby the church is the locus and visible manifestation of his cosmic ruling.[516] On balance the second view, which sees Christ's 'descending' in incarnation and humiliation, is probably to be preferred. The point being that the one who 'ascended' (and now fills the world v. 10c; cf. Eph 1:23) implies also that he 'previously' descended in humility to incarnation and death (cf. Eph 2:14-17). The humiliation on the cross and his exaltation in heaven gives Christ the power and authority to bestow his gifts on the church.

In this context, the grace and gifts given 'to each one of us' (i.e. to all believers, Eph 4:7, 16), and to Christian leaders (apostles, prophets,[517] evangelists, pastors and teachers, Eph 4:11) aim to promote the growth and maturity of the body (Eph 4:12, 13) — 'for the equipment of the saints, for the work of ministry, for the building up of the body of Christ, until we all attain to the unity of faith and of the knowledge of the Son of God, to mature manhood, to the measure of the full stature of Christ'.[518] As in

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[513] Cf. Caird, 'The Descent of Christ', 536-37; *idem*, *Letters from prison*, 74-75; Lincoln, *Paradise*, 160-62; *idem*, 'The Use of the OT', 22-24; *idem*, *Ephesians*, 246-47; Harris, *The Descent of Christ*, chs. 5 and 6; *idem*, "'The Heavenlies"', 80-85; *idem*, 'The Ascent and Descent of Christ in Ephesians 4:9–10', *BSac* 151 (April-June 1994) 204-14; Moritz, *Mystery*, 77-82; MacDonald, *Ephesians*, 290-91.

[514] Lincoln, *Ephesians*, 245.

[515] For a full discussion and critique on this view see Harris, *The Descent of Christ*, ch. 1.

[516] For a recent discussion on this view see Hoehner, *Ephesians*, 531-35.

[517] Some scholars (e.g. Schnackenburg, *Ephesians*, 180-181; Lincoln, *Ephesians*, 248-252; E. Best, 'Ministry in Ephesians', *IBS* 15 [1993] 157-158) affirm that the ministry of 'apostles and prophets' were the foundation of the church and the inaugurated revelation of the gospel (Eph 2:20 and 3:5), but now are figures of the past. However, there is no reference in the context that the description of these ministries was cited on a historical sequence. Additionally, the other ministries (evangelists, pastors and teachers) already existed during and subsequently after to Paul's time (e.g. Acts 20:17, 28; 1 Cor 12:28-29; Gal 6:6). M. Turner, 'Ephesians' in D. A. Carson et al. (eds.), *New Bible Commentary*, Leicester: IVP, 1994[4], 1238.

[518] Barth translates ἄνδρα τέλειον ('the perfect man', Eph 4:13) as being Christ whom the church (his Bride) will meet at the end – 'until we meet the Perfect Man' (*Ephesians 4-6*, 484-496). However, if Barth is right we would probably expect τὸν ἄντρωπον τέλειον (cf. Eph 2:15) rather than ἄνδρα but the choice of the latter aims to contrast with νήπιοι (Eph 4:14) which characterizes the immature person. Furthermore, the third statement of the goal to be attained εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ

Ephesians 2:19-22, the question is whether the building up of the body of Christ and the goal to be attained (μέχρι καταντήσωμεν)[519] are seen as a progress from imperfect to perfect ideal or to become in practice what the church already is (in principle). However, what the writer says here is that the Christ-event was a transforming-event, which has still to be realised — in the double sense of grasped mentally and made effective in practice. That is why Christ bestowed gifts and grace upon each member and Christian leaders so that the church could grasp mentally (through teaching) and make it effective in practice. The task of believers, as seen in Ephesians 2:19-22, is not to bring the unity of the church into completion, but to allow the teaching-ministries and the loving relationships to assist and to actualise the unity and growth of the church.

The grace/gifts given to each member, and the teaching-ministries aim to bring 'the unity of the faith and of the knowledge of the Son of God' (v. 13a). The 'unity of faith' is closely related to 'the knowledge of the Son of God' and, as in verse 5, it refers to the believers' appropriation (by faith) of what Christ *has began* to accomplish for them. The 'knowledge of the Son of God' is not an intellectual knowledge (i.e. to know *about* Christ) but the transforming of the gospel (i.e. 'as the truth is in Jesus', Eph 4:20-21; cf. Eph 1:8-10, 13; 1:17-19; 3:2-10) and Christ's presence (mediated by the Spirit), thereby transforming the believers into the character of Christ (the hallmark of his character is love, Eph 3:17-21). The meaning of the two metaphors 'mature manhood' (v. 13b) and 'to the measure of the full stature of Christ' (v.13c) seem to be clarified in the correlated metaphors 'to grow up in every way into him [Christ] who is the head' (v. 15b) and 'from whom the whole body ... grow[s] and build[s] itself in love' (v. 16). The relationship between these metaphors suggests that to achieve 'mature manhood' and 'the full stature of Christ' is to be a church/body in complete unity and harmony,[520] and wholly transformed into Christ's character (i.e. love; cf. Eph 3:17-19). This suggests that the gifts bestowed upon each believer and upon the Christian leaders aim to deepen the knowledge of Christ (i.e. the gospel of truth) and to bring the church into complete unity, reflecting the character of Christ.

Χριστοῦ qualifies ἄνδρα τέλειον — the measure of the full stature of Christ — the genitive ἡλικίας is in apposition to μέτρον and τοῦ πληρώματος as an adjectival genitive.

[519] The temporal clause introduced by μέχρι ('until') indicates that the final goal has not yet been achieved. BDF § 383 (2). Here some scholars argue that the different ministries in the church enable the church to become what the church already is (Eph 1:23 and 2:15 – i.e. the church is already the fullness of Christ and the 'one new man'). E.g. Best, *Body*, 141; *idem*, *Ephesians*, 402-03; Schnackenburg, *Ephesians*, 184; Lincoln, *Ephesians*, 256-57; O'Brien, *Ephesians*, 307-08.

[520] Best, *Body*, 148-49; *idem*, *Ephesians*, 402-03; Merklein, *Amt*, 103-04; Barth, *Ephesians 4–6*, 493-94; Gnilka, *Epheserbrief*, 215.

However, the goal to be achieved (Eph 4:13) is not a progress from imperfect to perfect or becoming in practice what the church already is (in principle). Rather the continuous teaching-ministries, and the dynamic of Christ with the members of the body, actualise the unity and growth of the church into the character of Christ.

There are real similarities with Ephesians 2:19-22, whereby Ephesians 4:7-16 reiterate and reinforce how the existential transformation of believers through knowledge and in the dynamic of Christ (through the Spirit) facilitates and ensures the unity and growth of the church. In Ephesians 2:20 the building (οἰκοδομέω) is founded (θεμελιόω) in the salvific knowledge received by the apostles and prophets (cf. Eph 1: 8-9; 3:3-5). Here, there is an emphasis on the *continuing* reinforcement of this knowledge through the different ministries of the church (v. 11) — for 'the building up of the body of Christ' (εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, v. 12) — which enables the body to grow (αὐξάνω) towards him (Christ, v. 15). Moreover, Christ as the cornerstone (ἀκρογωνιαῖος) of the whole building and *in whom* (ἐν ᾧ) the whole building is *fitted together* (συναρμολογέομαι) and *built together* (συνοικοδομέω) facilitates the *growth* (αὐξάνω) of the temple-building (Eph 2:21-22). We also pointed out that Christ as the bedrock of the building results in the believers being *rooted* (ἐρριζωμένοι) and *founded* (τεθεμελιωμένοι) in love (cf. Eph 3:17). Here, Christ is depicted as the source *from whom* (ἐξ οὗ)[521] the whole body (σῶμα) grows (αὐξάνω) and builds (οἰκοδομέω) itself in love (Eph 4:15b-16). The interdependence of the building depicted in the verbs '*fitted together*' (συναρμολογέομαι) and *built together* (συνοικοδομέω) (Eph 2:19, 21, 22; cf. Eph 2:19; 3:6) correlates with the interdependence of the body seen here in the use of the verbs '*fitted together*' (συναρμολογέομαι) and '*brought together*' (συμβιβάζω) (Eph 4:16). The dynamic of Christ's presence generates 'every supporting ligament' (i.e. the church leaders), and 'each part' (which includes all members)[522] to play its role in love, to grow in unity and into the character of Christ ('building itself in love'; Eph 4:15a, 16c).

Because each member of the community is refashioned by the knowledge of the Son of God (through the teaching-ministries of the church), and by Christ's character (i.e.

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[521] Arnold, '"Head"', 362-63; Grudem, The Meaning of Κεφαλή [Head]', 18-19; Dawes, *Body*, 144-47.

[522] The function of 'ligament' is to ensure that the 'togetherness' of the various parts of the body, this image is closely related to the function of the church leaders in helping to maintain the unity and growth of the body (v. 12). Moreover, the expression 'each part' (v. 16b) meaning each individual part, echoes Eph 4:7 where 'each of us' has received a different measure of grace contribute to the unity and growth of the body. Cf. Schnackenburg, *Ephesians*, 173, 189-190; Lincoln, *Ephesians*, 263.

love) — believers will not be overturned by divisive pressures — 'we may no longer be children tossed to and fro and carried about with every wind and doctrine by the cunning of men, by their craftiness in deceitful wiles' (v. 14). Rather, believers 'speak the truth in love'. This truth is not simply a moral matter ('being honest') but a transforming truth (cf. Eph 1:13, 18; 3:5-10; 4:21) — i.e. a proper understanding of the truth leads into love and is expressed in love (cf. Eph 4:2, 15, 16). This ultimate goal is, in other words, the fulfilment of God's eternal purpose for the church brought into effect in the Christ event (cf. Eph 1:9-10; 1:16-23; 2:14–3:13; 3:16-19).

7.5 Summary and Conclusion

This chapter attempted to demonstrate how Ephesians 4:1-16 recapitulates and further explains the soteriological pattern already depicted in Ephesians 1–3. We argue, first of all, that the transitional mark οὖν (Eph 4:1) indicates that the paraenesis is logically dependent upon Ephesians 1–3, in that the motivations for moral behaviour are a reiteration of what has been said before. Moreover, because these motivations reinforce the reconstruction of the self through the knowledge of God's plans of salvation and through the intimate experience with God and Christ, the paraenesis clarifies, now in ethical terms, the believers' salvific transformation.

We also argue that if Ephesians 1–3 describes the content of the believers' calling (Eph 1:4-5, 9-10, 18), here the writer emphasizes how this calling (Eph 4:1) is worked out in lived relationships — 'with all humility and meekness, with longsuffering, forbearing one another in love' (v. 2). These moral qualities are not a human effort but the 'fruit of the Spirit' (Gal 5:22-26; Col 3:12; Phil. 2:3). This notion is confirmed in verse 3 'eager to maintain the unity of the spirit in the bond of peace'. This verse recalls Ephesians 2:14-18 where the universal outpouring of the Holy Spirit facilitates the unity and harmony of the corporate community. Here the writer spells out how that unity takes place as the Spirit assists in the kind of behaviour that *maintains* the unity and harmony brought into effect in Christ's salvific act. The triadic formulae (Eph 4:4-6) which recapitulate the nature of salvation described in Ephesians 1–3, bring a conscious awareness as to why the believers need to *continue* to 'walk worthily of their calling' by

maintaining 'the unity of the spirit in the bond of peace'. The more these truths (Eph 4:4-6) are reinforced, the more they become embedded in the believers' lives.

In Ephesians 4:7-16 we also demonstrated how the reality of the corporate body (i.e. church) is actualised in the dynamic unity and growth in lived relationships. As in Ephesians 1–3, we also observed that the ultimate goal of the church is to achieve the character of Christ and complete unity and harmony (Eph 4:13; cf. Eph 2:14–3:13; 3:17-19). The writer explains how this takes place by recalling Christ's exaltation over the cosmos (Eph 4:8-10; cf. Eph 1:20-23). In Ephesians 1:20-23 we argued that the church is the present manifestation of Christ's cosmic ruling. Here the writer clarifies how the church takes up this role. In his exaltation Christ gave different ministries in the church (Eph 4:11), which enable the equipment and growth of the saints (Eph 4:12). The writer also recalls the metaphor of a dynamic building with organic characteristics (Eph 4:12b, 15b, 16; cf. Eph 2:19-22; 3:17-19) to explain that it is the *continuing* knowledge received through the different ministries in the church, and the transforming presence of Christ in *all believers*, which facilitates the growth into unity and into the character of Christ (i.e. love, Eph 4:13).

Chapter 8

Transformation in Practice: In Lived Relationships (Eph 4:17–5:21)

8.1 Introduction

As we turn to Ephesians 4:17–5:21, we recognize that the ethical statements of this pericope revolve around two structural concepts: perception/knowledge and sphere(s) of influence. On the concept of perception/knowledge the following related terms are used: ματαιότητι τοῦ νοός ('futility of the mind', 4:17), ἐσκοτωμένοι τῇ διανοίᾳ ('darkened understanding', 4:18), ἄγνοιαν ('ignorance', 4:18), τὴν πώρωσιν τῆς καρδίας ('hardness of heart', 4:18), ἐμάθετε ('learned', 4:20), ἠκούσατε ('heard', 4:20), καί ἐν αὐτῷ ἐδιδάχθητε καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ ('and were taught in him, as the truth is in Jesus', 4:20; cf. Eph 4:24), ἀπάτης ('deceit', 4:22), ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν ('and be renewed in the spirit of your minds' 4:23), μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις ('let no one deceive you with empty words' 5:6), δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ ('discern what is the will of the Lord' 5:10), ἄσοφοι ('unwise', 5:15), σοφοί ('wise', 5:15), διὰ τοῦτο μὴ γίνεσθε ἄφρονες ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου ('therefore do not be foolish, but understand what the will of the Lord is' 5:17). The language used here seems to suggest that acquired knowledge or the lack of it defines believers' former/present existence.

On the level of sphere(s) of influence the following related terms are employed: μηδὲ δίδοτε τόπον τῷ διαβόλῳ ('and give no opportunity to the devil', 4:27), καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ ('and do not grieve the Holy Spirit of God', 4:30), μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν ('therefore do not be associated with them', 5:7), γίνεσθε οὖ μιμηταὶ τοῦ θεοῦ ('therefore be imitators of God', 5:1), καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς ('and walk in love as Christ loved us', 5:2), πληροῦσθε ἐν πνεύματι ('be filled with the Spirit', 5:18). Also the influence upon one another in the Christian community: ἐσμὲν ἀλλήλων μέλη' ('we are members of one

another', 4:25), ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι ('so that he may be able to share with those in need' 4:27), ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας ἵνα δῷ χάριν τοῖς ἀκούουσιν ('but only such as is good for edifying, as fits the occasion, that it nay impart grace to those who hear', 4:29), γίνεσθε δὲ εἰς ἀλλήλους χρηστοί εὔσπλαγχνοι χαριζόμενοι ἑαυτοῖς ('and be kind to one another, tenderhearted, forgiving one another', 4:32), λαλοῦντες ἑαυτοῖς ψαλμοῖς κτλ. ('addressing one another in psalms...' 5:19), ὑποτασσόμενοι ἀλλήλοις ('be subject to one another', 5:21). The language applied here indicates that the sphere of influence upon human beings (e.g. the devil and outsiders vis-à-vis God, Christ, the Holy Spirit, and other members of the community) defines and characterizes their moral/social practice.

Within this frame of reference, the agenda for this chapter is set by the following questions. What is the focal problem of the readers' former existence (section 8.3.1)? How does sinful behaviour affect the believer (section 8.3.2)? What is the locus of transformation (section 8.4.1)? How is the unity of the Christian community maintained and strengthened (sections 8.4.2 and 8.4.3)? We will also assess to what extent some writings of the Second Temple Judaism assist our investigation. The originality of this chapter is twofold. The structural framework of Ephesians 4:17–5:21 expands and clarifies the soteriological pattern already found in Ephesians 1–3. The battleground of Ephesians 4:17–5:22 is not on what constitutes appropriate or inappropriate behaviour or to put in practice what believers already are, but to reinforce the new structure of perception/knowledge and the new set of relationships which facilitate the unity and harmony of the Christian community.

Before we start with the core of this investigation, there are two preliminary issues which need our attention (section 8.2). First, how does Ephesians 4:1-16 relate to Ephesians 4:17-24 (section 8.2.1). Second, is Ephesians 4:17-19 a description only of the Gentile world (section 8.2.2)?

8.2 Preliminary Remarks

8.2.1 The Relationship Between Ephesians 4:1-16 and 4:17-24

Some scholars perceive Ephesians 4:17 '... you must no longer live as the Gentiles do' as picking up the thought of Ephesians 4:1 or 4:1-3 after a digression (Eph 4:4-16),[523] and others hold Ephesians 4:17 as giving practical teaching on unity based on the theological foundations of Ephesians 4:1-16.[524] Gosnell regards both alternatives as inappropriate. He argues that in Ephesians 4:17 to 'no longer live as Gentiles do' is in contrast with 'walking worthily of the calling', and the terminology of Ephesians 4:17-24 does not 'recapitulate' that of Ephesians 4:2-16.[525] Gosnell, following Schlier, affirms that Christian unity is not explicit in Ephesians 4:17-24, rather it presents another aspect of behaving as converts.[526] Accordingly, he suggests that the major link between the two texts is 'just as Christ-given teachers promote unity, so Christ-commensurate teaching promotes proper Christian life-style'.[527]

We partly agree with Gosnell that Ephesians 4:17-24 presents another aspect of behaving as a convert. However, his explanation as well as the above alternatives do not take into account the soteriological pattern of Ephesians which is determinative for establishing the relationship between Ephesians 4:1-16 and 4:17-24. Ephesians 4:1-16 demonstrates that it is the believers' transformation through the knowledge of the gospel, and through an intimacy between Christ and the believers that facilitates the unity and growth of the church. Here Ephesians 4:17–5:21 has the task of expanding and elucidating how Christ's salvific transformation in the believers effects and strengthens the corporate unity of the Christian community. Accordingly, there is no need to perceive Ephesians 4:17-24 as (theologically) dependent on the ecclesiology of Ephesians 4:7-16 nor Ephesians 4:4-16 as a digression after Ephesians 4:1 or 4:3.

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[523] Westcott, *Ephesians*, 65; Abbott, *Ephesians*, 127-28; Barth, *Ephesians 4–6*, 499; Bruce, *Epistles*, 354; Best, *Ephesians*, 354, 414-15.

[524] Scott, *Ephesians*, 215; Patzia, *Ephesians*, 248; Lincoln (*Ephesians*, 274) perceives two major links with Eph 4:1-16, the theme of knowledge (Eph 4:13, 15, 20-21) and the notion of 'walking' (Eph 4:1-3, 17); O'Brien asserts that Eph 4:1-16 provides an 'introductory framework for the rest of the paraenesis' (*Ephesians*, 318); MacDonald perceives 'the image of the harmonious body in 4:15-16' as the 'justification' for the appeal of verse 17 (*Ephesians*, 301).

[525] Gosnell, 'Behaving as a Convert', 73.

[526] Gosnell, 'Behaving as a Convert', 73.

[527] Gosnell, 'Behaving as a Convert', 74. Cf. P. W. Gosnell, 'Networks and Exchanges: Ephesians 4:7-16 and the Community Function of Teachers', *BTB* 30 (2000) 135-42.

8.2.2 A Description of the Gentile World?

The writer in Ephesians 4:17b urges the readers to 'no longer live as Gentiles do'. Some questions have been raised as to the meaning of 'Gentiles' in this particular context, and why the writer is addressing the audience in this fashion. The affinities of Ephesians 4:17-19 with Romans 1:18-32 could indicate that, as in Romans, Ephesians uses Israel's sinfulness to describe the Gentile world.[528] This possibility, however, has been rejected by Barth on the grounds that whereas in Romans idolatry is the main issue and the Jews were indirectly implicated (Rom 1:23, cf. Ps 106:20), in Ephesians 4:17-19 idolatry is not even mentioned and there is nothing in Romans (contrary to Ephesians) which indicates that only the Gentiles are meant.[529]

According to Gosnell, Ephesians 4:17 represents a Jewish stereotype of the Gentile world.[530] Gosnell also affirms that the moral concerns of verses 17-19 also have some affinities with Graeco-Roman philosophical traditions,[531] which indicates that the writer is addressing moral issues, which were common to the non-Jewish culture of the time.[532] Best in his article 'Two Types of Existence',[533] asserts that the writer's contrast between the old and new humanity in Ephesians 4:17-24 (cf. Eph 2:1-22; 4:22-24; 5:8; 5:15-18) 'does not describe the Jewish world' but it depicts Graeco-Roman culture, and that is the Gentile existence which the writer overstates and paints in "black" colours'.[534] He also affirms that the Jewish ideas of the Gentile world are now a characterisation of those outside the church. This is a contrast between the non-Christian and Christian existence.[535] Best, nevertheless, suggests that by describing the Gentile world, the Jews could look back and see their own sinfulness.[536]

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[528] In Romans Paul describes the Gentile indictment because of idolatry using the sinful history of Israel as a devastating example of humanity's rebellion against God. Cf. J. D. G Dunn, *Romans 1-8*, Texas: Word Books, 1989, 55,72-73; L. Morris, *The Epistle to the Romans*, Grand Rapids: Eerdmans, 1988, 74; D. J-S Chae, *Paul as Apostle to the Gentiles. His Apostolic Self-Awareness and its Influence on the Soteriological Argument in Romans*, Carlisle: Paternoster, 1997, 72-94.

[529] Barth, *Ephesians 4–6*, 526.

