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# Abstract

## **The Church as the Body of Christ: Ecclesiology in Ephesians in the Light of Eph 1:22-23**

This thesis concentrates on clarifying the significance of *σῶμα αὐτοῦ* in Eph 1:22-23, in order to investigate the ecclesiology in Ephesians. In this letter the “body of Christ” is presented not only as a central designation of the church but also as the pre-eminent image for it.

Chapter 1 carries out preliminary work for interpreting the passage; that is, it examines the background of the three key words in the passage - *κεφαλή*, *σῶμα*, and *πλήρωμα*. Several candidates for each have been cogently suggested by scholars and are investigated as to whether they are influential, and what is the extent of any such influence.

Chapter 2 pays attention to Eph 1:22 which includes several words and phrases of great consequence, and which is informative regarding the meaning of *σῶμα αὐτοῦ*. This chapter looks into not only the use and the significance of Ps 8:6 in v.22a, but also the meaning of *δίδωμι*, *ἡ κεφαλή ὑπὲρ πάντα*, and *ἡ ἐκκλησία*. The main concern of this inquiry is to understand how this verse, especially the concept *κεφαλή*, is associated with *σῶμα αὐτοῦ*.

Chapter 3 focuses on the phrase *σῶμα αὐτοῦ* itself in Eph 1:23a. This chapter first considers what insight into its meaning is given by the context and by the phrase itself. It then further considers several prominent *σῶμα*-passages (i.e. Eph 2:14-18, 4:1-16, and 5:22-33), and infers the significance of the phrase from implications which these passages provide. These passages imply that the phrase is involved in the two major images, “husband/wife” and “head/body”, and conveys various senses concerning the relationship of Christ and the church.

Chapter 4 proceeds to interpret Eph 1:23b-c, which includes the second definition of the church, viz. *πλήρωμα [τοῦ Χριστοῦ]*. This chapter first deals with four exegetical problems, then attempts to clarify the sense of the “fulness of Christ” and of the cosmic filling of Christ. The purpose of this is to examine how the passage, especially the term *πλήρωμα*, discloses the meaning of *σῶμα αὐτοῦ*.

This study comes to the conclusion that the key phrase conveys the special unity of the church which it knows with the enthroned Christ, who is her sovereign lord, representative, archetype, supplier, and husband in the marriage relationship.

The Church as the Body of Christ:  
Ecclesiology in Ephesians in the Light of  
Eph 1:22-23

by

**Jung Hoon Kim**

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**A Thesis Submitted in Partial Fulfilment  
of the Requirements for the Degree of  
Master of Arts**

**The Department of Theology  
The University of Durham**

**1993**



**- 4 FEB 1994**

## **Declaration**

No part of the work contained in this thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institution of learning.

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I dedicate this thesis to my parents who have lived a life of sacrificial love on their children's behalf and a life of service for the church all their lives, and to the Korean Church which is, for me, like the bosom of a mother.

## Abbreviations

AB	Anchor Bible
<i>ABC</i>	<i>The Abingdon Bible Commentary</i>
AnB	Analecta Biblica
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
BGBE	Beiträger zur Geschichte der Biblischen Exegese
BHT	Beiträger zur historischen Theologie
<i>Bib</i>	<i>Biblica</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBC	The Cambridge Bible Commentary
CBNTS	Coniectanea Biblica NT Series
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CGTSC	Cambridge Greek Testament for Schools and Colleges
<i>CQR</i>	<i>Church Quarterly Review</i>
<i>CSBGT</i>	Christological Studies by British and German Theologians
<i>CTJ</i>	<i>Calvin Theological Journal</i>
CUP	Cambridge University Press
<i>DAC</i>	<i>Dictionary of the Apostolic Church</i>
<i>DB</i>	<i>Dictionary of the Bible</i>
<i>DCG</i>	<i>Dictionary of Christ and the Gospels</i>
<i>DR</i>	<i>Downside Review</i>
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i>
EGT	The Expositor's Greek Testament
EgV	English Versions
EPIB	Editrice Pontificio Instituto Biblico
<i>ExpT</i>	<i>The Expository Times</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HB	The Hebrew Bible
<i>HBC</i>	<i>Harper's Bible Commentary</i>
<i>IB</i>	<i>The Interpreter's Bible</i>
IBCTP	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary

ICL	The International Catholic Library
IDB	<i>The Interpreter's Dictionary of the Bible</i>
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSS	Journal for the Study of the New Testament Supplement Series
JTS	<i>Journal of Theological Studies</i>
MoffNTC	The Moffat New Testament Commentary
MTL	Marshalls Theological Library
MUP	Manchester University Press
NBD	<i>New Bible Dictionary</i>
NCBC	The New Century Bible Commentary
NCCHS	<i>A New Catholic Commentary on Holy Scripture</i>
NICNT	New International Commentary on the New Testament
NIDNTT	<i>The New International Dictionary of New Testament Theology</i>
NovT	<i>Novum Testamentum</i>
NTM	New Testament Message
NTS	<i>New Testament Studies</i>
OBS	The Oxford Bible Series
OUP	Oxford University Press
PC	Proclamation Commentaries
PCB	<i>Peake's Commentary on the Bible</i>
SBLMS	SBL Monograph Series
SJT	<i>Scottish Journal of Theology</i>
SJTOP	Scottish Journal of Theology Occasional Papers
SNTSMS	Society for New Testament Studies, Monograph Series
SuppNovT	Supplements to Novum Testamentum
TBC	Torch Bible Commentaries
TC	<i>The Teachers' Commentary</i>
TDNT	<i>Theological Dictionary of the New Testament</i> , eds. G. Kittel & G. Friedrich, tr. and ed. G.W. Bromiley (Grand Rapids: Eerdmans)
TNTC	Tyndale New Testament Commentary
TTS	Trier theologische Studien
TU	<i>Texte und Untersuchungen</i>

UBS	United Bible Societies
UCP	University of Chicago Press
UPA	University Press of America
WBC	Word Biblical Commentary
WC	Westminster Commentaries
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

## Preface

The background of this study is the current situation of the Korean church which is just over one hundred years old. Its rapid growth is much greater than that of most other churches. A continual increase in number and an eagerness to assemble for worship, prayer, and Bible study are its conspicuous features. However, a number of negative elements can also be listed - ecclesiastical authoritarianism, territorial feelings, schisms, in some circles even a shamanistic attitude in religious life, something akin to the 'supermarketization' of the church,<sup>1</sup> a lack of order relating to some institutions of theological teaching, construction of luxurious extra-large church buildings, indiscreet church planting, a tendency towards a hierarchy of status among local churches and among ministers, the occurrence of Christianized pagans, and over-sized local churches. All these hide within the Korean church. They derive from a wrong understanding of the nature of the church. To respond to this situation, a biblical ecclesiology needs to be worked out and applied.

It is not the purpose of this thesis to confront those problems directly. It is impossible to give an answer to them without the criteria with which to evaluate them. Accordingly, this thesis will not attempt to present an immediate answer to each problem but to uncover biblical principles relating to the existence and life of the church, with the conviction that these principles would show what the kernel of each problem is and how it may be solved. If we are able to discover biblical principles, they can illuminate not merely the Korean church but also churches in other parts. All local churches belong to the one universal church, and have one common essence.<sup>2</sup>

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<sup>1</sup> i.e. church management involving secular principles of management.

<sup>2</sup> H. Küng, *The Church* (London: Burns & Oates, 1967), pp. 4-6, 27-29, argues that the nature of

# Introduction

## I

To those who would like to establish an ecclesiology from the biblical viewpoint, the Pauline writings, in particular Ephesians,<sup>1</sup> must be significant. Ephesians

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the church is one, though her aspects vary.

<sup>1</sup> Because of the difficulties involved in determining its purpose, E.J. Goodspeed calls Ephesians “the Waterloo of commentators” [E.J. Goodspeed, *The Meaning of Ephesians* (Chicago: UCP, 1933), p. 15; see idem., *New Solutions of New Testament Problems* (Chicago: UCP, 1927), pp. 11-20]; M. Barth, bearing in mind a number of formal and material problems of the letter, speaks of it as “A stranger at the door” [M. Barth, *The Broken Wall: A Study of the Epistle to the Ephesians* (London: Collins, 1960), pp. 9-22]. In particular, the question of authorship seems most notorious among the many difficulties of the letter [cf. F.J.A. Hort, *The Romans and the Ephesians: Prolegomena* (London: Macmillan, 1895), pp. 65-184; W. Lock, “Ephesians, Epistle To”, *DB* 1, ed. J. Hastings (Edinburgh: T. & T. Clark, 1898), pp. 714-20; J.A. Beet, *A Commentary on St. Paul’s Epistles to the Ephesians, Philippians, Colossians, and to Philemon* (London: Hodder & Stoughton, 1902), pp. 2-32; E. Jacquier, *History of the Books of the New Testament 1: St. Paul and His Epistles*, ed. J. Wilhelm, ICL 1, tr. J. Duggan (London: Trübner, 1907), pp. 200-23; R.D. Shaw, *The Pauline Epistles: Introductory and Expository Studies* (Edinburgh: T. & T. Clark, 1913), pp. 331-400; L.W. Grensted, “Ephesians, Epistle To The”, *DAC* 1, ed. J. Hastings (Edinburgh: T. & T. Clark, 1915), pp. 343-49; H. Coates, *The Letters of Paul the Apostle* (London: Roxburghe House, 1923), pp. 377-96; E.J. Goodspeed, *An Introduction to the New Testament* (Chicago: UCP, 1937), pp. 222-39; idem., “Ephesians and the First Edition of Paul”, *JBL* 70 (1951), pp. 285-91; J.W. Bowman, “The Epistle to the Ephesians”, *Int* 8 (1954), pp. 202-203; C.L. Mitton, “The Authorship of the Epistle to the Ephesians”, *ExpT* 67 (1955-56), pp. 195-98; G. Johnston, “Ephesians, Letter To The”, *IDB* E-J, ed. G.A. Buttrick (New York: Abingdon, 1962), pp. 108-14; K. Grayston, “The Epistle to the Ephesians”, *TC*, ed. G.H. Davies (London: SCM, 1962), pp. 485-86; P.N. Harrison, “The Author of Ephesians”, *TU* 87 (1964), pp. 595-604; R.P. Martin, “An Epistle in Search of a Life-Setting”, *ExpT* 79 (1967-68), pp. 296-302; F. Foulkes, “Ephesians, Epistle To The”, *NBD*, ed. J.D. Douglas (Leicester: Inter-Varsity Press, 1982), pp. 334-36; F.F. Bruce, *Epistles to Colossians Philemon Ephesians*, NICNT (Grand Rapids: Eerdmans, 1984), pp. 229-46; E. Best, “Recipients and Title of the Letter to the Ephesians: Why and When the Destination ‘Ephesians’?”, *ANRW* 2.25.4, ed. W. Haase & H. Temporini (Berlin: W de G, 1987), pp. 3246-79]. Taking up problems of Ephesians, e.g. its theology, language, style, catholic features, and relation to other NT writings, especially Colossians, most modern scholars relinquish a traditional view [see J.L. Davies, *The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon* (London: Macmillan, 1884), pp. 9-26; G.G. Findlay, *The Epistles of Paul the Apostle* (London: Kelly, 1903), pp. 174-90; A. Sabatier, *The Apostle Paul: A Study of the Development of his Doctrine* (London: Hodder & Stoughton, 1903), pp. 229-49; E.A. Gardiner, *The Later Pauline Epistles* (London: Macmillan, 1936), pp. 29-39; C.L. Mitton, “Unsolved New Testament Problems: Goodspeed’s Theory Regarding the Origin of Ephesians”, *ExpT* 59 (1947-48), pp. 323-27; idem., “The Relationship between 1 Peter and Ephesians”, *JTSNS* 1 (1950), pp. 67-73; idem., *Ephesians*, NCBC, ed. M. Black (London: Marshall, Morgan & Scott, 1989), pp. 2-32; C.F.D. Moule, “Contributions and Comments: E.J. Goodspeed’s Theory Regarding the Origin of Ephesians”, *ExpT* 60 (1948-49), pp. 224-25; H.J. Cadbury, “The Dilemma of Ephesians”, *NTS* 5 (1958-59), pp. 91-102; G.H.P. Thompson, *The Letters of Paul to the Ephesians to the Colossians and to Philemon*, CBC, ed. P.R. Ackroyd, et al. (Cambridge: CUP, 1967), pp. 2-20; J.A. Allan, *The Epistle to the Ephesians: The Body of Christ*, TBC, ed. J. Marsh, et al. (London: SCM, 1968), pp. 14-40; L. Swain, *Ephesians*, NTM

contains abundant material on the theme of the church.<sup>2</sup> In the letter the term *ἐκκλησία* occurs nine times (1:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32), and is depicted by the use of several images: “a building”, “the body of Christ”, “the new man”, “the bride and wife of Christ”.<sup>3</sup> These suggest that in Ephesians “the church” is highlighted as a central theme.

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13, ed. W. Harrington, et al. (Delaware: Michael Glazier, 1980), pp. ix-xii; F. Foulkes, *Ephesians*, TNTC, ed. C.L. Morris (Leicester: Inter-Varsity Press, 1989), pp. 19-48; R.P. Martin, *Ephesians, Colossians, and Philemon*, IBCTP, ed. J.L. Mays (Atlanta: John Knox Press, 1991), pp. 3-9; D.A. Carson, et al. *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992), pp. 307-308]. Some affirm that the letter cannot be regarded as written by Paul; others imagine that it may be written by an editor on the basis of an original script which was written by Paul directly or by someone else from Paul's dictation, or on the basis of an impulse or outline given by Paul [M. Barth, *Ephesians 1-3*, AB 34 (New York: Doubleday, 1974), p. 38; cf. C.E. Arnold, *Ephesians: Power and Magic*, SNTSMS 63 (1989), p. 5]. However, some are still cautious, refusing to reach a conclusion either way, on the basis that there is a lack of conclusive evidence (M. Barth, *Ephesians 1-3*, p. 38). Despite the prevailing view as to Ephesians' authorship, there is a group of scholars who maintain its Pauline authorship. It would be beyond the purpose of this thesis to deal with this issue of authorship of the letter in detail. Suffice it to say that in modern scholarship any argument for Pauline authorship of the letter is confronted by strong opposition. M. Barth, says that “It is still possible to hold that Paul is the author of Ephesians; all theories created for showing a different author raise more problems than they solve. But Paul's authorship can only be affirmed with fear and trembling” [Barth, *Broken*, p. 11; cf. idem., “Israel and the Church in Paul's Epistle to the Ephesians”, *Int* 17 (1963), pp. 3, 24]. Similarly, F. Foulkes, after examining major arguments against Pauline authorship of Ephesians, comes to the conclusion that “That there is point in many of the difficulties that have been raised concerning the authenticity of Ephesians cannot be denied. The special features of the letter when set alongside other Pauline letters demand explanation. But we would still ask whether the difficulties are lessened at all by positing an imitator. It seems that by far the most likely solution is still the traditional one” (Foulkes, *Ephesians*, p. 47).

<sup>2</sup> J.B. Lightfoot, *Saint Paul's Epistles to The Colossians and to Philemon* (London: Macmillan, 1892), p. 261: in Ephesians “his [the Apostle's] principal theme is the life and energy of the Church, as dependent on Christ”; S.D.F. Salmond, “The Epistle to the Ephesians”, *EGT* 3, ed. W.R. Nicoll (London: Hodder & Stoughton, 1093), p. 237: “The doctrine of the Church also reaches its highest point in this Epistle”; Barth, *Broken*, p. 18: Ephesians concentrates upon the topic “Church”; Küng, *The Church*, p. 83: in Ephesians the Church as a whole does occupy the central place in Paul's reflections; C.H. Dodd, “Ephesians”, *ABC*, ed. F.C. Eiselen, E. Lewis, and D.G. Downey (London: Epworth, 1929), p. 1222: the general theme of Ephesians is the glory of the church; E. Best, *One Body in Christ* (London: SPCK, 1955), p. 139: Ephesians is “a thoroughly ‘ecclesiastical’ document - in the best sense of the word ‘ecclesiastical’”; A.T. Lincoln, *Ephesians*, WBC 42 (Dallas: Word Books, 1990), p. xciii: “the concept of the Church is very much to the fore in Ephesians”; Barth, *Broken*, pp. 17-18: Ephesians focuses on the topic “Church”; C.L. Mitton, *Ephesians*, NCBC, ed. M. Black (Grand Rapids: Eerdmans, 1989), p. 2: in Ephesians “Paul's theological thought, especially about the Church, reaches a stage of development which exceeds all that preceded it”. Some scholars emphasize that Ephesians has specific meaning for today, e.g. N. Alexander, “The Epistle for Today”, FS W. Barclay, *Biblical Studies*, ed. J.R. McKay & J.F. Miller (London: Collins, 1976), pp. 112-118; Martin, *Ephesians*, pp. 1-3, 34: “No part of the New Testament has a more contemporary relevance than the letter to the Ephesians” (p.1); Thompson, *Ephesians*, pp. 97-102; R. Schnackenburg, *The Epistle to the Ephesians: A Commentary*, tr. H. Heron (Edinburgh: T. & T. Clark, 1991), pp. 308-10, 343-45.

<sup>3</sup> Schnackenburg, *Ephesians*, pp. 295-305.



Among several images of the church in Ephesians, the “body of Christ” seems most striking.<sup>4</sup> This is reflected at several points. (1) Whereas other images are found in one or two chapters, the “body” imagery appears in every chapter except chapter 6: in Eph 1:23, 2:16; [3:6]; 4:4, 12, 16 (twice); 5:23, [29], 30. All these are ecclesiological of great consequence.<sup>5</sup> (2) It is only the “body of Christ” imagery that is directly used as a designation of the church: “τῆ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ σῶμα αὐτοῦ”.<sup>6</sup> (3) The “body” imagery is prevalent in significant passages which develop an ecclesiology. As the author refers, for instance, to the church’s birth, identity, essence, growth, etc., he uses the “body” concept (cf. 2:14-16; 4:3-4, 12-16; 5:22-33). (4) Above all, the phrase “body of Christ” is involved in several other ecclesiological figures, viz. “head-and-body”, “bridegroom-and-bride”, “man-and-his-own-body”, and “husband-and-wife”,<sup>7</sup> while other images do not have such complex links with so many other figures. All these imply that in Ephesians the “body of Christ” imagery is crucial with reference to its ecclesiology and is worthy of close consideration.

Further, novel elements of the use of the “body” imagery in Ephesians also excite our interest in it. Whereas in 1 Cor 12 and Rom 12 the imagery is primarily applied to the local church, in Ephesians it is applied to the universal church.<sup>8</sup> In

<sup>4</sup> H. Conzelmann, et al., *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis*, tr. S.S. Schatzmann (Peabody: Hendrickson, 1988), p. 208: “The most important ecclesiological concept in Eph is that of the ‘body of Christ’”; Bruce, *Colossians*, p. 235: “the thought of the church as the body of Christ ... pervades Ephesians”; Lincoln, *Ephesians*, p. xciv; cf. A. Richardson, *An Introduction to the Theology of the New Testament* (London: SCM, 1979), p. 287.

<sup>5</sup> Note that in Eph 3:6 the derivate *σύσσωμα* is used, in 5:29 *σάρξ*, and in the rest *σῶμα*. Concerning *σάρξ*, see M. Barth, *Ephesians 1-3*, p. 192, who affirms that *σάρξ* in 5:29 is in essence the same as *σῶμα* as the church image. In 5:28 the *σῶμα* concept is also seen, but it is not used as an image for the church.

<sup>6</sup> This is immediately followed by *πλήρωμα* which may be a further definition of “ἐκκλησία”; see chapter 4.2.1.

<sup>7</sup> For a detailed discussion, see chapter 2.3.2 and chapter 3, especially 3.5.

<sup>8</sup> Barth, *Broken*, p. 17; N.A. Dahl, “Gentiles, Christians, and Israelites in the Epistle to the Ephesians”, FS K. Stendahl, *Christians Among Jews and Gentiles*, ed. G.W.E. Nickelsburg with G.W. MacRae (Philadelphia: Fortress, 1986), p. 38: “The epistle portrays the church as one and universal but says nothing about “ecumenical” relations between geographically separated

Ephesians the church indicates a global entirety of believers in relation to Christ, while maintaining its nature as an organic community (Eph 4:14-16; cf. Col 2:19). The cosmological implication, which the Ephesian concept of “body” carries, is a further factor which draws attention.

This thesis aims at clarifying the significance of the “body of Christ”, which is the dominant image used for the church. Investigation of such a concept should give a deeper understanding of ecclesiology. In probing the significance of the phrase, this thesis will concentrate on Eph 1:22-23, where the phrase “body of Christ”, as a definition of the church, occurs for the first time in the letter. Moreover, this passage includes two important concepts: “head” and “fullness”. The “head” as a counter-concept of the “body”, and the “fullness” as a further definition of the church, both provide informative clues to the meaning of the “body of Christ”.

## II

First of all, we will explore the background of the three key words in the passage: *κεφαλή*, *σῶμα*, and *πλήρωμα*. The background of each word will be considered separately, because all of these three words do not seem to be derived from one origin. An examination as to the source of each word may illuminate Eph 1:22-23, especially the “body of Christ”. We will examine and assess possible influences of each word which have been prominently argued, then reach a conclusion. Secondly, on the basis of an analysis of the structure of Eph 1:22-23,<sup>9</sup> we will divide this passage into three parts, viz. Eph 1:22, 1:23a, 1:23b-c, and exegete them. As each part bears a distinctive theme, each will be separately dealt with in a different chapter. Eph 1:22 depicts the church as the recipient of Christ the cosmic “head”, Eph 1:23a designates the church as the “body of Christ”, and

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churches”; Lincoln, *Ephesians*, p. 71; Conzelmann, et al., *Interpreting the New Testament*, p. 208; Carson, et al., *An Introduction to the New Testament*, p. 313.

<sup>9</sup> This will be dealt with as a main theme in the next section.

Eph 1:23b-c further defines the church as the “fullness” of Christ. With reference to the first part (Eph 1:22), our concern will be primarily with the concept *κεφαλή*, what it signifies and how it can be connected with the phrase “body of Christ”. Regarding the second part (Eph 1:23a) which includes the phrase *σῶμα αὐτοῦ*, apart from an examination of the context and the phrase itself, pre-eminent *σῶμα*-passages will be considered, to find what insights are included in each passage in relation to the meaning of the “body of Christ”. With regard to the third part (Eph 1:23b-c), the concern is to clarify the meaning of *πλήρωμα* with its following words, and to see how it can contribute to an understanding of the phrase “body of Christ”. Thirdly, we will come to a general conclusion regarding the meaning of the phrase. As a reflection on its significance for the church today, a postscript follows relating particularly to the Korean church.

### III

Before embarking on this study, it is important to comment on the context and structure of this passage. Contextually Eph 1:22-23 belongs to the thought of vv. 20-23, which in turn is part of vv. 15-23. The author, after the long eulogy in Eph 1:3-14,<sup>10</sup> turns to an introductory thanksgiving and intercessory prayer in

<sup>10</sup> This passage is commonly termed a “eulogy”, for it opens with the verbal adjective *εὐλογητός* (corresponding to Hebrew *brk*) followed by *εὐλογήσας* and *εὐλογία*. J.A. Robinson, *St. Paul's Epistle to the Ephesians* (London: Macmillan, 1904), p. 142, holds that in the NT *εὐλογητός* is used only of God (Eph 1:3; 2 Cor 1:3; 1 Pt 1:3; Rom 1:25; 9:5; 2 Cor 11:31; Mk 14:61; Lk 1:68), implying that blessing is due; on the other hand, *εὐλογήσας* is used of man (e.g. Mt 25:34; Lk 1:42), indicating that blessing has been received; “The blessing of man by God confers material or spiritual benefits: the blessing of God by man is a return of gratitude and praise. Here [Eph 1:3] St. Paul combines the two significations: *Εὐλογητὸς...ὁ εὐλογήσας ἡμᾶς*”. See Bruce, *Colossians*, NICNT, p. 252; Barth, *Ephesians 1-3*, pp. 77-78; Bowman, “Ephesians”, p. 195; Schnackenburg, *Ephesians*, p. 45; C.C. Caragounis, *The Ephesian Mystery: Meaning and Content*, CBNTS 8 (Lund: Gleerup, 1977), pp. 36-48; Lincoln, *Ephesians*, pp. 10-19; idem., “A Re-Examination of ‘The Heavens’ in Ephesians”, *NTS* 19 (1972-73), p. 469; N.A. Dahl, “Ephesians”, *HBC*, ed. J.L. Mays (San Francisco: Harper & Row, 1988), p. 1212; Conzelmann, et al., *Interpreting the New Testament*, p. 205; Swain, *Ephesians*, pp. 5-9.

Eph 1:15-23;<sup>11</sup> and such a shift is initiated by εὐχαριστῶ in v. 16.<sup>12</sup>

Eph 1:15-23 consists of three major parts:<sup>13</sup> (1) an initial thanksgiving (vv. 15-16a), (2) an intercessory prayer-report (vv. 16b-19), which shades into (3) a “christological-ecclesiological digression”<sup>14</sup> (vv. 20-23).

In Eph 1:16b-19 the author prays for the readers that God may give them the spirit of wisdom and revelation in order that the eyes of their mind may be opened, so that they may know him better. To have a better knowledge of God is to be aware of (1) the hope to which God has called them; (2) the riches of the glory of God’s κληρονομία in the saints;<sup>15</sup> and (3) the surpassing greatness of

<sup>11</sup> Bruce, *Colossians*, p. 247; Schnackenburg, *Ephesians*, p. 70; A.T. Lincoln, “A Re-Examination of ‘The Heavens’ in Ephesians”, pp. 471-72; Caragounis, *Mysterion*, p. 62; Conzelmann, et al., *Interpreting the New Testament*, p. 205; J.T. Sanders, “The Transition from Opening Epistolary Thanksgiving to Body in the Letters of the Pauline Corpus”, *JBL* 81 (1962), pp. 348, 356. For a general discussion concerning the form of Ephesians, see A.C. King, “Ephesians in the light of Form Criticism”, *ExpT* 63 (1951-52), pp. 273-76.

<sup>12</sup> Schnackenburg, *Ephesians*, p. 70.

<sup>13</sup> Lincoln, *Ephesians*, p. 47; K. Grayston, *Dying, We Live* (New York/Oxford: OUP, 1990), p. 143.

<sup>14</sup> Schnackenburg, *Ephesians*, p. 71

<sup>15</sup> In the Greek OT κληρονομία occurs 143 times, as a translation mostly for Hebrew *nĕhĕl* [J. Herrmann, κληρονόμος κτλ, B, *TDNT* 3 (1965), p. 769]. The land of Canaan as God’s gift to Abraham and his seed (Gen 17:8) is often in the LXX called Israel’s κληρονομία (e.g. Ps 105 [104]:11; cf. Ps 78 [77]:55). Here, this Greek term means “inheritance”. The land of Canaan is the inheritance of Israel in the sense of her possession. On the other hand, Israel herself is sometimes called Yahweh’s κληρονομία (Es 15:17; Ps 74 [73]:2; Isa 63:17; Jer 10:16) [see Richardson, *Introduction*, p. 267]. Lincoln argues that “In the OT God’s inheritance is frequently used as a synonym for his people, Israel (cf. Dt 4:20; 9:26, 29; 2 Sam 21:3; 1 Ki 8:51, 53; 2 Ki 21:14; Pss 28:9; 33:12; 68:9; 78:62, 71; 94:14; Isa 19:25; 47:6; 63:17; Jer 10:16; 51:19)” (Lincoln, *Ephesians*, p. 59). Israel herself is the inheritance or possession of God. Both perspectives are found in Ephesians. In Eph 1:14 the author refers to the believer’s κληρονομία, viz. the accomplishment of redemption in the future. Believers receive God’s promise, by being sealed with the Spirit as an ἀρραβών [cf. J.A. Ziesler, *Pauline Christianity*, OBS, ed. P.R. Ackroyd and G.N. Stanton (Oxford: OUP, 1991), p. 70; B. Ahern, “The Indwelling Spirit, Pledge of Our Inheritance (Eph 1:14)”, *CBQ* 9 (1947), pp. 179-89], on the basis of which they will inherit their heavenly inheritance, i.e. their ultimate salvation.

However, κληρονομία in Eph 1:18 conveys a different meaning. That is, the term indicates God’s inheritance and not the believers’ inheritance as in Eph 1:14; “his inheritance involves the people of God from both Jews and Gentiles, for it is ἐν τοῖς ἀγίοις” (cf. Acts 20:32; 26:18) (Lincoln, *Ephesians*, pp. 59-60). An application of this phrase to Israel (Barth, *Ephesians 1-3*, p. 151) or to Jewish Christians [G.B. Caird, *Paul’s Letters from Prison* (Oxford: OUP, 1976), p. 45] is not in view in this context; also, an interpretation of this phrase as angels tends to allow the Qumran parallels to be too decisive (Lincoln, *Ephesians*, p. 60). “A reference to believers as a whole does best justice to the inheritance in 1:18 being God’s and not believers’, to the emphasis in the eulogy on the people of God as his possession, to the other ἀγίοι references in Ephesians

God's *δύναμις*<sup>16</sup> which has been exercised for believers, according to the working of his mighty strength. Eph 1:20-2:10 seems to explain them further. This can be argued on the basis that Eph 1:20 has a close syntactical connection with what precedes it,<sup>17</sup> and that *καί* at the beginning of Eph 2:1 suggests that Eph 2:1ff constitutes another item following Eph 1:20-23.

Syntactically, Eph 1:20-23 can be divided into two parts, i.e. vv. 20-21 and vv. 22-23. Eph 1:21, which as a whole is an adverbial phrase, is in content attached to v. 20. The verses together constitute a unit. However, vv. 22-23 seem to form a different unit. Two verbs *ὑπέταξεν* and *ἔδωκεν* in v. 22 are not used in the form of a participle, as *ἐγείρας* and *καθίσας* are in v. 20, nor are they

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(in 1:1, just previously in 1:15, and then later in 2:19 and 3:8), and to the focus in this letter on the Church and glory in the Church (cf. 3:21; 5:27). This part of the writer's petition, then, is that the readers might appreciate the wonder, the glory of what God has done in entering into possession of his people, the Church from Jews and Gentiles, and the immense privilege it is to be among these saints" (ibid.). God's inheritance consists of the believers who now constitute his people [cf. T.K. Abbott, *Epistles to the Ephesians and to the Colossians*, ICC (Edinburgh: T. & T. Clark, 1897), p. 30; J.L. Houlden, *Paul's Letters from Prison* (London: Cox & Wyman, 1970), p. 275; C.L. Mitton, *Ephesians* (London: Oliphants, 1976), pp. 68-69; P.L. Hammer, "A Comparison of *KLERONOMIA* in Paul and Ephesians", *JBL* 79 (1960), pp. 267-72, seems to see *κληρονομία* in Eph 1:18 as denoting the same sense as that in verse 14].

<sup>16</sup> This term has a wide range of meaning, but basically signifies "ability", then "possibility", then "power" both physical and intellectual or spiritual [W. Grundmann, *δύναμαι κτλ*, *TDNT* 2 (1964), pp. 285-86]. In particular, *δύναμις* is used for presenting a prominent feature of God (Dt 3:24; Josh 4:24; LXX Pss 76:15; 144:12; Jer 16:21). In the OT God's power can be sometimes used as a synonym of God's name (Ps 53:3 [LXX]; Jer 16:21; Ex 9:16 [quoted in Rom 9:17]; cf. Acts 4:7). In rabbinical Judaism *δύναμις* is a circumlocution for the name of God (ibid., pp. 297-98). Also in Mk 14:62 we can find that *δύναμις* is used as a substitute for the name of God. Lk 22:69 uses the expression, *δύναμις τοῦ θεοῦ*. Rom 1:20 states that since the creation of the world God's eternal *δύναμις* and deity has been recognizable through contemplative reflection on the creation. God's eschatological creative power works in the gospel, resulting in saving people from destruction. The essential demonstration of God's power was in the event of Jesus' resurrection (2 Cor 13:4) and will be in the resurrection of Christians (1 Cor 6:14). It is sure that *δύναμις* in Eph 1:19 has in mind God's power disclosed in Christ's resurrection (Eph 1:20f) and believers' spiritual resurrection (Eph 2:1ff). Lincoln points out that in v. 19 "the writer also desires believers to know the greatness of God's power and attempts to exhaust the resources of the Greek language by piling up four synonyms [*δύναμις*, *ἐνέργεια*, *κράτος*, and *ἰσχύς*] for power in order to convey an impression of something of the divine might"; however, the point of this heaping up of these four power words is "not their distinctiveness but their similarity" (Lincoln, *Ephesians*, p. 60).

<sup>17</sup> Bruce, *Colossians*, p. 272. Notice that Eph 1:20, as an adjectival clause, modifies *ἐνέργεια* (v. 19), which is the antecedent of the relative pronoun *ἣν*-clause (v. 20). Moreover, two participles, i.e. *ἐγείρας* and *καθίσας* (v. 20), perform an auxiliary function for the main verb, viz. *ἐνήργησεν* (v. 20). Accordingly, it can be said that v. 20 as a whole concentrates on modifying *ἐνέργεια* (v. 19); hereby, v. 20 may be regarded as a specification or an exemplification of God's mighty power.

used as main verbs of the ἥν-clause in v. 20, in the way that ἐνήργησεν is. This implies that vv. 22-23 are not subordinate to vv. 20-21. Verse 23 is closely linked to v. 22 in that it explains the ἐκκλησία at the end of v. 22, and v. 23 employs the term πάντα, which has already occurred twice in v.22. All this suggests that vv. 22-23 constitute a single unit.<sup>18</sup> On the basis of this understanding of the context, we may arrange Eph 1:19b-23 in graphical fashion as follows.

19b κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ  
 20 ἥν ἐνήργησεν ἐν τῷ Χριστῷ  
     ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ  
     καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις  
 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας  
     καὶ δυνάμεως καὶ κυριότητος  
     καὶ παντὸς ὀνόματος ὀνομαζομένου  
     οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ  
     καὶ ἐν τῷ μέλλοντι.  
 22a καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ,  
 22b καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,  
 23a ἥτις ἐστὶν τὸ σῶμα αὐτοῦ,  
     23b τὸ πλήρωμα  
     23c τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.<sup>19</sup>

In summary, Eph 1:22-23 belongs to a “christological-ecclesiological digression” of Eph 1:20-23,<sup>20</sup> which in turn belongs to “an initial thanksgiving and a subsequent intercessory prayer-report” of Eph 1:15-23.<sup>21</sup> Eph 1:15-23, in turn, belongs to the larger framework of an “extended thanksgiving” (Eph 1:3-3:21),<sup>22</sup>

<sup>18</sup> This does not mean that the idea in vv. 22-23 has nothing to do with vv. 20-21. Rather, the opposite is the case. In particular, v. 22a is directly associated with the statement of vv. 20-21.

<sup>19</sup> K. Aland, et al. (eds.), *The Greek New Testament* (London: UBS, 1975), p. 666.

<sup>20</sup> Schnackenburg, *Ephesians*, p. 71.

<sup>21</sup> Lincoln, *Ephesians*, p. 81, asserts that “the overall weight of the thanksgiving period falls on its stress on the Church”.

<sup>22</sup> In general Eph 1-3 is thought of as the doctrinal section; Eph 1:1-2 constitutes the author’s prescript including sender, recipients, and greeting; for v. 1, cf. E. Best, “Ephesians i.1”, FS M. Black, *Text and Interpretation: Studies in the New Testament*, ed. E. Best & R. McL. Wilson (Cambridge: CUP, 1979), pp. 29-41; idem., “Ephesians I.1 Again”, FS C.K. Barrett, *Paul and Paulinism*, ed. M.D. Hooker & S.G. Wilson (London: SPCK, 1982), pp. 273-78; Lincoln, *Ephesians*, pp. 1-4; M. Santer, “The Text of Ephesians I.1”, *NTS* 15 (1968-69), pp. 247-48; B.M. Metzger, *A Textual Commentary on the Greek New Testament* (London: UBS, 1971), p. 601.

which is in turn part of the whole body of the Epistle to the Ephesians.<sup>23</sup>

We now turn to investigation of the structure of Eph 1:22-23 itself. Taking account of its function, we have divided Eph 1:22 into two parts, and Eph 1:23 into three parts. Eph 1:22a may be an extension of the idea of Eph 1:20-21, i.e. it seems to be an extended statement of Christ's exaltation to which vv. 20-21 refer. Lincoln rightly argues that "So concerned is the writer to emphasize the supremacy of Christ's heavenly status that he continues to heap up further clauses underlining it".<sup>24</sup> With such a function in its relation to the preceding passage, Eph 1:22a provides a clue to the meaning of the phrase, ἡ κεφαλὴ ὑπὲρ πάντα in Eph 1:22b, which is further illuminated in the phrase, τοῦ τὰ πάντα κτλ in Eph 1:23c. Eph 1:22b may be said to be in the central place within the whole passage of Eph 1:22-23 in that it contains ἐκκλησία, which is given ἡ κεφαλὴ ὑπὲρ πάντα,<sup>25</sup> and which is further explained by Eph 1:23.<sup>26</sup> Eph 1:23a, as the first designation of ἐκκλησία, sets out the relationship of the exalted Christ and the church (which has received him),<sup>27</sup> suggesting that it is more than the relationship of God's gift-and-its-recipient. Eph 1:23b, as the

<sup>23</sup> Eph 4-6 is, in general, regarded as the practical section, the hortatory section; Dodd, "Ephesians", p. 1222: "The Epistle falls naturally into two halves, the one mainly theological, speculative and mystical, the other mainly practical and ethical".

<sup>24</sup> Lincoln, *Ephesians*, p. 65. It is true that there are differences between Eph 1:20-21 and 22b in describing Christ's supremacy: while the former emphasizes Christ's pre-eminence above the "powers" quoting Ps 110:1, the latter underlines his subjugation of "all things", quoting Ps 8:6. However, this does not mean that there are intrinsic differences between the two passages. The early Christians would use Ps 110:1 in correlation with Ps 8:6, in order to depict Christ's supremacy as the cosmic Lord in his resurrection and exaltation (see chapter 2.2). And, Eph 1:22a, in referring to the exaltation of Christ, seems to present a wider category than Eph 1:20-21.

<sup>25</sup> See chapter 2.3.

<sup>26</sup> Lincoln, *Ephesians*, pp. 66-67, argues that in this last part of Eph 1 the concept of the Church dominates, and that "Syntactically, the weight of this clause [Eph 1:22b] falls on τῆ ἐκκλησίᾳ at the end, and the emphasis on the Church continues in the two descriptive clauses which follow".

<sup>27</sup> The clause may also be in line with the statement of the glory of the church in Eph 1:18, though not immediately linked with it, in that σῶμα αὐτοῦ is juxtaposed with its apposition πλῆρωμα, which plays a part depicting the glory of the church; cf. Lincoln, *Ephesians*, p. 72: "the writer's focus on Christ as the exalted head colours his use of the metaphor ["the body of Christ"] and paves the way for the remarkable declaration of the glory of the Church as his body: it is his fullness".

second definition of ἐκκλησία, further clarifies the meaning of ἐκκλησία, which is called σῶμα αὐτοῦ. Eph 1:23c, as a modification of Eph 1:23b, implies what πλήρωμα conveys, and at the same time functions as a comment on the phrase, ἡ κεφαλὴ ὑπὲρ πάντα in Eph 1:22b.



## Chapter I

# The Background of the Three Key Words in Eph 1:22-23

### 1.1 Introduction

The purpose of this chapter is to examine the source of the three key words in Eph 1:22-23: *κεφαλή*, *σῶμα*, and *πλήρωμα*. For each word a number of candidates have been put forward. We will consider those which are currently argued for, and investigate the grounds on which each source is claimed to influence the related word. After assessing the likely sources, we will come to a comprehensive conclusion concerning the background of the related word. We will then come to a general conclusion regarding the sources of the three key words.

We need first to consider their use in Ephesians.<sup>1</sup> Without understanding this, it will be difficult to investigate their background. In Ephesians *κεφαλή* has theological significance.<sup>2</sup> It expresses the position of Christ in relation to the universe (Eph 1:22; cf. Col 2:10), and to the church (Eph 4:15f; 5:23; cf. Col 1:18; 2:19).<sup>3</sup> Christ is the sovereign head over the universe and over the church.<sup>4</sup> All things are subjugated under the enthroned Christ, the cosmic head. However,

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<sup>1</sup> Here, we will briefly refer to general features of their use in Ephesians. A detailed argument concerning the features of each word will be carried out in the related chapter: *κεφαλή* in chapter 2, *σῶμα* in chapter 3, and *πλήρωμα* in chapter 4.

<sup>2</sup> In the NT *κεφαλή* occurs 75 times [K. Munzer, "Head" *NIDNTT* 2, ed. C. Brown (Exeter: The Paternoster Press, 1976), p. 159]. Only those in the Pauline Corpus convey theological significance [H. Schlier, "*κεφαλή* κτλ", *TDNT* 3 (1965), p. 679]. Passages which specifically draw our attention are as follows: 1 Cor 11:3-15; Eph 1:22; 4:15ff; 5:23ff; Col 1:18; 2:10, 19.

<sup>3</sup> R.C. Dentan, "Head", *IDB* E-J, ed. G.A. Buttrick (New York: Abingdon, 1962), p. 541; cf. Schlier, "*κεφαλή*", p. 680.

<sup>4</sup> J. Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, tr. W. Pringle (Edinburgh: T. & T. Clark, 1854), p. 217: "He was made the head of the Church, on the condition that he should have the administration of all things. ... The metaphor of a *head* denotes the highest authority"; see chapter 2.

Christ's headship over the church is more than this. Over the church Christ has representative, archetypal, quasi-physiological, and genetic and functional headship (cf. Eph 2:15f; 4:15, 16; 5:23-32).<sup>5</sup>

Similarly,  $\sigma\omega\mu\alpha$  also has profoundly theological significance in Ephesians.<sup>6</sup> In the letter it exclusively indicates the church, viz. the universal church as an organism.<sup>7</sup> The word  $\sigma\omega\mu\alpha$  conveys both the horizontal solidarity of human beings of all types in Christ and the unique relationship between the exalted Christ and the church. In particular, the latter is depicted by various figures, viz. "head/body", "man/his own flesh", "bridegroom/bride", and "husband/wife". The word  $\sigma\omega\mu\alpha$  also carries something of a "cosmic dimension" (cf. Eph 1:22-23; 4:3-16).<sup>8</sup> Further, the word seems to deliver an Adam-christological sense. This is reflected (1) in the correlation of  $\sigma\omega\mu\alpha$  with  $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ , which is seen from the perspective of Adam's rule over creatures (Eph 1:22), (2) in the reference to Christ's creation of "one new man", i.e. "one body", in Christ (Eph 2:15-16), (3) in the statement of believers' (= the body's) growth up to Christ, the head (Eph 4:12-15), and (4) in an application of the analogy of husband/wife to the relationship of Christ and the church (Eph 5:23-32).<sup>9</sup>

<sup>5</sup> This theme will be discussed in chapter 3 in detail.

<sup>6</sup> In two places the word is modified by the genitive "of Christ": " $\alpha\upsilon\tau\omicron\upsilon$ " in Eph 1:23, and " $\tau\omicron\upsilon\chi\rho\iota\sigma\tau\omicron\upsilon$ " in Eph 4:12. However, even when the word is used on its own (Eph 2:16; 4:4, 16; 5:23, 30), it may be considered as being modified by the "of Christ" implicitly.

<sup>7</sup> Bruce, *Colossians*, p. 239; J.R. MacPhail, "Ephesians and the Church of South India", *SJT* 10 (1957), p. 69; cf. B.F. Westcott, *Epistle to The Ephesians* (London: Macmillan, 1906), p. 172; Lincoln, *Ephesians*, p. 71. Some insist that  $\sigma\omega\mu\alpha$  in Eph 2:16 refers to Christ's crucified body [E. Schweizer, " $\sigma\omega\mu\alpha$  κτλ", *TDNT* 7 (1971), pp. 1077-78; Barth, *Ephesians 1-3*, p. 298], but the context does not seem to support this view [Lincoln, *Ephesians*, pp. 144-45; cf. Best, *One Body*, pp. 152-53]. Concerning this issue, see chapter 3.3.3.

<sup>8</sup> Schweizer, " $\sigma\omega\mu\alpha$ ", p. 1078. See chapters 2.3.2, 2.3.3, 4.2, and 4.4.

<sup>9</sup> C.F.D. Moule, *The Origin of Christology* (Cambridge: CUP 1977), p. 79. This is already anticipated in 1 Cor 6:12-20, which views "the corporeality of the relation of Christ and the community as analogous to the sex relation" [Schweizer, " $\sigma\omega\mu\alpha$ ", p. 1079]. Moreover, Eph 5:23-32 is seen as a comment on the phrase "body of Christ" (Barth, *Ephesians 1-3*, p. 197).

The theological significance of the word *πλήρωμα*<sup>10</sup> is also considerable.<sup>11</sup> First of all, the word *πλήρωμα* in Ephesians shows continuity in thought with and also development out of its use in Col 1:19; 2:9.<sup>12</sup> *Πλήρωμα τοῦ θεοῦ* in Eph 3:19 parallels *πλήρωμα* in Col 1:19 which is further defined as *πλήρωμα τῆς θεότητος* in Col 2:9.<sup>13</sup> While in Colossians the *fullness of God* dwells in *Christ*,<sup>14</sup> in Ephesians there is a prayer that *believers* should be filled with all the *fullness of God*. Further, Ephesians contains not only the expression the *fullness of Christ*, a Christo-centric representation (Eph 1:23; 4:13), but also the statement that the *church* as the body of Christ is the *fullness of Christ* (Eph 1:23). The full measure of the fullness of Christ is also presented as the goal to which believers are corporately to attain (Eph 4:13). Secondly, the concept *πλήρωμα* in Ephesians carries a cosmic connotation.<sup>15</sup> The context of Eph 4:7ff implies that the “fullness of Christ” in verse 13 is the fullness of Christ who fills all things in heaven and earth (cf. v. 10). Certainly, *πλήρωμα* in Eph 1:23 may also be in the same train of thought as that in Eph 4:13. In Eph 3:19 the cosmic dimension is not evident. However, in the light of Eph 1:9-10, which refers to God as one who has made known to believers the mystery of his will to unite in Christ all things in heaven and on earth, *πλήρωμα* in Eph 3:19 can be said

<sup>10</sup> M. Bogdasavich, “The Idea of ‘Pleroma’ in the Epistle to the Colossians and Ephesians”, *DR* 83 (1965), pp. 118-19: “The Greek word *πλήρωμα* belongs to a prolific family of words derived from the adjective *πλήρης*, full, complete. From *πλήρης* is formed a verb *πληρόω*, to make full, to complete; from *πληρόω* in turn there is derived, on a pattern with scores of other Greek verbs, a noun *πλήρωμα* to denote either the cause or the result of such filling. *Πλήρωμα* then can mean either some force or agent that fills out, completes, or, less commonly, something in a state of fullness or completion”.

<sup>11</sup> The noun *πλήρωμα* occurs six times in the epistles whose Pauline authorship is not disputed (1 Cor 10:26; Gal 4:4; Rom 11:12, 25; 13:10; 15:29) and six times in Colossians and Ephesians (Col 1:19; 2:9; Eph 1:10, 23; 3:19; 4:13). Yet the term “has a specifically theological significance only in *Ephesians* and *Colossians*”; see Bogdasavich, “Idea”, p. 118; cf. J.H. Flowers, “Paul’s Prayer for the Ephesians: A Study of Ephesians 1:15-23”, *ExpT* 38 (1926-27), p. 232.

<sup>12</sup> Cf. Lincoln, *Ephesians*, pp. 74-75; Bogdasavich, “Idea”, p. 120.

<sup>13</sup> W. Lock, “Pleroma”, *DB* 4, ed. J. Hastings (Edinburgh: T. and T. Clark, 1902), p. 1; cf. P.D. Overfield, “Pleroma: A Study in Content and Context”, *NTS* 25 (1978-79), p. 392.