[530] Gosnell, 'Behaving as a Convert', 75. Gosnell also provides a detailed analysis of the 'Jewish Traditions on Gentile Behaviour' and 'Graeco-Roman Traditions on Sexual Morality', 112-122.

[531] Gosnell, 'Behaving as a Convert', 117-121.

[532] Gosnell, 'Behaving as a Convert', 119.

[533] *Int* 47 (1993), 39-51.

[534] 'Two Types', 42.

[535] Best , 'Two Types', 40, 42. Lincoln affirms that the description of the Gentile world refers now to non-Jewish outsiders of the Christian community (*Ephesians*, 276); whereas Schnackenburg asserts that this description includes all outsiders of the Christian community (*Ephesians*, 196).

[536] Best, 'Two Types', 48.

We cannot deny that Ephesians explicitly mentions the 'Gentiles'; however the texts usually used to support the argument that Ephesians directly addresses the Gentile world (e.g. Wis. 12-15; 18:10-19; *T. Judah* 23:1-3; *T. Dan* 5:5; *T. Naph.* 3:1-3; *Ep. Arist.* 140, 277; *Sib. Or.* 3.220-35) are in fact designed, in the overall context of these writings, to show the sinful history of Israel and God's plan of restoration.[537] It seems that the Gentile way of life becomes a characterization of all of those who live in disobedience to and/or alienated from God. In the context of the Christ-event, the description of the Gentile way of life (and so the sinful history of Israel) becomes the portrayal of those (Jews and Gentiles) who are outside Christ.

8.3 The Old Creation (Eph 4:17–5:21)

8.3.1 A Corrupted Structure of Perception and Knowledge (Eph 4:17-19)

The reader's former existence (depicted as the 'old person'; Eph 4:22) is marked by the 'futility of their minds' (Eph 4:17). This notion is further clarified by four parallel clauses/phrases (two participial clauses and two prepositional phrases). These clauses/phrases share key words νοῦς, διάνοια, καρδία — all of which point to the inner being, more precisely, to the centre of decision and motivation which enables and leads to ethical living.[538] It is not only striking to recognize such strong emphasis on the inner/moral being, but also to note the use of four parallel clauses/phrases to characterize the 'old person'. This certainly leads us to ask why the writer is giving so much emphasis to the inner being (i.e. the centre of decision and motivation)? How and why does the writer connect the human thought processes with knowledge (or lack of it) and moral behaviour? If we pay more attention to these issues, we will realize that Ephesians 4:17-19 is not so much focussed on *why* Gentile behaviour should be avoided, rather *how* and *why* Gentile behaviour is a reflection and an identity mark of being 'unsaved'.

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[537] Wright, *People of God*, 215-23; Elliott, *Survivors, passim*. See also See especially, 1 *En.* 89:28-90:42; 91:7; 94:9; 96:7; 99:2; 104:10; *Jub.* 1:7-11, 23-24; 12:2-5, 19-21; 23:11-24.

[538] See sections 6.2, 6.3.

The expression 'in the futility of their minds' (ἐν ματαιότητι τοῦ νοὸς αὐτῶν, Eph 4:18) points to the emptiness and/or folly of the human intellectual and moral perception.[539] In Romans 1:21 'futile thinking' is associated with one's refusal to acknowledge God which leads to idolatry (Rom 1:21-23).[540] Even though in Jewish thinking 'futility' is associated with idolatry (cf. Eph 5:5; Acts 14:15),[541] it is particularly striking that the writer does not explicitly mention it here, especially when there are so many similarities with Romans 1:21-32. The reason probably lies in the fact that the futility of the mind, according to the writer, is a broader phenomenon than idolatry. It is ultimately related to people's rebellious heart/mind and a lack of knowledge of God. This is understood in the following participial clauses — 'darkened in their understanding' and 'alienated from the life of God' (Eph 4:18a) — which clarify why the human mind is in such a condition.[542]

Verse 18a asserts that 'they are darkened in their understanding'.[543] This sentence is in contrast to Ephesians 1:18 where the 'eyes of the heart are enlightened' (i.e. centre of decision and perception) by the Holy Spirit who mediates wisdom and revelation. In this context, if the 'heart' is enlightened with the knowledge of God and of his salvific plans, then to be 'darkened in the understanding' bespeaks a lack of knowledge of God. This notion is further supported in the second participial clause 'they are ... alienated from the life of God' (v. 18a; cf. Eph 2:12; Col 1:21).[544] The word 'life' does not refer to God's own life or physical life, but to the new life that he brings to the believers (Eph 4:24; cf. Eph 2:1, 5).[545] This idea seems to suggest that the writer is thinking of alienation in the context of Ephesians 2:1 as a state of death, in contrast to the life God gives, which mirrors a relationship with God and moral renewal (Eph 2:4-10; cf. Eph 5:14b).

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[539] BAGD, 495.

[540] Barth, *Ephesians*, 526-27.

[541] See e.g. Isa 44:9-19; 45:20-25; Jer 2:5; Wis. 13.

[542] The two participles (ἐσκοτωμένοι and ἀπηλλοτριωμένοι) are coordinated with one periphrastic participle ὄντες. Schnackenburg, *Ephesians*, 197 n.5.

[543] διάνοια (thinking/mind) and καρδία ('heart') are sometimes synonymous and in the LXX are used for the centre of human perception and insight (cf. Gen 8:21; 17:17; 24:45; 27:41; Ex. 28:3; see also ch. 2).

[544] The participle ἀπηλλοτριωμένοι ('having been alienated') has more in common with Col 1:21 ('alienated from God') than with Eph 2:12 (where it was alienation from Israel).

[545] Best thinks that the author is referring to eternal life (*Ephesians*, 420). However, the contrast between death and life in Eph 2:1-10 seems to refer to moral renewal.

The two prepositional clauses in verse 18b substantiate and further clarify what has gone before.[546] The human state of affairs is said to be to due to the 'ἄγνοια that is in them'. The term ἄγνοια denotes 'ignorance' or 'lack of knowledge'.[547] According to what has been said previously, it is unlikely that 'ignorance' is an excuse for human alienation from God, but as Romans 1:21-23 'ignorance' is a failure to acknowledge and honour God, which indicates that human ignorance is culpable. The following prepositional phrase 'due to their hardness of heart' makes also clear that human 'ignorance' is culpable.[548] The expression 'hardness of heart' (πώρωσιν τῆς καρδίας) does not denote 'insensibility' or 'blindness' as has been suggested by some commentators[549] but its use in the Old Testament and Judaism connects it with people's rebellion and stubbornness against God.[550] This expression reiterates that the centre of human perception and volition has been influenced by humanity's hardness/rebellion towards God.

So what is the writer trying to convey in verses 17 and 18, and how is it connected to verse 19? Humanity's focal problem is traced back to the inner being (mind/heart as the centre of decision and motivation) and to its culpable ignorance of and sheer rebellion against God ('hardness of heart'). This affects the centre of decision and motivation identified as 'futile' and 'darkened'. This state of affairs, in turn, leads to a failure of the human conscience, denoted here as 'they have become callous' (Eph 4:19a),[551] and is mirrored inevitably in immoral behaviour — they 'have given themselves up to licentiousness,[552] greedy[553] to practice every kind of uncleanness'[554]

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[546] Schnackenburg, *Ephesians*, 197.

[547] Jewish apologetic tradition (Wis. 13:1, 8, 9; *T. Gad* 5:7, see ch. 2) regards Gentile ignorance as culpable (cf. Rom 1:18-23).

[548] The first sentence 'the ignorance that is in them' is clarified in the second prepositional clause 'due to the hardness of their hearts' - the heart as the centre of perception and decision, has been hardened to God and to the knowledge of him (cf. Eph 1:18; 3:17). M. MacDonald, *Ephesians*, 302, 'hardened heart' is to have turned ourselves from God (e.g. Mark 3:5; 6:52; 8:56; John 12:40; cf. Ps 95:8; Isa 6:10).

[549] Some commentators perceive the word πώρωσις to mean 'insensitivity' (Lincoln, *Ephesians*, 278) or 'blindness' (Robinson, *Ephesians*, 264-74).

[550] Ex 4:21; 7:3; 9:12; Ps 95:8; Isa 6:10; 63:17; Jer 19:15; Ezek 36:26-27; *1 En* 5:4b; 98:11; 99:16; 100:8; 104:9; *T. Levi* 13:7; 1QS 1:6; 2:14, 26; 3:3; 5:4; CD 2:17, 18; 3:5, 11; 8:8.

[551] This indicates a sheer rebelliousness leading to a failure of human consciousness, hence, following their own desires (Eph 4:19,22). Cf. C. F. D. Moule, *The Epistles to the Colossians and Philemon*, Cambridge: CUP, 1957, 89; Lincoln, *Ephesians*, 278-29; Best, *Ephesians*, 421; O'Brien, *Ephesians*, 322.

[552] Cf. Eph 5:18. For a survey of the use of this word in biblical and extra-biblical literature, see Gosnell, 'Behaving as a Convert', 77-78.

[553] Later in Ephesians the term is again associated with 'impurity' (Eph 5:3) and is related to idolatry (*Ephesians* 5:5; cf. Col 3:5). It is mentioned frequently in the OT and Jewish Literature: e.g. Ps 119:36; Jer 22:17; Ezek 22:27; Hab 2:9; 2 Macc 4:50; 1QS 4:10, 11) and appears also in NT and early Christian lists (cf. Mark 7:22; 1 Cor 5:10, 11; Rom 1:29; Col 3:5; 2 Pet 2:3).

(Eph 4:19b).[555] Lincoln is right to affirm that the expression they 'have given themselves up' emphasizes the human moral responsibility,[556] and our investigation shows even more clearly that the rationale behind it is presumably that immoral behaviour is directly correlated with the human decision to rebel against and alienate from God (cf. Eph 2:1-2; Rom 1:14, 26, 28; 6:17; Acts 7:42). This understanding is in line with Colossians 3:5. When addressing similar moral misconduct the author of Colossians asserts that these sins displease God. They displease God because they are a direct reflection of humanity's inner rebellion and alienation from God.[557]

After this analysis it becomes clearer how Ephesians 4:17-19 reiterates and expands the soteriological pattern of Ephesians 1–3. Ephesians 4:17-19 resembles Ephesians 2:1-3, where humanity's rebellion (seen in the expression 'sons of disobedience', Eph. 2:2) and alienation from God ('dead', Eph 2:1a) affect the ability to choose the right conduct ('following the desires of the flesh and of the impulses' and 'the passions of the flesh', Eph 2:3).[558] In Ephesians 2:3 the plural of διάνοια refers to the product of the mind ('impulses'), here, the expression 'having been darkened in their understanding (διάνοια)' (Eph 4:18) indicates the state of the mind/understanding which led to 'the lusts of the flesh and the desires of the flesh and the impulses' (Eph 2:3). The difference between the two texts is that Ephesians 2:1-3 explicitly asserts that this state of affairs is the identity mark of those who are under the sphere of influence of the evil power(s) (also called 'sons of disobedience', Eph 2:2) — i.e. sinful behaviour is a reflection of the 'kind of power' that controls and/or influences human life. In Ephesians 4:17-19, to be 'alienated from God' implies that a person is under a different sphere of influence

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[554] The term might have sexual behaviour in view but the reference expands the meaning by asserting that 'all kinds of impurity' are included. It features again in Eph 5:3 (cf. also Wis. 2:16, 3 Macc. 2:17; *T. Levi* 15.1; *T. Judah* 14:5; 1QS 4:9-11; Rom 1:24; 2 Cor 12:21; Gal 5:19; 1 Thess 2:3; 4:7; Col 3:5).

[555] Whereas in Ephesians 4:19 the moral description is not restricted to sexual immorality, in 1 Thessalonians 4:3-8 'uncleanness' and 'greed' have mainly sexual connotations. Furthermore, in 2 Corinthians 12:21 and Galatians 5:19 the triad 'immorality', 'impurity', and 'licentiousness' is seen as a traditional listing to generalise a moral atmosphere in these congregations. Ephesians, on the other hand, seems to be not dependent on a particular traditional list but the combination of 'licentiousness', 'uncleanness' and 'covetousness' is unique and these sins reach far more than sexual immorality and do not refer to a specific situation in the church. See full discussion in Gosnell, 'Behaving as a Convert', 102-6.

[556] Lincoln argues that the change from Rom 1:24 'God handed them over' to they 'have given themselves up' in Eph 4:19 aims to emphasize the moral responsibility of the Gentiles (*Ephesians*, 279).

[557] Contra Gosnell who makes a distinction between Eph 4:19 and Col 3:5. He asserts that Eph 4:19 describes the Gentile way of living whereas Col 3:5 addresses the kind of behaviour that displeases God ('Behaving as a Convert', 110-11).

[558] While Eph 2:2 adds a cosmic explanation to this alienation from God, the paraenetic nature of Ephesians 4:17-19 emphasizes the human responsibility referring to the readers' rebelliousness. Nevertheless, a satanically orientated inspiration could be understood if the readers are to read Eph 4:17-19(-5:14) in the light of Eph 2:1-3. See next section.

(cf. Eph 2:1-3). Thus, Ephesians 4:17-19 does not only present 'an ethical version' of the reader's past, as Lincoln suggests,[559] but a further elucidation of how a corrupted structure of perception leads to sinfulness.

This overall pattern is also supported by the examination of some writings of Second Temple Judaism. These writings indicate that human beings have the ability (in the soul and/or mind, cf. *T. Ash.* 1:6, 8) to reason and to decide which power controls the heart (*T. Asher* 5:1-4; *T. Judah* 20:1-2). The wilful rejection of God and the hardness of heart affect the perception of God's ordinances and righteous ways (*1 En.* 7-8; 9:6-9; 16:3; 65:6-7; 69:1-15). Human ignorance is seen as culpable and associated with sinful behaviour (*T. Gad* 5:7; 1QH 1:22; 4:7; Wis. 13:1, 8, 9; 14:22; Sir. 23:3; 28:7, 8), and sinners are identified as dim-sighted/blindfolded and deaf (i.e. displaying a lack of religious and moral knowledge, *1 En.* 89:32b-33, 40, 41, 54, 74; 90:7; 99:8).

This analysis, seems to indicate that Ephesians 4:17-19 restates and develops the character of the readers' former existence already found in Ephesians 2:1-3.

8.3.2 Sinful Behaviour: An Alternative Structure of Perception and Sphere of Influence (Eph 4:17–5:21)

It would be inappropriate or even inaccurate on our part to simply assert that the writer of Ephesians is not concerned with how believers live ethically, especially when he uses the word περιπατεῖν in every section of the paraenesis (Eph 4:1, 17; 5:2, 8, 15), and draws on a selection of different virtues and vices. However, what we attempt to show is that in order to assure that his readers have a conduct that enhances the unity of the community, the writer's focus is not on what constitutes appropriate/inappropriate Christian behaviour but on reinforcing the new structure of perception and spheres of influence/new set of relationships (section 8.4), and on making believers aware that wrong conduct might create an alternative structure of perception and influence which will consequently lead to further sinfulness. It is this latter point that we will be

[559] Lincoln, *Ephesians*, 275.

investigating here by examining Ephesians 4:26-27, 25a, 28a, 29a, 30, 31; 5:3-7, 11a, 12; 5:15a, 17a, 18a.

The exhortation in Ephesians 4:26a 'be angry but do not sin' (drawn from LXX *Ps* 4:5) [560] is not an encouragement for believers to indulge in certain types of anger,[561] verse 31 explicitly affirms that 'anger' should be avoided and verse 27 indicates the dangers that anger brings.[562] Verse 26b also states 'do not let the sun go down on your anger' — this expression or similar ideas are used in the Old Testament (Ps 4:5b; Deut 24:15)[563] and in the Qumran writings (CD 7:2, 3; 9:5-6; 1QS 5:26-6:1) — the notion behind it is that one should not nurture anger but deal with it promptly. The reasons are indicated in verse 27, 'give no opportunity to the devil'. The writer is not saying that the devil produces anger, but that the nurture of anger gives ground (τοπός) to an alternative influence upon the believer. Gosnell affirms that the writer does not explicitly stress in verse 27 (nor in Eph 2:1-3) how the devil influences the human being.[564] However, Ephesians 2:2-3 indicates that 'the ruler of the realm of the air' works in coordination with human rebellion ('the spirit that is now operating in the sons of disobedience', v. 2). In addition, in Ephesians 4:17-19 the darkness of the mind is a result of being alienated from the life of God implying that the readers belonged to a different sphere of influence. The Jewish tradition was well aware of the divisiveness and corruptive power of Mastema/Beliar/Belial. The locus of the influence of Mastema/Beliar/Belial (or evil spirits) is the human heart/mind (*1 En.* 7-8; 9:6-9; 16:3; 65:6-7; 69:1-15; *Jub.* 5:1-2;

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[560] Moritz argues that the allusions to OT scriptures in *Ephesians* 4:25, 26a,b, 28, 30 are not passed on via Jewish paraenesis (contra Gnilka, 'Paränetische Traditionen', 397-410 and Lincoln, 'The Use of OT', 42-43) but derive directly from the OT (*Mystery*, 87-96). Schnackenburg identifies the expression 'do not let the sun go down on your anger' as a 'folk-saying' 'custom among Pythagoreans mentioned by Plutarch (II 488c)' (*Ephesians*, 207 n. 4; cf. Gnilka, *Epheserbrief*, 235-36).

[561] Some commentators argue that there is some room for 'righteous anger'. E.g. Abbott, *Ephesians*, 140; Robinson, *Ephesians*, 111; B. F. Westcott, *Saint Paul's Epistle to the Ephesians: The Greek Text with Notes and Addenda*, London: MacMillan and Co., 1906, 73; F. Foulkes, *Ephesians: An Introduction and Commentary*, London: Inter-Varsity Press, 1991, 140-41; Mitton, *Ephesians*, 168. D. B. Wallace claims 'In Eph 4:26 Paul is placing a moral obligation on believers to be angry as the occasion requires ... he probably has in mind a righteous indignation which culminates in church discipline' ('Οργίζεσθε in Ephesians 4:26: Command or Condition?', *Criswell Theological Journal* 12 [1989] 353-72); see, however, Best's recent criticism of Wallace (*Ephesians*, 449).

[562] The imperative 'be angry but do not sin' should be taken as concessive or conditional (BDR § 387 n. 1). Cf. Gnilka, *Epheserbrief*, 235; Halter, *Taufe und Ethos*, 259; Schnackenburg, *Ephesians*, 207; Lincoln, *Ephesians*, 301; Best, *Ephesians*, 449-50; O'Brien, *Ephesians*, 339; MacDonald, *Ephesians*, 306; Muddiman, *Ephesians*, 225.

[563] Moritz argues that Eph 5:26b 'also found its inspiration to some degree in Ps 4.5b ... If so, the author spelt out the concept implied in Ps 4.5b in language borrowed from Deut 24.15' (*Mystery*, 90).

[564] Gosnell, 'Behaving as a Convert', 143 n. 35. Gosnell, however, is correct to point out that Lincoln establishes his argument on the role of Beliar in the inner being more on the basis of *T. Dan* 4:7-5:1 than in the co-text of Ephesians.

7:20-27; 1QS 3:20-22; 10:21; 1QH 15:3, 11).[565] The example often used by commentators to demonstrate the influence of the Beliar upon an angry person is the *Testament of Dan*. This *Testament* explains that when the mind/heart decides to do evil it affects human perception and than the evil powers will comply — 'the spirit of anger ensnares him in the nests of deceit, blinds his eyes literally, darkens his understanding by means of a lie, and provides him with its own peculiar perceptive' (*T. Dan* 2:4; cf. 4:1-7; 1:7, 8; 2:2; 3:1-5) and 'when the soul is continually perturbed, the Lord withdraws from it and Beliar rules it' (*T. Dan.* 4:7).

Even though grammatically verse 27 is directly related with verse 26,[566] the other vices such as lying (v. 25) stealing (v. 28),[567] 'evil[568] talk' (v. 29, cf. Eph 5:4), 'let all bitterness and wrath and anger and clamour and slander ... all malice' (v. 31)[569] and the sexual immorality of Ephesians 5:3 can also be seen as giving ground to the devil.[570] As noticed above, sinful practice is a result of a corrupted perception and of being alienated from God, which implies being under a different sphere of influence. Furthermore,

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[565] Once again we point out that in the *Testaments* the language of evil spirits is interchangeable with doing evil (*T. Reu.* 4:6-7; 6:3-4; *T. Sim.* 2:7; *T. Judah* 20:1-2; *T. Dan* 1:7-8; 4:7; *T. Gad* 4:7; *T. Ash.* 1:3-9; *T. Jos.* 7:4-5).

[566] Most commentators agree that v. 27 is related to v. 26 by the particle μηδέ. Contra Mussner, *Epheser*, 139 who argues that verse 27 is distinct from the previous verses.

[567] Best's article 'Ephesians 4:28: Thieves in the Church', *IBS* 14 [Jan, 1992] 2-9) argues against G. Agrell's view that members of the community are angry at fellow believers who have been stealing in the community (*Work, Toil and Sustenance: An Examination of the View of Work in the New Testament, Taking into Consideration Views Found in Old Testament, Intertestamental and Early Rabbinic Writings*, Verbum: Håkan Ohlssons Förlag, 1976, 128-29), and against Hendriksen, Masson and Caird (in their commentaries) who understand 'thief' to refer to slaves. Best contends that there is no evidence in the context that someone is stealing from fellow members of the community. He rather asserts that since stealing was a widespread issue in society, the author aims to emphasize that the act of stealing is improper for Christians, in addition one cannot take 'thief' as referring to slaves 'if they had been stealing were not in a position to give it up so as to devote their labour to earning and thereby to contribute to the welfare of the community', rather it may refer to labourers and shopkeepers who have 'mixed stealing with their normal occupation' (4).

[568] The term σαπρός literally means 'rotten' or 'decaying' trees (Matt 7:17-18) or even 'rotten' fish (Matt 12:33-34) however in the context σαπρός is in contrast with ἀγαθός 'good' ('good for edifying') which seems to indicate that the term refers to the harmful power of words or evil talk (cf. Eph 5:4; Col 3:8). BAGD, 742.

[569] Gosnell gives two major reasons why v. 31 does not refer to a progression from inward attitudes to outward manifestations (see bibliography of those who defend this view in 'Behaving as a Convert', 150, n. 67 we also add Best, *Ephesians*, 461; O'Brien, *Ephesians*, 349) but rather to different forms or expressions of anger: (1) to define 'bitterness' as 'where Aristotle referred to festering, unresolved resentment, Hermas seems to imply a harsh and hasty outburst in response to a triviality. In the context Hermas clearly describes a progression that begins with an impatient response to a minor irritation and ends with an explosive outcry. Similar contextual markers that might indicate a progression are lacking in Ephs 4:31, as are marks of gradations of meaning between the various anger terms' (150-51); (2) the difference between 'anger' and 'shouting', and between 'shouting' and 'slander' are 'primarily between the more general and the more specific' (151).

[570] Cf. C. E. Arnold, *Powers of Darkness*, 128-29; Page, *Powers of Evil*, 188-89. However, neither Arnold nor Page have shown how the devil's influence can be substantiated in Eph 4:25-5:2 based on Eph 2:1-3 and 4:17-19.

those who practise sinful deeds (Eph 5:3-6) are called 'sons of disobedience' (Eph 5:6) and these are identified in Ephesians 2:1-3 as under the dominion of the 'ruler of the realm of the air'. These vices are also seen in Jewish tradition as giving ground to the influence of the Mastema/Beliar.[571] These, among others, are the mark of a fallen humanity under the dominion of Mastema/Beliar and an epitome of social chaos and disharmony (see ch. 2). This state of affairs led to the alienation of humanity (epitomised in the separation between Jew and Gentile) and to the dispersion of Israel (referred in the Jewish expression 'separation of man and neighbour').[572]

Within this frame of reference, it is not surprising that in stark contrast with the destructive work of the devil the author asserts 'do not grieve the Holy Spirit of God' (v. 30, drawn from MT Isa 63:10).[573] In Isaiah 63:10 the grieving of the Holy Spirit is associated with Israel's rebellion against God, after God had redeemed them from Egypt and brought them to a covenant relationship with him. Accordingly, some commentators rightly assert that the Holy Spirit grieves because he is the creator of

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[571] 'Lying' is associated with the spirit of Beliar (*T. Reu.* 3:5, cf. 2:1; 3:1; *T. Iss.* 7:4, 7; *T. Benj.* 6:4, 7; 1QS 3:20b-22; 10:21-22; 1QH 14:19b, 21-22a; 15:3, 11; 1QM 16:11); in the context of *T. Ash.* 1:1-9 where good and evil are mastered by God and Beliar respectively, stealing is (implicitly) seen as mastered by evil (*T. Ash.* 2:5), stealing is also associated with the spirit of deceit (*T. Reu.* 2:1; 3:1); inappropriate kinds of speech (*Ephesians* 4:29, 31; 5:4) are used in *T. Judah* 14-16: 'foul-mouthed', 'lewd words'; 'slander' but there is not a direct association with the influence of the devil however chs. 20, 23 seem to imply that the spirit of error and demons have influence upon the human being (cf. *T. Iss.* 3:3; 1QS 7:9; 10; 21-22; CD 10:18); in 1 *En.* 5:4, 'spoken slanderously grave and harsh words with your impure mouths'; 27:2 'unbecoming words'; 'hard words'; 1 *En.* 91:7, 11 'blasphemy' is associated with those who rebelled against God, and with the hardness of the heart and foolishness of the mind. 1QS 4:9-11 declares that to the spirit of deceit which is under the control of the Angel of darkness (1QS 3:20b-22) 'belongs falsehood, ... much foolishness, impudent enthusiasm for appalling acts performed in a lustful passion, filthy paths in the service of impurity, blasphemous tongue ... hardness of hearing, ... hardness of heart in order to walk in all the paths of darkness and evil cunning'. Sexual impropriety in Eph 5:3 is identified in some writings as being the influenced of and/or giving ground to the devil (*Jub.* 7:20-27; *T. Reu.* 3:1-6; 2:1; 4:7; *T.* Levi 14:5, 6; *T. Judah* 18:2; *T. Sim.* 2:5-7a; 5:3; *T. Ash.* 2:8; 1:8b-9; *T. Benj.* 3:3-4b; 1QS 4:10, 11; 1QH 5:21; 10:21-22; CD 4:17, 18). The intention of my study is not to present an exhaustive account on where and how the vices and virtues are described in the OT, Jewish and Hellenistic traditions. This study has been already by Gosnell (see his sections on 'Non-Christian Moral Traditions'). Our intention is to show that the pools of ideas of the writings studied in ch. 2 are part of the writer's thought world and that the particular pattern in how these writings relate 'soteriology' and moral/social renewal are similar to that of Ephesians.

[572] *1 En.* 89:28–90:42; *Jub.* 7:22b, 26; 23:21-24; *T. Levi* 16:5; 17:9; cf. 13:6; 15:1-3; *T. Judah* 23:1-4; *T. Iss.* 6:2b; *T. Zeb.* 9:5-6; *T. Dan* 5:8; *T. Ash.* 7:2-3, 5-6; CD 8:1-12a; 19:17-26).

[573] As referred previously there are some scholars who take the expression 'do not grieve the Holy Spirit of God' as mediated via Jewish tradition (e.g. Gnilka, 'Paränetische', 404; Lincoln, 'The Use of OT', 42-43) or 'Jewish ethical advice and admonitions' (e.g. Shepherd of Hermas, esp. *Man.* III and X; and *Testament of Isaac* 5:4) (J. P. Sampley, 'Scripture and Tradition in the Community as Seen in Ephesians 4:25ff', *ST* 26 [1972] 104-05); however, Moritz attempts to show that this expression is a direct allusion to Isa 63:10 (*Mystery*, 92-93).

unity and dwells within the community (Eph 2:18, 22; 4:3).[574] Although this view is correct, the Holy Spirit is also the *Holy Spirit of the promise* (Eph 1:13, which evokes the prophecies of Ez. 36:26-27; 37:14; Joel 2:28-30), who enables the existential renewal of the believers by revealing knowledge and wisdom of God's purposes for his creation (Eph 1:8-10, 17-19) and mediating the presence of God and Christ in the believers (Eph 1:17, 22; 3:17-19), which leads to righteous living. This is further supported by the unusual expression 'the Holy Spirit of God' which emphasizes the ethical function of the Holy Spirit as the purifying Spirit.[575] In this context, if the Spirit is not in control of the human heart then his role has been undermined and/or replaced. Furthermore, the expression 'in whom you were sealed for the day of redemption' speaks of the Spirit as God's imprint of salvation and the guarantee of final inheritance (cf. Eph 1:13-14).[576] The presence of the Holy Spirit is also the 'authenticity' mark of being God's own. The combination of the purifying role of the Spirit and his presence as the mark of being God's own indicate that righteous behaviour is the visible manifestation of the Spirit's presence and the mark of the moral renewal. The contrast between the influence of the devil and the purifying role of the Holy Spirit makes it clear that the battleground is on the level of who controls the human heart.

It is not only the devil that can have an influence upon the human life. The naming of vices (Eph 5:3, 4) or association with those who practice them (Eph 5:7, 11a) taints the human perception (ἀπατάω Eph 5:6, cf. Eph 4:22), which could lead to sinfulness.[577] Ephesians 5:3, 4 points out that sexual sins ('immorality', 'all impurity', and 'covetousness') and sinful speech ('filthiness', 'silly talk' and 'levity')[578] should not be even mentioned.[579] Lincoln affirms that the understanding behind this expression is that

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[574] Robinson, *Ephesians*, 113; Gnilka, *Epheserbrief*, 238-39; Mitton, *Ephesians*, 172; Halter, *Taufe und Ethos*, 261, Schnackenburg, *Ephesians*, 209-10; Lincoln, *Ephesians*, 306-08; Turner, 'Unity', 153; Best, *Ephesians*, 459.

[575] This is well attested in 1 *En.* 49:2; 62:2; 61:11; 71:11; 92:4; *Jub.* 1:21b; *T. Levi* 2:3; *T. Sim.* 4:4-5; *T. Benj.* 3:1; 4:1; 8:1-3, 1QS 3:6-12; 4:18-26; 1QH 8:19-20.

[576] The reference to 'the day of redemption' is unique to Ephesians, but as in similar expressions in the Pauline letters ('the day of the Lord', 1 Thess 5:2; 2 Thess 2:2; 1 Cor 1:8; 5:5; 2 Cor 1:14 or 'the day of Christ' Phil 1:6, 10; 2:16) the word 'day' has a future significance. See also discussion on this issue in ch. 3.

[577] Promiscuity taints the centre of perception and motivation — *T. Reu.* 3:8b; 4:6; 6:4; 18:2; *T. Judah* 18:3-5; 19:4.

[578] The focus of this study is not to discuss the possible meanings of the different vices. This has already been investigated by Gosnell, 'Behaving as a Convert', *passim*. Our focus is to demonstrate that the thrust of Eph 4:17–5:21 is on the level of perception/knowledge and sphere(s) of influence.

[579] It is possible that the expression μηδὲ ὀνομαζέσθω ἐν ὑμῖν coordinate vv. 3 and 4 for if believers are not to mention the vices of v. 3 evil speech (v. 4) should not be tolerated either. Lincoln, *Ephesians*, 322.

'thinking and talking about sexual sins created an atmosphere in which they are tolerated and which can indirectly even promote their practice'.[580] Gosnell, however, asserts that 'talking about the practice of these kinds of evil deeds is itself a form of participation in them (5:7, 11). Such talk is an indication of an orientation away from God and towards the godless world'.[581] As a holy people (ἁγίοις, Eph 5:3) the believers should not feel the need or disposition to talk about these practices especially if their lips and hearts are filled with thanksgiving (εὐχαριστία, Eph 5:4). There is a thin line between talking about these sins and practising them, in that the mind can be deceived by 'empty words' (i.e. words devoid of truth, Eph 5:6; cf. *T. Naph.* 3:1) — 'As a person's strength, so also is his work; as is his mind, so also is his skill ... as is his heart, so is his speech, ... as is his soul, so also is his thought, whether on the law of the Lord or on the Law of Beliar' (*T. Naph.* 2:6).

Moreover, association with those who practise sinfulness (Eph 5:7, seen in vv. 11-12 as 'deeds of darkness' and 'what is done in secret') corrupts human perception (μηδεὶς ὑμᾶς ἀπατάτω Eph 5:6)[582] which could lead to sinfulness. This seems to indicate that the locus of human sinfulness is the mind and if the mind is corrupted this will be manifested in evil and immoral practices. This is also depicted in Ephesians 4:17-19 where the futile/darkened/rebellious mind/heart leads to evil deeds (Eph 4:19; 5:3). We find further support for this idea in the *Testament of Reuben* 5-6 where association with those who practise sexual promiscuity can lead to its practice — the mind being the locus of deceit, women 'deceive men's sound minds' (*T. Reu.* 5:5) to lead them into promiscuity, but 'if you want to remain pure in your mind, protect your senses from women' (*T. Reu.* 6:1) and 'if promiscuity does not triumph over your reason, then neither can Beliar conquer you' (*T. Reu.* 4:11).

In this framework, when the author asserts that those who do not know the will of the Lord (Eph 5:17) are seen as 'unwise' (ἄσοφοι), 'foolish' (ἄφρονες) and drunk with wine (μεθύσκεσθε οἴνῳ) (Eph 5:15a, 17a, 18a) his contention reinforces and spells out the notion that the human mind is corrupted and lacks understanding (cf. Eph 4:17-19; 5:6-7, 11-12). This state of affairs is associated with a fallen humanity, which lacks wisdom and knowledge of God (*1 En.* 98:1-3, 9; 99:7b, 8a, 12), lives in a socio-ethical chaos (*1*

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[580] Lincoln, *Ephesians*, 322.

[581] Gosnell, 'Behaving as a Convert', 188-89. Gosnell follows Bruce, *Epistles*, 370 and Caird, *Letters of Prison*, 84.

[582] The οὖν 'therefore' in v. 7 builds on the vv. 5, 6. 1QH (10:16-17; 12:6b-12) points out how men of deceit aim to mislead the elect.

En. 92-105) and is under the dominion of Beliar (*T. Judah* 13:5-6; 14:1-3, 7-8; 16:2b). Drunkenness 'perverts the mind from the truth, arouses the impulses of desire, and leads the eyes into the path of error' (*T. Judah* 14:1; cf. *T. Iss.* 7:3) and makes 'the fear of the Lord disappear' (*T. Judah* 16:2).

From our analysis it becomes evident that the battleground for the believer is on the level of the mind and the sphere(s) of influence that controls the human mind/heart. Those who practise sinfulness have no share in the kingdom of Christ and God (i.e. the present and eschatological restored community, Eph 5:5) and these are the sons of disobedience (Eph 5:6), which according to Ephesians 2:2 characterizes those whose rebellious minds work in coordination with the 'ruler of the realm of the air', and therefore are not under God's sphere of influence.

8.4 The New Creation (Eph 4:20–5:21)

8.4.1 A New Structure of Perception and Knowledge (Eph 4:20-24)

In Ephesians 4:17-19 we suggested that the focal problem of humanity's former existence is a tainted mindset, and a lack of cognitive and experiential knowledge of God, which is inevitably made visible in misconduct. This seems to indicate that if misconduct needs to be dealt with (esp. Eph 4:25–5:21), the locus of transformation has to be the mind/heart as the centre of decision and motivation of the human being. But is there any evidence in Ephesians 4:20-24 that the 'new person' is characterized in terms of a reconstruction of the mind, a new structure of perception and knowledge in contrast to the former existence?

In order to answer this question we need to investigate what are the focus of concern and the locus of transformation in the understanding of the 'old person' and 'new person' respectively (Eph 4:22, 24). How do we relate the two aorist infinitives ἀποθέσθαι ('put off', v. 22) and ἐνδύσασθαι ('put on', v. 24) which indicate a complete action, with the present infinitive ἀνανεοῦσθαι ('to be renewed', v.23) indicating a continual process of renewal? Some scholars argue that the continual renewal of the

mind is necessary in order to *become in practice* the 'new person' (Eph 2:15) that believers *already are*.[583] But is it possible that the renewal of the mind aims to *reinforce* and *affirm* the 'new person'? If the latter can be sustained, it will have relevant implications for our understanding of Ephesians 4:25-5:2 (–5:21) in that the focus of the overall pericope may not be on the level of practice (i.e. the behaviour believers have to overcome and/or to appropriate) but on the level of a new structure of perception/knowledge, and new set relationships, which solidify the Christian community (sections 8.4.2 and 8.4.3). We will also investigate whether, and if so how, Ephesians 4:20-24 is integrated with the soteriological pattern of Ephesians 1–3.

The 'old person' is identified here as belonging 'to your former manner of life and is corrupted through lusts [which come] from deceit'. The use of the genitive τῆς ἀπάτης ('of/from deceit') is probably best understood as a genitive of origin — this means that the *old person* is being corrupted because it *originates from a false perception* which gives way to (evil) desires. This is confirmed in Ephesians 4:17-19 where the locus of humanity's plight is the mind, and its corrupt structure of perception reflected immoral behaviour. Also this 'way of life' (ἀναστροφή) in 'lusts [which come] from deceit' (τὰς ἐπιθυμίας τῆς ἀπάπης) recalls Ephesians 2:3 where the 'lusts of the flesh' (ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκός) are a product of the mind (ποιοῦντες τὰ Θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν). Thus, in both parts of the letter the mind continues to be the locus of humanity's plight.

The 'new person' is identified here as 'created according to God in righteousness and holiness [which comes] from the truth' (v. 24). Two pivotal points are made in this verse. First, the aorist participle passive 'τὸν κατὰ θεὸν κτισθέντα' indicates that God

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[583] Gnilka, *Epheserbrief*, 231; R. A. Wild, 'Be Imitators of God: Discipleship in the Letter to the Ephesians', in F. F. Segovia (ed.) *Discipleship in the New Testament*, Philadelphia: Fortress, 1985, 127-43; Patzia, *Ephesians*, 250; Schnackenburg, *Ephesians*, 199-202; Lincoln, *Ephesians*, 285-86; O'Brien, *Ephesians*, 327. Best argues that the metaphor put off/on the old/new person does not refer to baptism nor does it recall what happened in baptism, however, it is no coincidence that the present infinitive (of v. 23) is sandwiched between two aorists (vv. 22, 24). He claims that it points to a gradual transition from the old to the new person — 'It may be that the aorists of vv. 22, 24 represent what in God's eyes has happened (the old has been put off and the new put on) while v. 23 represents its realisation in practice' (*Ephesians*, 435, 432-34). However, T. J. Deidun calls for caution 'in attempting to explain the juxtaposition of indicative and imperative in terms of the dialectic of Pauline eschatology, 'already'/'not yet' ... as if the indicative corresponded with only the first of these aspects, and the imperative were introduced in view of the second. This weakens the indicative for it implies that only the 'already' of eschatological salvation is God's work, while the 'not yet' remains to be conquered by man's own ποιεῖν ... On this interpretation, the 'not yet' effectively denies the 'already' of the divine indicative, which thus ceases to be the *ground* of the Christian imperative and becomes its *reward*. ... the 'already' is precisely the 'not yet' anticipated in history ... The indicative ... is not an ideal but a reality' (*New Covenant Morality in Paul*, Rome: Biblical Institute Press, 1981
239-40).

effected the new creation.[584] The verb to create (κτίζω) seems to be more closely related with God's creative act in Ephesians 2:10, 15 than with the creation of a new Adam (Col 3:10, cf. Gen 1:26) as some commentators have argued.[585] Whereas Colossians 3:10 speaks of the 'new person' being created in the image (εἰκών) of the creator, the key term εἰκών is missing in Ephesians and the emphasis is placed on ethical qualities (righteousness and holiness). The creation of a 'new person' (καινὸν ἄνθρωπον)[586] in Ephesians 2:10, 15 describes the spiritual transformation of the believers which facilitates moral and social renewal. In this context 'to be created according to God in righteousness and holiness' suggests that God brought into effect the spiritual renewal of the believers, which enables a life of righteousness and holiness.

Second, the following phrase 'in righteousness and holiness which comes from the truth' seems to indicate that the knowledge of the truth brings into effect God's creative act in the believer. The genitive τῆς ἀληθείας (of/from the truth) is linguistically in oppositon to τῆς ἀπάτης ('deceit').[587] This suggests that righteousness and holiness flow from the truth.[588] In other words, the 'new person' has its origins in the knowledge of the truth and the ethical qualities of righteousness and holiness are a mirror image of the truth. [589] This understanding is further supported by Ephesians 4:20-21 which sharply qualifies the believers' new state of affairs assuming (εἴ γε)[590] that a new structure of perception and knowledge is already established. This is depicted in the aorist of the

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[584] Wild, 'Be Imitators', 133, 135; Schnackenburg, *Ephesians*, 201.

[585] For references to some scholars who claim dependence from Col 1:10, see Gosnell, 'Behaving as a Convert', 89, n. 69.

[586] The writer reverses the use of καινός and νέος and their cognate verbs from that found in Colossians 3:10. This variation could be merely stylistic (Lincoln, *Ephesians*, 274) but it is nevertheless worth noticing that the writer keeps the same terminology found in Eph 2:15. The way that νέος and καινός are used interchangeably in Col and Eph, there is no need to see a sharp distinction between καινός ἄνθρωπος as a 'new person' created by God and the renewal of the mind (ἀνανεοῦσθαι, a cognate of νέος) ('new') as human rejuvenation (*pace* Schnackenburg, *Ephesians*, 200).

[587] Cf. Schnackenburg, *Ephesians*, 201.

[588] Cf. Schnackenburg, *Ephesians*, 201; Lincoln, *Ephesians*, 286.

[589] To be created according to God is to display these divine qualities. This new creation is God's work (his workmanship) and therefore it is from him that these qualities flow (cf. Eph 2:10; 5:1). Cf. Jervell, J., *Imago Dei*, Gottingen: VR, 1960, 254-56; Schnackenburg, *Ephesians*, 201; Wild, '"Be Imitators of God"', 133-35, 142.

[590] εἴ γε ('assuming') can refer to a 'confident assumption', 'doubt' (Lincoln, *Ephesians*, 280, 173) or 'teasing irony' (Muddiman, *Ephesians*, 216, 149). The former meaning is more likely here (and also in *Ephesians* 3:2), the tone of Ephesians and the general manner in which the writer addresses the metaphor put off/on the old/new person (in contrast with 2 Cor 4:10; Gal 6:17) does not seem to indicate doubt or 'teasing irony'. Muddiman's view aims to support his position that only Paul would use this sort of language; however, he does not clearly explain the reason and purpose for this 'irony'. Muddiman also asserts that this subtle irony 'tells conclusively against the remark as "part of the device of pseudonymity" (*contra* Lincoln 173)' (150). However, whether Ephesians is Pauline or not after the description the Christ-event in Eph 2, Eph 3:2 seems to be a reaffirmation of that gospel of reconciliation rather than a mere 'teasing irony'.

three cognitive verbs *learned* (ἐμάθετε), *heard* (ἠκούσατε), and *were taught* (ἐδιδάχθητε)[591] — central to that teaching is that 'the truth is in Jesus' (v. 21b).[592] The concept of truth is found in Ephesians 1:13 where conversion-initiation takes place when believers 'heard and believed' in the word of truth (i.e. 'the gospel of your salvation'). This truth is identified with God's wisdom and insight of his salvific plans (Eph 1:8-10) and is reinforced by the (continuing) wisdom and revelation through the Spirit, this truth affects the centre of decision and perception, which motivates and leads to moral renewal (Eph 1:17-19; cf. Eph 2:10). Furthermore, it is the believers' continuing transformation with the knowledge of the gospel and the teachings of the Christian leaders that motivate and facilitate the growth and unity of the Christian community (Eph 2:20a; 4:11-12).