<sup>14</sup> This indicates God’s fullness working in its all perfection through Christ [G. Dellings, “*πλήρης κτλ*”, *TDNT* 6 (1968), p. 302].

<sup>15</sup> Lincoln, *Ephesians*, p. 80.

to contain a cosmic significance. Thirdly, the concept *πλήρωμα* in Ephesians is found in close literary contact with the *σῶμα* concept (Eph 1:23; 4:13 and 16; cf. Col 1:18 and 19; 2:9).<sup>16</sup> This suggests that it adds a useful complement to the theme of the “body of Christ”.<sup>17</sup>

These preceding observations provide a context for reflection on the validity of various views in connection with the root of these three important words.

## 1.2 ΚΕΦΑΛΗ

### 1.2.1 Introduction

Concerning the background of the term *κεφαλή* in Ephesians, several suggestions have been made. Among these, three seem noteworthy: (1) the “head” concept in Greek medical anthropology, (2) the Gnostic concept of “head” in the Primal-Man Redeemer myth, and (3) OT and Jewish thought regarding the “head”. Each will be examined in turn in the following three sections, and a conclusion suggested concerning the sources of *κεφαλή* in Ephesians.

### 1.2.2 The Greek Medical Idea of Man

“Lightfoot leads the groups of those scholars who believe that the Greek medical parallels to Eph 4:15-16; Col 2:19, etc. are sufficiently strong to elucidate what Paul has in mind”. So writes M. Barth.<sup>18</sup> Lightfoot comments that *ἡ κεφαλή* in Col 1:18 signifies “the inspiring, ruling, guiding, combining, sustaining power, the

<sup>16</sup> P. Benoit, *Jesus and the Gospel 2*, tr. B. Weatherhead (London: Longman and Todd, 1974), p. 79; cf. Barth, *Ephesians 1-3*, p. 183, who argues that in some key passages the noun “fullness” or the verb “to fill” is essential to the statements concerning “head and “body”.

<sup>17</sup> L. Swain, “Ephesians”, *NCCHS*, ed. R.C. Fuller (New Jersey: Nelson, 1969), p. 1185: in Eph 1:23 *πλήρωμα* is used as a qualification for the *σῶμα*; Robinson, *Ephesians*, p. 42: the *ἐκκλησία* is first designated by the *σῶμα*, and immediately again by the *πλήρωμα*. Also in Eph 4:12-16 the contact of *πλήρωμα* and *σῶμα* is found.

<sup>18</sup> Barth, *Ephesians 1-3*, p. 190. Lightfoot cites Hippocrates, Galen, Plato, and Aristotle in *Colossians*, pp. 196-200.

mainspring of its activity, the centre of its unity, and the seat of its life”.<sup>19</sup> He asserts that in Col 2:10 *κεφαλή* “expresses much more than the idea of sovereignty: the head is also the centre of vital force, the source of all energy and life”,<sup>20</sup> and that in Col 2:19, which parallels Eph 4:16, *κεφαλή* indicates “the only source of spiritual life and energy”.<sup>21</sup>

J.A. Robinson is in line with Lightfoot. Robinson on Eph 4:15 writes that “It is natural at once to think of Him [Christ] as its [Body’s] Head: for that is the seat of the brain which controls and unifies the organism”.<sup>22</sup> On Eph 4:16 he comments “The Apostle is using the physiological terms of the Greek medical writers”.<sup>23</sup> He believes that in this verse Paul refers “to the complete system of nerves and muscles by which the limbs are knit together and are connected with the head”.<sup>24</sup>

Barth similarly argues from this position. “Paul’s utterances on Christ the ‘head’ may have been influenced by the knowledge and skill possessed by doctors and anthropologists of his time”.<sup>25</sup> He adds that “When he [Paul] says ‘the head fills’ the body with its ‘fullness’ (Eph 1:22-23), and the body ‘grows to’ and ‘from

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<sup>19</sup> Lightfoot, *Colossians*, p. 155; he also suggests many comparable passages, i.e. Col 1:24; 2:19; Eph 1:22-23; 2:16; 4:4, 12, 15-16; 5:23, 30.

<sup>20</sup> *Ibid.*, p. 181.

<sup>21</sup> *Ibid.*, p. 196.

<sup>22</sup> Robinson, *Ephesians*, p. 103.

<sup>23</sup> *Ibid.*, p. 104.

<sup>24</sup> *Ibid.* However, we should not conclude that by this he means that the Greek physiological conception provides a sufficient explanation of *κεφαλή*; see *ibid.*, p. 103. Against Robinson S. Bedale argues that “this is to be guilty of serious anachronism: for this metaphor, which is ‘natural’ to us, would be unintelligible to St. Paul or his readers, who had no idea of the real function of the central nervous system” [S. Bedale, “The Meaning of *κεφαλή* in the Pauline Epistles”, *JTS* 5 (1954), p. 212]. However, this does not seem to do justice to Robinson. It may not be true that it is only when we have a scientific knowledge of the language being used as a metaphor that we are able to attain to an appropriate understanding of the metaphor. For example, if somebody says that “London is the yolk of the egg of Britain”, in order to understand this metaphor, we need not necessarily be equipped with a scientific knowledge of the relationship of the yolk to the egg. As Bedale says, if the “head” metaphor is natural to modern readers, it may be not because they have a profound knowledge of the head in relation to the nervous system, but because they may grasp the fundamental idea of the metaphor.

<sup>25</sup> Barth, *Ephesians 1-3*, p. 186.

the head' (4:15-16), he may have derived these metaphors from contemporary biology, physiology, or neurology".<sup>26</sup> Barth leans most heavily on Hippocrates and Galen, who taught that the brain plays the strongest part in man.<sup>27</sup> Barth summarizes the relevance of this medical understanding of man to *κεφαλή* in Ephesians:

The evidence offered by the medical parallels is sufficiently strong for concluding thus: by his acquaintance with physiological insights Paul could ascribe to the head more than a representative and domaining function. He could attribute to it the power to perceive, to interpret, to coordinate, and to unify all that went on in the body and its several members. Because the head is the 'greatest power' of the body, causation and coordination can be ascribed to nothing else. There is but one source, throne, and acropolis of all members, including their movements and perceptions - the head.<sup>28</sup>

At several points this Greek medical idea of man does seem to parallel the use of *κεφαλή* in Ephesians. Eph 4:15-16 uses *κεφαλή* in correlation with *σῶμα*, and

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<sup>26</sup> Barth, *Ephesians 1-3*, p. 186.

<sup>27</sup> In the Greek world, two main opinions concerning the human body were dominant: one maintained by Hippocrates, and the other by the leading Stoics; and these "two camps may be considered as representative of Plato and Aristotle respectively" [ibid., p. 187; cf. Schweizer, "*σῶμα*", pp. 1025-32]. Hippocrates, ca. 460-380 BC, believed that the brain is the strongest power in man (Barth, *Ephesians 1-3*, p. 187; Arnold, *Magic*, p. 81). All the organs and members of the body operate according to the discernment, decision, and command of the brain. The brain, as the source of thought and awareness, is the ruler and judge of all other things. Galen, AD 130-200, further developed Hippocrates' findings and summed up the accumulated progress of medical knowledge attained between 300 BC and AD 100, and was similarly convinced that the brain is the origin of power for the nerves (Barth, *Ephesians 1-3*, p. 187; Arnold, *Magic*, p. 81). It is true that he raises questions as to whether other parts of the body one-sidedly depend on the brain, and whether the brain is the real "source" of all other parts. However, he firmly believes that the brain is prior to the nerves (Barth, *Ephesians 1-3*, p. 188). For him, "the whole body' receives from the brain, by means of the spinal cord and nerves issuing from it, 'first and above all, motion', then also, secondarily, 'perception' " (ibid.). In brief, for Hippocrates and Galen, the head, or the brain, is the central organ coordinating and integrating what the body perceives. It may be the chief administrator of the body. In contrast to this Platonizing natural scientists' view of man, the "Aristotelian-Stoic group ascribes priority and superiority to the heart rather than to the brain" (ibid., p. 187). They believe that the heart is the seat of reason and the ruler of man. S. Bedale argues that "In St. Paul's day, according to popular psychology, both Greek and Hebrew, a man reasoned and purposed, not 'with his head' but 'in his heart' " [Bedale, "The Meaning", p. 212; also see Benoit, *Jesus*, p. 74]. Similarly, Barth argues that "OT and rabbinical physiological and medical ideas" see the kidneys and bowels as "the seat of the strongest emotions", and the heart as "the centre of the personality and its reason and will" (Barth, *Ephesians 1-3*, p. 189).

<sup>28</sup> Barth, *Ephesians 1-3*, p. 190.

the function of *κεφαλή* in this passage is fairly physiological.<sup>29</sup> Above all, Eph 1:22-23; 4:16; 5:29-30 reflects the idea of the dynamic role of the head for the body.<sup>30</sup>

However, there are some difficulties when we take Greek physiology as the exclusive background of *κεφαλή* in Ephesians. Eph 1:22 uses *κεφαλή* in terms of Christ's place in relation to "all things", which are never spoken of as the body of Christ in Ephesians. Eph 4:15 states that the body grows "up to" the head, which does not fit with Greek medical science.<sup>31</sup> Eph 5:23 alludes to the relationship of a man and his wife by employing the head/body metaphor. In addition, the author of Ephesians speaks of the head, not the brain, and uses no terms equivalent to nerves, though we can imagine that such differences may be produced by the fact that the author modifies the idea for his own purpose. Thus the Greek medical idea of *κεφαλή* on its own cannot sufficiently account for *κεφαλή* in Ephesians.

### 1.2.3 The Gnostic Primal Man-Redeemer Myth

The Gnostic Primal Man-Redeemer myth has also been suggested as the background of *κεφαλή* in Ephesians.<sup>32</sup> In religious and related literature, "ranging from Orphic fragments through Plato, Cleanthes' *Hymn to Zeus* and other Stoic philosophers' voices, the Magic Papyri, the Naassene Sermon, and up to early medieval Mandaean documents", the notion occurs that the cosmos is like a huge human body.<sup>33</sup> According to this idea, the supreme god (called Zeus, Aion,

<sup>29</sup> In addition, notice that in Eph 1:22-23 "head" and "body" are put in close juxtaposition [cf. Lincoln, *Ephesians*, p. 68; Arnold, *Magic*, p. 79] and in Eph 5:23 "head" is used as the counter-concept of "body"; while the former reference may contain a quasi-physiological sense, the latter does not convey such a sense.

<sup>30</sup> For further discussion, see chapters 3.4, 3.5, 4.2, 4.3, and 4.4.

<sup>31</sup> Barth, *Ephesians*, p. 191.

<sup>32</sup> e.g. Schlier, "*κεφαλή*", pp. 673-82; idem., *Christ und die Kirche im Epheserbrief*, BHT 6 (Tübingen: Mohr, 1930), pp. 37-60; E. Käsemann, *Leib und Leib Christi* (Tübingen: Mohr, 1933), pp. 56-94, 168-71; cf. Barth, *Ephesians 1-3*, pp. 12-18; Arnold, *Magic*, pp. 7-13, 79-80.

<sup>33</sup> Barth, *Ephesians 1-3*, p. 185; cf. Lincoln, *Ephesians*, p. 69.

Reason, etc), as head, is the originator, power source, and life of the cosmos as body.<sup>34</sup>

This idea is further developed in the later Primal Man-Redeemer myth where the Primal Man,<sup>35</sup> the *κεφαλή*, “comprises in himself the substance of the cosmos, the powers of soul”.<sup>36</sup> The souls of all men belong to this one gigantic cosmic pneumatic body, of which the head is the Primal Man; this body has fallen away into matter and become scattered; the members of this enormous cosmic body will be regathered into one body by the Redeemer, the head, and brought back to heaven.<sup>37</sup>

In this system we note these points. First, the Primal Man (= the *κεφαλή* of the fallen cosmos) may be identified with the Redeemer (=the *κεφαλή* of the redeemed cosmos).<sup>38</sup> Secondly, *κεφαλή* is correlated with *σῶμα*. The Primal Man/ Redeemer and the cosmos are related as *κεφαλή* and *σῶμα*.<sup>39</sup> Thirdly, in this combination, *κεφαλή* is identified with *σῶμα*.<sup>40</sup>

<sup>34</sup> Lincoln, *Ephesians*, pp. 69-70; Schlier, “*κεφαλή*”, pp. 676-77; Barth, *Ephesians 1-3*, p. 185; E. Schweizer, “The Church as the Missionary Body of Christ”, *Neotestamentica* (Zürich: Zwingli Verlag, 1963), p. 325: “Hellenistic concept of the cosmic body ruled by God, either Zeus or Ether, Logos or Heaven, as its head”.

<sup>35</sup> This is also termed “the *Urmensch*” or “the *Anthropos*” or just “Man” or “the Aion-Prime-Anthropos” or “the Prime-Man” or “the Prime-Anthropos” or “the first man” or “the man god”; see Barth, *Ephesians 1-3*, pp. 13, 15, 16, 185; Richardson, *Introduction*, p. 143; M. Black, “The Pauline Doctrine of the Second Adam”, *SJT* 7 (1954), pp. 170-71; E.E. Ellis, *Paul’s Use of the Old Testament* (London: Oliver, 1957), pp. 64-65; Schlier, “*κεφαλή*”, pp. 676, 677.

<sup>36</sup> Schlier, “*κεφαλή*”, p. 677.

<sup>37</sup> Lincoln, *Ephesians*, p. 68; H. Ridderbos, *Paul: An Outline of His Theology*, tr. J.R. de Witt (Grand Rapids: Eerdmans, 1975), p. 383; Bruce, *Colossians*, p. 236; for the Gnostic system of the Primal Man, cf. H. Jonas, *The Gnostic Religion: the message of the alien god and the beginnings of Christianity* (Boston: Beacon, 1972), pp. 206-37; Richardson, *Introduction*, p. 142.

<sup>38</sup> Schlier supports this view, arguing that “The first man and the redeemer are identical in respect of the substance enclosed in them, ... The first man (= aeon) who bears the cosmos (of men) in himself recovers from the fall in the redeemer (= aeon) who gathers and establishes the cosmos (of men) in himself” (Schlier, “*κεφαλή*”, p. 677). Cf. Barth, *Ephesians 1-3*, p. 16, who suggests that this identification of the Prime-Anthropos and the Redeemer might have taken place ca. A.D. 300, when the system of Mani was established.

<sup>39</sup> Schlier, “*κεφαλή*”, pp. 677-78; Ridderbos, *Paul*, p. 383: “in some of the gnostic texts the Redeemer makes his appearance as the cosmic pneumatic head”; cf. Lincoln, *Ephesians*, p. 68.

<sup>40</sup> Cf. Schlier, “*κεφαλή*”, p. 677: “the concept of *κεφαλή* contains ... an element of unity with it [*σῶμα*]”. To further this issue, (a) The Primal Man (= the *κεφαλή*) is identified with the



These facts imply that the Gnostic Redeemer myth cannot be a source of *κεφαλή* in Ephesians. First of all, nowhere in Ephesians is the cosmos called the body of Christ, nor is there any identification of Christ as the head and the cosmos as the body. It is only the church that is designated as the body of Christ. The emphasis is on the unity of Christ and the church, but Christ is never identified with the church. Secondly, in Ephesians, the Adam motif plays an extremely significant part.<sup>41</sup> However, Adam and Christ are never identified, in the way that the Primal Man and the Redeemer are identified. Thirdly, in the Gnostic myth we cannot find any idea which parallels the quasi-physiological statements in Ephesians pertaining to the head/body concept (cf. especially Eph 4:15-16), nor can we detect any thought that the head supplies the body in a dynamic sense (cf. Eph 1:23; 4:15-16; 5:23ff). Moreover, the idea of development of the head/body metaphor into the husband/wife metaphor, which is seen in Eph 5:23ff, is far from Gnostic thought. Fourthly, the fact that the Gnostic Redeemer myth was established at a far later date than the writing of Ephesians clearly indicates that it cannot itself be a source of *κεφαλή* in Ephesians.

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cosmos (= the *σῶμα*). That he bears the cosmos within himself may reflect nothing other than this. Even after the cosmos has fallen, this identity seems to persist (Richardson, *Introduction*, pp. 143-44: "in the Gnostic myth Man is the divine principle substantially and eternally identical with the sum of the souls of men scattered but predestined to salvation"). Hereby, it is not likely that *κεφαλή* may convey the sense of transcendence or superiority over *σῶμα*. Against this, Schlier insists that the *κεφαλή* is seen "apart from the *σῶμα*, to which it belongs, but which is now a torso, the body which is the fallen and scattered cosmos"; for him, this reflects that the concept contains an element of basic superiority over the body (Schlier, "*κεφαλή*", p. 677). However, the Gnostic system does not seem to suggest that the Primal man distinctively transcends the fallen cosmos as a *torso*. (b) The Redeemer (= *κεφαλή*) is also identified with the redeemed cosmos (= *σῶμα*). Schlier asserts that in the Redeemer "the remaining substance of a fallen world, the purified powers of soul" is concentrated (Schlier, "*κεφαλή*", p. 677). In both cases, (a) and (b), the *κεφαλή* does not seem to perform a specific function toward the *σῶμα*. Certainly, a dynamic role of the *κεφαλή* is reflected in the Redeemer's action to recollect all things. However, apart from this, the *κεφαλή* does not take any specific action in relation to the *σῶμα*.

<sup>41</sup> This is a crucial point in the undisputed Pauline letters also. Davies, *Rabbinic*, p. 53, says, "this conception [the Second Adam] played a far more important part in his [Paul's] thought than the scanty references to the Second Adam in 1 Corinthians and Romans would lead us to suppose"; A.E.J. Rawlinson, *New Testament Doctrine of the Christ*, pp. 124-36, points out that the Second Adam conception provided Paul with some of his most characteristic Christology. For a detailed discussion, see chapters 1.3.6, 2.2, and chapter 3.

### 1.2.4 OT and Jewish Thought in κεφαλή<sup>42</sup>

Another possible source for the concept of κεφαλή in Ephesians may be the use of the term κεφαλή in the OT and in Jewish thought.<sup>43</sup> In the LXX κεφαλή is a rendering from the Hebrew *r's*,<sup>44</sup> which has a broad semantic range. Primarily it has the literal, anatomical meaning of “head”.<sup>45</sup> From this the following figurative meanings are derived: (1) the “top” of a mountain<sup>46</sup> or of a hill<sup>47</sup> or of a corner<sup>48</sup> or of a pillar;<sup>49</sup> (2) “head” (in the sense of ruler) of a people<sup>50</sup> or of nations or kingdoms<sup>51</sup> or of Israel<sup>52</sup> or of all things;<sup>53</sup> and (3) “head” (in the sense of chieftain) of families<sup>54</sup> or of tribes<sup>55</sup> or of specific units.<sup>56</sup> (2) and (3) suggest that in a number of cases *r's* is used for the idea of rulership in social or political relationships. He who is the “head” of a specific society or nation has people, who belong to him, under his command.<sup>57</sup>

<sup>42</sup> In this section I am indebted to Bedale, “The Meaning”, pp. 212-13.

<sup>43</sup> Cf. Lightfoot, *Colossians*, pp. 154-55, 180-81, 196; Robinson, *Ephesians*, p. 104; Arnold, *Magic*, pp. 79-82.

<sup>44</sup> Bedale, “The Meaning”, pp. 211-12; Lincoln, *Ephesians*, p. 67; Munzer, “Head”, p. 157; Schlier, “κεφαλή”, p. 675; cf. A. Van Roon, *The Authenticity of Ephesians*, SuppNovT 39, ed. W.C. Van Unnik (Leiden: Brill, 1974), pp. 277-78; J.A. Selbie, “Head”, *DB* 2, ed. E.D. Hastings (Edinburgh: T. & T. Clark, 1899), p. 316.

<sup>45</sup> e.g. Gen 40:16-17; Num 5:18; Dt 21:12.

<sup>46</sup> Gen 8:5; Ex 19:20.

<sup>47</sup> Ex 17:9; 2 Sam 8:25.

<sup>48</sup> Ex 36:28; cf. Ps 118:22.

<sup>49</sup> 2 Ch 3:16.

<sup>50</sup> Ex 18:25; Num 25:4,15; Dt 1:15; 33:5, 21; Jdg 10:18; 11:8, 9, 11; cf. Isa 9:14-15; Dan 2:38.

<sup>51</sup> Jos 11:10; Ps 110:6; Am 6:1; cf. Ps 18:43.

<sup>52</sup> 2 Ch 13:12

<sup>53</sup> 1 Ch 29:11.

<sup>54</sup> Ex 6:14, 25; Num 1:4; 7:2; Jos 21:1; 1 Ch 5:24; 7:2, 7, 9, 11, 40; 8:6, 10, 13, 28; 9:13; cf. 2 Ch 28:12; Mic 3:1, 9, 11; Hab 3:13.

<sup>55</sup> Num 30:1; Dt 5:23; 33:5; Jos 14:1; 19:51; 1 Sa 15:17; 1 Ki 8:1; 2 Ch 5:2; cf. Num 1:16; 10:4; Jos 22:21, 30; 23:2; 24:1; 1 Ch 12:32.

<sup>56</sup> Dt 1:15.

<sup>57</sup> 1 Ch 12:32; cf. Num 1:16; 10:4; Dt 1:15; Jos 24:1; Jdg 11:11; 1 Ki 8:1; 1 Ch 29:11; Mic 3:11. Cf. Bedale, “The Meaning”, p. 213, who notes that in Jdg 11:11 two terms *r's* and *qsyn* occur. For him, *r's* must have different meaning from *qsyn* in the sense of commander or decision-maker. This is hardly supported, for the text implies that the latter may be the interpretation of the former (cf. Jos 24:1; Mic 3:11).

Secondly, it signifies the idea of “first” in a series,<sup>58</sup> indicating (1) the beginning of time,<sup>59</sup> (2) the beginning of existence of things,<sup>60</sup> (3) the geographical starting-point,<sup>61</sup> (4) the initial step in a process,<sup>62</sup> and (5) the genetic precedence.<sup>63</sup> All these items make it clear that the *r’s* predominantly denotes the initial point of a catena.

In the LXX *r’s* in its literal sense of “head” is rendered by κεφαλή<sup>64</sup>, or by ἀρχή.<sup>65</sup> The term *r’s* in its derivative sense of “ruler” (or “rulership”) or “chief” is also rendered by κεφαλή<sup>66</sup>, but also by ἀρχή,<sup>67</sup> or by ἄρχων,<sup>68</sup> ἀρχηγός,<sup>69</sup> ἀρχός,<sup>70</sup> and ἡγούμενος.<sup>71</sup>

The term *r’s*, in the sense of “first” in a progression, is, in the LXX, rendered most commonly by ἀρχή.<sup>72</sup> However, in Pro 8:26 it is rendered by ἄκρα, and in Mic 3:11 by ἀρχηγός. In particular, in 1 Ch 5:12 and 23:8, 11 *r’s* clearly has the same meaning, but in the former the term is rendered by πρωτότοκος, and

<sup>58</sup> Bedale, “The Meaning”, p. 212.

<sup>59</sup> Gen 1:1; Jdg 7:19; Pro 8:23; cf. Isa 40:21.

<sup>60</sup> Pro 8:26; cf. Gen 1:1.

<sup>61</sup> Gen 2:10.

<sup>62</sup> Gen 10:10; Pro 1:7; Jer 26:1; 27:1; 28:1; 49:34; Mic 1:13; cf. Ecc 3:11.

<sup>63</sup> 1 Ch 5:12; 23:8, 11, etc. This item seems to need an extra observation; in the proof texts of this item *r’s* also manifests the meaning of social leadership. This implies that the precedence of genesis is connected to the notion of “authority”. It may be upheld by the fact that in the OT he who is born first in a tribe or a family commonly becomes a chief of the society. Bedale holds that the “head” in the sense of chief would be connected with the idea of “priority”, in the order of being” (Bedale, “The Meaning”, p. 213). Hereby it may be said that genetic precedence would be accompanied by the notion of “authority”.