If it was the knowledge of the truth that brought into effect God's creative act — i.e. the spiritual/moral renewal of believers. This probably explains the use of the two aorist infinitives ἀποθέσθαι ('put off', v. 22) and ἐνδύσασθαι ('put on', v. 24).[593] These two

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[591] Bruce (*Epistles*, 357) asserts that 'to be taught in Christ is to be taught in the context of the Christian fellowship' (cf. Westcott, *Ephesians*, 67; Schlier, *Epheser*, 216-17). However, the accusative 'αὐτὸν ἠκούσατε' means Christ is heard about, not himself heard (genitive). This is carried out through the following clause 'καὶ ἐν αὐτῷ ἐδιδάχθητε' — this means hearing the gospel about him and receiving instruction in that gospel tradition (Eph 4:20; cf. Col 2:6-7). See e.g. Abbott, *Ephesians*, 135; Masson, *Éphésiens*, 201; E. Larsson, *Christus als Vasbild: Eine Untersuchung zu den paulinischen Tauf - und Eikontexteu*, Uppsala: Almquist & Wiksells, 1962, 224-25; Barth, *Ephesians*, 504; H. Ridderbos, *Paul. An Outline of his Theology*, Grand Rapids: Eerdmans, 1975, 436; Bruce, *Epistles*, 357; A. Lindemann, *Der Epheserbrief*, Zürich: Theologischer Verlag, 1985, 85; Schnackenburg, *Ephesians*, 199; Lincoln, *Ephesians*, 280-82; Best, *Ephesians*, 426-27; O'Brien, *Ephesians*, 324-25; Muddiman, *Ephesians*, 217.

[592] There have been some questions about the relation of καθώς to the preceding two clauses. The main objection to the translation 'as the truth is in Jesus' is that ἀλήθεια has no definite article and so must be predicate rather than subject (meaning 'as he is truth in Jesus', I. de la Potterie, 'Jésus et la vérité d' après Eph 4, 21', *AnBib* 18 [1963] 45-57). Lincoln affirms that this argument is overstressed. There are other nouns used without the article (e.g. sin, death, and grace) in other Pauline texts (Rom 2:2; 9:1; 2 Cor 12:6; Eph 4:25; 5:9; 6:14; Col 1:6). Additionally, there is an emphasis on 'the truth' in the rest of Ephesians (Eph 1:13; 4:14-15, 24, 25; 5:9; 6:14). Lincoln, thus, asserts 'having described the tradition in which the readers were taught in terms of Christ (vv 20, 21a), the writer can now also talk of the same tradition as summed up in Jesus (v 21b)'. In other words, the truth of the gospel is embodied in Jesus. As regards the switch from Christ to Jesus it is merely a stylistic variation probably influenced by Col 2:6 (cf. 2 Cor 4). For a full discussion see Lincoln, *Ephesians*, 280-283. Best, however, argues that the word 'Jesus' is more than a stylistic variation, it 'may (...) imply that the tradition which is taught stretches back to the earthly figure and is founded on him (...). The name Jesus may be more appropriate to ethical instruction than Christ with its Christological implications' (*Ephesians* 428-30).

[593] The relation of καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ (v. 21b) to the following accusative and infinitives have been taken in several ways: (1) imperative 'you were taught in him, as the truth is in Jesus, you (should) put off...'; (2) final ('you were taught in him, as the truth is in Jesus, in order that you put off...'); (3) consecutive ('you were taught in him, as the truth is in Jesus, with the result that you put off...'); and (4) epexegetic ('you were taught in him, as the truth is in Jesus, that is that you should put off ...'). The latter option seems the most plausible. Considering that the καθώς clause ('as the truth is in Jesus') already qualifies the two previous clauses we agree with Lincoln that this 'makes it more likely that the infinitives are to be taken as a further explanation of the content of the teaching ... Because of their context in what is a piece of paraenesis, these infinitives do take on some imperatival force'. For full

actions have already taken place in the moment of conversion (esp. Eph 1:8-10, 13; 1:17-19).[594] Accordingly, to put off/on the old/new person reinforces the spiritual transformation of the believers with the truth.

Moreover, if it is the transforming knowledge of the truth that brings into effect the new person (created in the Christ-event), then it does not make sense to affirm that the continual renewal of the spirit of the mind (τῷ πνεύματι τοῦ νοὸς ὑμῶν, in contrast to ἐν ματαιότητι τοῦ νοὸς αὐτῶν, Eph 4:17)[595] is necessary 'to become (in practice) what you are' or 'to gradually appropriate the new person'.[596] If the mind (the centre of decision and motivation) is continually being transformed by the knowledge of the truth (Eph 1:8-10, 13; 1:17-19; 2:20; 4:11-12) then proper behaviour will follow. It seems more reasonable to argue that the constant renewal of the mind is necessary to reinforce and assure that believers carry on behaving in righteousness and holiness as a reflection of the (knowledge of the) truth.

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discussion and bibliographical data on each interpretation see Lincoln, *Ephesians*, 283-84. See more recently the discussion in Best, *Ephesians*, 430-31; O'Brien, *Ephesians*, 326-27. Recently, Muddiman contends that the exhortative focus of vv. 22-24 demands an imperative force. The accusative ὑμᾶς makes it grammatically difficult to take v. 22-24 simply as an imperative force, Muddiman links with the verbs of v. 17 (*Ephesians*, 217). Best, however, rightly asserts that 'The verbs of v. 17 are too distant to make vv. 22-24 dependent on them ..., and in any case a new sentence began in v. 20. With the grammatical difficulties the best option is to take the three infinitives as dependent on ἐδιδάχθητε with ὑμᾶς as the subject after v. 21b' (*Ephesians*, 430).

[594] Gosnell rightly argues that the put off/on the old/new person does not refer to the baptismal clothing; at best it is an indirect allusion to baptism. Gosnell contends, based on the Jewish story *Josephus and Aseneth*, that the change of clothing metaphor denotes the pre-post conversion states and aims to illustrate 'a completely different orientation to life' ('Behaving as a Convert', 84-86). See also discussion and bibliographical data on this issue in Lincoln, *Ephesians*, 284-85, and more recently Best, *Ephesians*, 431-34. Muddiman takes Barth's view (*Ephesians 4–6*, 506-507, 509, 536-45) that the metaphor to put off/on the old/new person refers to Adam and Christ as the two representatives of the old/new orders (*Ephesians*, 219-20).

[595] The phrase the 'spirit of your mind' is a pleonastic expression denoting the inner person (cf. Eph 1:18; 3:17; Col 3:10; Rom 12:2; 2 Cor 4:16). See e.g. Abbott, *Ephesians*, 137; Robinson, *Ephesians*, 191; Lincoln, *Ephesians*, 287; Best, *Ephesians*, 435-36; O'Brien, *Ephesians*, 330; Muddiman, *Ephesians*, 220. Contra e.g. Masson, *Éphésiens*, 202; Gnilka, *Epheserbrief*, 230-231; Schnackenburg, *Ephesians*, 200. Fee, *Empowering*, 710-11, who regard the 'spirit' as the Holy Spirit. Fee comes to the conclusion 'The net result is that one seems to be left with a highly peculiar way of speaking about the interior of the human person ... this is yet another instance where we should recognize the human spirit as the first reference, but be prepared also to recognize the Holy Spirit as hovering nearby...' (711-12). In fact if we take ἀνανεοῦσθαι as passive ('to be made new'; BAGD, 58) it suggests that it is God who brings about the renewal of the mind. In Eph 1:17-19 God dwells and enlightens the mind of the believer through his Holy Spirit. It is likely that the renewal of the spirit of the mind presupposes what has gone before in Eph 1:17-19.

[596] Deidun asserts that the expression 'become what you are' 'is an inadequate explanation of the indicative-imperative relationship as Paul understood it, for (a) it makes no mention of God's role in either the indicative or the imperative ... (b) it detaches the imperative from the indicative and overlooks precisely what is most characteristic of Pauline ethics: that what God demands, he also effects' (*Covenant Morality*, 241)

In sum, God has given to believers a new structure of perception based on the gospel of salvation (Eph 1:8-10, 13; 1:17-19; 4:11-12), and the ethical qualities of righteousness and holiness are a reflection of the reconstruction of the mind and of the knowledge acquired. The continual renewal of the mind is necessary to facilitate and maintain a life of righteousness and holiness (cf. Eph 1:4-7; 1:17-19; 2:22; 3:16-19; 4:1-6; 4:12-16).

8.4.2 The Strengthening of the New Structure of Perception and Knowledge (Eph 4:25–5:21)

Ephesians 5:8-10, 11b, 13-14 and 5:15-21 establish that moral and reconciling behaviour are achieved through the fortification of the new structure of perception with the gospel of salvation (Eph 4:20-24; cf. Eph 1:8-10, 13; 1:17-19; 3:3-10).

Ephesians 5:8-10 using the ποτὲ ... νῦν contrast schema (cf. Eph 2:1-10; 2:11-22) and the imagery of darkness and light, asserts that believers once were darkness but now they are light in the Lord (v. 8). This statement does not say that believers will continually *become* or *appropriate* the light but it categorically states that they *are now* light in the Lord. So it is important to find out what light and darkness mean in this context.

T. Engberg-Pedersen argues that the light-darkness imagery stands for the 'inner, mental attitudes'.[597] However, Lincoln is right to contend that darkness-light are identified as two distinct dominions and 'those governed by the dominions of darkness or light represent that dominion in their own persons'.[598] Thus, those 'governed by darkness' their minds and deeds are also identified as in 'darkness' (Eph 4:18, 19; 5:3, 5, 11), and those 'governed by light' (Christ, Eph. 5:8, 14) have 'learned what is pleasing to the Lord' (Eph. 5:10) and their deeds are the fruit of light (Eph. 5:9). This is supported by the Qumran writings with which Ephesians 5:3-14 shares strong similarities.[599]

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[597] 'Ephesians 5, 12—13: ἐλέγχειν and Conversion in the New Testament', *ZNW* 80 (1989), 102.
[598] *Ephesians*, 327. Cf. Kuhn, 'Ephesians in the Light of the Qumran Texts', 123.
[599] See our discussion on this issue in section 2.6.2 and 2.6.3.

The believers' new social reality (belonging to the light, Eph. 5:8) is refashioned by 'discovering what is pleasing to the Lord' (v.10). The verb δοκιμάζω ('discern') can mean to 'put to the test, examine' or to 'accept as approved, approved'.[600] The former meaning suits best the practical or ethical context of the passage in that the believers need to test or examine what is pleasing to the Lord in order to make the right (ethical) decisions (cf. Col 1:9-10).[601] In some New Testament texts to test or approve what pleases the Lord or God is based on the readers' renewed mind (Rom 12:2) and on the knowledge of God's will (Col 1:9-10; Phil. 1:10; I Thess. 5:21). Romans 2:18 asserts that for the Jews, God's will is what is instructed in the Law (cf. *T. Naph.* 8:10; 1QS 1:1—4:26; 5:10; 9:12-13; CD 2:14-17). In Ephesians, God's will has been revealed (Eph 1:5, 7-8, 11, 13, 1:17-19; 3:2-11) and the believers already *heard, learned, and were taught* in the gospel of truth (i.e. the gospel of reconciliation, Eph 4:20-21). In this context, to 'discern what is pleasing to the Lord' is to have knowledge of the gospel. This knowledge aims to refashion the believers to a new pattern of life, which enables the unity and harmony of the Christian community. This is supported in verse 9 where the fruit of light 'is found in all that is good, and right and true'. This recalls the moral qualities that flow from the truth and characterize the new creation (cf. Eph 2:10, 15; 4:24).[602] From Ephesians 5:9-10 we learn that the knowledge of 'what pleases the Lord' facilitates a pattern of life that reflects moral/social renewal.

If this reading is correct, we are in a better position to understand Ephesians 5:13-14. Some of the recent views on the understanding of verses 13 and 14a include Schnackenburg's assertion that verse 14a ('for everything that is visible is light') is simply 'to explain the function of the light (explanatory γάρ): for all which is exposed by the light stands in the light'. Lincoln, however, asserts that the focus of verse 14a is not on believers but on unbelievers. The transformation of the sons of light (v. 8) is also offered to unbelievers through the exposure of the nature their evil deeds.[603] Best argues that believers reprove and reveal the sins committed in the community and 'every sin

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[600] BAGD, 202.

[601] Cf. 1 Cor 11:28; 2 Cor 13:5; Gal 6:4; 1 Thess 2:4; 5:21; 1 Tim 3:10. CD 2:14-17 asserts 'the eyes of the covenanter are open 'so that you can see an understand the deeds of God, so that you can choose what he is pleased with and repudiates what he hates, so that you can walk perfectly on all his paths and not allow yourselves to be attracted by the thoughts of guilty inclination and lascivious eyes'.

[602] Also in Eph 4:32-5:1 the believers are called to be imitators of God in being 'kind to one another, tender hearted, forgiving one another as God in Christ forgave you' — which again reflects the ethical qualities of God's moral renewal in the believer and according to the new creation (see next section). Although in 1QS 1:5; 8:2 these ethical qualities are not explicitly regarded as 'fruit' they are nevertheless seen as qualities of the new creation.

[603] *Ephesians*, 331.

that is revealed is no longer sin and the one who has committed it is light'.[604] However, there is no clear evidence in Ephesians 5:3-14 that the writer is addressing sins which are committed in the community but rather making a contrast between the realm of darkness and light. As Muddiman rightly asserts, it is doubtful that backsliding Christians could be identified as sons of disobedience 'on whom the wrath of God is coming'[605] (cf. Eph 2:3). In Muddiman's view verses 13 and 14 focus on Christian growth and maturity.[606] In a comprehensive study of these verses Moritz resists Lincoln's position that verses 13-14a describe the process by which darkness is transformed into light.[607] Moritz affirms that 'an object exposed to the light does not itself turn into light. It becomes light only in the sense that it reflects light as long as it remains in the light's sphere of influence'.[608] He, therefore, contends that verses 13-14a refer to God's illuminating activity upon the believers — 'what is shameful is being exposed by those who are in Christ and at the same time shone upon by Christ, the light and thus revealed. He who is illuminated by the true light in this way will continue to be shone upon by Christ, thus being equipped to expose further shameful things'.[609] Moritz' interpretation is theologically sound and to a certain extent suit the flow of thought of verses 8-14. But this interpretation begs the question: what is the purpose of exposure (by those illuminated by the light) if not an expectation for some sort of change or transformation?

Ephesians 5:3-13 speaks in terms of spheres of influence and probably it is in this context that we ought to understand verse 14a. In section 8.3.2, we argued that the author aims to show how sinfulness can give ground to other influences upon the believer (the devil and those who practise sinful deeds) and how it facilitates an alternative structure of perception, which leads to further sinfulness. In contrast, verses 8 and 9 emphasize the power (or influence) in the centre of believers' lives, and the mindset and knowledge that facilitate ethical behaviour. In this frame of reference, when verses 13-14a assert 'when anything is exposed it becomes visible by the light, for anything that becomes visible is light ' — the exposure and disclosure of the works of darkness will enable those who practise sinfulness to recognize the power at work in them and the power at work (revealed by moral behaviour) in the sons of light. It is the

[604] *Ephesians*, 496.
[605] *Ephesians*, 241
[606] *Ephesians*, 241-42.
[607] Lincoln, *Ephesians*, 330-31.
[608] Moritz, *Mystery*, 113-14.
[609] Moritz, *Mystery*, 114.

recognition of the different forces of influence that will enable people to turn to the sphere of light (cf. John 3:20-21). In the same way that those who practise evil can influence the believer, so the believer's behaviour (and right mindset) can have a transforming impact on those who practise evil (cf. Eph. 2:7-10).

This understanding is also confirmed in the hymn fragment of verse 14b. Many suggestions have been given regarding the possible source of this quotation.[610] Whether or not we take Ephesians 5:14b as directly dependent on Isaiah 26:19 and 60:1-2, we cannot deny the similar usage of language. But more importantly the context of these verses in Isaiah, in the framework of God's plan of restoration of his people, becomes relevant for the understanding of Ephesians. Isaiah 26:19 and 60:1-2 speak in a context of moral and social chaos where Israel is perceived as living in darkness and being 'like dead men' (Isa 59:10, 1-15). God's intervention in history and in bringing (corporate) restoration to Israel is presented as a light shining (Isa 60.1). Through the shining of the glory of the Lord Israel is transformed and the nations will come to the light (Isa 60:3–62:12; cf. *1 En.* 92:3-5,[611] 1QM 1:8-9). This pool of ideas is also seen here and confirms the function of Ephesians 5:13-14a. The time which was marked by a religious and spiritual lethargy (sleep) and alienation from God (death, cf. Eph 2:1) is now marked by the transforming light of Christ and by the awakening of the community (the sons of light) which exposes the works of darkness and demonstrates the fruit of light that flows from Christ (cf. Eph. 2:1-10). This seems to suggest that the Christian community is called to be the visible manifestation of a new creation and to have a transforming impact inside and outside the community. This recalls Ephesians 3:19 where we argued that the fullness of God and Christ are revealed and achieved (amongst the saints) through the actualisation of loving relationships (cf. Eph 1:23; 2:7-10; 3:10).

The particle οὖν in Ephesians 5:15 links the new instruction with Ephesians 5:3-14. Once again the writer reiterates that the locus of transformation centres on a restored insight and knowledge. This is seen in the call for believers to be wise (v. 15), to

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[610] A similar saying is used in the *Apocalypse of Elijah* (M. E. Stone and J. Strugnell, *The Books of Elijah Part 1 & 2*, Missoula, Montana: Scholars Press, 1979, 76-81). Some commentators perceive it a Christianised version of some Jewish apocalypse (e.g. Lincoln, *Ephesians*, 331-32, 319). However, Moritz argues that it was taken directly from the OT, a combination of Isa 26:19 and 60:1 (*Mystery*, 97-116, he also gives the background and history of interpretation of this verse). See also discussion by Lincoln on the improbability of a Gnostic background to v. 14b (*Ephesians*, 332).

[611] 1 *En.* 92:3-5 'The Righteous One [righteous community] shall awaken from his sleep; he shall arise and walk in the ways of righteousness; and all the way of his conduct shall be goodness and generosity forever. He will be generous to the Righteous One, and give him eternal uprightness; he will give authority, and judge in kindness and righteousness; and they shall walk in eternal light. Sin and darkness shall perish forever, and shall no more be seen from that day forevermore'.

'understand what the will of the Lord is' (v. 17) and to be 'filled with the Spirit' (v. 18) — the latter is modified by five participles, 'addressing [one another]' (v. 19a), 'singing' (v. 19b), 'making melody [to the Lord]' (v. 19c) 'giving thanks [to God the Father]' (v. 20) and 'submitting [to one another]' (v. 21).

The author insists that the readers need to lead lives characterized by wisdom (v. 15). But what does that mean? What kind of wisdom does the writer have in mind? Probably if we look at how wisdom language is used in the context of Ephesians it might give us some hint as to how we should interpret wisdom or 'being wise' in Ephesians 5:15-21. There are three passages that explicitly mention wisdom. Ephesians 1:8-10 identifies God's wisdom and insight with the knowledge of his mystery 'to sum up all things in Christ'. The Holy Spirit continues to mediate wisdom and revelation of God's plans of salvation, which aims to have a transforming impact in the centre of decision and motivation of the believers (Eph. 1:17-19). God's wisdom is also made visible through the church as the exponent model of God's plan of cosmic reconciliation (Eph 3:10).

In the context of Ephesians wisdom 'to walk as wise' (Eph 5:15) presupposes and reinforces the new structure of perception and knowledge the readers already received in conversion. It is the knowledge of the content and nature of salvation that sustains and enables righteous living (or a life of wisdom, Eph 1:17-19).[612] This notion is further supported in verse 17 when the writer asserts that to be wise involves to 'understand what the will of the Lord is' (cf. Eph 5:10). Here the divine will has been revealed and embodied in Christ and in his work of reconciliation (Eph 1:3-14; 1:17-23; 2:4-10; 2:11-22; 3:2-13). The Christological focus on 'understand[ing] what the will of the Lord is' which depicts what the believers, *heard*, *learned* and *were taught* in Jesus (cf. Eph 4:20-21) is nothing else than the divine will embodied in Christ. Thus, to remind the readers to 'understand what the will of the Lord is' highlights the new frame of mind and knowledge fundamentally shaped by the gospel of reconciliation. It is this new frame of mind that enables and sustains a right conduct.

In sum, the refashioning of the mind with the gospel of reconciliation assists in the moral renewal and harmony of the Christian community.

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[612] See chs. 3, 5, 6.