<sup>64</sup> Gen 40:16-17; 48:17, 18; Ex 29:6, 7, 10, 15, 17, 19; Num 5:18; Dt 21:12.

<sup>65</sup> Gen 40:13,20.

<sup>66</sup> Jdg 11:11; Dan 2:38; Ps 17:44 (EgV 18:43; HB 18:44); 110:6; Isa 9:14; Hab 3:13.

<sup>67</sup> Ex 6:25; Jos 21:1; 2 Ch 13:12; Isa 9:15; Am 6:1; Mic 3:1. Cf. Barth, *Ephesians 1-3*, p. 184, who claims that “head” in 2 Ch 13:12 implies all functions of rulership, e.g. the role of saviour, representative, and source and guarantor of unity.

<sup>68</sup> Num 1:4, 16; 7:2; 25:15; Dt 33:5; Jos 11:10; 14:1; 19:51; 22:30; 23:2; Jdg 10:18; 1 Ch 7:2, 7, 9, 11, 40; 8:6, 10, 14, 28; 9:13; 2 Ch 5:2; 28:12.

<sup>69</sup> Ex 6:14; Num 10:4; 25:4; Dt 33:21; 1 Ch 5:24.

<sup>70</sup> Ex 18:25; Dt 1:15; Jos 22:21.

<sup>71</sup> 1 Sam 15:17; Mic 3:9, 11.

<sup>72</sup> Gen 1:1; 2:10; 10:10; Pro 1:7; 8:23; Isa 40:21; Jer 33:1 (HB 26:1); Ecc 3:11; cf. Jdg 7:19.

in the latter by ἄρχων.

From this we note the following. (1) In a number of cases κεφαλή conveys the sense of “rulership” or “leadership”.<sup>73</sup> (2) Renderings of *r’š*, κεφαλή and ἀρχή tend to be interchangeable, e.g. *r’š* in Gen 40:13 and in Gen 40:16, 17 points to the same object, i.e. a man’s head; yet in the former the term is rendered by κεφαλή, in the latter by ἀρχή, as it is in Gen 40:20. Again, *r’š* in the phrase “head and tail” in Isa 9:14 is rendered by κεφαλή, but in the very next verse, which explains the phrase, by ἀρχή.<sup>74</sup> All these suggest that κεφαλή can denote genetic superiority in the sense of being the “source” or “origin”, and is accompanied by the notion of “authority”.<sup>75</sup>

Is there then any connection between κεφαλή in Ephesians and its use in the LXX? First, the sense of “rulership” or “leadership” of κεφαλή in the LXX may influence the significance of κεφαλή in Ephesians. This seems to be supported by the fact that κεφαλή in Ephesians stands for Christ’s lordship over the universe and over the church (cf. Eph 1:20-23).<sup>76</sup> Secondly, the idea of “genetic superiority” in κεφαλή in the LXX may also have some connection with its use in Ephesians. It is highly probable that Eph 5:23 may be related to such a use of κεφαλή in the LXX, because the Ephesian passage argues for man’s authority over his wife from his being her origin.<sup>77</sup> However, the astonishing idea of σῶμα’s growth “up to and from” κεφαλή in Eph 4:15-16 does not obviously match any

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<sup>73</sup> Bearing in mind the interchangeability of κεφαλή and ἀρχή and if we take κεφαλή in place of ἀρχή in the sense of “rulership” or “leadership”, such cases will be greatly increased.

<sup>74</sup> Bedale, “The Meaning”, p. 213.

<sup>75</sup> We have already pointed out that the Hebrew *r’š* in some places conveys the sense of genetic precedence with the notion of “authority”. However, this sense of *r’š* should be differentiated from the sense of genetic superiority or “source” of existence, which the Greek κεφαλή in some places in the LXX may carry. *R’š* in 1 Ch 5:12, which indicates genetic precedence, is rendered in the LXX by πρωτότοκος not by κεφαλή, and *r’š* in 1 Ch 23:8, 11, which is used in exactly the same sense as in 1 Ch 5:12, is rendered by ἄρχων not by κεφαλή, too.

<sup>76</sup> For detailed discussion, see chapter 2.3.2.

<sup>77</sup> For further discussion, see chapter 3.5.2.

usage of *κεφαλή* in the LXX. In addition, the LXX's usage of *κεφαλή* contains none of the Adam image which is found in *κεφαλή* in Eph 1:22-23; 2:15-16; 4:15; 5:23.<sup>78</sup>

### 1.2.5 Conclusion

So far, we have looked into three prevailing views of the origin of the use of *κεφαλή* in Ephesians. We have excluded any likelihood of the influence of the Gnostic Primal Man-Redeemer myth, and we have suggested that the author may have been influenced by the Greek medical idea of man and by OT thought. The Greek medical concept would suggest the idea of the dynamic filling of Christ ("head") for the church ("body"), and a quasi-physiological description of the relationship of Christ ("head") and the church ("body"). OT thought would be reflected in the idea of Christ's sovereign rule over the universe and the church (cf. Eph 1:20-23), and in the idea of Christ's genetic superiority over the church (cf. Eph 5:23). However, *κεφαλή* in Ephesians has a further important aspect. This is the concept of Adamic headship, which is found in Ephesians,<sup>79</sup> but is not found in Greek medical science or in OT thought. It is likely that in making use of this Adamic headship concept together with OT and Greek concepts of *κεφαλή*, the author creates his own notion of *κεφαλή* in order to elucidate Christ's place and role in relation to the cosmos and in particular to the church.

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<sup>78</sup> For this point, see chapters 2.3.2, 3.4, and 3.5. In Jewish literature *r's* or *κεφαλή* is used like *κεφαλή* in the LXX (Munzer, "Head", p. 158). For example, in Test. Zeb. 9 the head, which the members have to obey, is a figure for the unity of Israel. This does not exceed the LXX view [Schlier, "*κεφαλή*", p. 676]. Hence, the influence of Jewish thought on the "head" of Ephesians, if any, may be thought of within the framework of the OT.

<sup>79</sup> See chapters 2.3.2, 3.2, 3.4, and 3.5.

## 1.3 ΣΩΜΑ

### 1.3.1 Introduction

In relation to the term *σῶμα* in Ephesians, six possible sources are currently considered: (1) the Greek body political metaphor, (2) Hellenistic and Gnostic concepts of the cosmic body, (3) the OT and Jewish concept of what has been called “corporate personality”, (4) Paul’s sacramental theology, (5) Paul’s Second Adam christology, and (6) the early church’s experience of the Spirit. Each will be considered separately and then a comprehensive conclusion will be suggested.

### 1.3.2 The Greek Body Political Metaphor

F. Mussner believes that the contemporary Greek political metaphor may stand behind the Pauline body figure, and sufficiently accounts for the use of the body imagery in the Pauline epistles.<sup>80</sup> The organization and unity of a city or state was seen as a human body, the citizens being the limbs, and the ruler the head.<sup>81</sup> The point of this metaphor is to stress the unity of the organized society in the diversity of the individuals who comprise it.<sup>82</sup>

This metaphor seems to parallel the image of “body” in Ephesians in that both emphasize social unity in diversity (cf. Eph 4:7ff). Barth holds that “The rhetorical sense of the body parable certainly yields strong support for the Pauline

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<sup>80</sup> F. Mussner, *Christus, das All und die Kirche*, TTS 5 (Trier: Paulus Verlag, 1968), pp. 132-40. It is true that he admits that the meaning of the Pauline figure exceeds that of the Greek metaphor. Cf. J.D.G. Dunn, “The Body of Christ’ in Paul”, FS R.P. Martin, *Worship, Theology and Ministry in the Early Church*, JSNTSS 87 (1992), pp. 146-62, who holds that the Greco-Roman concept of ‘the state-as-a-body’ was the origin of the theme of the body of Christ in Paul, and that the three factors, viz. ‘stoic thought’, ‘the problem of Israel’ and ‘christology’, influenced its development.

<sup>81</sup> J.D.G. Dunn, *Romans 9-16*, WBC 38B (Dallas: Word Books, 1988), p. 722; Barth, *Ephesians 1-3*, p. 194; Lincoln, *Ephesians*, pp. 69-70; he lists a number of references, i.e. Tacitus, *Ann.* 1.12, 13; Plutarch, *Galba* 4.3; Curtius Rufus, *Historiae Alexandri Magni Macedonensis* 10.9.1; Philo, *De Praem. et Poen.* 114, 125.

<sup>82</sup> Cf. Lincoln, *Ephesians*, p. 70: “Another common application of the image of the body was to the social entity of the state in which the individual members have responsibility for each other and for the whole”.

emphasis upon the unity of church members".<sup>83</sup> However, the body figure in Ephesians has significant parts which cannot be explained by this Greek political metaphor. J.D.G. Dunn rightly affirms that while this metaphor explains the parallel, community = body, the question of why it is "the body of Christ" is left unanswered.<sup>84</sup> Barth also claims that

In secular imagery however, the head - or any other organ of the body - is merely the noblest or most important part or function of the body, and not its very life, let alone the "saviour of the body". If it was Paul's intention to underline the (horizontal) unity of the church members as much as their (vertical) union with the head, then he needed more than the popular simile of the body politic. It appears that he shared with his readers a higher, fuller, and deeper estimation of the head than that attributed to it by philosophers and orators".<sup>85</sup>

### 1.3.3 Hellenistic and Gnostic Concepts of the Cosmic Body<sup>86</sup>

The concept of the cosmic body, which is prominent in Hellenistic literature and the Gnostic Primal Man-Redeemer myth, has been proposed as the background of  $\sigma\omega\mu\alpha$  in Ephesians by some scholars.<sup>87</sup> They associate the "body" concept with the Gnostic notion of Aion, the Primal-Man, the Redeemer-Revealer figure who constitutes one gigantic body, the cosmos, of which the head is the supreme god the Aion.

At first, this is expressed in a cosmological fashion. Schlier states that "In Indian

<sup>83</sup> Barth, *Ephesians 1-3*, p. 194.

<sup>84</sup> Dunn, *Romans 9-16*, p. 723; however, in "The Body of Christ' in Paul", pp. 155-56, he argues that since the "of Christ" expresses "the relation between the two concepts (body/Christ) which causes the tension in the outworking of the theme [the body of Christ]", it ["of Christ"] does nothing to alter the conclusion that the theme is rooted in the state-body concept.

<sup>85</sup> Barth, *Ephesians 1-3*, p. 194.

<sup>86</sup> Because of an intimate relationship of this section with section 1.2.3, some overlap is unavoidable.

<sup>87</sup> See Barth, *Ephesians 1-3*, p. 194: "Since about 1925, when Bultmann published a pioneering essay on the Mandeans, German exegetes, especially have on the basis of the work done by Reitzenstein and Bousset drawn on the parallels between the diction and contents of Ephesians and Colossians on the one side, and of Gnostic doctrines on the other. 'The complete harmony of Ephesians with Hellenistic and Gnostic writings' is said to be clear specifically, though not exclusively, in the description of the relation between head and body"; cf. E. Käsemann, *Perspectives on Paul*, tr. M. Kohl (London: SCM, 1971), p. 103.

cosmogony the cosmos is viewed as the gigantic body of the supreme god. Persian cosmology is also dominated by this view".<sup>88</sup> Later, this myth developed in a soteriological direction, which is typified by the Primal Man-Redeemer myth.<sup>89</sup>

Could then the concept of  $\sigma\hat{\omega}\mu\alpha$  in this cosmic sense be a background to  $\sigma\hat{\omega}\mu\alpha$  in Ephesians? There seem to be serious difficulties with this, just as there were with Gnostic ideas being the source of  $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ . Above all, the late date of the Gnostic Redeemer myth shows that the concept of  $\sigma\hat{\omega}\mu\alpha$  in Ephesians cannot have been drawn directly from the myth.<sup>90</sup> Secondly, there are apparent differences between the Gnostic Primal Man-Redeemer myth and the teachings of Ephesians. Whereas the Gnostic myth sees the relationship of the Primal Man and the Redeemer to the cosmos as that of the head to the body, Ephesians never sees the relationship of Christ to the cosmos as that of the head to the body. The Gnostic myth teaches an ultimate identity between the Aion god, who is later termed the Primal Man (the "head"),<sup>91</sup> and the cosmos (the "body") in the Redeemer, but in Ephesians the thought that Christ as the head would be identified with the cosmos as his body is not present, nor is the notion that Christ as the head would be totally identified with the church as his body.<sup>92</sup> Further,

<sup>88</sup> Schlier, " $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ ", p. 676. A.T. Lincoln also shows that the concept occurs in a wide spectrum; see *Ephesians*, p. 70.

<sup>89</sup> Schlier, " $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ ", p. 677. See chapters 1.2.3 and 1.4.3.

<sup>90</sup> According to C. Colpe [*Die religionsgeschichtliche Schule 1*, FRLANT 78 (1961) and "Zur Leib-Christi-Vorstellung im Epheserbrief", FS J. Jeremias, *Judentum Urchristentum Kirche*, BZNW 26 (1960), pp. 172-87; cf. H.-M. Schenke, *Der Gott "Mensch" in der Gnosis* (Göttingen: Vandenhoeck, 1962)], the notion that in Paul's day there was one Iranian mystery of redemption available, expressed in the Redeemer myth, in which the Redeemer appears in order to gather up the scattered souls, cannot be supported. He argues that because too many Prime-Anthropoi make their appearance in documents such as the Naassene Sermon, the Apocryphon of John, Poimandres, and the Essence of the Archontes, they cannot be simply combined in one system, the so-called Primal Man-Redeemer myth. Furthermore, the main concepts which occur in this myth, i.e. the god Aion, the Primal-Man, and the Redeemer, are found in separate sources, and are originally distinct mystical figures. They have not been identified in one system earlier than Mani, who died shortly before AD 300. See chapter 1.2.3.

<sup>91</sup> See Schlier, " $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ ", p. 677.

<sup>92</sup> Though in Eph 5:31-32 Christ and the church are explained as being in union, this does not suggest that the head plus the body constitutes the one figure of the heavenly Christ.



in the Primal Man-Redeemer myth the thought that the body grows up to and from the head (Eph 4:15, 16) is not found. In addition, Christ as described in Ephesians is totally different from the Primal Man-Redeemer who is not a historical figure and does not die.

Therefore, we may conclude that the Gnostic body concept is not a source for  $\sigma\hat{\omega}\mu\alpha$  in Ephesians. Schenke states that the theory that the head/body image in Ephesians (and Colossians) is rooted in the Gnostic myth and fits into Gnostic soteriology, which has been contended by Bultmann, Schlier, and Käsemann, is “to be bidden farewell. ... Our exegetical and historical conscience compels us to do so”.<sup>93</sup> For Dunn also, the idea that the Gnostic Primal Man-Redeemer myth is the source of  $\sigma\hat{\omega}\mu\alpha$  “has now fallen almost wholly by the wayside”.<sup>94</sup>

#### 1.3.4 The OT and Jewish Concept of “Corporate Personality”

Some scholars<sup>95</sup> have believed that the implications of the term  $\sigma\hat{\omega}\mu\alpha$  may be partly based on OT notions, among which the concept of “corporate personality” has received most attention. The main idea is that while “body of Christ” parallels “one body in Christ” (Rom 12:5; 1 Cor 12:27),<sup>96</sup> the latter can be interpreted in the light of Rom 5:12-21 and 1 Cor 15:22, 45-49 as presenting Christ as the representative of a new humanity.<sup>97</sup> Thus, the “body of Christ” can be thought of as standing for Christ’s representative status over the church as his body, which may reflect the OT notion of “corporate personality”.<sup>98</sup> This sounds plausible,

<sup>93</sup> Schenke, *Der Gott “Mensch”*, p. 155.

<sup>94</sup> Dunn, *Romans 9-16*, p. 723; cf. Swain, “Ephesians”, p. 1185.

<sup>95</sup> Cf. Barth, *Ephesians 1-3*, p. 195.

<sup>96</sup> Cf. Käsemann, *Perspectives*, p. 106: “The two [‘in Christ’ and ‘body of Christ’] belong together in that they mutually interpret one another”; Barth, *Ephesians 1-3*, p. 195: “The parallel use of the term ‘one body in Christ’ and ‘body of Christ’ in Rom 12:5 and 1 Cor 12:27 and the concurrent references to the ‘body of Christ’ and the being ‘in Christ’ in Ephesians and Colossians suggest that both problems [the meaning of the ‘in Christ’ formula and the sense of ‘body of Christ’] are mutually inherent”.

<sup>97</sup> Arnold, *Magic*, p. 80.

<sup>98</sup> C.H. Dodd, *The Epistle of Paul to the Romans*, MoffNTC, ed. J. Moffatt (London: Hodder &

but we need to examine what “corporate personality” really means. H.W. Robinson introduced the term “corporate personality” into OT studies.<sup>99</sup> According to him, the peculiar phenomena of social solidarity as seen in the OT may best be called “corporate personality”<sup>100</sup> which he defines as follows: “By this is meant the idea of a close relation, and for some purposes, an identity of the individual and the group to which he belongs”.<sup>101</sup> He argues that this principle is familiar in Hebrew law as when the whole family is destroyed for the guilt of one of its members, Achan (Josh 7:24-26), or in the widespread practice of blood-revenge, when the penalty for homicide by one member of a group is exacted from other members of it (2 Ki 9:26).<sup>102</sup>

However, Robinson’s view seems beset with insuperable difficulties. Is “corporate personality” a correct term for the phenomenon of social solidarity in the OT? Perhaps, Robinson’s train of thought is as follows. The reason why an individual’s act was regarded as an act of his society was because of his social responsibility, a responsibility derived from the identity of the individual with his society. Each individual is then identified with or represents the whole society. However, this idea that each individual can be equated with or represent the whole is not found in the OT.<sup>103</sup> The OT passages concerning collective responsibility which Robinson takes as proof-texts no more suggest the notion of “corporate personality” than that of “social solidarity”. What is more, the concept that each individual equals the whole does not appear in relation to the

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Stoughton, 1932), p. 86; Arnold, *Magic*, p. 80.

<sup>99</sup> Ridderbos, *Paul*, p. 61.

<sup>100</sup> H.W. Robinson, *The Religious Ideas of the Old Testament* (London: Duckworth, 1964), p. 87; idem., “The Hebrew Conception of Corporate Personality”, *BZAW* 66 (1936), pp. 49-62.

<sup>101</sup> Idem., *Inspiration and Revelation in the Old Testament* (Oxford: Clarendon, 1946), p. 70.

<sup>102</sup> Robinson, *Inspiration*, pp. 70-71. This thinking is also reflected in the statement that “The unit for morality and religion is not so much the individual as the group to which he belongs, whether this be, for particular purposes, the family, the local community, or the nation” (idem., *Ideas*, p. 87). See also Best, *One Body*, pp. 203-207.

<sup>103</sup> Cf. J.W. Rogerson, “The Hebrew Conception of Corporate Personality”, *JTS* 21 (1970), pp. 1-16.

concept of the “body of Christ” in Ephesians. In this Epistle the “body” seems to indicate the corporate whole which is included in and represented by a specific figure standing at the head. In addition, the fact that Robinson’s term “corporate personality” is unconnected with the “body” concept in the OT further implies that the notion cannot be a clue to the meaning of the “body” in Ephesians.<sup>104</sup>

If we move away from Robinson’s thesis, there is an important OT idea, which may be associated with the concept of the “body of Christ” in Ephesians. This is the idea of “corporate solidarity under representativenesship”, which may be reflected in the relationship between representative figures<sup>105</sup> and the society which they represent. A society where each individual sees his own life, history, and salvation incorporated in a representative figure can be described as “corporate solidarity under representativenesship”. This notion seems to match the idea of “the incorporation of the new humanity into Christ”,<sup>106</sup> which may be part of the significance of the “body of Christ” in Ephesians.

This idea of “representativenesship” may also be found in Jewish intertestamental speculations about Adam. W.D. Davies supposes that “in his development of the idea of the Church as the Body of Christ, Paul is largely influenced by Rabbinic ideas about Adam”.<sup>107</sup> Davies identifies an emphasis on “the unity of all mankind and the duty of love” in certain Rabbinic traditions where different individuals are derived from or attached to different parts of Adam’s body, one to his hair,

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<sup>104</sup> Also, in the OT there is no occurrence of the concept of the “body” which conforms to the “body” in Ephesians in its Christological and ecclesiological sense; see Barth, *Ephesians 1-3*, p. 195.

<sup>105</sup> e.g. covenantal figures: Adam, Noah, Abraham, and Moses, etc. Robinson, *Inspiration*, p. 82, argues that “the corporate conception is brought out in the series of covenants ..., covenants indeed made through individuals, whether Abraham, Noah, or Moses, but with them as representatives of the whole group”; idem., “Personality”, p. 49. However, if he thinks of these covenantal figures in the same vein as is Achan, he may not correctly depict the former, because the covenantal figures’ representative solidarity with the society which they represent could not be equated with Achan’s ordinary solidarity with the society to which he belongs. Covenantal representativenesship of specific individuals may not be identified with social responsibility of an ordinary individual.

<sup>106</sup> Lincoln, *Ephesians*, p. 71.

<sup>107</sup> Davies, *Rabbinic*, p. 53.

another to his ear, another to his nose.<sup>108</sup> The fact that all men are derived from one ancestor, Adam, means that in him all men are one. Adam, then, stands for a real unity of all human beings and this is reflected in Paul's writings.<sup>109</sup> Therefore, Davies concludes that

Paul accepted the traditional Rabbinic doctrine of the unity of mankind in Adam. That doctrine implied that the very construction of the physical body of Adam and the method of its formation was symbolic of the real oneness of mankind.<sup>110</sup>

The story of the unity of all human beings as represented by Adam may be connected with "Paul's view of the body of Christ which incorporated the new humanity".<sup>111</sup> Lincoln imagines that "Paul was certainly familiar with Jewish ideas about Adam as the representative of humanity, the one who stands for all who are included in him (cf. 1 Cor 15:20-22, 44b-49; Rom 5:12-21)".<sup>112</sup> It is true that Paul's references to the "body" never give any intimation that he depends on the Rabbinic stories of the physical body of Adam.<sup>113</sup> The "body" in Pauline texts must be more than a symbol of the unity of Christ and believers.<sup>114</sup> Nevertheless, this does not entirely rule out a possible interaction of Paul with Judaism. Paul might reinterpret Jewish teaching about Adam.<sup>115</sup> It seems legitimate to suggest that "the overall notion of corporate or representative solidarity"<sup>116</sup> (though not "corporate personality"), which is detected in the OT and Jewish apocalyptic writings, even though not containing the specific concept of "body", might have influenced Paul's use of the phrase "the body of Christ".

<sup>108</sup> Davies, *Rabbinic*, pp. 53-57.

<sup>109</sup> *Ibid.*

<sup>110</sup> *Ibid.*, p. 57.

<sup>111</sup> Lincoln, *Ephesians*, p. 71.

<sup>112</sup> *Ibid.*; cf. W.M. Ramsay, *The Teaching of Paul in Terms of the Present Day* (London: Hodder & Stoughton, 1913), pp. 151-56; Black, "Adam", pp. 170-79; Ellis, *Paul's Use*, pp. 64-65.

<sup>113</sup> Lincoln, *Ephesians*, p. 71.

<sup>114</sup> Cf. Käsemann, *Perspectives*, pp. 102-21.

<sup>115</sup> Black, "Adam", pp. 171, 176.

<sup>116</sup> Lincoln, *Ephesians*, p. 71.

### 1.3.5 Paul's Sacramental Theology

A.E.J. Rawlinson argues that the origins of the idea that Christians constitute the body of Christ are sacramental.<sup>117</sup> He considers that, in particular, Paul's eucharistic theology as represented by 1 Cor 10:16-17 is the key to references to the body of Christ. He says

That the Church itself may be rightly described as the Lord's 'Body' is an idea which I believe to have been suggested by the language used with regard to the Eucharist. Between the use of the phrase 'Body of Christ' as a description of the Church and the use of the same phrase as a description of the sacramental 'loaf' of the Eucharist it is permissible to suspect a connection; and the rite, surely, precedes the doctrine.<sup>118</sup>

For Rawlinson, the Eucharist is interpreted by Paul not merely as spiritual food and drink but also as a *κοινωνία* of Christ's body and blood (i.e. spiritual fellowship with Christ in His Passion), and as 'proclamation' of Christ's death, 'till He comes'. Consequently as well as maintaining the unity of the members with Christ in his Body (i.e. the Church) begun in Baptism, the Eucharist maintains it as a vital unity.<sup>119</sup>

While Rawlinson concentrates on eucharist, many scholars give more attention to baptism on the basis of 1 Cor 12:12-13,<sup>120</sup> which states that believers are

<sup>117</sup> A.E.J. Rawlinson, *Mysterium Christi:CSBGT*, ed. G.K.A. Bell & D.A. Deissmann (London: Longmans, 1930), pp. 226-27; cf. E.L. Mascall, *Christ, the Christian and the Church* (London: Longmans, 1946), pp. 152-54, 193-96; L. Cerfaux, *Christ in the Theology of St. Paul*, tr. G. Webb & A. Walker (London: Herder & Herder, 1959), p. 354-56; MacPhail, "Ephesians", p. 70.

<sup>118</sup> Rawlinson, *Mysterium*, p. 227.

<sup>119</sup> *Ibid.*, pp. 227-38; Barth, *Ephesians 1-3*, p. 196: "The breaking of the bread, the participation in the body of Christ, and the essence or existence of the faithful as one body are so closely linked together that not only a revelatory and proclamatory, but also a causative function appears to be ascribed to the eucharist (and/or to baptism)"; J.C. Coahu, *St. Paul in the Light of Modern Research* (London: Arnold, 1961), pp. 303-308.

<sup>120</sup> G.R. Beasley-Murray, *Baptism in the New Testament* (New York: St. Martin's, 1962), pp. 171-77; A. Ehrhardt, *The Framework of the New Testament Stories* (Manchester: MUP, 1964), pp. 234-44; W.F. Flemington, *The New Testament Doctrine of Baptism* (London: SPCK, 1948), pp. 66-75; Coahu, *St. Paul in the Light*, pp. 302-303; H. Vogel, "The First Sacrament: Baptism", *SJT* 7 (1954), pp. 49-51; especially, J.C. Kirby, *Ephesians: Baptism and Pentecost* (London: SPCK, 1968), pp. 150-61.

incorporated by baptism into one body which is Christ.<sup>121</sup> They believe that baptism holds the creative power which forms the body and implements it by the incorporation of new members.

In Ephesians, the expression of the church as the body of Christ may well presuppose Paul's eucharistic theology. In particular, the notion that many members are joined in one body (cf. Eph 2:14ff; 3:6; 4:1-16; 5:30) seems to reflect Paul's reference to the Lord's supper. However, nowhere does Ephesians directly refer to the Eucharist. In Ephesians the "body" concept expresses in its substantial sense *what* the unity is of the exalted Christ and the church rather than *how* the unity of individuals with Christ is kept and made real. The fact that baptism is spoken of as one of the bases for church unity may suggest that the body concept in Ephesians also presupposes the baptism which initiates the unity of individuals with Christ in the church, i.e. the body of Christ. However, a direct reference to baptism appears only in one place (Eph 4:5). It is unlikely that in Ephesians the body concept is always intentionally connected to baptism. Therefore, we may conclude that Paul's baptismal theology is merely a presupposition of the use of  $\sigma\omega\mu\alpha$  in Ephesians and not its direct background.

### 1.3.6 Paul's Second Adam Christology

Käsemann affirms that "the motif of the church as the body of Christ cannot be isolated from the characteristic Pauline Christology of the second Adam".<sup>122</sup> What then in Paul's thought is "the second Adam christology"? In the first place it is seen in those texts which emphasize discontinuity between Adam and

<sup>121</sup> Cf. L.E. Keck, *Paul and His Letters*, PC, ed. G. Krodel (Philadelphia: Fortress, 1988), pp. 55-58.

<sup>122</sup> Käsemann, *Perspectives*, p. 112. He argues that "As creator and judge, he [Christ] remains the counterpart of his members. The ideas of organism or corporate personality are incapable of expressing this; it was necessary for the motif of the body of Christ to be linked up with the theme of the eschatological Adam" (ibid., pp. 116-17); cf. A.J.M. Wedderburn, "The Body of Christ and Related Concepts in 1 Corinthians", *SJT* 24 (1971), pp. 90-95.

Christ.<sup>123</sup> This is typically seen in 1 Cor 15:21f, on which Dunn comments that “As Adam stands for fallen man, so Christ stands for man risen from the dead”; “Adam denotes life that leads to death; Christ denotes life from the dead”.<sup>124</sup> In 1 Cor 15:45ff the first man Adam became a living soul, i.e. the man who “presents all men, every man, man with the breath of life in him, man as distinct from the beasts, ... ‘the last Adam became life-giving Spirit’ - that is, at his resurrection and exaltation when he became the ‘source’ of the Holy Spirit to all who believe”.<sup>125</sup> Dunn explains this as follows:

The contrast is between old creation and new, between two levels of life - the life of this earth and this world, man the living soul, and the life of the world to come, the life beyond death ..., between the two men who represent these two creations - ‘the man of dust’ who returns to the dust from which he was made, whose image all men bear, and ‘the man of heaven’, that is, not Christ thought of as preexistent, but the risen Christ into whose image believers will be transformed when he returns from heaven (15:47-9) ..., between man the *recipient* of the breath of life which constitutes him a living being, and Christ the *giver* of the life of the age to come, the life of the Spirit - a role which became Christ’s only with resurrection and exaltation.<sup>126</sup>

Secondly, Paul’s “Adam christology” is seen in his statement which stresses continuity between Adam and Christ.<sup>127</sup> It should be noted that Ps 8:6 is being quoted in 1 Cor 15:27. Ps 8:6 might have been used by the earliest church in a christological sense, as a supplementary passage to Ps 110:1b, which occurs

<sup>123</sup> J.D.G. Dunn, *Christology in the Making* (London: SCM, 1989), pp. 107-108; cf. M.E. Thrall, “Christ crucified or second Adam? A christological debate between Paul and the Corinthians”, FS C.F.D. Moule, *Christ and Spirit in the New Testament*, ed. B. Lindars & S. Smalley (Cambridge: CUP, 1973), p. 156: “His obedient submission to death is seen as the reversal of the first Adam’s disobedience, and so as a genuine work of the Last Adam”.

<sup>124</sup> Dunn, *Christology*, p.107. He underlines that it is to the risen and exalted Christ that Adam is explicitly applied in Paul; in particular, 1 Cor 15:45 makes this point clear: “Christ, the last Adam, is the risen Christ” (ibid.).

<sup>125</sup> Dunn, *Christology*, p. 107; idem., “1 Corinthians 15:45 - last Adam, life-giving spirit”, FS C.F.D. Moule, *Christ and Spirit in the New Testament*, ed. B. Lindars & S. Smalley (Cambridge: CUP, 1973), pp. 127-41; cf. Black, “Adam”, p. 171.

<sup>126</sup> Dunn, *Christology*, pp. 107-108. Dunn points out that the same point implicitly appears elsewhere, e.g. Rom 8:29 (cf. Col 1:18) and Phil 3:21). He stresses that, for Paul, the resurrection is the event which “marks the beginning of the representative humanity of the last Adam” (ibid.); cf. also Dunn’s article, “1 Corinthians 15:45”, pp. 139-41.

<sup>127</sup> Dunn, *Christology*, pp. 108-113.

in a wide spectrum of the NT writings.<sup>128</sup> This suggests that Ps 8:6 had been already prepared for a christological use, before Paul used it christologically.<sup>129</sup> If this is true, we can assume that the preceding verses of Ps 8:6 might be used in the same manner. Dunn holds that “This development (the christological use of Ps 8, backwards from v. 6 to v. 5a)” may be detected in 1 Cor 15 and Rom 5:12-19.<sup>130</sup> In 1 Cor 15 there seems to be an echo of thought between vv. 20, 27 and vv. 45-49, implying “that Christ too first bore ‘the image of the man of dust’ before he became ‘the man from heaven’ (v. 49), that he too was a ‘living soul’ before he became ‘life-giving Spirit’ (v. 45). For only he who died as men die could become ‘the first fruits of those who have fallen asleep’ (v. 20), which is another way of saying, only he who fulfilled the divine programme for man by being inferior to the angels (Ps 8:5a) in the suffering of death could also bring that programme to its completion by having ‘all things put in subjection to him’ (v. 27) at his resurrection”.<sup>131</sup> The same point is found in Rom 5:12-19, the implication of which is “that Christ willingly accepted the consequences of Adam’s sin [death], that Christ’s death was a freely chosen embracing of Adam’s death”.<sup>132</sup> Further, Rom 8:3 and Gal 4:4 and 2 Cor 5:21 (cf. Eph 2:14f) also present the idea that Jesus first shares the fallenness of sinful man (that is to say, his death), and then becomes the last Adam, resulting in the creation of a new man, a new humanity.<sup>133</sup>

In the light of these two aspects of “Adam christology”, we may hold that Christ first undergoes Adam’s plight in death, then becomes a new Adam, i.e. the last

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<sup>128</sup> Dunn, *Christology*, pp. 108-113.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid., p. 111. He imagines that such a christological use of the preceding verses of Ps 8:6 probably predates Paul’s letters too.

<sup>131</sup> Ibid.

<sup>132</sup> Ibid.; Thrall, “Christ crucified”, p. 156; R. Bultmann, “The Pauline Epistles: Adam and Christ According to Romans 5”, FS O.A. Piper, *Current Issues in New Testament Interpretation*, ed. W. Klassen & G.F. Snyder (London: SCM, 1962), pp. 143-65].

<sup>133</sup> Dunn, *Christology*, pp. 111-13.



Adam, in resurrection. Dunn argues that

Christ starts his saving work by being one with Adam in his fallenness, before he becomes what Adam should have been. He follows in Adam's footsteps and at the point where Adam comes to an end in death he takes over and becomes what Adam did not become, and no longer could become. He becomes one with man in his falling shortness in order that through death and resurrection he might lift man to God's glory. He becomes one with man in his sinfulness in order that by the power of his life-giving Spirit he might remould man in God's righteousness.<sup>134</sup>

What aspect(s) of "Adam christology" consisting in the contrast of Adam and Christ are disclosed in Ephesians and how are these associated with the "body of Christ"? In Ephesians the Adam image is reflected on from various perspectives. In Eph 1:20-23, which constitutes one semantic unit, Ps 110:1 and 8:6 are quoted, as in 1 Cor 15:25-27 (cf. Heb 1:13-2:8). By using Adam typology Eph 1:20-23 stresses that at the resurrection Christ has become the cosmic Lord, the church's relationship with whom is expressed in the phrase "the body of Christ". It is also widely admitted that Eph 2:14f reflects the Adam motif (cf. Eph 4:22-24). This seems to emphasize Christ's corporate or representative humanity, which is involved in references to "himself one new man ... this one body" (NIV). Another unspoken use of the Adam image is obvious in Eph 5:23, which may suggest Christ's superiority over the church as her origin in that "Christ is the head of the church, his body". A more prominent text which uses Adam typology is Eph 5:31-32, in which the relationship of Christ and the church is described as that of a man and his wife, who are said to become one flesh. These facts indicate that the Adam image is used in a far wider sense than in the undisputed Pauline letters. All these lead us to conclude that the Adam/Christ image is specifically involved in  $\sigma\hat{\omega}\mu\alpha$  in Ephesians.

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<sup>134</sup> Dunn, *Christology*, p. 113.

### 1.3.7 The Early Church's Experience of the Spirit

Dunn proposes that behind the Pauline talk of  $\sigma\omega\mu\alpha$  may stand the experience of the Spirit in the early church. In regard to the body concept in Rom 12:4-5, he asserts that a possible influence on the use of the word may be "the actual *experience* of community, of common participation ( $\kappa\omicron\upsilon\nu\omega\nu\acute{\iota}\alpha$ )".<sup>135</sup> He holds that though the word  $\kappa\omicron\upsilon\nu\omega\nu\acute{\iota}\alpha$  is used of the Eucharist, it reflects a more typical Pauline thought, and is associated with the community's experiences of the common participation in the Spirit (2 Cor 13:13/14; Phil 2:1).<sup>136</sup> This shared experience of the Spirit is, in reality, a crucial factor which effects "the unity of the church, the oneness of the body (1 Cor 12:12-13; Eph 4:3, 7-13)".<sup>137</sup> This is in harmony with the statement of 1 Cor 15:45, which reflects Pauline Adam christology;<sup>138</sup> that is to say, it is only through the work of the life-giving Spirit that the community participates in the last Adam. Without this role of the Spirit, the body of Christ cannot come into existence.

This view of  $\sigma\omega\mu\alpha$  may be applied to  $\sigma\omega\mu\alpha$  in Ephesians. In particular, Eph 2 and 4 seem most relevant. Eph 2 implies that sharing in the Spirit underlies church unity. Eph 2:16-18 suggests that the "body" is in an inseparable relationship with the "Spirit".<sup>139</sup> Eph 4 also declares that church unity is maintained through sharing in the Spirit. Eph 4:4 implies that "one body" and "one Spirit" are intimately connected (cf. 1 Cor 12:13). In the light of such evidence, the body imagery can be considered as expressing the early church's consciousness of community caused by the experience of oneness in the shared Spirit as they

<sup>135</sup> Dunn, *Romans 9-16*, p. 723; idem., "The Body of Christ' in Paul", pp. 155, 162; cf. idem., *Jesus and The Spirit* (London: SCM, 1988), p. 324.

<sup>136</sup> Dunn, *Romans 9-16*, p. 723.

<sup>137</sup> Ibid.

<sup>138</sup> Dunn, *Romans 9-16*, p. 723; idem., "1 Corinthians 15:45", pp. 131-34. This point is specifically important, because the concept  $\sigma\omega\mu\alpha$  seems to be profoundly involved in the motif of Adam.

<sup>139</sup> For detailed discussion, see chapter 3.3.

assembled 'in Christ'. However, it is unlikely that this is sufficient in itself as the background of  $\sigma\omega\mu\alpha$  in Ephesians. It does not account for the reason, for example, why the term  $\sigma\omega\mu\alpha$  bears a quasi-physiological sense,<sup>140</sup> or why the term is loaded with nuptial overtones (cf. Eph 5:22-32).

### 1.3.8 Conclusion

So far, we have surveyed six possible candidates as sources for the use of  $\sigma\omega\mu\alpha$  in Ephesians. Our conclusion is that a sole root of  $\sigma\omega\mu\alpha$  is unlikely, as several influences seem to be present. There is no reason why the Ephesian term may not reflect a manifold source.<sup>141</sup> It seems legitimate to reject a view that Hellenistic and Gnostic cosmic body ideas influence the Ephesian usage, as a number of differences exist between them. Possibly the Greek body politic figure has some bearing on  $\sigma\omega\mu\alpha$  in Ephesians. The thought of the church as the unity of an organic "body" (cf. Eph 4:1-16) resembles the Greek view of a state as an organic unity in the light of the image of the human body. A notion of "corporate solidarity under representativeness" found in the OT and Jewish thought is also discerned in the Ephesian use of  $\sigma\omega\mu\alpha$  (cf. Eph 2:15-16). Paul's sacramental theology may have something to do with  $\sigma\omega\mu\alpha$  in Ephesians, as Ephesians underlines the fact that in one body many members are joined. Paul's Adam christology would also affect  $\sigma\omega\mu\alpha$  in Ephesians. We can discover in this letter the fact that behind every crucial "body" passage (e.g. Eph 1:23; 2:15-16; 4:15-16; 5:23ff) there stands an Adam christological motive. We would argue that the decisive influence on  $\sigma\omega\mu\alpha$  in Ephesians should be ascribed to Paul's Adam christology.<sup>142</sup> It also seems that the earliest church's experience of the Spirit is

<sup>140</sup> In Eph 4  $\sigma\omega\mu\alpha$  is seen from the perspective of "interdependence of the parts of a social organism" (Eph 4:15-16; cf. Col 2:19); see Lincoln, *Ephesians*, p. 71.

<sup>141</sup> Cf. Käsemann, *Perspectives*, p. 103, who assumes that the three elements of the Stoic cosmic body idea, Jewish "corporate personality" notion, and Gnostic Anthropos myth may influence  $\sigma\omega\mu\alpha$  in Pauline writings.

<sup>142</sup> Cf. T.G. Allen, "Exaltation and Solidarity with Christ: Ephesians 1:20 and 2:6", *JSNT* 28 (1986), p. 111; for further discussion, see chapter 3.

involved in the Ephesian usage, as the concept  $\sigma\omega\mu\alpha$  separate from the Spirit is not found.

It is highly probable that the term itself (“the body of Christ”) is closely involved in Paul’s sacramental passages (cf. 1 Cor 10:16-17; 12:12-13), though in Ephesians the Lord’s supper is never referred to directly and the allusion to baptism is seen only once in Eph 4:5. It is obvious that in Ephesians the “body of Christ” is applied to believers who have already been baptised and incorporated into Christ, and participate in the eucharist. This simultaneously indicates that they have experienced the “oneness” in the Spirit. For early Christians, the experience of oneness in the sacraments and in the Spirit were inseparable. Consequently, when the writer of Ephesians describes the church as the “body of Christ”, it seems a most appropriate term. However, the author does not intend to depict the church from the perspective of the sacraments or of the Spirit-experience. He seeks to draw out the relationship between the church and the enthroned Christ. For this purpose, he seems to have imported several ideas, as we have already suggested. If this is true, the Ephesian “body of Christ” may be said to be the creative fruit of the author’s theological understanding of the church in relation to the exalted Christ, comprehensive and penetrative.<sup>143</sup>

## 1.4 ΠΛΗΡΩΜΑ

### 1.4.1 Introduction

With reference to the background of the term  $\pi\lambda\eta\rho\omega\mu\alpha$  in Ephesians, three views

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<sup>143</sup> Cf. Wedderburn, “The Body of Christ”, p. 86; J.A.T. Robinson, *The Body* (London: SCM, 1952), p. 55: “There can be little doubt that the *form* in which he chose to express himself was on occasion influenced by several if not by all these sources [i.e. Stoic, Gnostic, The Old Testament, The Christian Eucharist, Rabbinic Speculation on the Body of Adam]”; Barth, *Ephesians 1-3*, p. 197.

prevail: (1) the Stoic idea of the cosmos, (2) Gnostic ideas of *πλήρωμα*, and (3) OT and Jewish thought in *πλήρωμα*. In the next three sections we will investigate the relationship of each with the word *πλήρωμα* in Ephesians. We will then draw an overall conclusion concerning the origin of this concept.

#### 1.4.2 The Stoic Idea of the Cosmos

Stoic thought regarding the cosmos has been suggested as a source for the term *πλήρωμα* in Ephesians.<sup>144</sup> In Stoic philosophy the notion of “filling” appears in reference to an animated and unified cosmos penetrated by the divine Principle.<sup>145</sup> The material universe as a great whole is permeated by the divine Principle in every place.<sup>146</sup> This single divine Principle penetrates all, fills all, and leaves nothing empty, so that all things are full.<sup>147</sup> It fills the cosmos from end to end, giving being and life to all things, and is itself filled by all things.<sup>148</sup> In Stoicism the concept of “filling” is a concept which encompasses the whole of the cosmos, unified in its diversity, where the divine Principle penetrates the world of tangible realities, filling them with its ubiquity and at the same time being filled by them.<sup>149</sup>

<sup>144</sup> Schnackenburg, *Ephesians*, pp. 82-83; cf. Bogdasavich, “Idea”, p. 121; Lincoln, *Ephesians*, pp. 73-74.

<sup>145</sup> In fact, the noun *πλήρωμα* in such a sense of “filling” does not appear in the Stoic documents; nor in Philo; the actual noun *πλήρωμα* in such a Stoic sense of “filling” does not occur until it is seen in “later syncretistic literature, which reflects gnosticizing tendencies”, e.g. the *Corpus Hermeticum*, *Odes of Solomon* (see Lincoln, *Ephesians*, p. 73); Overfield, “Pleroma”, p. 389: “The term only occurs in the form *πληροῦν* or else the adjectival *πλήρης*”. “The divine Principle” is also termed “*Νοῦς*”, or “*Πνεῦμα*”, or “the divine Spirit” (Lincoln, *Ephesians*, p. 73; Benoit, *Jesus*, pp. 82-83).

<sup>146</sup> Lincoln, *Ephesians*, p. 73.

<sup>147</sup> Roon, *Authenticity*, pp. 227-28. To have fullness is a basic condition of real being, so that the opposite of real or full being can be called “void” or non-being.

<sup>148</sup> Lincoln, *Ephesians*, p. 73: the divine Principle fills the cosmos with its presence and is filled by it; F. Martin, “Pauline Trinitarian Formulas and Church Unity”, *CBQ* 30 (1968), p. 210; cf. Roon, *Authenticity*, p. 228; Benoit, *Jesus*, p. 83: this concept of “filling” is found in Hippolytus, Seneca, Aristides, and its variants are in Philo, and Hermetic writings.

<sup>149</sup> Benoit, *Jesus*, p. 83. This may be said to be a monistic, materialistic, immanent conception which contrasts with dualism, where Spirit and Matter, the world of ideas and the world of tangible things are ontologically divided and even hostile to one another.

How could this Stoic idea of “filling” be associated, if at all, with the use of *πλήρωμα* in Ephesians? P. Benoit supposes that “The idea and even the word for the universe as ‘Pleroma’ were ... at Paul’s disposal in a literary milieu that was well known to him”.<sup>150</sup> Similarly, Lincoln supposes that “Stoic thought and terms were probably mediated to the Christian community through the Hellenistic synagogue where they were associated with Wisdom speculation”.<sup>151</sup> He believes that the term *πλήρωμα* in Colossians decisively brings about its use in Ephesians, and its occurrence in Colossians is in turn associated with the Stoic ideas of the term.<sup>152</sup> Accordingly, Lincoln imagines that “Interaction with the syncretistic teaching in Colossae prepares the way for the use of *πλήρωμα* in Ephesians”.<sup>153</sup> He presumes that in Colossae there would have been a teaching which “advocated ascetic techniques and knowledge gained by visionary experience as a means of experiencing liberation from hostile cosmic powers, entering the heavenly realm, and participating in the divine fullness”,<sup>154</sup> and that this teaching would have used the word *πλήρωμα* with “a significance somewhere on

<sup>150</sup> Benoit, *Jesus*, p. 83; he affirms that “Stoic philosophy was widely diffused throughout the Graeco-Roman world and had thoroughly impregnated the popular philosophy which the itinerant scholars of the ‘diatribe’ hawked everywhere. Paul borrowed from this more than once, idea as well as style, and there is no difficulty in accepting that he took this notion of the cosmic Pleroma from there as well”.

<sup>151</sup> Lincoln, *Ephesians*, p. 73: this may be evidenced by Philo who developed the notion of God as one who permeates and fills the universe with his power.

<sup>152</sup> *Ibid.*, p. 74: the occurrence of the term in Col 1:19 and 2:9 suggests that “the Stoic ideas of *πλήρωμα* as the divine Spirit pervading the cosmos had been taken up by Hellenistic Jews to depict God’s immanence in his creation and was being used by Christians to speak of the fullness of God which decided to dwell in Christ”. However, this hardly matches his related statements (1) that in the Stoics it is the notion of “filling” (and not the actual noun “*πλήρωμα*”) that is linked with “a unified cosmos permeated by the divine Spirit” (*ibid.*, p. 73), and (2) that it is the “unified cosmos permeated by the divine Spirit” (and not “the divine Spirit pervading the cosmos”) that the Stoic notion of “filling” is connected with [*ibid.*, p. 73; if we read the Stoic concept of *πλήρωμα* as a noun, it may surely indicate the cosmos permeated by the divine Principle (cf. Benoit, *Jesus*, p. 83)].

<sup>153</sup> Lincoln, *Ephesians*, p. 74.