8.4.3 A New Set of Relationships: The Empowering and Strengthening of the Restored Community (Eph 4:20–5:21)

In Ephesians 4:20-21, 24 we suggested that the truth revealed in Jesus centres on the gospel of (cosmic) reconciliation (in contrast to a life of 'lusts which come from deceit', v. 22), and those whose minds have a proper understanding of the truth will inevitably speak the truth and live in righteousness and holiness (Eph. 4:14-15, 24). Thus, it is no accident that the believers are to 'put away falsehood,[613] let every one speak the truth with his neighbour' (v.25).[614] This verse seems to allude to Zechariah 8:16. Some discussion has been raised as to whether the allusion is directly from Zechariah[615] or mediated via Jewish traditions.[616] However, little has been said about the contextual significance of this verse either in the book of Zechariah itself and/or in Jewish tradition.[617] We suggest that it is here that this passage becomes crucial. Zechariah 8:16 speaks in the context of the restoration of a remnant in Israel (Zech. 8:1-15) whereby their behaviour towards other members of the covenant should be in accord with the new restored people of God. This notion is also confirmed in texts such as the *Testament of Dan* 5:2 where the words of Zechariah 8:16 are also used. In this context lying, anger, or falsehood are part of the reason why Israel will desert the Lord and revolt against Levi and Judah as the chosen of God to bring the restoration of Israel. It is through 'speaking the truth clearly to his neighbour' that God's peace is manifested and the restoration takes place (*T. Dan* 5:1).[618]

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[613] The aorist participle ἀποθέμενοι ('put away') continues to have the imperative force as seen in *Ephesians* 4:22, but as in the latter it does not imply that believers are the readers are practising falsehood (see section 10.3.2)

[614] 'Falsehood and truth' are used in a moral sense (cf. Mitton, *Ephesians*, 167; Schnackenburg, *Ephesians*, 206; Lincoln, *Ephesians*, 300). *Pace* Mussner who argues that the contrast of 'falsehood' and 'true speaking' characterizes the whole manner of life (*Epheser*, 139).

[615] Moritz argues that the author is emphasizing the importance of moral teaching based on OT ethics (*Mystery*, 88-89).

[616] E.g. Gnilka, 'Paränetische', 403; Lincoln, 'Use of the OT', 43.

[617] Sampley argues Eph 4:25ff. has been patterned after Zech. 8:16 but he fails to elucidate the theological significance of Zech. 8:16 for Eph 4:25ff ('Scripture and Tradition', 101-09).

[618] In the Old Testament the descendants of the same ancestors form the same body, and they recognize themselves as 'the flesh and bone of one another' and being members of the same restored nation (Is. 58:7; cf. Rom 12:5) (A. M. Dubarle, 'L'Origine dans L'Ancien Testament de la Notion Paulinienne de l'Église Corps du Christ' in *Studiorum Paulinorum Congressus Internationalis Catholicus*, Rome: PIB, 1963, 232-39). R. Banks gives further insight in how the community of the church is perceived by Paul as a family and a body (*Paul's Idea of Community: The Early House Churches in Their Historical Setting*, Exeter: The Paternoster, Press, 1980, esp. chs. 5-6). Furthermore, in *T. Zeb.* 9:4-6 the dispersion of Israel is compared to a divided body, which implies that its restoration is the unification and interdependence of the body. The community/corporate dimension in speaking the truth is also recognized

This understanding is consistent with verse 25 in that the ground for 'speaking the truth to his neighbour' is because 'we are members of one another'.[619] The 'body' imagery was used earlier in the letter and it points to the church (the reconciling community) as Christ's body (Eph 1:23; cf. 2:16; 4:4, 12), and the interdependence of its 'members' and the building up of the body is through 'speaking the truth in love' (Eph 4:15).[620] As Turner rightly puts it 'those shaped by the new humanity treat their neighbour as one *with* whom and *to* whom they truly belong as *interdependent* "limbs" of one unified body in Christ'.[621] Accordingly, every act of speaking the truth (v. 25),[622] giving to those in need (v. 27),[623] edifying one another (v. 29b)[624] and looking for the well being of others (v. 29c) enables and strengthens the unity of the community. In this way the divisive work of the devil (Eph 4:27) and of sinful outsiders (Eph 5:3-7) have no ground/room to influence or alter the unity of the Christian community (Eph 4:27; cf. Eph 4:14-15). This notion is also well captured in the *Testament of Benjamin* 3:3-5:

> Fear the Lord and love your neighbor. Even if the spirits of Beliar seek to derange you with all sorts of wicked oppression, they will not dominate you ...For the person who fears God and loves his neighbor cannot be plagued by the spirit of Beliar since he is sheltered by the fear of God. Neither man's schemes not those of animals can prevail over him, for he is aided in living by this: by the love which he has toward his neighbor.[625]

Furthermore, the community's intimate relationship with God, with Christ and with the Holy Spirit empower and strengthen the unity and ethical living of the community. This is seen in the intimate and relational language of Ephesians 4:32-5:1 — 'to be kind to one another' (γίνεσθε εἰς ἀλλήλους), 'compassionate' (εὔσπλαγχνοι) and 'forgiving one another' (χαριζόμενοι ἑαυτοῖς).[626] The moral qualities that believers are to emulate (Eph 5:1)[627] are the very qualities, which they experienced by coming to God (Eph 1:7;

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[619] Best points out that in Jewish teaching to love 'one's neighbour' (Lev 19:18) means 'Jew should love fellow-Jew' ('A First Century Sect', *IBS* 8 [July, 1986] 116).

[620] The direct connection between the terms 'members' and 'body' is not made until Eph 5:30 (see ch. 9).

[621] Turner, 'Unity', 152. Contra Best who affirms that the exhortation has no real theological reason but a natural emphasis for Christians to love one another so to resist outside pressures (*Ephesians*, 448).

[622] Cf. 1QS 5:25

[623] Cf. *T. Judah* 9:8; *T. Zeb.* 6:4-6; 7:1-3; *T. Iss.* 3:8; 5:2; 7:5; *T. Ash.* 2:6; *T. Jos.* 3:5-6; T. Ben 4:4; 5:1.

[624] 1QS 5:24b—6:1-9; 1QS 5:3b-4; 7:9; CD 10:17, 18; *T. Iss.* 4:14, 17.

[625] Cf. *T. Dan.* 5:1; *T. Iss.* 7:6-7; *T. Gad* 5:4-7; *T. Gad* 6:1; *T. Benj.* 6:1.

[626] Cf. *T. Sim.* 3:4-6; *T. Benj.* 3:1-4; 1QS 2:24-26; 4:2-7;

[627] N. A. Dahl affirms that Eph 4:32 and 5:2 (cf. Eph 5:25, 29) follow a 'conformity pattern'. This means that 'Christ is not seen simply as a model to be imitated; his conduct is prototypical precisely to the degree that it is of saving significance. What is important is Christ's surrender for us, his incarnation and his death, which imply salvation. Therefore, it would be better to speak of *conformitas* and not *imitatio* because of later connotations of the term' ('Form-Critical Observations on Early Christian Preaching' in his *Jesus in the Memory of the Early Church*, Minneapolis, Minnesota: Augsburg Pub. House, 1976, 30-36.

2:4, 7).[628] To remind the believers that they are 'beloved children' (Eph 5:1) stresses the Father-son relationship, which they enjoy through the sending of Christ (Eph 1:5).[629] This relationship is deepened through the experiential knowledge (mediated by the Spirit) with the 'Father of glory' (Eph 1:17, 3:14, 19b) which empowers the heart/inner being (the centre of perception and volition (Eph 1:19-20; 3:20). 1QH 9:31-33 declares 'And you [God], in your compassion, and in the greatness of your kindness, have strengthened the spirit of man against affliction [...] you have purified from the abundance of impurity'.

Moreover, the exhortation for believers to 'walk in love' (Eph 5:2) is based on the believers' experience of Christ's love which was manifested in his self-sacrificial offering to God in bringing reconciliation between Jew and Gentile (Eph 2:16-18).[630] Although verse 2 does not expand on how Christ's love transforms and empowers the believer to follow the same pattern (καθὼς καὶ ὁ Χριστός), Ephesians 3:16-19 indicates that the Holy Spirit mediates Christ's present in the believers and *roots* and *founds* the believers *in love*, so to enable them to experience that love in the fellowship of the church.

This understanding is further supported by the writer's assertion 'you are light in the Lord' (v. 8). The radical transformation of the believers has taken place *in the Lord* (i.e. Christ). This means that through their union with the Lord the believers enter a new sphere of influence,[631] but it also means that Christ is the source of light and the transforming power of divine life (v.14b) — thus, those transformed by the light are called children of light (v. 8). In this context, the statement in verse 8b 'walk as children of light' is not effected by the believer but by the transforming power of the light, which

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[628] Cf. *T. Sim.* 4:4; *T. Zeb.* 5:1; 7:2; 8:1; *T. Gad* 6:3, 7; *T. Benj.* 4:1-41; QH 4:9-15, 17-26; 8:24-27; 12:37; 14:9; 15:18, 29b-31, 35; 17:7-8, 13-14; 18:21.

[629] Schnackenburg affirms that the expression 'as beloved children' 'is intended to emphasize the love his children owe God which answers to and befits his own love' (*Ephesians*, 212; Wild, "'Be Imitators'", 143, n. 60), however, Schnackenburg does not explore how the father-son relationship affects the believer ethically. Best is right in affirming that believers' imitation of God 'can only by partial for it is impossible to imitate God in everything' (*Ephesians*, 466). In this context, the imitation of God involves not only the 'imitation of the forgiving and loving Christ' (A. D. Clarke, "'Be Imitators of Me": Paul's Model of Leadership', *TynBul* 49 [2, 1998] 329-60, esp. 350-51) but also God's own attitude of mercy and compassion (cf. Eph 1:7; 2:4, 7).

[630] A. J. Hultgren asserts that 'the sacrificial death of Christ was an expression of his love, and it is in that respect that it was "a fragrant offering and sacrifice to God" (RSV). The idea lying behind the phrase is that acts of devotion to God are sacrifices pleasing to him' (*Christ and His Benefits: Christology and Redemption in the New Testament*, Philadelphia: Fortress Press, 1987, 104).

[631] Cf. Schnackenburg, *Ephesians*, 222-23; Lincoln, *Ephesians*, 327.

is operative in the believer.[632] The group-words δυνάμις, ἐνέργεια, κραταιός, ἰσχύς in Ephesians 3:16-19 (cf. Eph 1:19) indicate that the dwelling of Christ in the inner being/heart (the centre of decision and motivation) through the Spirit grants enabling power to understand Christ's love and to experience it in the fellowship of the church. It is Christ's enabling power (mediated by the Spirit) that facilitates ethical living. Accordingly, the believers' transforming experience *in the Lord* produces fruit ('all that is good and right and true')[633] which reflect believers' moral renewal and spiritual transformation (Eph 2:10; 4:15, 24, 25; cf. 1QS 1:5; 8:2) in contrast with the 'unfruitful works of darkness' (v.11).[634]

Verse 18 also points out that a life of wisdom includes being 'filled with the Holy Spirit'.[635] We have seen earlier that the Spirit reveals God's wisdom (Eph 1:17-19; 3:5, 10) to the believer; here the Spirit is perceived as the Spirit of prophecy affording charismatic wisdom to the Christian community.[636] The content of the filling is not explicit here; however, in the light of the use of 'full, fullness' language in Ephesians 1:13; 3:19 and 4:10, Turner is probably correct in asserting that it should be understood 'as an ongoing active presence of the Spirit mediating Christ and the new-creation life'.[637] In contrast to evil speech (Eph 4:29, 31; 5:4), the Holy Spirit assists the believers' interrelationships through Spirit-inspired praise and worship,[638] which serves to aid the edification and instruction of the community and submission to one another (Eph 5:18-21; cf. Eph 5:4b; Col 3:16).[639] The Spirit also enables the believer to

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[632] Best affirms that believers through their relationship with the Lord received light and have been enlightened in their understanding (cf. Eph 1:17) which will enable them to discern God's will (v. 10) (*Ephesians*, 489). However, Best does not explore the empowering presence of Christ (mediated by the Spirit) in the believer.

[633] A literal translation of v. 9 is 'the fruit of light consists in all goodness, righteousness and truth'. This indicates that the fruit is found in the sphere of goodness, righteousness and truth.

[634] The 'fruit of light' (v. 9) and the works of the darkness (v. 11) are closely related with the 'fruit of the spirit' and the works of the flesh in Gal 5:19, 22 .

[635] The present imperative πληροῦσθε 'be filled' suggests the continual infilling by/with the Spirit.

[636] M. Turner, 'The Spirit of Prophecy and the Ethical/Religious Life of the Christian Community' in M. Wilson (ed.), *Spirit and Renewal. Essays in Honor of J. Rodman Williams*, Sheffield: SAP, 1994, 166-90; *idem*, *Holy Spirit*, 9; Hui, 'The Concept of the Holy Spirit' 306-07. A. J. Köstenberger points out that the believer does not need to ask to be filled with the Spirit because the Spirit already lives in the believer, 'believers' major efforts should be directed toward manifesting the Spirit's presence in ever-increasing measure, both individually and corporately, just as believers are to preserve the Spirit's unity in the bond of peace' ('What Does it Mean to be Filled with the Spirit? A Biblical investigation', *JETS* 40/2 (June 1997) 229-240.

[637] Turner, 'Ephesians', 1242.

[638] 'The songs which believers sing to each other are spiritual songs because they are inspired by the Spirit and manifest the light of the Spirit' (Lincoln, *Ephesians*, 346).

[639] In the next chapter we will be looking in how to interpret this verse as *mutual* submission or submission *to the authorities* or other possible interpretation in relation to the husband-wife/Christ-church imageries in Ephesians 5:21-33.

recognize the Lord Jesus Christ 'whose will the community is to understand (v. 17)'[640] and 'God the Father' 'who is the ultimate source of all goodness and salvation (v. 20)'.[641] In sum, the divine presence in the believers empowers moral renewal and reconciling relationships.

8.5 Summary and Conclusion

In this chapter we attempted to demonstrate that Ephesians 4:17–5:21 reiterates and expands the soteriological pattern of Ephesians 1–3 in that the battleground of Ephesians 4:17–5:21 is on the level of a structure of perception/knowledge and sphere(s) of influence. Our investigation seriously weakens the views that the paraenesis is unrelated to the theology of Ephesians 1–3 or that it is dealing with some internal crisis. Our study also challenges the more general notions that the paraenesis focuses on what constitutes appropriate/inappropriate behaviour or that believers are to put into practice what they already are. We supported our case by pointing out that the ethical teaching revolves around the structural concepts of perception/knowledge and sphere(s) of influence. We showed that the focus of concern regarding the 'old person' lies in its corrupted structure of perception and knowledge, and alienation from God. The latter implies the presence of a difference sphere of influence upon the human being, and this is understood to be the devil (Eph 4:27, cf. Eph 2:1-3). Those who give way to sinful practices (Eph 4:26) or associate with those who practise sinfulness (Eph 5:7) also give ground to the influence of the devil (Eph 4:27) and to deceit (Eph 5:6), which consequently leads to further sinfulness.

The locus of transformation is the believers' centre of decision and perception (i.e. the heart/mind) through the knowledge of Christ and his salvific work (Eph 4:20-21; 5:10, 17; cf. Eph 1:8-10, 13; 1:17-19; 3:3-10; 3:16-19). This transformation actualises God's creative act — i.e. the believers are refashioned towards moral renewal and reconciling relationships (Eph 4:24; 4:25–5:21; cf. Eph 2:10, 15). The renewal of the mind with the gospel of truth (Eph 4:20-21, 24; 5:10, 17) and the divine presence in the

[640] Lincoln, *Ephesians*, 348.
[641] Lincoln, *Ephesians*, 348.

believers (God, Christ and the Holy Spirit) facilitates and empower moral renewal and the unity of the community. Therefore, the relevance of the paraenesis is to reinforce and expand the soteriological pattern of the *whole* letter.

Chapter 9

Transformation in Practice: the Household Rules and the Final Appeal (Eph 5:22–6:20)

9.1 Introduction

The significance and role of the household code within the context of Ephesians has been a subject of dispute. By and large the household material does not differ greatly from the moral traditions of Graeco-Roman or Jewish cultures,[642] and the subordination required from wives, children and slaves reinforces the hierarchical and patriarchal structure of the ancient world. In this scenario, some scholars such as Dibelius,[643] Dodd,[644] Sanders,[645] Käsemann,[646] and Fischer[647] argue that the household material is a christianised version of a pre-set piece of material with no direct relevance to the whole letter. This view maintains that because the imminent hope of the parousia faded, the church had to accommodate to the surrounding culture.[648]

However, this view presents some inadequacies. As we argue throughout this study, moral behaviour in Ephesians is not simply a response to the delay of the parousia but it is fully integrated with believers' salvific transformation. This is also confirmed by the absence of a verb in verse 22, which connects the household code with Ephesians 5:15-21. Verse 21 is a transitional verse which links ὑποτασσόμενοι ('being subject', v. 21) with the participles λαλοῦντες ... ᾄδοντες καὶ ψάλλοντες ... εὐχαριστοῦντες. These

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[642] A survey on the possible source(s) for the household code see e.g. J. E. Crouch, *The origin and Intention of the Colossian Haustafel*, Göttingen: Vandenhoeck & Ruprecht, 1972, 10-31; D. L. Balch, *Let Wives be Submissive: The Domestic Code in 1 Peter*, Chico: Scholars Press, 1981, 33-49; *idem*, "Household Codes" in D. E. Aune (ed.), *Greco-Roman Literature and the New Testament: Selected Forms and Genres*, Atlanta: Scholars Press, 1988, 25-50.

[643] Dibelius, *Epheser*, 49, 91-92; *idem*, 'christliche Leben', 341-42.

[644] '*Ephesians*', *idem*, *Gospel and Law*, 20; *idem*, *Apostolic Preaching*, 8-9.

[645] *Ethics*, 79.

[646] 'Epheserbrief', 518.

[647] *Tendenz und Absicht*, 147, 202.

[648] On the issue of the parousia MacDonald suggests that the household code is to be seen 'as part of the process of stabilizing communal relations in the Pauline churches' (*Pauline Churches*, 115-22, 131-38, 154-58).

participles are dependent on the imperative 'be filled with the spirit' (v. 18).[649] This suggests that the traditional material is integrated with the author's understanding of a life 'filled with the spirit'. Furthermore, we will show below that the structural Christianisation based on the analogy between Christ and the church as a model for the relationship between husband and wife (Eph 5:22-33) — and the motivational phrases 'in the Lord' (Eph 6:1), 'in the discipline and instruction of the Lord' (Eph 6:4), 'as to the Christ' (Eph 6:5), 'as servants of Christ' (Eph 6:6a), 'doing the will of God from the heart' (Eph 6:6b), 'as to the Lord' (Eph 6:7), 'from the Lord' (Eph 6:8), 'knowing that he who is both their Master and yours is in heaven' (Eph 6:9) — are part of the Christo-soteriology and ecclesiology of the *whole* letter. Barclay's recent study on the household code of Colossians (which parallels that of Ephesians) has convincingly argued that 'to interpret household relations within the framework of allegiance to the Lord ... is more than just a change in motivation (though it alters that too): it redescribes and thereby re-evaluates how Christians act in the household, providing a distinctively Christian life-hermeneutic by re-conceiving their roles, their actions and their purposes'.[650]

Moreover, the strong emphasis on the duties of members of the family (particularly wives and slaves) has led other interpreters to argue that Ephesians (and other Hellenistic churches) are addressing an issue of ascetic behaviour (especially regarding marriage) based on Paul's teaching on celibacy in 1 Corinthians 7.[651] At the other end of the spectrum, others suggest that Ephesians is dealing with the emancipation of wives and slaves in respect of their social roles in light of their new freedom in Christ (cf. 1

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[649] Some scholars suggest that the thought of verse 21 controls what follows, which means that there is a reciprocal submission of husbands and wives, and not only the wives (Barth, *Ephesians 4–6*, 609; G. Bilezikian, *Beyond Sex Roles*, Grand Rapids: Baker, 1985, 154; C. S. Keener, *Paul, Women and Wives: Marriage and Women's Ministry in the Letters of Paul*, Peabody: Hendrickson, 1992, 168-72). However, there is no indication in any household code or anywhere in the New Testament that husbands ought to submit to wives, children to parents and slaves to masters. In fact this view becomes more difficult if we consider that the submission is based on the relationship between Christ and the church, and it is difficult to imagine Christ being subject to the church. The idea behind verse 21 seems to be 'submission to appropriate authorities'. See further discussion in O'Brien, *Ephesians*, 400-04 and Hoehner, *Ephesians*, 732-36.

[650] J. M. G. Barclay, 'Ordinary but Different: Colossians and Hidden Moral Identity', *ABR* 49 (2001) 45. Cf. J. M. G. Barclay, 'The Family as the Bearer of Religion in Judaism and Early Christianity' in H. Moxnes (ed.), *Constructing Early Christian Families: Family as Social Reality and Metaphor*, London/New York: Routledge, 1997, 66-80; S. C. Barton, 'Living as Families in the Light of the New Testament', *Int* 52 (1998), 130-44 (esp. 140-41); R. Dudrey, '"Submit Yourselves to One Another": A Socio-historical Look at the Household Codes of Ephesians 5:15-6:9', *ResQ* 41 (1999) 40.

[651] Martin, 'Search of a Life-Setting', 299-300; *idem*, *Ephesians*, 5-9; Goulder, 'Visionaries', 34-35; Dahl, 'Letter of Ephesians', 455; and more recently A. Merz, 'Why Did the Pure Bride of Christ (2 Cor 11.2) Become a Wedded Wife (*Ephesians* 5.22-33)? Theses About the Intertextual Transformation of an Ecclesiological Metaphor', *JSNT* 79 (2000) 133-47.