<sup>154</sup> *Ibid.*; cf. R.P. Martin, *Reconciliation: A Study of Paul’s Theology*, MTL, ed. P. Toon (London: Morgan & Scott, 1981), p. 112; M.D. Hooker, “Were there false teachers in Colossae?”, FS C.F.D. Moule, *Christ and Spirit in the New Testament*, ed. B. Lindars & S. Smalley (Cambridge: CUP, 1973), pp. 315-31.

the trajectory between Stoic and Gnostic usage”.<sup>155</sup> The author of Colossians, by employing the same term, would insist that “the fullness of deity dwells in Christ bodily”, stressing that “the *πλήρωμα* is not opposed to the physical realm” (Col 2:9, 10).<sup>156</sup>

Lincoln’s reconstruction of how the Stoic idea of “filling” would have been imported into the Christian community, and lead to the use of *πλήρωμα* gives considerable insights into the background of the term *πλήρωμα* in Ephesians. The reference (1) to the fullness of Christ to which believers corporately are attaining (Eph 4:13; cf. Col 2:10), (2) to the fullness of God with which they may be filled (Eph 3:19; cf. Col 2:10), and (3) to the fullness of Christ as a designation of the church (Eph 1:23)<sup>157</sup> suggests that the use of *πλήρωμα* is a reflection of the Ephesian writer’s interaction with the Colossian “philosophy”.<sup>158</sup> However, this does not signify that the concept of *πλήρωμα* in Ephesians is identified with the Stoic ideas of “filling”. While in the Stoic writings the concept of “filling” carries with it the idea of the cosmos as being permeated by the divine Principle, *πλήρωμα* in Ephesians never expresses such an idea. Although Ephesians refers to Christ as the head over the cosmos, he is never thought of as permeating it. Even when Christ is called the head of the church which is his body, he is not equated with her. The idea of monistic pantheism is alien to Ephesians.<sup>159</sup> Moreover, nowhere in the Stoic documents does the idea of a “filled” space appear with the noun *πλήρωμα*. In conclusion, we may consider that Ephesians in its interaction with the teaching at Colossae, and in exploiting the Stoic ideas of “filling”, which emphasizes the divine Spirit’s immanence in the cosmos, develops its own concept

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<sup>155</sup> Lincoln, *Ephesians*, p. 74.

<sup>156</sup> Ibid.

<sup>157</sup> Ibid., p. 75: all of this presupposes the idea in Colossians that Christ is the one filled by God and able to extend the divine life and power to others.

<sup>158</sup> Ibid., pp. 74-75.

<sup>159</sup> Cf. Overfield, “Pleroma”, p. 390.

of πλήρωμα.

### 1.4.3 Gnostic Ideas of πλήρωμα

Some<sup>160</sup> have thought that the use of the term πλήρωμα is indebted to incipient Gnosticism, which perhaps troubled the Colossian community.<sup>161</sup> The main thought about πλήρωμα in Gnostic systems is similar to the dualistic idea in Greek philosophy; that is to say, the concept of πλήρωμα as opposed to ὑστέρημα (Iren. I. xv. 3; Hippol. vi. 31), and πλήρωμα as contrasted with κένωμα (Iren. I. iv. 1) constitutes an essential part of these systems.<sup>162</sup>

The Valentinian system may enable us to see Gnostic ideas of πλήρωμα,<sup>163</sup> because in that system the doctrine of the πλήρωμα constitutes the essential part.<sup>164</sup> It is true that within the Valentinian school there are a number of concepts of πλήρωμα. Barth holds that in the Valentinian system “there is more than just one concept of *pleroma* which the Colossians, Ephesians, Paul, and the Valentinians might have inherited from a common source or tradition and transmuted to serve their respective purpose”.<sup>165</sup>

Despite such differentiations, it may be possible to construct a picture of the

<sup>160</sup> e.g. Käsemann, Schlier and Pokorny, etc.

<sup>161</sup> Bogdasavich, “Idea”, p. 121; cf. Lincoln, *Ephesians*, p. 74.

<sup>162</sup> Lock, “Ephesians, Epistle To”, p. 2.

<sup>163</sup> Basilides does not seem to have used the term πλήρωμα, taking into account that neither Irenaeus nor Hippolytus refers to the term in their discussion of his system (Overfield, “Pleroma”, p. 384). Cerinthus and/or the Nicolaitans possibly used the term, although there is no obvious evidence. However, the fact that Hippolytus, in his discussion of both the Nicolaitans, *Refutatio* VII. 36, 3, and Cerinthus, *Refutatio* VII. 33, 1, does not refer to the term implies that the term might not be part of the system of either. It is likely that in *Adv. Haer.* III. 11, 1 the term owes its origin to Irenaeus himself, presumably under the influence of his earlier discussion of Valentinianism (cf. *Adv. Haer.* I. 1, 1 - 8, 6) (Overfield, “Pleroma”, p. 385). Overfield observes that though the term occurs in the Naasene hymn as preserved by Hippolytus, *Refutatio* V. 6, 3 - 11, 1, it is dubious whether the term can be classified as “technical” (ibid.). Similarly, Lightfoot, *Colossians*, pp. 107-13, 130-39, argues that Naasenes and Ophites developed a different concept of πλήρωμα. However, the Docetists used the term with the full weight and significance of a *terminus technicus* (ibid.).

<sup>164</sup> In the Valentinian system πλήρωμα is used as a technical term, and occupies a key position in the words signifying the mysteries of the universe, the soul and redemption.

<sup>165</sup> Barth, *Ephesians 1-3*, p. 201; cf. Jonas, *The Gnostic Religion* (Boston: Beacon, 1958), p. 178.



Valentinian *πλήρωμα* using the sources available to us. Relying mostly on M. Barth, it can be summarized as follows. (1) The term indicates the group of thirty Aions that were emanated by means of copulations (*syzygies*) from the Forefather and Depth.<sup>166</sup> They are personified and called Aions or *πλήρωμα* as a whole.<sup>167</sup> These heavenly Aions now stand against not only the enigmatic Forefather but also the cosmos, namely, the lower sphere or power realm of *ὑστέρημα*=deficiency, or of *κένωμα*=the empty void and unreality of mere phenomena.<sup>168</sup> The lower world came into existence as a result of the ungodly passions of Sophia, the last-created Aion,<sup>169</sup> which was followed by an abortion, and the Demiurge finally created the material world using elements of the aborted sphere.<sup>170</sup> (2) *πλήρωμα* is also the name of the divine locality in contrast to the material world.<sup>171</sup> The original archetypal world was perfect, ideal and good; but division among the 30 Aions<sup>172</sup> brought about a crisis within the divine realm. This crisis was essentially the disturbance of the natural order inherent in the thirty Aions, and led to a “fall” of Sophia,<sup>173</sup> resulting eventually in the world of *ὑστέρημα* or *κένωμα*,

<sup>166</sup> Barth, *Ephesians*, p. 201; cf. Overfield, “Pleroma”, pp. 385-87: “In the beginning was the Forefather (also known as Pre-beginning and Primal Cause) who, perhaps together with his consort Ennoia (Grace, Silence), generated the first pair of aeons, Nous, described by the Valentinians as the ‘Only Begotten’, and its consort Truth. From this first pair of emanations were generated Word and Life who in turn generated man and Church. These first eight emanations - if indeed Forefather and Ennoia can be called emanations - were known as the Ogdoad. From Word and Life were generated ten additional aeons and from Man and Church twelve aeons and so came into being the total of 30 aeons which together comprised the Pleroma”; amongst them only Nous could know the Forefather, and to all other aeons he remained both invisible and incomprehensible.

<sup>167</sup> Barth, *Ephesians 1-3*, p. 201: *πλήρωμα* is the term for the totality of divine attributes, powers, manifestations; cf. Overfield, “Pleroma”, p. 386: *πλήρωμα* is the standard term for the fully explicated manifestation of divine characteristics; Flowers, “Paul’s Prayer”, p. 232: “The word *Pleroma* is almost a technical term in later Gnosticism, to express the totality of the Divine manifestations”.

<sup>168</sup> Cf. Lock. “Ephesians”, p. 2.

<sup>169</sup> Overfield, “Pleroma”, p. 386.

<sup>170</sup> Barth, *Ephesians 1-3*, p. 201.

<sup>171</sup> Ibid., pp. 201-202; cf. Lock, “Ephesians”, p. 2: “a thing is spoken of as ‘within’, ‘without’, ‘above’, ‘below’ the Pleroma”; Lightfoot, *Colossians*, p. 263.

<sup>172</sup> That is to say, division in that Nous (=“Only Begotten”) could know the Forefather, while the rest could not: see Overfield, “Pleroma”, p. 386.

<sup>173</sup> Overfield, “Pleroma”, p. 386.

which is imperfect, visible and materialistic, and in which human beings abide.<sup>174</sup> The realm which is the opposite of such a world is the *πλήρωμα*. Between the *πλήρωμα* and the material world there is an impenetrable wall.<sup>175</sup> (3) *πλήρωμα* points to the sphere or fact of man's redemption which results from his reunion with his divine origin.<sup>176</sup> In spite of the crisis in the divine realm, "new emanations occur forming Christ, the Holy Spirit, and the Lower Wisdom", so that now the dividing wall between the *πλήρωμα* and the world of *κένωμα* or *ύστέρημα* is penetrated. The lower world is offered redemption by the advent of a new Aion, Jesus,<sup>177</sup> who appears on earth "as the perfect beauty and star of the *πλήρωμα*" (Iren. I. xi. 6.),<sup>178</sup> and who leads human spirits that were imprisoned in matter back into the *πλήρωμα*. Here Jesus is married to Sophia, and the spirits to the angels, resulting in their ultimate salvation.<sup>179</sup> (4) *πλήρωμα* is the name of individual Aions, who are in contrast to their earthly imperfect counterpart, so that in this sense the plural, *πληρώματα*, can be used (Iren. I. xiv. 2).<sup>180</sup> Each individual on earth has his or her *πλήρωμα* in the invisible world. (5) Before and after the development of the Valentinian systems, *πλήρωμα* was possibly used in the sense of "the 'One and All', the deity and man in their mutual interdependence and totality".<sup>181</sup>

What could be the relationship between this Gnostic *πλήρωμα* and the Ephesian *πλήρωμα*? It has been argued that Gnostic writings refer to the use of *πλήρωμα* in the NT epistle(s).<sup>182</sup> This implies that the Gnostics elaborate on the

<sup>174</sup> Barth, *Ephesians 1-3*, p. 201.

<sup>175</sup> Ibid.

<sup>176</sup> Ibid., p. 202.

<sup>177</sup> Ibid., pp. 201-202; cf. Overfield, "Pleroma", p. 386.

<sup>178</sup> Lock, "Ephesians", p. 2.

<sup>179</sup> Barth, *Ephesians 1-3*, p. 202.

<sup>180</sup> Lock, "Ephesians", p. 2.

<sup>181</sup> Barth, *Ephesians 1-3*, p. 202; cf. Overfield, "Pleroma", pp. 389-90.

<sup>182</sup> Lock, "Ephesians", p. 1; E.H. Pagels, "Adam and Eve, Christ and the Church: A Survey of Second Century Controversies concerning Marriage", FS R.McL. Wilson, *The New Testament*

thought of *πλήρωμα* as found in the epistle(s). The author(s) of the epistle(s), therefore, cannot depend upon Gnostic ideas. Barth affirms that “There is no evidence that before the second century A.D. *πλήρωμα* was used in the technical or mythological sense it possesses in Gnostic literature”.<sup>183</sup> Overfield also insists that “in no instance is the NT use of the word in any way related to or influenced by Gnosticism”.<sup>184</sup> Furthermore, the drastic dualism of the Gnostic system with reference to *πλήρωμα*, the conception of *πλήρωμα* as the totality of the thirty Aions, as the divine locality, as the sphere of man’s redemption, as each separate Aion, and as the “One and All”, are all completely alien to the thought of *πλήρωμα* in Ephesians (and Colossians).

#### 1.4.4 OT and Jewish Thought in *πλήρωμα*

A further possible root of *πλήρωμα* in Ephesians may be sought in the OT and in Jewish theology.<sup>185</sup> The LXX, by using the adjective *πλήρης*, the verb *πληροῦν* and its synonym *ἐμπίμπλημι*, expresses God’s glorious presence in the universe in his sovereign dominion and dynamic power.<sup>186</sup> God fills heaven and earth,<sup>187</sup> God’s praise, like his name, fills the ends of the earth,<sup>188</sup> God’s glorious

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*and Gnosis*, ed. A.H.B. Logan & A.J.M. Wedderburn (Edinburgh: T. & T. Clark, 1983), p. 167, points out that the Valentinians cite Eph 5:32; Barth, *Ephesians 1-3*, p. 202, holds that Gnostic writings explicitly refer to Ephesians and Colossians; however, Overfield, “Pleroma”, pp. 394-96, argues that the only NT *πλήρωμα* text definitely used by the Gnostics was Col 2:9, though it is possible, but less certain, that they also used Col 1:19, and there is no evidence that they used the Ephesian *πλήρωμα* texts.

<sup>183</sup> Barth, *Ephesians 1-3*, p. 202.

<sup>184</sup> Overfield, “Pleroma”, p. 396.

<sup>185</sup> Barth, *Ephesians 1-3*, p. 204; Lincoln, *Ephesians*, p. 81: “‘fullness’ language, as applied to God in the OT, and Hellenistic Jewish notions of God filling the world ..., to a large extent, may lie behind the usage of this terminology in Colossians and Ephesians”.

<sup>186</sup> Hellenistic Judaism, as represented by Philo, employs *πληρώω* in a similar way to express the divine fullness of being, e.g. “The Father and Creator of all things ... who truly with his being fills all things with his powers for the salvation of all” (Philo, *Qu. gen.* 4.130; see also *Leg. all.*, 3.4; *Som.*, 2.221). See also Dellinger, “*πλήρης*”, pp. 288-90; G. Munderlein, “Die Erwählung durch das Pleroma”, *NTS* 8 (1962), pp. 264-76.

<sup>187</sup> Jer 23:23, 24.

<sup>188</sup> Ps 48:10; Hab 3:3.

presence fills the whole earth;<sup>189</sup> the earth is full of the steadfast love of God;<sup>190</sup> the earth is filled with the knowledge of the Lord;<sup>191</sup> the Spirit of the Lord fills the world;<sup>192</sup> again, the glory of God fills the temple or his house;<sup>193</sup> further, by his authorization, various creatures fill the dry land<sup>194</sup> and the sea.<sup>195</sup>

From these statements, we can see, first of all, that “fullness” is the result of the unilateral action of God:<sup>196</sup> God fills the earth or the temple with his glorious presence in his sovereign rule and dynamic power. Again, we can observe that God’s action of “filling” has a cosmic dimension.<sup>197</sup> He fills the whole universe; all things are filled by God or the Spirit of the Lord. Further, we can detect that in some passages the concept of God’s filling carries an eschatological weight. For example, Isa 11:9 prophesies that when a shoot would come up from the stump of Jesse and rule over the earth (cf. Isa 11:1, 10), “the earth would be full of the knowledge of the Lord” (NIV). In fact, in the LXX the words *πλήρης*, *πληροῦν* and *ἐμπύπλημι* may be seen against the background of derivative words of the Hebrew root, *ml’*, which conveys an eschatological sense.<sup>198</sup> Hellenistic Jews used

<sup>189</sup> Num 14:21; Ps 72:19; 118:64; Isa 6:3; Sir 42:16.

<sup>190</sup> Ps 33:5; 119:64.

<sup>191</sup> Isa 11:9; Hab 2:14.

<sup>192</sup> Wis 1:7.

<sup>193</sup> 1 Ki 8:11; 2 Ch 5:14; 7:1, 2; Isa 6:1; Ezek 43:5; 44:4; Hag 2:7. Lincoln, *Ephesians*, p. 75, argues that in the OT God’s glorious presence could be seen as permeating not only the creation but also the temple (cf. Isa 6:1; Ezek 43:5; 44:4; Hag 2:7), so “it should not be surprising that in an epistle which calls the Church a holy temple in the Lord ... a dwelling place of God in the Spirit (Eph 2:21, 22) it should also be seen as the place of the dynamic fullness of God in Christ”. Yet Lincoln’s expression of God permeating the temple, in particular, does not sound appropriate, for the notion of “filling” is hardly to be replaced by the notion of “permeation”.

<sup>194</sup> Ps 24:1; 50:12; 89:11; 104:24; Jer 8:16; 47:2; Ezek 12:19; 19:7; 30:12; 32:15.

<sup>195</sup> 1 Ch 16:32; Ps 96:11; 98:7.

<sup>196</sup> Barth, *Ephesians 1-3*, p. 204.

<sup>197</sup> Roon, *Authenticity*, p. 228.

<sup>198</sup> *Ibid.*, pp. 229-32. Roon also argues that “A well-known Hebrew word to designate this end is *q̄s*. In Greek, the word *τέλος* is most commonly used. ... In Hebrew however, the end of time can also be indicated by means of words formed from the root *ml’*, which have a strong affinity with the words *πλήρης* and *πληροῦν* which belonged to the vocabulary of the Greek-speaking Hellenistic Jews” (*ibid.*, p. 232).

those Greek words to express the eschatological concept of the end of the time.<sup>199</sup> In Jewish apocalyptic literature where the concept of the end repeatedly occurs, the idea of the particular time-point plays an important role. “The coming of God or the Messiah is connected with this end. For the godless, the end of time presents only destruction but for the righteous who survive the end, it signifies blessedness”.<sup>200</sup>

Unlike Stoic thought, the OT statements of God’s filling are neither concerned with the substance of the earth nor intended to reduce the whole of reality to a single divine principle. The statements serve to illuminate the greatness of God’s mercy, or to draw attention to his omnipresence.<sup>201</sup> In accordance with this, Barth argues that

Not immanence but the marvelous appearance and work of God the creator, the judge, and the redeemer is praised in the OT. While several sapiential statements on wisdom do resemble the Stoic doctrine of *logos* or *nous* (word, spirit, reason), in later Jewish theology a terminology prevails that marks a distinction from philosophical axioms: God’s name or the *shekina* is the means by which the majestic creator and judge proves himself present among his creatures. The praise of the dynamic self-presentation or appearance of God, rather than the observation of a static universal presence, lies at the core of Jewish theology.<sup>202</sup>

It is true that there is difficulty in pursuing the source of the Ephesian *πλήρωμα* in the OT, because the OT never uses the actual noun “fullness” in order to depict God’s presence on the earth, or to designate an action or attribute of God.<sup>203</sup> In answer to this, Barth draws attention to the fact that in 1 Cor

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<sup>199</sup> Roon, *Authenticity*, p. 232.

<sup>200</sup> *Ibid.*, pp. 231-32; cf. Gal 4:4; Dunn, *Christology*, pp. 38-44. In Eph 1:10 *πλήρωμα* is also applied to time which is fulfilled with the coming of the Son. Time, here, does not simply indicate a span of time which has run its course. Delling, “*πλήρης κτλ*”, *TDNT* 6 (1968), p. 305: “The pre-temporal resolve of God leads to the saving dispensation of fulfillment of the times, in which the times are to be and have been fulfilled”; Roon, *Authenticity*, pp. 238-39.

<sup>201</sup> Roon, *Authenticity*, p. 228.

<sup>202</sup> Barth, *Ephesians 1-3*, pp. 203-204.

<sup>203</sup> *Ibid.*, p. 204; Lincoln, *Ephesians*, p. 73.

10:26 Paul quotes Ps 24:1, where the noun “fullness” signifies the creatures that “fill” the earth. He argues that this demonstrates that Paul is aware of Wisdom literature and of Jewish literature, while paralleling Philo’s thought that the *logos* is filled by God, the world is not God and does not comprehend God in itself. The fact that “he [Paul] leans upon the dynamic character of the verb ‘to fill’ and lets this dynamism determine the meaning of the noun ‘fullness’ ” is taken as further vindication. Hence, Barth concludes that Paul understands “fullness” in line with OT and Jewish thinking.<sup>204</sup> Supporting Barth’s view, there may be some elements of continuity between the OT notion of “filling” and *πλήρωμα* in Ephesians. First of all, the OT notion of “filling”, which stands for God’s glorious sovereign and dynamic presence on the earth, may be associated with *πλήρωμα* in Ephesians. In particular, *πλήρωμα* in Eph 1:23 not only has something to do with a cosmic perspective, but also conveys a dynamic momentum: the term in this passage would stand for Christ’s supremacy culminating in his enthronement over the cosmos, specifically over the “powers”,<sup>205</sup> which may even include his action of filling the church.<sup>206</sup> Secondly, the direction of the action in the OT notion of God’s “filling” may also match the thought of *πλήρωμα* in Ephesians. That is to say, the clause “the church is the fullness of Christ” (Eph 1:23) seems to suggest Christ’s unilateral action of filling in reference to the church.<sup>207</sup> Thirdly, the eschatological use of “filling” in the OT fits the usage of *πλήρωμα* in Ephesians where there is always an eschatological perspective.

#### 1.4.5 Conclusion

We have investigated three main possibilities for the background of *πλήρωμα*

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<sup>204</sup> Barth, *Ephesians 1-3*, p. 204.

<sup>205</sup> Cf. Arnold, *Magic*, p. 79.

<sup>206</sup> Notice that the “fullness” is that of Christ who “fills” the whole of the universe in all aspects; this statement is involved in a rendering of Eph 1:23; but for further discussion see chapter 4.

<sup>207</sup> Cf. Barth, *Ephesians 1-3*, p. 209.

in Ephesians. We have suggested that the Stoic ideas of “filling” may play a part. However, we have also pointed out that the Ephesian *πλήρωμα* cannot be a duplication of the Stoic monistic idea of the cosmos which sees that the divine Principle fills the cosmos, and is, in turn, filled by it. Also we have argued that Gnostic dualistic and complex ideas of *πλήρωμα* cannot parallel the thought of *πλήρωμα* in Ephesians. However, we have found a considerable overlap between the OT notion of “filling” and *πλήρωμα* in Ephesians. A cosmic dimension, a dynamic element, and an eschatological feature in the former are all located in the latter.

We may suppose that the Hellenistic Jews would be in contact with the Stoic idea of “filling” and be prepared to make use of it. This might then influence the Christians’ use of *πλήρωμα*, leading in turn to the occurrence of the term in Ephesians after interaction with the Colossian teaching involved in *πλήρωμα*.<sup>208</sup> However, when the term was used in Ephesians, its concept was far removed from the full Stoic ideas of “filling”. It is likely that the author may use the term *πλήρωμα* in a creative fashion with insight drawn from the use of the notion of “filling” found in the OT. It is noteworthy that the Ephesian *πλήρωμα* contains an element seen nowhere else. It is an exclusively Ephesian usage that *πλήρωμα* delivers a christological significance, and at the same time functions as a definition of the church.

### 1.5 Conclusion concerning the Background

We have considered the background of three key words in Eph 1:22-23: *κεφαλή*, *σῶμα*, and *πλήρωμα*. It is clear that each term is not influenced by one source only. It is likely that *κεφαλή* is affected by Greek medical thought and by OT

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<sup>208</sup> Cf. Lincoln, *Ephesians*, pp. 73-75.

and Jewish thought. The word  $\sigma\omega\mu\alpha$  may be influenced by the Greek political metaphor in part, by OT and Jewish concepts of “corporate unity under representativenesship”, by Paul’s sacramental theology and Adam christology, and by the early church’s experience of the Spirit. The word  $\pi\lambda\acute{\eta}\rho\omega\mu\alpha$  may be linked with the Stoic idea of the cosmos and affected by OT and Jewish thought.



## Chapter II

# The Church as the Receiver of Christ the Cosmic Head (Eph 1:22)

### 2.1 Introduction

Eph 1:22 contains two main ideas: (1) Christ is the head over the universe, and (2) Christ is given to the church. The first is expressed in Eph 1:22a citing Ps 8:6 and in the application of the phrase ἡ κεφαλὴ ὑπὲρ πάντα to Christ in the middle of Eph 1:22b. The second is clearly stated also in Eph 1:22b. These facts prompt questions concerning the significance of Christ's headship over all things, and how this cosmic headship of Christ is related to the church. This chapter focuses on these issues. However, answers will be sought in the process of exegeting the whole passage. For convenience, Eph 1:22 is divided into two parts: v. 22a and v. 22b. In v. 22a the use of Ps 8:6 is considered as well as its significance. The meaning of the three words, δίδωμι, κεφαλὴ, and ἐκκλησία in v. 22b is then considered. In addition, Eph 1:9-10 is separately investigated in an excursus in order to further clarify the sense of ἐκκλησία.

### 2.2 Exegesis of Eph 1:22a

#### 2.2.1 The Use of Ps 8:6 in Eph 1:22a

Eph 1:22a is a quotation from 8:6 (LXX Ps 8:7): καὶ πάντα ὑπέταξεν ὑπὸ τῶν ποδῶν αὐτοῦ, "and he placed all things under his feet".<sup>1</sup> But whereas the LXX uses a participle ὑπέταξας followed by ὑποκάτω τῶν ποδῶν, Eph 1:22a

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<sup>1</sup> Lincoln, *Ephesians*, p. 65.

uses an indicative *ὑπέταξεν* followed by *ὑπὸ τῶν πόδας*. This wording is the same as the version of the quotation of Ps 8:6 in 1 Cor 15:27. Therefore, S.F. Miletic asserts that the author of Ephesians may be working with 1 Cor 15:25, 27 or a tradition behind this text.<sup>2</sup> Similarly, Lincoln holds that “It is likely that Eph 1:20, 22 are dependent on 1 Cor 15, which in turn draws on a common exegetical tradition in the early church in which Ps 8:6 had become linked to Ps 110:1 in drawing out the implications of Christ’s resurrection and exaltation”.<sup>3</sup> Dunn presents a more detailed explanation concerning the earliest church’s use of Ps 8:6 and Ps 110:1. He says that a repeated allusion to Ps 110:1 is seen “in earliest Christian apologetic and in proclamation of the resurrection of Jesus (Mk 12:36 pars.; 14:62 pars.; Acts 2:34f; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12f; 12:2; 1 Pt 3:22)”.<sup>4</sup> This indicates that it may be a typical phrase which is used in a christological sense; yet what is most significant is the fact that “again and again Ps 8:6 was drawn in to supplement the latter half of Ps 110:1”.<sup>5</sup> This combination is most clearly shown in 1 Cor 15:25-27, Eph 1:20-22 and Heb 1:13-2:9, but it is also evident in Mk 12:36, Mt 22:44 and 1 Pt 3:22.<sup>6</sup> Consequently, Dunn affirms that the correlative use of Ps 8:6 with Ps 110:1 implies that “*Ps 8:6 provided a ready vehicle for Adam christology*”.<sup>7</sup>

<sup>2</sup> S.F. Miletic, *‘One Flesh’: Eph 5:22-24, 31 Marriage and the New Creation*, AnB 115 (Roma: EPIB, 1988), p. 80.

<sup>3</sup> Lincoln, *Ephesians*, p. 66.

<sup>4</sup> Dunn, *Christology*, p. 108; idem., *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (London: SCM, 1986), pp. 51-52; cf. W.R.G. Loader, “Christ at the Right Hand - Ps. CX. 1 in the New Testament”, *NTS* 24 (1977-78), pp. 199-217: “Ps. CX. 1 was used at a very early stage in the development of christological thought to interpret the meaning of the resurrection” (p.216); Roon, *The Authenticity*, p. 351; M. Black, “*πᾶσαι ἐξουσίαι αὐτῷ ὑποταγῆσονται*”, FS C.K. Barrett, *Paul and Paulinism*, ed. M.D. Hooker and S.G. Wilson (London: SPCK, 1982), pp. 74-75.

<sup>5</sup> Dunn, *Christology*, p. 108; he also says that “what we have in Ps 8:6 is a text which was adopted by earliest Christian apologetic to fill out Ps 110:1’s description of Christ’s exalted authority as Lord” (ibid., p. 109); cf. D.M. Hay, *Glory at the Right Hand. Psalm 110 in Early Christianity*, SBLMS 18 (Nashville: Abingdon, 1973), p. 127, who regards Eph 1:20-23 as an example of the early Christian use of Ps 110 to highlight Christ’s subjugation of the powers; Loader, “Christ at”, pp. 199-217; A.T. Lincoln, “The Use of the OT in Ephesians”, *JSNT* 14 (1982), pp. 40-42.

<sup>6</sup> Dunn, *Christology*, pp. 108-109.

<sup>7</sup> Ibid., p. 109. Ps 8:6 itself, as a reflection of Gen 1:26-28, honours pre-eminence of man/Adam

All this implies that Eph 1:22a stresses that what the Ps 8:6 passage<sup>8</sup> describes concerning man/Adam has been fulfilled in the risen Christ (cf. Heb 2:8f; 1 Cor 15:25-27).<sup>9</sup> Our point is that behind the quotation of Ps 8:6 in Eph 1:22a there lies an Adam christology.<sup>10</sup>

### 2.2.2 The Significance of the Quotation of Ps 8:6

πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ describes the status of Christ who has subjugated the whole of the universe. Πάντα indicates all things in heaven and on earth,<sup>11</sup> but considering the fact that the earliest church employed Ps 8:6 in order to intensify the Lord's subjugation of his enemies expressed in Ps 110:1, it is likely that πάντα in Eph 1:22a has hostile beings especially in mind. This is supported by the proclamation of Christ's exaltation above the demonic powers (Eph 1:20-21).<sup>12</sup>

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created after the image of God, leading to his rulership over the rest of the created order or subjugation of all things. Paul, in 1 Cor 15:25f, by using typology, applies this man's status to Christ as the last Adam. Paul declares that the rulership over the universe has been recovered by the resurrected Christ.

<sup>8</sup> When this text is quoted, its preceding verses might be borne in mind; see Dunn, *Christology*, p. 110.

<sup>9</sup> Dunn, *Christology*, pp. 109-110; Foulkes, *Ephesians*, p. 73.

<sup>10</sup> Allen, "Exaltation", p. 111: "a New Adam theology may be inherent in Ephesians' Christology, e.g. the creation in Christ for good works (2:10); the mention of 'one new man' and the 'perfect man' (4:13) also the interpretation of Gen 2:24 in the light of Christ and the Church (5:22-32). ...To be the New Adam, Christ must be more than a mere duplicate of the first man".

<sup>11</sup> πάντα in Ps 8:6 signifies the creation which is under the dominion of man. However, the statement that man is made a little lower than the heavenly beings suggests that the term may not include angelic powers. It is likely that the term in the original text indicates "nature", or more restrictedly, "creatures" (Ps 8:7-8). However, when the πάντα of Ps 8:6 is found in Eph 1:22a, so that it is applied to Christ, this restriction of its significance is removed.

<sup>12</sup> On the basis of his interpretation of 1 Cor 15:24-28, Bruce, *Colossians*, p. 274, sees principalities as Christ's enemies. Cf. J.S. Stewart, "On a Neglected Emphasis in New Testament Theology", *SJT* 4 (1951); T.G. Allen, "God the Namer: A Note on Ephesians 1:21b", *NTS* 32 (1986), pp. 470-75; R. Bultmann, *Jesus Christ and Mythology* (New York: Scribner's, 1958), p. 17: we must demythologize the cosmic powers which acquire the character of mythical entities; H. Schlier, *Principalities and Powers in the New Testament* (New York: Harder & Harder, 1961), p. 31f, with Bultmann, interprets the "powers" in terms of "death", "anxiety", "care", "illusion", etc; for Bultmann and Schlier, to have faith in Christ's victory indicates having an authentic life, liberated from the bondage of fear, anxiety and insecurity; against this, H. Berkhof, *Christ and the Powers* (Scottsdale: Herald, 1962), p. 62, criticizes their interpretation of the powers as centred more around Heidegger than around Paul; instead, he understands the powers in terms of "secularization"; G.H.C. MacGregor views the powers as "the national necessity, economic determinism, military expediency, the strategy of defence" [G.H.C. MacGregor, "Principalities

However, the fact that, in Eph 1:22a, Ps 8:6, reflecting Adam's dominion, is used christologically, requires us not to restrict the meaning of πάντα to the hostile powers only. It is worthwhile to explore why the author here applies Ps 8:6 to Christ after reference to Ps 110:1 in Eph 1:20. There is a specific element in Ps 8:6 which is implicit in Ps 110:1. Ps 8:6 states that "everything" is under man's/Adam's feet, while Ps 110:1b relates that "enemies" are under the Lord's feet. This difference implies that πάντα in Eph 1:22a signifies not merely hostile powers but also the whole universe.<sup>13</sup> Lincoln rightly holds that the term presents the same scope as τὰ πάντα in Eph 1:10, 23, so that it means "the whole universe, heaven and earth, cosmic powers and human beings".<sup>14</sup> We may now conclude that the application of Adam's lordship (Ps 8:6) to Christ in Eph 1:22a may be in order to highlight the universal character of Christ's lordship. By using Ps 8:6, the author seems to have attempted explicitly to express Christ's cosmic lordship which is implicitly referred to in the clause, "he [God] ... seated him [Christ] at his right hand" (NIV).<sup>15</sup>

The verb ὑπέταξεν assumes a realized eschatological outlook. The first aorist indicates that the action of Christ's subjugation has already been performed.<sup>16</sup> All things, and in particular the hostile angelic powers, have already been sub-

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and Powers: the Cosmic Background of Paul's Thought", *NTS* 1 (1954-55), p. 27], while M. Barth, "the world axioms and principles of politics and religion, of economics and society, of morality and biology, of history and culture" [Barth, *Broken*, p. 90]. All this interpretation is fairly informative, but in Ephesians it is sure that the author, by the "powers", meant angelic evil beings behind individual or social maladjustment, political or economic determinism, religious or cultural axiom, existential or empirical disharmony, and whatever names may be attributed to them; cf. W.D. Morgan, *The Religion and Theology of Paul* (Edinburgh: T. & T. Clark, 1917), pp. 68-72; Thompson, *Ephesians*, p. 42: "angelic powers or spirits ... were thought in Paul's day to have the world and the destiny of human beings in their grasp. Belief in these powers played upon people's superstitions and fears. Some were obsessed with the need to use magic and other devices to keep on the right side of them".

<sup>13</sup> Cf. Arnold, *Magic*, p. 79.

<sup>14</sup> Lincoln, *Ephesians*, p. 66.

<sup>15</sup> Then we are required to clarify the meaning of Christ's cosmic lordship; but this will be left to section 2.3.2.

<sup>16</sup> In contrast, 1 Cor 15 in its citation of Ps 8:6 manifests a futuristic outlook, so that the ultimate realization of Christ's cosmic lordship will be accomplished at the omega-point of history.

jected to the enthroned Christ. They are now under the dominion of Christ, who is the cosmic ruler. Yet this does not mean that the author denies the ultimate attainment of Christ's lordship when the final ἔσχατον comes. Lincoln rightly asserts that "certainly in Eph 1, in the context of prayer, the language of worship of the exalted Lord anticipates the consummation of history".<sup>17</sup>

## 2.3 Exegesis of Eph 1:22b

### 2.3.1 δίδωμι: Its Meaning

Some think of δίδωμι as a Semitic usage recalling the Hebrew *ntn*, which basically means "to give", but sometimes "to appoint" or "to install".<sup>18</sup> M. Barth believes that δίδωμι signifies "to appoint".<sup>19</sup> Against this G. Howard holds that the word is never used in the Pauline Corpus with this meaning.<sup>20</sup> Gnllka also argues that by the late first century AD a Greek version of the Scriptures would have been more familiar to Christians (even of Jewish origins) than would the Hebrew version, so that the use of δίδωμι in Eph 1:22 would then not originate from Hebrew, but reflects a Greek form of conceptualization.<sup>21</sup>

If δίδωμι is rendered "to appoint", how should the other words of v. 22b be

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<sup>17</sup> Lincoln, *Ephesians*, p. 66.

<sup>18</sup> Barth, *Ephesians 1-3*, pp. 157-58, lists 1 Sam 8:5-6; Lev 17:11; Num 14:4; cf. Abbott, *Ephesians*, p. 34; cf. G. Howard, "The Head/Body Metaphors of Ephesians", *NTS* 20 (1974), p. 353.

<sup>19</sup> Barth, *Ephesians 1-3*, pp. 157-58.

<sup>20</sup> Howard, "Head/Body", p. 353.

<sup>21</sup> J. Gnllka, *Der Epheserbrief* (Freiburg: Herder, 1971) p. 97. In the LXX δίδωμι is used at critical points in the history of Israel. In Gen 9:2 God said to Noah and his sons that "they [all the animal kingdom] are given into your hands" (NIV). In vv. 12ff God says that the rainbow in the sky will be a sign of the covenant that "Never again will the waters become a flood to destroy all life" (v. 15b, NIV), the covenant which God gives to Noah (v. 12). In Gen 12:7 God promises to Abram that "to your offspring I will give this land". There are many other instances of this use of δίδωμι, see especially LXX Gen 13:15; 15:18. The use of δίδωμι in connection with these covenantal narratives implies that this verb conveys theological significance. At any rate, usage of δίδωμι in the LXX implies that the verb in Eph 1:22 may be used in its normal sense, viz. "to give".

translated? Grammatically, “*αὐτόν*” may well have to be the object of the verb; and “*κεφαλῆν*” must be in apposition to “*αὐτόν*”. Therefore, if we translate *δίδωμι* as “to appoint”, v. 22b can be rendered “[God] ... appointed him [Christ] to be head over everything for the church” (NIV). However, this translation does not seem valid, because it suggests Christ’s cosmic position is primarily for the benefit of the church. This rendering tends to weaken the meaning of Christ’s cosmic lordship itself. Nor would it be natural to appoint someone as the head over a larger realm for the benefit of a smaller realm. Moreover, “*τῇ ἐκκλησίᾳ*” does not exactly signify “for the church”. In front of *ἐκκλησίᾳ* there is no preposition to be translated as “for”. Consequently, we come to the conclusion that “to appoint” may not be an appropriate rendering for *δίδωμι*.

On the other hand, there are many scholars who render *δίδωμι* as “to give”. Howard insists that in Pauline letters the word “always means ‘to give’ and is always used with an indirect object, implicitly or explicitly understood”.<sup>22</sup> Lincoln argues that “*ἔδωκεν* has been translated in line with its normal meaning as ‘gave’ rather than as a Semitism”.<sup>23</sup> He believes that throughout Ephesians *δίδωμι* is used in the sense of “to give” accompanied by an indirect object in the dative case (1:17, 22; 3:2, 7, 8, 16; 4:7, 8, 11, 27, 29; 6:19).<sup>24</sup> In the case of v. 22b *τῇ ἐκκλησίᾳ* is the indirect object.<sup>25</sup> On this basis Lincoln translates v. 22b as follows: “[God] ... gave him [Christ] as head over all things to the Church”.<sup>26</sup>

R. Schnackenburg also renders *δίδωμι* as “to give”. However, his translation of the other words in v. 22b differs from Lincoln’s. Schnackenburg’s translation is “[God] ... gave him as Head over the whole of the Church”.<sup>27</sup> In this translation

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<sup>22</sup> Howard, “Head/Body”, p. 353.

<sup>23</sup> Lincoln, *Ephesians*, p. 66.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.; cf. Salmund, “Ephesians”, p. 280.

<sup>27</sup> Schnackenburg, *Ephesians*, p. 70.

there is no indirect object, so that we cannot say who receives Christ. The “of” before “the church” seems inappropriate. Perhaps Schnackenburg supposes that πάντα simply signifies all that belongs to the church. However, if the author intended that, why did he not use a genitive form?

Of the two renderings of δίδωμι, “to appoint” and “to give”, the latter is thus more likely, and in regard to the grammatical understanding of τῇ ἐκκλησίᾳ Lincoln’s seems more plausible than Schnackenburg’s.

Consequently we now ask what is meant by saying that Christ is given, to be the head over all things, to the church. It is worth noticing that in the first passage which concretely expresses the relationship between the exalted Christ and the church, the church is in a passive position, i.e. a receiving position. The author surely intends to place stress on the church as provided for by Christ rather than *vice versa*.<sup>28</sup> From this standpoint, the statement of v. 22b is seen to reflect Christ’s character as gift to the church. However, this is far more than that Christ is simply given to the church as a gift. Christ himself is given to the church, leading to her unique relationship with him. Verse 22b may be the climactic expression of the church’s privilege. The church is the object of the full supply of the enthroned Christ. She receives all benefit from Christ.<sup>29</sup>

### 2.3.2 ἡ κεφαλὴ ὑπὲρ πάντα: Its Meaning

This phrase is surely a comment on the statement of Eph 1:22a that Christ, under whose feet all things are placed, is the head over them. This implies that the meaning of the phrase can be sought in the light of the immediately preceding verses. It seems that our phrase has a close connection with the concept of Christ seated at the right hand of God above the powers (Eph 1:20-21). On the basis of

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<sup>28</sup> Barth, *Ephesians 1-3*, p. 205: “the ‘filling’ proceeds from God to Christ, from Christ to the church and world, not vice versa”.

<sup>29</sup> Subsequent sections will clarify the issue of the church’s privilege in terms of her receiving of all that belongs to Christ.

Eph 1:20-21, we may construct a cosmological hierarchy, viz. God<sup>30</sup>/Christ/the “powers”. Yet from Eph 1:22a we can observe a slightly different hierarchy, i.e. God<sup>31</sup>/Christ/all things. In vv. 20-21 the hierarchy centres on the concept of *power*, leading to an emphasis on Christ’s supremacy of power, but in v. 22a, it centres on the concept of *subjection*, so leading to an emphasis on Christ’s dominion over the universe. Thus the power of the risen Christ (vv. 20-21), who is in the paramount place above all hostile powers, surpasses any force of such adverse angelic beings. The sovereign authority of the risen Christ (v. 22a) places the whole of the universe under his control. From these observations, we can deduce that ἡ κεφαλὴ ὑπὲρ πάντα conveys Christ’s lordship<sup>32</sup> both in his supreme power over the “powers” and in his sovereign authority over the universe.<sup>33</sup> The phrase describes the paramount status of the exalted Christ in power and sovereignty, as the one who rules over the whole of nature, human beings, good and evil angelic beings, and all the rest of creation.<sup>34</sup>

Further, our phrase may not merely indicate Christ’s exalted status as cosmic lord. It seems that it also carries a dynamic sense, standing for his exercise of this lordship. For example, Eph 1:23b-c, a comment on ἡ κεφαλὴ ὑπὲρ πάντα, states that Christ is the one who fills all things in every respect.<sup>35</sup> This may be a reference to the exercise of Christ in his status as the head of the universe. From his supreme place, Christ, as the lord over all things, summed them all up in himself (cf. Eph 1:10), and fills them. The same perspective is also found in

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<sup>30</sup> The one who seated Christ at his right hand.

<sup>31</sup> The one who has put all things under Christ’s feet.

<sup>32</sup> Foulkes, *Ephesians*, pp. 73-74.

<sup>33</sup> This significance of κεφαλὴ implies that the use of this term in Eph 1:22a is influenced by OT thought in κεφαλὴ; see chapter 1.2.4.

<sup>34</sup> Cf. R.W. Dale, *Lectures on Ephesians: Its Doctrine and Ethics* (London: Hodder & Stoughton, 1897), p. 154; G.L.O.R. Yorke, *The Church as the Body of Christ in the Pauline Corpus: A Re-Examination* (New York: UPA, 1991), p. 103; Allan, *Ephesians*, p. 22; Lincoln, *Ephesians*, p. 66.

<sup>35</sup> This reflects one of the translations of Eph 1:23b, the Greek text of which will be exegeted in detail in chapter 4.



Eph 4:10: "He [Christ] who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe" (NIV). Christ's headship over all things is clearly associated with the activity of his cosmological filling.<sup>36</sup> But what is the significance of this "filling"? This will be dealt with in chapter 4.4. Suffice to say that the concept of Christ's filling is all-embracing, and is related to the actual exercise of his cosmic lordship.<sup>37</sup> This concept may include even Christ's putting the hostile powers under his control. To sum up, ἡ κεφαλὴ ὑπὲρ πάντα signifies Christ's cosmic lordship in its dynamic sense in terms of his activity of filling.

If so, we are now led to ask: what is the relation of this phrase to ἐκκλησία at the end of Eph 1:22b? The context does not directly say, "Christ is the head over the church". The "head" in Eph 1:22b is not originally designed to indicate Christ's position in relation to the church, which is defined as the "body of Christ".<sup>38</sup> The word "head" expresses his position in relation to the cosmos;<sup>39</sup> but we cannot deny that it is connected to the concept of the "body" of Christ.<sup>40</sup> Hence, we may interpret Eph 1:22b as implying that Christ's sovereign lordship over the cosmos can also be applied to the ἐκκλησία.<sup>41</sup> The fact that πάντα may include the ἐκκλησία further justifies this view.<sup>42</sup> Therefore, we may con-

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<sup>36</sup> If it is true that κεφαλὴ in Eph 1:22a is involved in a dynamic sense of "filling", this suggests that the term would be possibly affected by κεφαλὴ in Greek medicine, though this is correlated with the concept σῶμα; see chapter 1.2.2.

<sup>37</sup> Cf. M. Barth, "Christ and All Things", FS C.K. Barrett, *Paul and Paulinism*, ed. M.D. Hooker & S.G. Wilson (London: SPCK, 1982), pp. 160-70.

<sup>38</sup> Cf. J.L. Houlden, "Christ and Church in Ephesians", *TU*, 112 (1973), p. 268.

<sup>39</sup> Howard, "Head/Body", pp. 353-54, contrasts "head" in Eph 1:22 with "feet": "The passage actually deals with the cosmic rule of Christ. The feet/head metaphor arises out of a consideration of Psalm viii. 6, where the text says that God 'placed all things under his feet'. To our author this implies that Christ is the sovereign head of all things".

<sup>40</sup> Cf. R.H. Gundry, "Soma" in *Biblical Theology*, SNTSMS 29 (1976), pp. 223-44, who sees that a further sense of the word "head" in Eph 1:22 enters in as soon as the church is defined as "his body"; Westcott, *Ephesians*, p. 27: "The thought of sovereignty, already given, is now connected with that of vital union with a glorious organism which draws its life from Him".

<sup>41</sup> Cf. J.P. Sampley, *And the Two shall Become One Flesh* (Cambridge: CUP, 1971), p. 124.

<sup>42</sup> For further discussion, see chapter 2.3.3.

clude that though the *κεφαλή* in Eph 1:22b primarily points to Christ's headship over the universe, it also, in indirect fashion, signifies Christ's headship over the *ἐκκλησία*,<sup>43</sup> in the sense that Christ is the sovereign lord reigning over her.<sup>44</sup>

### 2.3.3 ἡ ἐκκλησία: Its Meaning

The term *ἐκκλησία* etymologically consists of *ἐκ* and *καλέω*; thereby, it denotes "(the totality of) those who are called out".<sup>45</sup> In classical Greek as well as in Hellenistic literature, it is used as a technical term for the assembly of the people, consisting of free men entitled to vote (cf. Acts 19:39, *ἐν τῇ ἐννόμῳ*

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<sup>43</sup> Salmond, "Ephesians", pp. 280-81; Beet, *Ephesians*, p. 290; Bruce, *Colossians*, p. 274: "with the insistence on his universal lordship goes the implication that he is also the church's lord"; Howard, "Head/Body", p. 355: "since Christ is head over all things in general, he is also head over each thing in particular"; Robinson, *The Body*, p. 66: "His [Christ's] universal lordship is of course everywhere presupposed".