Cor 7:18-24; Gal 3:28).[652] The difficulty with these two readings is that there is no explicit evidence in Ephesians that there was a rejection of marriage or that wives and slaves were demanding equality or freedom from their husbands/masters respectively. In fact, Ephesians not only emphasizes the responsibilities of wives and slaves but also the responsibilities of husbands and masters. If there were an issue of either ascetic or libertine behaviour we would expect the writer to be more one sided. Furthermore, if there were a real concern with libertine behaviour, it would be very surprising for the author not to address the issue of mixed marriages, potentially problematic especially for the wives who would be seen as undermining the social norms of family and state.[653] Regarding this issue Best affirms 'it is probable then that the author of Ephesians did not himself compile the Haustafel but received it as tradition and incorporated it into his writing'.[654] As a response to Best's view, Turner rightly asserts that 'if he [the writer] ignores the problems of mixed marriages, this can only be deliberate; and a possible explanation is that the writer is more concerned here to elucidate the ideals that most effectively mirror his soteriology of re-unification'.[655]

We observed in our investigation of Ephesians 4:17–5:21 that the use of virtues and vices did not imply that these were particular problems within the Christian community, but rather, aimed to reinforce right behaviour. We also showed that the place of the church within the cosmos is a central part of the soteriology/ecclesiology of the letter — where the different leaders (Eph 4:7-12) and each member of the community (Eph 4:1-4; 4:14-16; 4:25–5:21) have a fundamental role in demonstrating, through their transforming and reconciling behaviour, God's salvific plans of cosmic unification. Therefore, by connecting Ephesians 5:22 with the context of lives 'filled with the Spirit' the writer attempts to highlight how 'to bring even the mundane duties of everyday relations under the Lordship of Christ.'[656]

Within this frame of reference, this chapter attempts to argue that the salvific transformation that is taking place in the Christian community (esp. Eph 4:1–5:21) is to be extended to other spheres of life — i.e. in the relationships between husbands/wives

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[652] Crouch, *Origin*, 120-51. See further criticism on Crouch in Balch, *Let Wives be Submissive*, 8-9, 106-07. Recently T. K. Seim attempts to argue that the writer is not addressing the issue of rebellious women but to bring an understanding of how men should exercise their headship ('A Superior Minority? The Problem of Men's Headship in Ephesians 5', *ST* 1 (49, 1995) 167-81.

[653] This is the view of Balch regarding the social milieu of 1 Peter (*Let Wives be Submissive*, 63-116).

[654] E. Best, 'The Haustafel in Ephesians (Eph 5.22-6.9)', *IBS* 16 (October, 1994) 150.

[655] Turner, '"Unity"', 154.

[656] Here Barclay is addressing the issues of Colossians but we find his statement appropriate for the context of Ephesians ('Ordinary but Different', 44).

(section 9.2), fathers/children and masters/slaves (section 9.3). The relations within the household are refashioned by the transforming work of Christ in the lives of *all* believers. Our overall thesis will be further confirmed and sustained in Ephesians 6:10-20 where we will argue that the writer recapitulates the soteriology of Ephesians and this, once again, confirms the intrinsic incorporation of theology/soteriology and ethics in the armour of God (section 9.4).

9.2 The Refashioning of the Relationship Between Husbands and Wives (Eph 5:22-33)

The husband-wife relationship is based on the understanding of the relationship of Christ and the church (Eph 5:23-25, 29-30). This analogy is sustained by the comparative particles ὡς ['as'], οὕτως ['in this way'] and καθώς ['just as']. The analogy seems to suggest (as we will show below) that the spiritual renewal that is taking place in the lives of believers (i.e. the church) aims to affect and to bring a new orientation to the unity and intimacy between husband and wife.

First, there is a re-definition of husband/wife self-perception based on the relationship between Christ and the church. This leads to a new understanding of the unity between husband and wife. The role of the wife namely 'be subject to your husband[s] as to the Lord' (Eph 5:22) is seen in terms of her new identity in Christ. As mentioned above, the context of verse 22 is verses 15–21 where 'submitting' is the final participle that is dependent on the imperative 'be filled with the Spirit' (v. 18). To be 'filled with the Spirit' points to the Holy Spirit's presence in mediating Christ and the new-creation life (cf. Eph 1:17-23; 3:19; 4:10, 13). In this frame of reference, the wife's act of submission is not solely because of her social role but it has a new orientation and significance. It is seen as a characterisation of a new-creation life and it is ultimately a service to Christ (vv. 21-22; cf. Col 3:23). Moreover, the wife's submission to her husband is also a response to the way the husband exercises his headship ('for the

husband is the head of the wife', v. 23a).[657] Here, there is a re-definition of the husband's self-perception in that his headship is later qualified as 'Christ loved the church and gave himself up for her' (v. 25). The husband's authority is not of tyranny but it derives from a character transformed by the love received and experienced in Christ (Eph 3:16-17). Christ's power and authority is revealed in the servant attitude of his death (cf. Eph 2:14-18; 5:1-2). Thus, to love his wife 'just as Christ loved the church and gave himself up for her' implies a redefinition of the husband's self-perception. He exercises his authority in a setting of love and self-giving and, in the same way, the wife (being transformed by the Spirit into a new creation) submits and is committed to him, and follows his direction.

The nature of the relationship between husband and wife is further compared to the relationship between Christ and the church (Eph 5:23-25). The two texts that refer explicitly to the relationship between Christ as 'head' and the church as his 'body' reveal that Christ empowers the church to be the visible expression and assurance of Christ's ultimate cosmic reconciliation (Eph 1:21-23). The dynamic relationship between Christ (as 'head') and the church (as his 'body') enables the church to *grow* in intimacy and unity with Christ (Eph 4:15-16). If both husband and wife are to internalise the role of Christ and the church in God's salvific plan, then their relationship acquires a completely new orientation. The acts of submission and headship aim to sustain a deeper unity and intimacy with one another, and this unity manifests Christ's salvific act of ultimate cosmic unification. Hence, the Christ-church relationship leads to a re-evaluation of how Christians relate in the household.

Even though the husband-wife union mirrors the Christ-church relationship, it does not replicate it. The salvation story orientates human relations but it is not confined to them or enacted solely in them. The phrase 'as Christ is the head of the church and is himself the saviour of the body' (v. 23b) suggests that Christ is the one who brings salvation (i.e. the spiritual renewal of the church), and this is something that the writer would not say of the husband in relation to the wife.[658] The possible reason for the

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[657] Taking into account that in Eph 5:24 the wife's subjection is compared to the church's subjection to Christ (cf. Eph 1:23; 4:15) and that in Eph 1:23; 4:15 the meaning of 'head' is not 'source' but 'authority over' — following our reasoning in these verses, we continue to argue here that 'head' is probably best interpreted as 'authority over'. See our discussion and bibliography regarding the meaning of 'head' as 'authority' or 'source' in Eph 1:23 and 4:15-16 (chs. 5 and 6).

[658] If the personal pronoun αὐτός refers to both husband and Christ, we expect the plural αὐτοί and not the singular. The singular refers back to the closest antecedent noun, which is Christ. See further discussion in Dawes, *Body*, 150 and Hoehner, *Ephesians*, 741-43.

writer to add this phrase is that Christ (being the saviour of the body, i.e. *all* believers) is ultimately the enabling power (through the Spirit) that strengthens the unity between husband and wife. This seems to be supported by our second point.

The church's spiritual/moral renewal towards a deeper intimacy with Christ is to be continually actualised in the union (not only sexual but also spiritual) of the two (man and woman) as *one* in marriage. This is reinforced in verses 26 and 27 where the spiritual/moral transformation of the church is restated in the purpose clauses — 'that he might sanctify her' (v. 26), 'that he might present the church to himself in splendour' (v. 27a) and 'that it might be holy and blameless' (v. 27c). There is some discussion as to the meaning of 'sanctify' and when this takes place. Sampley, for example, proposes that the term 'sanctifying' evokes the Jewish betrothal ceremony (cf. Lev 19:18; Ezek 16:8-9) where the bridegroom 'sets aside' a woman to himself as bride. In this context, it refers to 'Christ's sanctifying or betrothing the church to himself'.[659] This view has been rejected by some scholars on the basis that the nuclear sentence ἵνα αὐτὴν ἁγιάσῃ is clarified by καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι ('cleansing by the washing of the water in the word'). The aorist participle καθαρίσας 'cleansing' is likely to be part of the process of sanctification in that 'the washing by the water in the word' explains the nature of the 'cleansing' and when it took place. But then the question is what does 'cleansing by the washing of water in the word' mean?

Some interpreters assert the 'cleansing by the washing of the water' refers to baptism[660] and, in this context, the term 'in the word' refers to a baptismal confession,[661] a formula pronounced over the candidate,[662] or to the word of the gospel.[663] But the 'cleansing by the water' as a reference to baptism is problematic. The 'cleansing' here refers to a corporate and continuing cleansing, and not to a series of individual baptisms. Accordingly, other scholars argue that the 'cleansing by the washing of the water' evokes Ezekiel 16:8-14 where it refers to the bridal bath given to the bride before the wedding ceremony. This is an analogy to Christ's death for the

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[659] J. P. Sampley, *'And The Two Shall Become One Flesh': A Study of Traditions in Ephesians 5:21–33*, Cambridge: CUP, 1971, 38-43, 128-30 (quotation, 129).

[660] E.g. Kirby, *Ephesians*, 151-52; Sampley, *'One Flesh'*, 131; Gnilka, *Epheserbrief*, 281-82; Halter, *Taufe und Ethos*, 283-84; Schnackenburg, *Baptism*, 134-35; *idem*, *Ephesians*, 249-50; Lincoln, *Ephesians*, 375; Best, *Ephesians*, 543; Dahl, 'Baptism', 420-24; Merz, 'The Pure Bride of Christ', 145.

[661] E.g. Kirby, *Ephesians*, 152.

[662] E.g. Sampley, *'One Flesh'*, 132; Gnilka, *Epheserbrief*, 282; Halter, *Taufe und Ethos*, 284; Schnackenburg, *Ephesians*, 250; Best, *Ephesians*, 543-44; Dahl, 'Baptism', 420.

[663] E.g. Dunn, *Baptism*, 164-65; Barth, *Ephesians 4–6*, 689-91; Lincoln, *Ephesians*, 376; O'Brien, *Ephesians*, 423.

church to make her holy through the spiritual cleansing ('by the washing of water' which parallels the bridal bath) of the word of the gospel ('in the word').[664] However, this option has some inadequacies. It is difficult to imagine the bridal bath being administered by the bridegroom since the bridal bath was given *before* the wedding ceremony. Not only that but, as Muddiman rightly points out, Ezekiel 16:9 does not refer 'to the bridal bath but to the washing of a new-born child' (cf. Ezek 16:4, 6).[665] To use the imagery of a bridal bath in Ezekiel 16 as the background for Ephesians 5:26 seems to bring more questions than solutions.

Dunn proposes that the 'cleansing with the washing of the water' is a metaphor for the Holy Spirit and 'in the word' refers to the word of the gospel. This means that the Holy Spirit is at work through the word of the gospel.[666] One of the key arguments against this view is that there is no explicit reference to the Holy Spirit. However, there are some hints, which indicate that the latter view is plausible. Verses 26 and 27 seem to evoke some ideas of Ezekiel 36:25-27:

> Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. (NASB)

The context of Ezekiel 36 focuses on Israel's corporate eschatological cleansing (with water) from her filthiness, and an inner transformation (a new heart) through the Spirit, which will enable Israel to obey God's ordinances and live in holiness. As in Ezekiel, here the image of water points to the cleansing and purification of the church. The only other place in Ephesians where ῥῆμα is used is in Ephesians 6:19 where it clearly affirms that the gospel empowered by the Spirit enables the believers against the evil powers. This notion is also confirmed in other parts of our study where the Spirit is depicted as purifying and transforming the believers' hearts and bringing knowledge/wisdom of God and Christ (Eph 1:8; 1:17-19; 3:5; 3:16-19; 4:2-3; 4:20-22; 4:30; 5:10, 17, 18b; 6:17), which sustains a life of holiness (Eph 1:17-19; 2:20; 3:16-19; 4:2-3; 4:30; 5:9-11; 5:17-18). Thus it is quite possible that verse 26 emphasizes the moral and spiritual purification of the church whereby the Spirit renews and transforms

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[664] E.g. Lincoln, *Ephesians*, 375-76; O'Brien, 422-23; Hoehner, *Ephesians*, 753-54.
[665] *Ephesians*, 365. Cf. Barth, *Ephesians 4-6*, 691-700.
[666] Dunn, *Baptism*, 163-64.

the believers through the revealed word of the gospel, this enables them to obey and to live in holiness.

This idea is reinforced in verse 27 where it provides a further purpose for the sanctification and cleansing ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν. This verse emphasizes the condition of the bride, which seems to refer to the perfection and moral purity of the church. Here the church is to be presented to Christ 'glorious' (ἔνδοξον), having no 'spot' (σπίλος) or 'wrinkle' (ῥυτίς) in order that she might be 'holy' (ἁγία) and 'blameless' (ἄμωμος) (cf. Eph 1:4). This verse brings us back to the question raised in Ephesians 1:4 (God chose 'us' 'to be holy and blameless in love') as to whether holiness is perceived as a progress from the imperfect to perfect the ideal at the parousia.[667] In our examination of Ephesians 1:4 we argued that holiness is not a quality achieved at the End, but a quality made real *only* as it is lived in loving relationships ('in love', Eph. 1:4). We also showed that the temple-building is 'holy' as believers actualise holiness in the dynamic of loving and reconciling relationships (Eph. 2:19-20; 3:17-19; 4:1-16). Hence the church is presented to the bridegroom as 'holy and blameless' because the church has continually actualised holiness.

The use of the comparative particle οὕτως 'just so' (v. 28) applies now the imagery of verses 26 and 27 to the relationship of husband and wife. This analogy is not meant to be a description of the husband's 'role or effect' on the wife in the sense of 'sanctifying' or 'purifying' the wife.[668] Rather, it reinforces that the spiritual/moral transformation, which is taking place in the church (i.e. in the lives of the believers) is to be reflected in their marriage. The *present* relationship between Christ and the church is to *prepare* the church for that great day when Christ will receive her as his bride (vv. 26-27).[669] Here, the husband and wife should actualise and reflect this eschatological goal (i.e. complete intimacy between Christ and the church, cf. Eph 4:12-13, 15-16) in the unity of the two as *one* in marriage. This union is not merely a sexual but also a spiritual one. As mention above, a character transformed by the love experienced in Christ brings a new understanding and experience of marriage, 'a personal unity of love which regards the other as so truly belonging to and with the self that they become two persons in one

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[667] E.g, Bruce, *Epistles*, 389; Barth, *Ephesians 4–6*, 669-78; O'Brien, *Ephesians*, 424-25. See discussion in section 3.3.

[668] B. Witherington, *Women in the Earliest Churches*, Cambridge: CUP, 1988, 55.

[669] There is a difference between the church continually actualising holiness in lived relationships and the final union between Christ and the church (see below).

being'.[670] Hence, the husband should recognize his wife as his own body and flesh — 'husbands should love their wives as their own bodies' (v. 28) and 'no man ever hates his flesh' (v. 29) — which anticipates the quotation of Genesis 2:24 in verse 31 where 'the two shall become one flesh'.[671] The love that husbands are to show towards their wives is refashioned by 'an awareness of belonging to the body of Christ which is the church'[672] (v. 30; cf. Eph 4:15-16; 5:23).

The distinctive understanding of Christian marriage in the light of the Christ-church relationship is further elaborated in verse 32 'this is a great mystery, and I take it to mean Christ and the church' (RSV). There is some dispute as to how '*this* mystery' relates to the quotation of Genesis 2:24 in verse 31.[673] Does it refer to the Christian marriage as a sacrament of the church?[674] This view has been rejected by some interpreters on the grounds that Genesis 2:24 does not refer to '"Christian" marriage as opposed to a secular marriage'.[675] Rather, Genesis 2:24 refers to the concept of marriage as a union of two persons in one flesh. Accordingly, some scholars affirm that the 'mystery' denotes a deeper meaning of the text (Gen 2:24), namely to apply to Christ and the church.[676] The problem with this view, as indicated by Lincoln is that μυστήριον as a deeper meaning would not only be distinctive in Ephesians but also

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[670] Turner, '"Unity"', 157.

[671] Lincoln argues that ὡς τὰ ἑαυτῶν here (v. 28) like ὡς ἑαυτόν in *Ephesians* 5:33 evokes Lev 19:18 'you shall love your neighbour as yourself'. However, here the expression used is 'as their own bodies' and not 'as themselves'. The former expression seems to anticipate Gen 2:24 (cited in *Ephesians* 5:31) where husband and wife are 'one flesh'. Similarly, the words 'his own flesh' (v. 29) do not refer to the husband's own body but emphasizes that if the husband recognizes his wife as 'one flesh' with him, he will not hate her. Two further points support this reading: (i) if we understand that vv. 28-29 are in some way an application of vv. 26-27, it is difficult to envisage the verb θάλπω cherish' to be applied to Christ's physical body, rather than Christ's attitude towards the church (cf. Eph 4:11-16); (ii) v. 30 seems to suggest that the church is joined with Christ in such a way so that it has become a part of him (cf. Eph 4:15-16; 5:23).

[672] Moritz, *Mystery*, 141-42,

[673] S. F. Miletic argues that the quotation of Gen 2:24 is a reference to the New Adam and Eve as Christ and the Church (cf. Eph 2:14-18; 5:23), this notion is not only depicted in v. 32 but shapes the whole of *Ephesians* 5:22-33 (*"One Flesh": Ephesians 5.22-24, 5.31: Marriage and the New Creation*, Rome: PBI, 1988). His view has been rejected by Lincoln who argues that the latter part of v. 31 ('two shall become one flesh') is the key part of the verse, which informs the understanding of the mystery (v.32) as the union between Christ and the church ('Use of the OT', 35). For a recent allegorised reading of v. 31 where the leaving of the father's house refers to Christ's incarnation (cf. *Ephesians* 4:9) see P. Pokorný, 'Dies Geheimnis ist gross Eph 5, 21-33: Theologische Vorausssetzungen und hermeneutische Folgen eimer paränetischen Aussage. Ein Beitrag zur Begründung der christlichen Ethik', *BTZ* 19 (2, 2002) 175-82.

[674] E.g. Gnilka, *Epheserbrief*, 288-89; Schnackenburg, *Ephesians*, 256; Barth, *Ephesians 4-6*, 744-47; K. H. Fleckenstein, *Ordnet euch einander unter in der Furcht Christi: Die Eheperikope in Eph 5, 21-33: Geschichte der Interpretation, Analyse und Aktualisierung des Textes*, Würzburg: Echter, 1994, 142-55.

[675] Hoehner, *Ephesians*, 776-77.

[676] E.g. Mussner, 'Contributions', 162; Bockmuehl, *Revelation and Mystery*, 204.

unparalleled in the NT'.[677] Thus Lincoln,[678] amongst others,[679] argues that the mystery refers especially to the latter part of the quotation 'the two shall become one' as the union between Christ and the church. Even though the latter interpretation makes good sense, and sustains our view that the Christo-soteriology and ecclesiology of the letter intend to shape the husband-wife union, we have some reservations as to whether the 'two shall become one flesh' refers to the present marriage union between Christ and the church or whether it points to the eschatological union between Christ and the church (Eph. 1:9-10), which is now to be reflected in the present relationship between husband and wife.

There are some plausible reasons why we propose the latter option. The line of thought since verse 22 is that the dynamic relationship between Christ and the church is to be reflected in Christian marriage. However, the Christ-church union is not seen as a fully consummated union. The head-body imagery (vv. 22-25) not only aims to refashion the husband's authority and the wife's act submission, but also gives insight that the church's *growth towards a deeper intimacy and union with Christ* (cf. Eph 4:15-16) is to be reflected in the Christian marriage. This is also made clear in verses 26-27. Whereas Christ and the church are addressed as the bridegroom and bride 'as betrothed ones preparing for the wedding and consecration of their relationship,'[680] the husband and wife are addressed as a married couple. Once again we see a double effect of this analogy — the Christ-church relationship (as bridegroom and bride) transform the Christian marriage in such a way that the marriage union exhibits the union that will become true of Christ and the church at the parousia. This same pattern is probably to be understood in verse 32. As Muddiman rightly asserts, verse 32 points to 'the indissoluble eschatological union of Christ and the church, into which human marriages may provide some kind of earthly insight'.[681]

The reiteration of the roles of husband/wife in verse 33 is not simply a summary of the writer's discussion but a reaffirmation that if husband/wife clearly understand the implications of their relationship — i.e. marriage is an actualisation of the relationship

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[677] Lincoln, 'The Use of the OT', 42; *idem*, *Ephesians*, 381. Cf. Sampley, '*One flesh*', 95-96.

[678] Lincoln, 'The Use of the OT', 32; *idem*, *Ephesians*, 381-82.

[679] E.g. Caragounis, *Mysterion*, 30; A. J. Köstenberg, 'The Mystery of Christ and the Church: Head, Body, "One Flesh"', *TJ* 12 (1991) 79-94; Dawes, *Body*, 178-85; Best, *Ephesians*, 557; O'Brien, *Ephesians*, 432-35; K. Butting, 'Pauline Variations on Genesis 2.24: Speaking of the Body of Christ in the Context of the Discussion of Lifestyles', *JSNT* 79 (2000) 79-90; Merz, 'The Pure Bride of Christ', 145.

[680] Witherington, *Women*, 55.

[681] *Ephesians*, 271.

between Christ and the church, and of God's salvific purposes — then, it will give a new framework and orientation to their marriage.

In sum, the relationship between husband and wife is profoundly refashioned by the salvific transformation which is taking place in the believers and in the church in general. The concept of marriage gains a new moral significance and meaning in that it is the visible expression of the present and eschatological relationship between Christ and the church, and God's eternal purposes for the unification of the cosmos.

9.3 The Refashioning of the Relationship Between Parents/Children and Masters/Slaves (Eph 6:1-9)

In terms of these two sets of relationships, there is also a re-definition and re-orientation effected by the understanding and knowledge of the Lord. The admonition for children (Eph 6:1a) and slaves (Eph 6:5a) to obey their parents (Eph 6:1b) and masters (Eph 6:5b) respectively are further examples of submission introduced in Ephesians 5:21. This means that children's and slaves' obedience are seen as part of a transformed life (a life 'filled with the Spirit', Eph 5:18), a life refashioned by the Spirit, thereby enabling the proper behaviour. In the relationship between parents and children (Eph 6:1-4) the role of the children to 'obey your parents' (Eph 6:1) is seen in terms of both their own and their parents' new reality and understanding of the Lord (Eph 6:1, 4). The children are reminded that their obedience to the parents is not simply because of the parents' authority over them, but it shows ultimately their obedience to Christ ('in the Lord', v. v.1b). The expression 'for this is right' (v. 1c) recalls Ephesians 5:10 ('learn what is pleasing to the Lord') where we pointed out that the gospel of salvation (cf. Eph 1:7-8, 13; 4:20-21) is the pattern from which believers should 'learn' what pleases the Lord. This suggests that obedience 'in the Lord, for that is right' is the pattern from which children learn to obey their parents, and at the same time, reflects their knowledge of and obedience to Christ. Moritz connects the concept of 'what is *right*' with 'what is *demanded* by the Law',[682] as the writer goes on to quote the fifth

[682] Moritz, *Mystery*, 171.

commandment of the Decalogue (Eph 6:2-3; cf. Ex 20:12; Deut 5:16)[683] — where obedience to the commandments reflect one's obedience to God (cf. Ps 36:28-31, 34; Prov 28:1-12).[684] This means that the children's act of obedience is shaped 'in the Lord' and mirrors their obedience to Christ and God.

Similarly, parents ought not to provoke anger in their children (Eph 6:4a). In the previous chapter (ch. 8) we analysed how anger is used as a foothold for the devil to destroy relationships in the Christian community (Eph 4:26-27, 31). This is probably implied here. If parents are not aware of the danger of anger, this can also happen within the Christian family. Therefore, he urges them 'to bring them [children] up in the discipline and instruction of the Lord' (v. 4b). Once again we notice the importance of acquiring the right knowledge. The verb ἐκτρέφειν with παιδεία indicates educating a child as he/she grows up ('nurture').[685] To 'instruct and admonish in the Lord' recalls Ephesians 4:20-21 where 'to have heard ... and taught ... as the truth is in Jesus' reinforces the idea that the knowledge and instruction received from the gospel of truth not only aims to shape the Christian community but also the minds of children. Thus, Christian education is pivotal for family life. If children are instructed with the 'right knowledge', then their social relations will be changed and indeed it will reflect their obedience to Christ (Eph 6:1) and to God's commandments (Eph 6:2-3). Christian education (cf. Eph 4:20-21; 5:10, 17) should be the pattern by which parents should instruct their children. It is the constant reinforcement and internalisation of the new reality in Christ that sustains and preserves the relationship between parents and children.

Furthermore, the relationship between slaves and masters is re-defined and re-evaluated by the new understanding of Christ's lordship (the Master in heaven). The obedience and service of the slaves to their earthly masters is marked by 'singleness of heart' and 'doing the will of God from the heart' (Eph 6:5b, 6c). Earlier we argued that the heart is the centre, which determines perception and attitudes, and the believers' hearts have been transformed by the knowledge revealed by the Holy Spirit (cf. Eph 1:18; 3:16-19; 4:23-24) — this suggests that their obedience and service should be a direct expression of a transformed being. Not only that, but their actions should reflect

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[683] For a discussion on which version of the fifth commandment the writer is using see e.g. Moritz, *Mystery*, 154-55.

[684] Moritz, *Mystery*, 172. See also Moritz's discussion on v. 2b 'this is the first commandment with a promise'), 156.

[685] Bertram, *TDNT* 5: 612-17.

the 'will of God' which involves God's purpose of summing up all things in Christ, and the transformation and unification of the Christian community (Eph 1:5, 9, 11; 5:17; 6:6). The obedience and service to their masters contribute to God's salvific purposes. Thus, the service of slaves goes beyond their earthly duties ('as men pleasers', cf. vv. 6a, 7c). It is a higher service as an ultimate obedience to Christ and his saving purposes ('as to Christ', 'as servants of Christ', 'as to the Lord', vv. 5b, 6b, 7b). Slaves as well as masters can only have the right attitude towards one another if *both*, slave and master, *know* (εἰδότες, Eph 6:8-9) that 'whatever good any one does' he/she will be rewarded by the heavenly Master, who has 'no partiality' (Eph 6:8), and that both the slaves and masters are ultimately servants of Christ (Eph 6:9). The verb ' to know' suggests a pattern of teaching, which is common to both slave and master (cf. Eph 4:20-21). It is this understanding and knowledge that re-orientates and determines the slaves' and masters' actions and attitudes towards one another.

9.4 The Final Appeal: A Recapitulation of the Soteriology of Ephesians (Eph 6:10-22)

Some scholars depict this 'final exhortation' as the climax of the whole letter,[686] or as a summary of the main themes of the letter.[687] In our view this final exhortation is a recapitulation of the soteriology of Ephesians. Whilst Christ won the *decisive* victory in the past, *complete* victory is still awaited in the future (cf. Eph 1:20-23). In the meantime, it is still 'the evil day' (Eph 6:13; cf. Eph 2:1-3). The unity and harmony of the Christian community and household can be severed by false teaching (Eph 4:14) and deceit (Eph 4:14b; 5:6), and by disruptive behaviour which gives ground to the devil (Eph 4:27, implied in Eph 6:4) and to the influence of sinful outsiders (Eph 5:7). Taking into account that the devil (Eph 6:11), or as Ephesians 2:2 depicts him 'the ruler of the realm of the air', continues to be the 'spirit at work in the sons of disobedience' (Eph 2:2b; cf. Eph 5:6), and aims to alienate the new-creation humanity from God and from

[686] Arnold, *Ephesians*, 103, 105; Fee, *Empowering*, 723; Moritz, *Mystery*, 181-83; Neufeld, T. R. Y., *'Put on the Armour of God'. The Divine Warrior from Isaiah to Ephesians*, Sheffield: SAP, 1997, 110-11.

[687] A. T. Lincoln, "'Stand, Therefore...": Ephesians 6:10-20 as *Peroratio*', *BibInt* 3 (1995) 99-114; Kittredge, *Community*, 144-45.

each other (Eph 2:1-3; 4:26) — the Christian community and household continue to live in cosmic warfare until complete victory is achieved at the End (Eph 6:12-13).[688]

Within this frame of reference, the writer appeals: 'be strengthened (ἐνδυναμοῦθε) in the Lord and in the might (κράτει) of his strength (ἰσχύος)' (v. 10), 'to put on the armour of God' to be able (δύνασθαι) to stand (στῆναι) 'against the craftiness of the devil' (v. 11), and be able (δυνηθῆτε) to resist (ἀντιστῆναι) in the evil day (v. 13). The agent of this empowerment was depicted earlier (in the group-words δυνάμις, ἐνέργεια, κραταιόω, ἰσχύς) as the resurrected power of God at work in the believers (Eph 1:19–2:10) and identified as the Holy Spirit (Eph 3:16). This strong position is also based on their union with Christ (Eph 2:5-6) who is above all principalities and powers (Eph 1:21; 6:12), and is 'head' over all things (Eph 1:22-23). Hence, as the whole church[689] stands together believers will be able (through the power of the Spirit) to stand and resist the alienating schemes of the devil and the evil powers.[690]

Ephesians 6:10-22 re-states, therefore, how the church maintains and strengthens the harmony and unity, which began to take place in the Christ-event. The image of the armour of God and of the Messiah (evoked in Isa 59:17 and Isa 11:4-5 respectively; cf. Wisd. 5:15-20)[691] intensifies the mechanism by which the soteriology of the whole letter is chained together.

The church is exhorted to 'gird your lions with the truth' (Eph 6:14a; cf. LXX Isa 11:5).[692] The concept of 'truth' in the letter refers to the truth embedded in Jesus (Eph 4:20-21; 5:9) and revealed in the gospel (Eph 1:13; 4:15, 21, 24). We also observed that this truth is a transforming truth (Eph 4:15; 4:23-24; cf. Eph 1:17-19; 3:16-19), which aims to affect believers' character and moral behaviour (Eph 4:15-16; 4:25; 5:9). Thus if

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[688] For a discussion and critique on how the concept of 'principalities and powers' could mean 'spiritual beings' and social structures, see e.g. O'Brien, 'Principalities and Powers', 110-50; C. E. Arnold, 'The "Exorcism" of Ephesians 6:12 in Recent Research: A Critique of Wesley Carr's View of the Role of Evil Powers in First-century AD Belief', *JSNT* 30 (1987) 71-87; *idem*, *Ephesians*, 42-51; *idem*, *Powers of Darkness*, 167-93; Page, *Powers*, 240-55; G. R. Smillie, 'Ephesians 6:19-20: A Mystery for the Sake of Which the Apostle Is an Ambassador in Chains', *TJ* 18 (1997) 204-07.

[689] Kitchen's commentary presents convincing arguments that the call to put on the armour of God is not an individual affair but rather the work of the corporate church (*Ephesians*, 16-26).

[690] The War Scroll (1QM) gives special attention to the spiritual warfare of the final battle between the sons of darkness (the army of Belial and other nations, 1QM 1:1-7, 9b; cf. 1QM 15:1-17) and the sons of light (the sectarian community). The place of the battle is not beyond this world order but it takes place on earth (1QM 1:8-12; cf. 1QS 4:7). God will destroy the sons of Darkness and Belial (1QM 11:1-5; 12:1-6, 8; 13:10, 15; 15:1b-2, 13-17; 17:6-9; 18:1-3, 10-14; 19:1-8) and God will reign over the sons of light (1QM 12:9-18) and the remnant is called God's inheritance (1QM 13:7; 14:9).

[691] For a background discussion on the divine warrior in Isaiah 59 and Wisdom of Solomon 5 and its use in Eph 6, see Neufeld, *Put on the Armour of God*, 15-72, 94-153.

[692] For a description and function of each piece of the armour, see e.g. Lincoln, *Ephesians*, 447-51.

the mind/heart (Eph 1:18, 3:16-17; 4:23) acquires the right knowledge which is displayed in proper behaviour — then the church is able to resist and be strengthened against the attack of the evil powers. Similarly, in the light of Ephesians 4:24 and 5:9 the second piece of the armour 'having put on the breastplate of righteousness' (Eph 6:14b; cf. Isa 59:17; 11:5; Wis. 5:18) seems to point to believers' ethical righteousness as part of the moral renewal effected in the new creation (Eph 2:10; 4:24; 5:8-9). Ethical living is effective against the evil powers not only because these are qualities of the new creation (Eph 4:24; 5:9), but also because they promote and strengthen the unity and harmony of the new humanity (cf. Eph 4:25–6:9).

Furthermore, the expression 'having fitted your feet with the readiness of the gospel of peace' (Eph 6:15; cf. Isa 52:6-7) points to the preparedness or readiness of the church bestowed by the gospel of peace for standing firm against the alienating powers. We agree with Lincoln that the focus is not on the 'proclamation' of the gospel of peace[693] but 'it is the appropriateness of the gospel of peace that makes one ready for war'.[694] As we have seen from Ephesians 2:14-18, the gospel of peace is embodied in Jesus who 'is our peace' (Eph 2:14). This peace bespeaks a spiritual transformation (of Jews and Gentiles) through the Spirit (Eph 2:18), which facilitates and maintains the harmony of the corporate community. This is seen as an act of creation and cosmic renewal (2:15b-18; cf. Eph 1:10; 3:10). Accordingly, the continuing spiritual transformation through the gospel of peace has a twofold function. It enables the believers against the alienating powers of evil and reaffirms the eschatological reconciliation of the cosmos.

Moreover, the 'shield of faith' (Eph 6:16) seems to point to the believers' receptiveness to and intimacy with God and Christ (cf. Eph 1:13, 15, 19; 2:8; 3:12, 17; 4:5, 13; 6:23).[695] In this context, the relationship with God and Christ protects (and strengthens) the church from the divisive attacks (or influence) of 'the evil one'. These 'burning arrows' may come in the form of disruptive and immoral behaviour (Eph 4:26; cf. Eph 4:17-19; 4:25-31; 5:3-7; 5:11-12; 5:18) or false teaching (Eph 4:14; 5:6). The believers' protection is also depicted in the imagery of the 'helmet of salvation' (Eph

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[693] Contra Arnold, *Ephesians*, 111, *idem*, *Powers of Darkness*, 157. However, the focus of Ephesians 6:12-20 is on 'standing firm', as a corporate community, against the alienating powers who intend to break away the unity of the community. It is probably the corporate nature of the community, which in itself proclaims the gospel of peace (cf. Eph 3:10).

[694] *Ephesians*, 449.

[695] In our discussion as whether 'faith' is used objectively (i.e. God's or Christ's faithfulness) or subjectively (i.e. human response to Christ/God) we argued (Eph 2:5, 8; 4:5, 13) that it refers to the human response to Christ's salvific act, here we continue to follow the same line of thought.

6:17a; cf. LXX Isa 59:17).[696] The concept of salvation in Ephesians points to the believers being delivered from a realm of death and under the dominion of evil powers (cf. Eph 2:1-3), to a new-resurrection life in Christ and under the dominion of God (Eph 2:4-6). This understanding of salvation gives confidence to the believers that complete victory is assured in Christ as the Christ-event guarantees the destruction of the evil powers (Eph 1:20-22). The last piece of the armour is 'the sword of the spirit, which is the word of God' (Eph 6:17b; cf. Eph 5:26; LXX Isa 11:4). We have argued in our study that the knowledge and understanding of the gospel of salvation (Eph 1:13; 1:17-19; 3:3-8; 3:18; 4:20-22; 5:10; 5:17; 5:26; 6:4, 8, 9) renews the mind so that believers' actions are a direct outcome of the transformed self. As Lincoln rightly asserts '[a]s the Church continues to be a reconciled and reconciling community, the gospel conquers the alienating hostile powers and brings about God's saving purposes'.[697]

Finally, Ephesians 6:18-20 emphasizes that the spiritual transformation and strengthening of the church (Eph 6:14-17) has to be constantly fortified by prayer (emphasized with the word *all*, v. 18) as the Spirit sustains the church (Eph 1:17-19; 3:17-19; cf. Eph 6:12-13), and enables the growth and strength of the church (Eph 2:18, 22; 4:1-3, 15, 16, 30; 5:18-20). If the church 'keeps alert'[698] (in contrast with the spiritual sleep of Eph 5:14), it helps believers to be consciously aware of their role in God's saving purposes and therefore to live continually in unity. This support in prayer enables and strengthens the writer to continue to proclaim the mystery of the gospel (Eph 6:19-20, cf. Eph 1:8-10, 17-23; 3:3-10; Col 4:3).

9.5 Summary and Conclusion

This chapter asks the question as to what extent the household rules, which parallel the moral tradition of Graeco-Roman or Jewish cultures, are refashioned by the inner transformation of believers.

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[696] God's protection of his elect was also depicted in our study of some groups of texts of Second Temple Judaism. E.g. God protects from the influence of evil powers (*Jub.* 10:13b; 15:27, 30-32; 23:29-30; 27:16, 24, 27; *T. Benj.* 3:1-4; *T. Dan.* 5:1-2; *T. Sim.* 3:4-6) and from the enemies (*Jub.* 40:8-0; 46:1-2; 50:2).

[697] *Ephesians*, 451.

[698] 'Alertness' or 'watchfulness' seems to point to the parousia, cf. 1 Cor 1:15; Rev 22:20.

Regarding the relationship between husband and wife, we have attempted to show that the inner transformation which has been taking place in the lives of both husband and wife — e.g. the husband's character is transformed by the love received and experienced in Christ and the wife is transformed by the new-creation life — completely change their perception and orientation. The wife's submission and the husband's authority now aim to sustain and manifest the unity and harmony between Christ and the church, and to be a reflection of ultimate cosmic unity. Furthermore, the spiritual/moral renewal of the church is to be mirrored in the relationship between husband and wife. The deep sense of unity and intimacy of husband and wife as 'one body' and 'one flesh' is defined in the light of the union between Christ and the church. This great mystery provides a deep spiritual meaning to marriage and to the sanctity of marriage, as it becomes the exponent model of the unity between Christ and the church and God's eternal purpose for the cosmos.

In respect of the relationship between parents/children and masters/slaves, we also argued that the attitudes of obedience and submission towards parents and masters are informed by the children/slaves (transforming) understanding of the Lord and Master. As the wife's submission to the husband is seen as a reflection of a new-creation life through the Spirit, the submission of children/slaves are also seen as a reflection of a transformed life 'in the Lord'. Similarly, the role of the parents is also informed and shaped by the 'instruction and discipline of the Lord' so that the children's social relations will mirror their obedience to Christ. The masters should also re-evaluate and re-define their authority in the light of what they 'know' (through Christian teaching) of Christ's Lordship (as the Master in heaven), and that ultimately both slaves and masters are *all* servants of Christ.

The final appeal of Ephesians 6:10-20 reiterates that salvific transformation needs to be continually actualised in the lives of the believers until the day when Christ will complete his victory (at the parousia). The writer reminds believers that the alienating powers continue to be active and their aim is to alienate people from God and from each other. It is the unity and harmony of the church that enables the church to stand firm and resist these powers. Using the imagery of the armour of God, the writer emphasizes that what maintains the unity of the church is the transforming knowledge of the truth, a righteous living, and the spiritual transformation and harmony produced by the gospel of peace. The 'sword of the Spirit which is the word of God' reinforces that the gospel empowered by Holy Spirit enables the church against the evil powers. The church's

intimacy with Christ and God, and the transfer to a new sphere of influence, protect the church from the wiles of the evil powers. The perseverance in prayer makes the church consciously aware of the importance of each piece of the armour and that they are part of a new-creation life. The unity and harmony of the Christian community is in itself an act of cosmic unity and renewal. The imagery of the armour of God is a clear example of the intrinsic integration of theology/soteriology and 'ethics'. Each part of the armour has a vital role in God's saving purposes.

Chapter 10

Summary and Conclusions

10.1 The Problem

The overall question of this study is how moral behaviour relates to salvation in Ephesians. Our introductory chapter (ch. 1) presents a survey of previous scholarship on the relationship between the so-called 'theological' (Eph 1–3) and 'paraenetic' (Eph 4–6) sections of Ephesians. From this survey we come to realise that scholarship is far from reaching a consensus with regard to the relationship between the two parts of the letter. Some scholars argue that the paraenesis is merely an addendum to the letter with no clear implications for the theology of Ephesians 1–3 (Dibelius, Dodd, Käsemann and Fischer). Others endeavour to explain the function of the paraenesis by reference to particular conflicts in the Christian community, whereby the paraenesis establishes what constitutes appropriate/inappropriate behaviour for Christian believers (Martin, Goulder). Still others integrate both halves through their allusions to baptism, namely how believers should live ethically in the light of their new life in Christ (Dahl, Kirby); or through their rhetorical function in identifying the structural relations between the two halves (Lincoln, Jeal, Kittredge). We recognize that these two major veins of interpretation continue (in different ways) to distinguish theology and moral behaviour. The first view clearly argues that there is a distinction between 'doctrine' and 'ethics', and in the second interpretation the theological section is portrayed as the 'ideal' (i.e. what believers already are in Christ) and the paraenesis the realisation of that ideal (i.e. become in practice what you already are).

From this survey we also recognize three hermeneutical presuppositions which to a certain extent contribute to the diversity of views and interpretations: (1) If Ephesians' ethical material does not present something which could be seen as distinctively Christian, it has no relevance to the theology of Ephesians; (2) the understanding that moral behaviour is chiefly to maintain the identity and unity of the church, and to

distinguish the church from the surrounding cultures; and (3) Pauline theology and ethics has been the yardstick by which scholars examine the paraenesis of Ephesians.

Our study challenged these presuppositions by asking whether the writer could have used a different pattern to explain the integration of both parts the letter. We presented two approaches to New Testament ethics, which broaden our horizons in how to understand the function of the paraenesis in Ephesians. Berger's and Luckmann's theory of the social construction of reality highlights that a symbolic universe only becomes a reality when internalised in the individual, and this symbolic universe shapes the individual's identity and experiences. Furthermore, Engberg-Pedersen's model focuses on the function of the paraenesis in Paul's letters and he argues that moral behaviour is a direct reflection of a transformed self. The review of these two models led us to ask some pivotal questions in Ephesians where recent studies have not given an adequate or accurate account. For example, how and to what extent does the Christ-event affect moral behaviour? How does salvific transformation affect the believers' will and motivation, which leads to moral behaviour?

In order to have a clear understanding of the writer's approach to salvation and moral/social renewal we attempted to investigate whether the constellation of themes concepts and contrasts in Ephesians (the concept of communal unity, soteriological contrasts, contrasts of power, contrasts of knowledge) are also found in some groups of texts from Second Temple Judaism. The choice of Second Temple Judaism literature was justified by two factors: Ephesians uses predominantly Jewish language, and the selected groups of texts share the constellation of themes and concepts found in Ephesians. Our aim was to investigate to what extent these groups of texts facilitate our insight into the symbolic universe of Ephesians by comparison with their parallel structure of thought. From our analysis, we learned that moral behaviour and communal unity in Judaism are not an addition to 'salvation' but part and parcel of salvation. These groups of texts reveal that moral and social practices are a result of human thought processes, in that acquired knowledge (or the lack of it) is then reflected in people's behaviour and social practice.

Within this frame of reference, the objective of this study is to clarify how theology/soteriology and ethics are fully integrated in Ephesians. This goal has been achieved through an analysis of the content and nature of salvation, and the role of the Holy Spirit in mediating God's salvific plans and in reinforcing a deeper intimacy with

and knowledge of Christ and of God. Below we attempt to pull together the findings of this study which substantiate our thesis.

10.2 A Theology of Alienation

Ephesians presupposes a cosmic rebellion against God whereby those not under God's dominion are under the dominion of the ruler of this world order and the evil powers (Eph 2:1-3; 4:27; 6:12). The sphere of influence upon the human heart causes a bifurcation between those who are alive (Eph 2:1, 5), a new person/creation (Eph 2:10, 15; 4:24), who are light or belong to light (Eph 5:8-9) and wise or belong to wisdom (Eph 5:15b); and those who are dead (Eph 2:1, 5), an old person/creation (Eph 4:22; cf. Eph 4:17-19), who are in darkness or belong to darkness (Eph 5:8a) and folly (Eph 5:15a, 17a). The readers' former existence caught up in a cosmic rebellion against God (Eph 2:1-3) is then reflected on the levels of a corrupted structure of perception and social dislocation/alienation.

10.2.1 A Corrupted Structure of Perception and Knowledge

Our agenda was led by two main questions. What is the focal problem of humanity's former existence, and how does it relate to the cosmic powers and moral/social practice? Ephesians 2:1-3 indicates that human desires (θέλημα) and impulses (διάνοια) have been corrupted by humanity's rebellion against God ('we all ... were by nature children of wrath', Eph 2:3) and by the influence of evil powers. The realm of humanity caught up in a cosmic rebellion against God is identified as the realm of the 'flesh'. This state of affairs leads to an existence characterized by corrupt behaviour ('dead in trespasses and sins'). Whilst Ephesians 2:1-3 explains in general terms how a tainted mind-set leads to sinful behaviour, it is Ephesians 4:17-19, 22 (using the same pattern) that explains and substantiates how a corrupted structure of perception leads to sinfulness. Human

rebellion (hardness of heart, Eph 4:18) and alienation from the life and knowledge of God (seen in the expressions 'futility of their minds', 'darkened in the understanding', 'the ignorance that is in them', Eph 4:17-18) lead to a failure of human conscience (they 'have become callous', Eph 4:19a) and this is reflected in corrupt behaviour (they 'have given themselves up to licentiousness, greedy to practise every kind of uncleanness', Eph 4:19b). This state of affairs is identified as a life of deceit (Eph 4:22) — i.e. the sphere of human existence caught up in a spiritual blur of moral evil and so an existence absent of divine reality/truth. This context shows that moral behaviour is intrinsically related to humanity's former existence caught up in a cosmic rebellion against God. A corrupted structure of perception, and a lack of cognitive and experiential knowledge of God are inevitably reflected in human behaviour. Hence, humanity's former identity is defined in terms of behaviour.

10.2.2 Social Dislocation/Alienation

The objective here was to investigate how social dislocation reflects a soteriological problem. The cosmic conflict between God and the powers is also portrayed in the social dislocation/alienation of humanity epitomised in the division between Jew and Gentile (Eph 2:11-12). Even though there is a wide debate as to the purpose of Ephesians 2:11-22 with regard to the relationship between Jews and Gentiles, most scholars interpret Ephesians 2:11-13 from the stand point of the advantages of the Jews vis-à-vis the Gentiles. However, they have failed to recognize that the salvific status of Israel in verses 11-13, which kept Jews and Gentiles apart, in actual fact, characterizes a lack of peace (i.e. enmity) amongst humanity, and reinforces the *universal plight* in which both Jews and Gentiles were included. The division and enmity of humanity epitomise the alienation of the cosmos as depicted in Ephesians 2:1-3. We agree with Yee that even though the writer appears to be critical of the law it is 'human attitudes that perverted the gifts of God into signs of separation and exclusiveness'. This indicates that before the Christ-event Jewish attitudes towards the Gentiles were part of a fallen humanity caught up in a cosmic rebellion against God ('we all ... were by nature children of wrath', Eph 2:3). Any attitude or behaviour that encourages

segregation and exclusion characterizes the power(s) that control this world-age. If the 'enmity' was destroyed when both (Jews and Gentiles) in 'one body' were reconciled to God, this suggests that Christ destroyed the human disposition to segregate and alienate from others (their rebelliousness), and so enabled them to be 'one body'. In this context, we were led to propose that the enmity between Jews and Gentiles stands for a human existence caught up in a cosmic rebellion against God, whereby attitudes of alienation and segregation are a reflection of the powers that control this world order. Within this framework, the (moral/social) vices addressed in Ephesians 4:19, 25a, 26-27, 28a, 29a, 31; 5:3a, 4a, 5a, 6, 18a which epitomise the way of the Gentiles (Eph 4:17, now applied to *all* who are outside Christ), are a mark of a fallen humanity under the dominion of the devil (Eph 4:27, cf. Eph 2:2-3) and are an archetype of social chaos and disharmony in which there is no sense of belonging and everyone seeks its own interests. Therefore, the nature of humanity's former existence clearly shows that social/moral practice is intrinsically related with the inner being. In this case, a corrupt structure of perception caught up in a cosmic rebellion against God inevitably leads to a human existence characterized by 'trespasses and sins' (Eph 2:1) and social dislocation (Eph 2:11-22)

10.3 A Theology of (Cosmic) Reconciliation and Unification

10.3.1 Salvific Transformation Towards Moral and Social Renewal

In contrast to the above scenario, Ephesians presents a soteriology of (cosmic) reconciliation and unification. God's purpose and will (i.e. God's eternal plan of salvation, Eph 1:5, 9, 11; 3:11) is identified/defined as God's mystery (Eph 1:8b-9; 3:9; 6:19) and wisdom (Eph 1:9a; 3:10). The divine mystery concerns the reconciliation of all things in Christ 'things in heaven and things on earth' (Eph 1:9). God's purpose of cosmic reconciliation is inaugurated in Christ's resurrection and exaltation in the heavenly places (Eph 1:20-22), and his decisive (but not complete) victory over the powers effects Christ's rule over all things to be displayed in the church (Eph 1:23; cf. Eph 3:10, 19). Here our contention concerning the soteriology of Ephesians is that the Christ-event did not merely create an ecclesial body (generally accepted by most

scholars) but the Christ-event brought into effect the spiritual transformation of believers, which enables the edification of the church. This was demonstrated as follows.

In Ephesians 2:4-10 we showed that the power (identified as the Holy Spirit in Eph 3:17-19), which resurrected and exalted Christ in the heavenly places is the same resurrection power which effected a *new creation.* We argue that the new resurrection-life — depicted in the verbs 'made alive', 'raised' and 'seated' in the heavenlies in Christ (Eph 2:5-6) — involves the believers being empowered by the Holy Spirit to live the life of the age to come (Eph 2:4-7). Ephesians 2:10 sustains this point indicating that God is creating a new existence in the believers which enables ethical living. Spiritual/moral renewal defines what the new creation in Christ entails.

Furthermore, the history of interpretation of the metaphors 'one new humanity', 'one body', 'in one Spirit' and 'holy temple' has given an ecclesiological understanding to Ephesians 2:11-22. However, the ecclesiological understanding of Ephesians 2:11-22 (esp. Eph 2:14-22) prevents scholarship from addressing pivotal questions in this pericope. How does the 'peace' of Christ effect the reconciliation of Jews and Gentiles? What is the significance and understanding of the language of (new) *creation* in the formation of 'one new humanity'? What is the importance of seeing the Holy Spirit as taking part in the unity of Jews and Gentiles? We argued that in Ephesians 2:14–3:13 the believers' new existence — seen in terms of an eschatological 'new creation' and 'in one Spirit' — depicts the Old Testament and Jewish notions that the corporate restoration of God's people is enabled and sustained by an existential transformation afforded by the power of the Holy Spirit (in the universal out-pouring of the Spirit, evoking Ezek 36-37; Joel 2:28-29; Isa 32:15-18; 43:14-18). This spiritual transformation is further clarified and substantiated in the use of the metaphor of 'a holy temple' (Eph 2:19-22). We contended that the Christ-event brought into effect the spiritual transformation of the believers, and the transforming knowledge of the gospel (the foundation of the apostles and prophets), and the dynamic of Christ and God in the Spirit, facilitate and sustain the harmony and growth of the temple-building. Here we also argued that the growth of the building-community into a 'holy temple' does not mean that the temple-building is progressing from the imperfect to a perfect ideal. Rather the temple is holy as it actualises holiness in and through the fellowship and interrelatedness of its members.

10.3.2 The Reconstruction of the Self and Transforming Relationships

The two prayer reports (Eph 1:15-23; 3:14-21) clarify how the reconstruction of the self is effected in the life of the believer. Humanity's corrupted structure of perception and knowledge is now the locus of salvific transformation. The Holy Spirit (already received, Eph 1:14) mediates further wisdom and revelation of God's plans of salvation (Eph 1:18; cf. Eph 1:8-10; 1:3-14), which aims to provide a deeper knowledge of and relationship with God (Eph 1:17), so to transform the centre of perception and decision and to reconstruct the believers' will and life. The Holy Spirit also affords a deeper and fuller experience of Christ in the inner being (the centre of decision and motivation, Eph 3:16; cf. Eph 1:17) which enables the believers deeply to grasp Christ's love and experience it in the fellowship of the church (Eph 3:17-20). Christ's and God's fullness are revealed and achieved through the continuous actualisation of loving relationships (Eph 3:19, cf. Eph 1:23). Thus, if believers are being transformed by the knowledge of the gospel it is no surprise that their behaviour will reflect the nature of their salvific experience. Therefore, it is also no coincidence that the paraenesis emphasizes moral/social practice, which enhances the unity and harmony of the Christian community.

Ephesians 1–3 describes the content and nature of salvation, and the need to continually reinforce the spiritual understanding of God's purposes, however, it does not fully clarify how the soteriological transformation is actualised and maintained in the life of the Christian community, as the visible manifestation of the cosmic reconciliation. It is here that Ephesians 4–6 brings its contribution as it explains and expands the soteriological pattern of Ephesians 1–3 — i.e. how the reconstruction of the self is effected and sustained in order to facilitate the moral renewal and reconciling relationships in the Christian community and household.

10.4 Transformation in Practice: The Christian Community and Household

Ephesians 4:1–6:9 expands and clarifies how the revelation of the gospel of reconciliation continues to refashion and unify the Christian community. This is particularly seen in the different unifying forms of relational behaviour.

The call which believers have been called to maintain (i.e. to display Christ's rule over the new creation; Eph 4:1, 3a; cf. Eph 1:18) is to be worked out in lived relationships — i.e. in the corporate 'humility and meekness, with patience, forbearing one another in love' (Eph 4:2). These moral qualities are part of the 'fruit of the Spirit', 'eager to maintain the unity of the Spirit in the bond of peace' (Eph 4:3b; cf. Gal 5:22-26; Col 3:12; Phil. 2:3). Ephesians 4:3 recalls Ephesians 2:14-18 where the universal outpouring of the Holy Spirit facilitates the unity and harmony of the corporate community. Here the writer spells out how that unity takes place as the Spirit assists in the 'kind' of behaviour that *maintains* the unity and harmony brought into effect in Christ's salvific act. The triadic formulae (Eph 4:4-6) which reminds the readers of the new reality in Christ (Eph 1–3), intends to bring a conscious awareness as to why the believers need to *continue* to 'walk worthily of their calling' by *maintaining* 'the unity of the spirit in the bond of peace'. The more these truths (Eph 4:4-6) are reinforced, the more they become ingrained in the believers' lives.

Based on the ecclesiological understanding of Ephesians 2:11-22, the question in Ephesians 4:7-16 is whether the building up of the body of Christ and the goal to be attained (μέχρι καταντήσωμεν) are seen as a progress from the imperfect to the perfect ideal or to become in practice what the church already is (in principle). However, what the writer says here is that the Christ-event was a transforming-event that has still to be realised. The task of believers is not to bring the unity of the church to completion, but to allow the continuing reinforcement of knowledge through the teaching-ministries, and to let the dynamic of Christ's presence generate in 'every supporting ligament' (i.e. the church leaders) and 'each part' (which includes all members) loving relationships, therefore enabling the growth and unity of the church.

Moreover, the refashioning of the mind with the knowledge of the truth (Eph 4:20-21, 23) brings into effect God's creative act (i.e. a new creation characterized by moral renewal and reconciling relations) in the believer/community (Eph 4:24). If the mind is continually renewed with the truth of the gospel, a proper understanding of the truth leads into love and reconciling relationships (cf. Eph 4:14-15). This is further supported

with the expressions 'discovering what is pleasing to the Lord' (Eph 5:10) and 'understand what the will of the Lord is' (Eph 5:17). Both expressions chime back to God's will and good pleasure revealed and embodied in Christ (Eph 1:7-8, 13) and to what the believers already had learned, heard and were taught in the gospel of truth (Eph 4:20-21; cf. Eph 1:3; 3:5, 7; 2:20; 4:11) — i.e. a gospel of reconciliation. Thus, the ongoing reminder of the gospel reinforces the new frame of mind — i.e. believers are not an isolated self but created to be in fellowship with others — and enables the community to follow a pattern of life which promotes unity and reconciliation (cf. Eph 4:25-5:21). In this context, the human mind, which once was futile and in darkness (Eph 17-19; cf. Eph 2:1-3) is now seen as belonging to light and wisdom because the believers *understand* the will of the Lord (Eph 5:8-10, 15b, 17b, 18b). Thus, it is no surprise that the new person 'created according to God in righteousness and holiness' (Eph 4:24) and the fruit of light (i.e. all goodness, righteousness and truth) manifest the truth (i.e. the sphere of divine reality and light, in contrast with deceit, Eph 4:24, 22) and the transforming power of life which is operative in the believer (Eph 5:8).

Those whose minds are refashioned by the reality of the new creation treat their fellow neighbours as one unified body in Christ (Eph 4:25; cf. Eph 1:23; 2:16; 4:4, 12) and build up one another in love (Eph 4:2, 15a, 16b). Every time believers speak the truth (Eph 4:25; cf. Eph 4:15a), give to those in need' (Eph 4:27), edify one another (Eph 4:29b) and look for the well being of others (Eph 4:29c), the corporate unity of the community is manifested. In this way, the divisive work of the devil (Eph 4:27) and of sinful outsiders (Eph 5:3-7) has no ground to influence and alter the unity of the community.

Furthermore, the strengthening of the corporate unity of the community is also effected through the work of the Holy Spirit and through the community's intimate knowledge of and relationship with God and Christ. The Holy Spirit also enables the believers' interrelationships and the corporate unity of the community through Spirit-inspired praise and worship (Eph 5:19) and through the reaffirmation of the Lord Jesus Christ whose will the community is to understand (Eph 5:20, cf. Eph 5:17), and of God the Father the creator of all things and the source of salvation (Eph 5:20b; cf. Eph 1:3-14). Moreover, the reaffirmation of God's kindness, compassion and forgiveness (Eph 4:32; cf. Eph 1:7; 2:4, 7), and Christ's sacrificial love (Eph 5:2, cf. Eph 2:14-16; 3:17-19) towards the community not only re-orientates the community to the divine reality but also stresses the intimate relationship of the believers (as 'beloved children', Eph

5:1; cf. Eph 1:5, 17; 3:14, 19b) with the Father, and with Christ mediated by the Holy Spirit (Christ's presence and love in the inner being, cf. Eph 1:17-19; 3:16-19). The group-words δυνάμις, ἐνέργεια, κραταιόω, ἰσχύς in Ephesians 1:19 and 3:16-19 indicate that believers' intimacy with God and the dwelling of Christ in the inner being have an ethical transforming effect as they empower the centre of decision and motivation of the believer. Accordingly, to be 'imitators of God, as beloved children' and 'to walk in love, as Christ loved us' presupposes and reinforces the transforming power operative in the believer. This is also seen in Ephesians 5:8 where the radical transformation of the believers 'in the Lord' (Eph 5:8b) indicates that in their union with the Lord the believers/community enter a new sphere of influence and Christ, as the source of light and transforming power of divine life, is working in the believers/community which enables the community to 'walk as children of light' (Eph 5:8c).

Ephesians 5:14: 'Awake, O sleeper, and arise from the dead and Christ shall give you light' summarises perfectly the new creation in Christ and the role of the community as a reflection of the fullness of God/Christ (cf. Eph 1:23; 3:19) and the beginning of the reconciliation of all things in Christ (cf. Eph 1:10; 3:8-10). The time which was marked by a religious and spiritual lethargy (sleep) and alienation from God (death, cf. Eph 2:1) is now marked by the transforming light of Christ and by the awakening of the Christian community ('the sons of light'), which exposes the works of darkness and demonstrates the fruit of light that flows from Christ (Eph. 5:9; cf. Eph. 2:7-10; 4:24). This reinforces, once again, that the call of the community (as a new creation) has a transforming effect inside and outside of the community.

The relationships in the household (between husband/wife, children/parents and slaves/masters) also reflect the new creation brought into effect in the Christ-event. We showed that in all these relationships there is a redefinition of one's self-perception, task and purpose based on the new reality-life in Christ. The role of the wife, namely 'submit to [their] husbands as to the Lord' (Eph 5:22), is seen in terms of her new identity in Christ as a new creation (Eph 5:18, 5:21). The wife's subordinating response to her husband is embedded in the way she serves the Lord (Eph 5:22; cf. Col 3:23). The husband being the 'head' of the wife is grounded in Christ — 'as Christ is the head of the church' (Eph 5:23, cf. Eph 1:22-23). The husband's position of authority is qualified and defined in the clause 'and gave himself up for her' (Eph 5:25) — Christ's power and authority is revealed in the servant attitude of his death (cf. Eph 5:1-2). Thus, to love his wife 'just as Christ loved the church and gave himself up for her' would imply

a redefinition of the husband's self-perception. Furthermore, the spiritual transformation that is taking place in the church is to be reflected in marriage. The marriage union (two in one flesh) should reflect the eschatological union between Christ and the church.

In the relationship between children and parents (Eph 6:1-4) the role of the children to 'obey your parents' (Eph 6:1) is seen in terms of both their own and their parents' new reality and understanding of the Lord (Eph 6:1, 4). The children can only obey the parents if they are reminded that their obedience to the parents 'in the Lord' ultimately shows obedience to the Lord ('in the Lord', Eph 6:1) and to God (Eph 6:2-3; cf. Ex. 20:12; Deut 5:16). Similarly, the parents ought not to provoke anger in their children (seen in Eph 4:26-27 to give ground to the devil and leading to disharmony) but to instruct their children with the right knowledge in the 'discipline and instruction of the Lord' (Eph 6:4) so that their social relations are changed and indeed reflect obedience to Christ and God (Eph 6:1-3). In terms of the relationship between slaves and masters, there is also a redefinition and reinforcement of the slave/master relationship shaped by the new understanding of Christ's lordship (the Master in heaven). The obedience and service of the slaves to their earthly masters are redefined as an act of obedience to '[do] the will of God from the heart' (Eph 6:6c; cf. Eph 6:4; 5:10, 17) and as a task of service to Christ (Eph 6:6b). Slaves and masters only have the right attitude towards one another if both *know* (εἰδότες, Eph 6:8-9) that 'whatever good any one does' he/she will be rewarded by the heavenly Master (Eph 6:8), and that both the slaves and masters are ultimately servants of Christ (Eph 6:9); that knowledge reorientates and determines their actions and attitudes.

10.5 The Final Appeal: A Recapitulation of the Soteriology of Ephesians (Eph 6:10-20)

The final appeal of Ephesians 6:10-20 recapitulates that that salvific transformation needs to be continually actualised in the lives of the believers until Christ sums up all things at the End. The writer reminds believers that the alienating powers continue to be active and their aim is to alienate people from God and from each other. It is the unity and harmony of the church that empowers the church to stand firm and resist these

powers. The imagery of the armour of God reiterates that what maintains the unity of the church is the transforming knowledge of the truth ('having girded your loins with truth), a righteous living ('having put on the breastplate of righteouness'), and the spiritual transformation and harmony produced by the gospel of peace ('having prepared your feet with the equipment of the gospel of peace'). The 'sword of the Spirit which is the word of God' reaffirms that the gospel empowered by the Holy Spirit protects the church against the evil powers. The church's relationship with Christ and God, and the transfer to a new sphere of influence ('the shield of faith' and 'the helmet of salvation'), protect and strengthen the church from the deceit of the evil powers. The perseverance in prayer makes the church attentive to each piece of the armour and that they are part of a new-creation. The unity and harmony of the Christian community is in itself an act of cosmic unity and renewal. Once again we reiterate that the imagery of the armour of God is a clear example of the complete integration of theology/soteriology and 'ethics'. Each part of the armour has a vital role in God's saving purposes.

10.6 The Contribution of this Thesis

The achievement of this study is the integration of Ephesians, overcoming the distinction between 'theology' and 'ethics'. It shows that for the writer of Ephesians salvation entails the transformation of the self and of community, these are not so much addenda to soteriology or its effects, so much as the practical meaning of salvation. Thus, Ephesians 4–6 is not a set of moral instructions which follow from salvation; rather it clarifies what salvation means in the personal and communal sphere. This explains the emphasis on knowledge (as believers understand what happened in Christ-event it becomes *actual* in their lives) and the emphasis on love/good works throughout the letter — these are not a progress towards an ideal nor a theory becoming practice but the realisation of a truth, in the double sense of *knowing it* and *living it*.

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