<sup>44</sup> Apart from Eph 1:22b, in several places the concept of *κεφαλή* is applied to Christ in his relation to the *ἐκκλησία*, which is seen as his "body" (Eph 5:23; cf. 4:15-16). This implies that *σῶμα αὐτοῦ* in Eph 1:23a may contain the sense of Christ's headship of Christ over the church within the "head/body" figure. However, in Eph 1:22f this correlation does not appear on the surface. Presumably this is because the author concentrates on Christ's cosmic headship. If so, what is the relationship between Christ's headship over the universe and his headship over the church? A.T. Lincoln insists that "Christ as cosmic Lord has been given to the Church. Paul's purpose here [Eph 1:22-23] is not to assert Christ's lordship over the Church as a parallel to his lordship over the cosmos but to subordinate the latter to the former" [A.T. Lincoln, *Paradise Now and Not Yet*, SNTSMS 43 (Cambridge: CUP, 1981), p. 146]. In later writing Lincoln expresses this in a more roundabout way: "In the juxtaposition of cosmic and ecclesiological perspectives found in this clause [Eph 1:22b], the writer has taken a confessional formulation about Christ's cosmic lordship and subordinated it to his interest in the Church's welfare" (Lincoln, *Ephesians*, p. 70). Lincoln's consistent thought seems to be that Christ's cosmic headship is subordinated to his ecclesiological headship. However, this cannot be supported in at least two aspects. First, this view produces a logical problem. In the universe there is nothing outside the shadow of Christ's cosmological headship. In its literal sense, this headship is over the whole of the universe. There cannot be a headship concept which presents a larger category than this. This is the supreme headship, the highest possible one. Intrinsically, this headship has an aspect which cannot be subordinated to any other headship. Secondly, Lincoln's view does not seem to conform to the context. In Eph 1:22-23 there is no intimation as to the relationship of "ruler/subject" of the two headships. The basis of Lincoln's insistence is that Christ, being the head over all things, was given to the church. However, this by no means indicates that Christ's cosmic headship is subordinated to his church headship. Rather, this statement implies that the former underlies the latter. Perhaps, the author's intention was to highlight the church's special status in her unique relationship with Christ and the enormous benefits because of this. Eph 1:23b and c seems to be a development of this idea: the church is the greatest concern in Christ's work of filling the universe, i.e. she is the "fullness of Christ". Therefore, it would be better to say that Christ's cosmic headship is the basis (or the background) of his ecclesiological headship; in this sense, it can be said that the latter presupposes the former.

<sup>45</sup> J. Roloff, "ἐκκλησία", *EDNT* 1, ed. H. Balz and G. Schneider (Grand Rapids: Eerdmans, 1990), p. 410.

ἐκκλησία),<sup>46</sup> and in a wider sense it denotes any public assembly (cf. Acts 19:32, ἡ ἐκκλησία συγκεχυμένη).<sup>47</sup> In the LXX ἐκκλησία was the predominant term for translating the Hebrew word *qhl* and “its usage for the covenant assembly of Israel before Yahweh”.<sup>48</sup> For Paul ἐκκλησία usually indicates a local congregation (1 Thess 1:1; 1 Cor 1:2; 2 Cor 1:1; cf. Rom 16:5; 1 Cor 16:19). The use of the plural unmistakably proves this (1 Cor 11:16; Gal 1:2; 2 Cor 8:1). But the term can stand for the Christian community as a whole, for in 1 Cor 12:28; 15:9 Paul seems to have more in view than the congregation at Corinth.

In many passages which reflect the earliest Christian usage of ἐκκλησία, this term is attached to the genitive τοῦ θεοῦ, producing the formulation ἐκκλησία τοῦ θεοῦ (1 Cor 1:2; 10:32; 11:22; 15:9; 2 Cor 1:1; Gal 1:13; pl. in 1 Cor 11:16, 22; 1 Thess 2:14; 2 Thess 1:4); “Indeed, this formulation might have come into existence as the translation of *qhl ’l*, which is attested in apocalyptic Judaism as a term for the eschatological company of God”.<sup>49</sup> We can suppose that “ἐκκλησία, whenever it appears by itself as an ecclesiological term, is to be understood as an abbreviation of the original term ἐκκλησία τοῦ θεοῦ”.<sup>50</sup> We can also imagine that the term reflects the self-understanding of the early Christian community as the eschatological people of God.<sup>51</sup>

It is obvious that Paul inherited the term ἐκκλησία from the early Christian community, probably from Hellenistic Jewish Christians.<sup>52</sup> In Paul this term is used most frequently for “the actual gathering of a group of local Christians or for

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<sup>46</sup> Roloff, “ἐκκλησία”, p. 410.

<sup>47</sup> Cf. G.H. Gilbert, *The First Interpreters of Jesus* (London: Macmillan, 1901), p. 156.

<sup>48</sup> Lincoln, *Ephesians*, p. 67.

<sup>49</sup> Roloff, “ἐκκλησία”, p. 411.

<sup>50</sup> *Ibid.*, p. 142.

<sup>51</sup> *Ibid.*; F.W. Dillistone, “The Church and Time”, *SJT* 6 (1953), pp. 158-59.

<sup>52</sup> Lincoln, *Ephesians*, p. 67.

the local group which gathered regularly”.<sup>53</sup> However, in many places he seems to bear in mind “an entity which is broader than the merely local congregation (cf. Gal 1:13; 1 Cor 10:32; 12:28; 15:9; Phil 3:6)”.<sup>54</sup> This may also be found in Colossians, where, though referring to local gatherings (Col 4:15, 16), the term also indicates the totality of all believers (Col 1:18, 24). In addition, ἐκκλησία in Eph 1:22b, with which we are concerned, must be in the same vein.<sup>55</sup> So Lincoln rightly asserts that the ἐκκλησία in this verse indicates “the universal Church, the Christian community in its totality”.<sup>56</sup>

We must now ask what the context indicates concerning the significance of ἐκκλησία. First of all, the fact that the ἐκκλησία receives the cosmic lord implies that it is a reality participating in Christ’s cosmic lordship. In fact, Eph 2:6 states that the church is already raised up with Christ and seated with him in the heavenly realms. Hence, it is natural to say that the church shares in Christ’s

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<sup>53</sup> Lincoln, *Ephesians*, p. 67.

<sup>54</sup> Ibid.

<sup>55</sup> The occurrence of the word ἐκκλησία in Eph 1:22b is indeed abrupt. In the preceding verses the author was concentrating on God’s power in connection with Christ’s exaltation. Yet this abrupt occurrence suggests that the author has already implicitly presented some equivalent words to it; Arnold, *Magic*, p. 79, sees ἐκκλησία as an extension of ἡμᾶς in Eph 1:19: “The writer now concentrates on making his exaltation Christology ecclesologically relevant in vv. 22b-23 by expanding on the εἰς ἡμᾶς of v. 19. The nature of the power of God is amplified with regard to its impartation to the church and its cosmic aim”. To be sure, when the author used the term, he must have had in mind the whole of the Christian community. In addition, notice that while ἐκκλησία in Eph 1:22b is followed by the phrase with the relative pronoun, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, in Col 1:18, 24 ἐκκλησία is followed by σῶμα in apposition.

<sup>56</sup> Lincoln, *Ephesians*, p. 67; Richardson, *Introduction*, p. 288: “They [all the local churches] are united with one another, not as a federation of congregations, not by ‘federation union’, but through their common participation in Christ. And, since the Church is an organic and not an arithmetical unity, the whole Christ is present in every local congregation and at every meeting of the local church, however few it may be numerically”; “the local churches are one Church because Christ is fully present in the whole and in the parts. This union of Christ and his Church is indeed a great mystery (Eph 5:32), but that does not mean that the Church is an ‘invisible unity’”; Bogdasavich, “Idea”, p. 103: “The Church does not exist simply because she has members; she is not simply the sum of her members. She is one organism”; cf. R. Batey, “The ΜΙΑ ΣΑΡΞ Union of Christ and the Church”, *NTS* 13 (1966-67), p. 281: “They [Christians] are the historic continuation of his [Christ’s] personality (σῶμα). ... The personal unity sustained by Christ with his Body signifies that the Church is the visible locus of Christ’s personal presence in history at the level of human experience and activity”.

supreme status over all things, and in particular, over the “powers”.<sup>57</sup> However, this does not mean that the church has already subjugated the “powers”, for the church still has to do battle with them. Though already conquered by the risen Christ, and under his control, they are allowed to work until the day of consummation. When the author cited Ps 110:1a in Eph 1:20, he would mean that the oracle of the Psalm was accomplished with the resurrection of Christ. Though he quoted only the former part of Ps 110:1, it is likely that he would also have in mind the latter part. If Eph 1:21 reflects Ps 110:1b, then the “powers” enumerated in Eph 1:21 might indicate angelic beings hostile to Christ. Although Christ already occupies the supreme place, i.e. the place at the right hand of God, he still waits for the time when God makes those enemies a footstool for his [Christ’s] feet. This implies that the demonic powers are still at work.<sup>58</sup> All this reflects a dialectical eschatology of “already/not yet”.<sup>59</sup> At Christ’s resurrection and exaltation, the unity of all things was in principle accomplished, yet it is to be consummated in the future. Though the age to come has already invaded and begun in this age,<sup>60</sup> it is to be ultimately fulfilled in the end. There is a

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<sup>57</sup> Caragounis, *Mysterion*, p. 161: “inasmuch as the Church is Christ’s body she is seated with Him above the powers and shares in His victory and rule”; Arnold, *Magic*, p. 155: “By virtue of the work of Christ and their union with him, believers now also have a position of power and authority ‘in the heavenly places’ where the ‘powers’ are (Eph 3:10; 6:12)”; Allen, “Exaltation”, p. 104: “Christ’s exaltation above all the powers of the universe forms the basis of the believers’ resurrection and enthronement; it releases them from death, from the powers of this world and the passions of their flesh”; A. Nygren, *Christ and His Church*, tr. A. Christen (London: SPCK, 1957), p. 99: “The essence of the Church lies in its *participation* in Christ. ... the Church *participates in a real way* in all that belongs to Christ”.

<sup>58</sup> This thought matches several verses. Eph 2:2 says that the ruler of the domain of the air is now at work in those who are disobedient to God. Eph 3:10 also implies that the enemies of Christ are still at work. The remark of Eph 6:12 is more overt: believers have to wage warfare against evil angelic beings [cf. 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), pp. 71-87].

<sup>59</sup> Martin, *Ephesians*, p. 23: “We dare not overlook the mystery of iniquity and the powers of evil still at work in this age, and there is need to retain the future hope that only the Parousia may disclose. Perhaps the twin elements of realized eschatology and a yet unfulfilled future need to be held in equipoise, if not equilibrium”.

<sup>60</sup> This means that there is a temporal overlap between this age and the age to come, which is sometimes called an interim period.

tension between what has already been done and what is yet to be consummated, and between the age which has arrived and that which is to be consummated.<sup>61</sup> The church is a realized sphere, but it has yet to attain its supreme state.<sup>62</sup> This dynamic ecclesiology seems to be closely involved in a dialectical scheme of eschatology as characterized by a tension between the present and a future consummation.

If so, what is the sphere where the powers reside or work? The various spatial concepts which occur in Ephesians have to be considered. Eph 3:10 and 6:12 imply that οἱ ἐπουράνιοι<sup>63</sup> may be their residence.<sup>64</sup> However, Eph 1:20-21 mentions that God seated Christ ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις above the "powers". This shows that the δεξιὰ αὐτοῦ is ἐν τοῖς ἐπουρανίοις, but is placed in a higher plane than the residence of the "powers". Accordingly, we can deduce that οἱ ἐπουράνιοι is used in a comprehensive sense, one which includes two levels:<sup>65</sup> one within the concept of "at God's right hand" and the other within the concept of "below God's right hand".<sup>66</sup> Eph 4:10 introduces a concept which may be regarded as a different form of ἐν δεξιᾷ αὐτοῦ. That

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<sup>61</sup> Cf. C.F.D. Moule, "The Influence of Circumstances on the Use of Eschatological Terms", *Essays in New Testament Interpretation* (Cambridge: CUP, 1982), pp. 192, 195, 197; O. Cullmann, "Eschatology and Missions in the New Testament", FS C.H. Dodd, *the Background of the New Testament*, ed. W.D. Davies & D. Daube (Cambridge: CUP, 1956), pp. 409-21; C.K. Barrett, "Cullmann's 'Christ and Time'", *ExpT* 65 (1953-54), pp. 369-72; idem., "New Testament Eschatology", *SJT* 6 (1953), pp. 143-55; Barth, *Ephesians 1-3*, pp. 128-30; N.A. Dahl, "Christ, Creation and the Church", FS C.H. Dodd, *The Background of the New Testament*, ed. W.D. Davies & D. Daube (Cambridge: CUP, 1956), p. 422.

<sup>62</sup> See chapter 3.4.3.

<sup>63</sup> This formula occurs five times uniquely in Ephesians (1:3, 20; 2:6; 3:10; 6:12), and is surely used in a spatial sense with other spatial concepts, which reflect the cosmic view of the first century; the author of Ephesians perhaps makes use of the current terminology for his purpose; and the formula may stand for the spiritual order of reality, i.e. the spiritual world; cf. A.T. Lincoln, "Re-Examination", pp. 468-83; R.M. Pope, "Studies in Pauline Vocabulary: Of the Heavenly Places", *ExpT* 23 (1911-12), pp. 365-68; Grayston, *Dying*, p. 154: the heavenly places is the locality "where the world-controlling powers, whether favourable or malignant, have their basis".

<sup>64</sup> Bruce, *Colossians*, p. 273.

<sup>65</sup> Conzelmann, et al., *Interpreting the New Testament*, p. 206.

<sup>66</sup> Even though this phrase is not seen in Ephesians, the phrase, "above the 'powers'" (Eph 1:21) seems to make such an expression probable.

is to say, Eph 4:10 uses the expression, ὑπεράνω πάντων τῶν οὐρανῶν.<sup>67</sup> The parallel between Eph 1:20ff and 4:10 implies that these two spatial phrases convey the same meaning. Eph 2:2 may cast light on the question as to where the powers reside. The word ἀήρ may indicate the sphere of activity of evil angelic powers starting with ἄρχων.<sup>68</sup> If this is true, ἀήρ may indicate the lower plane rather than ἐν δεξιᾷ αὐτοῦ (Eph 1:20), or ὑπεράνω κτλ (Eph 4:10). Consequently, we can conclude that Ephesians suggests a hierarchical view of cosmology: οἱ ἐπουράνιοι (ἐν δεξιᾷ αὐτοῦ = ὑπεράνω κτλ/ἀήρ)/ἡ γῆ/τὰ κατώτερα.<sup>69</sup> In summary, the powers are hostile to Christians; so the argument that the church has to struggle with those beings is taken for granted. The church has to combat the powers until the accomplishment of Christ's ultimate triumph (for the illustration of the cosmology of Ephesians, see diagram 1 on page 67).

Secondly, the allusion to the church as the receiver of the cosmic lord also implies that the church is a special realm within that of the universe. The church which has received Christ is inseparably associated with πάντα.<sup>70</sup> As we have

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<sup>67</sup> This is used in a sense opposed to τὰ κατώτερα [μέρη] τῆς γῆς, "the lower, earthly regions" (Eph 4:9), which seems to describe a lower plane than "the earth" (cf. Eph 1:10).

<sup>68</sup> Gardiner, *Later Pauline*, p. 47: "The common Jewish belief was that the air was inhabited by evil spirits under the dominion of Satan".

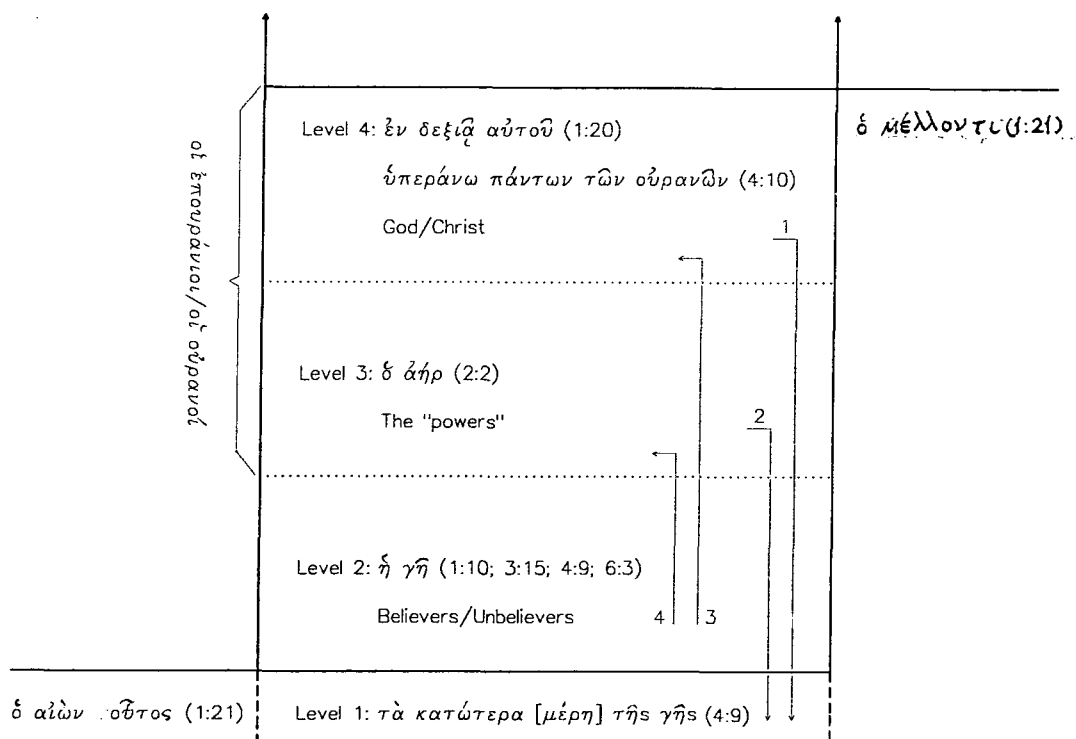
<sup>69</sup> This scheme as formed by spatial concepts reflects a part of the Ephesian cosmology; however, by being involved in a temporal aspect (cf. Eph 1:21; 2:2), it has an eschatological perspective. In Eph 2:2 the use of κόσμος in the genitive case modifying the temporal concept αἰῶν implies that in the Ephesian cosmology a spatial dimension is interwoven with a temporal dimension. The fact that in the NT κόσμος οὗτος is sometimes used as a synonym for αἰῶν οὗτος (cf. 1 Cor 1:20; 2:12; 3:19; 7:31) suggests that κόσμος and αἰῶν in Eph 2:2f may be synonymous terms. Perhaps, τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ in Gal 1:4 may be what the author αἰῶν οὗτος in Eph 2:2 (cf. 1:21; 6:12) means. Therefore, we may construe αἰῶνα τοῦ κόσμου τούτου in Eph 2:2 as "this world, the present evil age". This world is dark and badly influenced by the κοσμοκράτωρ (Eph 6:12), who continues to work taking "sons of disobedience" as his main target, until consummation (Eph 2:2). In Eph 1:21 ἐν τῷ μέλλοντι is certainly in contrast to ἐν τῷ αἰῶνι τούτῳ, meaning "in the age to come" (Dillstone, "The Church and Time", pp. 156-164).

<sup>70</sup> Cf. Lincoln, *Ephesians*, p. 80: "because the Church's head is head over all, and because the one who fills the Church is filling all things, there is now a continuity between the realm of salvation and the realm of creation (cf. the last Adam imagery of v. 22), between the Church and the world. The whole of created reality becomes the Church's legitimate concern, and the Church symbolizes the realization of the possibilities inherent in God's purposes in Christ for all creation".

*The Church as the Receiver of Christ (Eph 1:22)*

Resurrection and exaltation of Christ (1:20),  
and believers' participation in it; achievement  
of ἀνακεφαλαίωσις (1:9–10).

Ultimate redemption of believers  
(1:13–14); consummation of  
ἀνακεφαλαίωσις (1:9–10).



1. God's/Christ's might works throughout all levels.
2. The powers' influence works within level 1–3.
3. Believers can experience three levels, i.e. level 2–4.
4. Unbelievers can experience two levels, i.e. level 2–3.

[Diagram 1: The Cosmology of Ephesians]



already discussed, *πάντα* indicates the whole universe, i.e. heaven and earth, angelic powers, human beings, and creatures.<sup>71</sup> This signifies that *ἐκκλησία* must be included in *πάντα*,<sup>72</sup> because believers, who make up the *ἐκκλησία*, are a section of humanity, who, in turn, belong to *πάντα*. However, *ἐκκλησία* is manifested as a special place in *πάντα*. *Ἐκκλησία* as the receiver of the cosmic lord is the body of Christ, i.e. his fullness. In relationship with Christ, *ἐκκλησία* is in a unique place, and in his action of filling the universe, she is also in a special place in that she is the central object of his concern.<sup>73</sup> The related thought is found in Eph 4:7ff, which states that when Christ ascended on high, he subjugated the powers and gave gifts to men (v. 8)<sup>74</sup> as well as saying that his ascent was in order to fill the whole universe. Here, the reference to the endowment of gifts must be that pertaining to the church, i.e. concerning Christ's action of filling the church.<sup>75</sup> It is noteworthy that the author, apart from the reference to the filling of the universe, specially refers only to the bestowal of gifts to the church. If so, what is also of specific concern in this passage, relating to Christ's action of filling the universe, is the church. In addition, Eph 5 presents *ἐκκλησία* as the bride of Christ. This also suggests that the author considers *ἐκκλησία* as a unique sphere within *πάντα*.

We can now ask what the role of *ἐκκλησία* is in relation to *πάντα*. Lincoln affirms that "All the supremacy and power God has given to Christ he has given to be used on behalf of the Church. In this way the Church is seen to have a

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<sup>71</sup> See chapter 2.3.2.

<sup>72</sup> Caragounis, *Mysterion*, pp. 10-61, holds that *πάντα* in Eph 1:22 is distinguished from the church, while *τὰ πάντα* in Eph 1:10 includes the church. However, the tenor of Eph 1:20ff as to Christ's universal lordship does not seem to match this opinion.

<sup>73</sup> Cf. R.S. Loudon, "The Church of the Reigning Lord", *SJT* 1 (1948), p. 71: "The Church then is the very heart and kernel of Christ's Reign".

<sup>74</sup> Cf. Grayston, *Dying*, p. 150: Eph 4:8 is "namely a midrash on Ps 68:18 in a form akin to the Aramaic Targum"; Bruce, *Colossians*, p. 343.

<sup>75</sup> Arnold, *Magic*, p. 160: "The church receives its gifts as a direct result of Christ's victorious siege against the principalities and 'powers' (4:8; cf. 1:19-22)".

special role in God's purposes for the cosmos".<sup>76</sup> A more positive view of the cosmological role of the church is found in Scott. He argues that the Church is Christ's instrument to reunite all things, that Christ uses the Church for the purpose of reconciliation of the universe.<sup>77</sup> What is really meant by Eph 1:23 is that through the Church Christ makes himself the great centre on which all things converge, from which they derive their life and meaning, and by which they are finally brought into harmony. Scott amplifies his argument: the church, as Christ's second incarnation, is used as a tool to accomplish the unification of all things; there is no limit to the church's role in the cosmos. This seems to provide insights into the role of the church for the cosmos. However, Ephesians never refers to the church as the second incarnation of Christ. Neither does it maintain that the church acts directly on behalf of the cosmos. This letter declares only that the church performs a significant role in accomplishing God's eternal plan for the universe.

In relation to the theme of the church's uniqueness in the cosmos, Eph 1:9-10 should not be overlooked: "God has made known to believers the mystery which was set up according to God's will, according to his eternal plan which he established in Christ in order to work it out when the time would be fully ripe, to reunite the whole of the universe in Christ, all things in heaven and on earth, in Christ".<sup>78</sup> This passage suggests ἐκκλησία as a reality through which God has revealed his mystery, viz. to reunite the whole of the universe. In other words, through the creation of the church as the embodiment of reconciliation of Jews and Gentiles, God has made known to believers his eternal plan to sum up all things. In particular, the final phrase *in Christ* may mean "through the

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<sup>76</sup> Lincoln, *Ephesians*, p. 70; idem, *Paradise*, pp. 146-47.

<sup>77</sup> E.F. Scott, *Colossians Philemon and Ephesians*, MoffNTC (London: Hodder & Stoughton, 1930), p. 125.

<sup>78</sup> This is my free rendering. Concerning the basis of this, see *Excursus: An Understanding of Eph 1:9-10* at the end of this section.

Christ event”,<sup>79</sup> or “through the reconciliation as accomplished between Jews and Gentiles due to Christ”, that is, “through the creation of the church due to the work of Christ” (cf. Eph 2:11ff). The ἐκκλησία is the sphere which unveils the mystery of God’s will, viz. to reunite all things. In Eph 1:9-10 what the author meant would be that God revealed this secret through the unity of Jews and Gentiles in the church. The church is an embodiment of unity, through which God promulgates his eternal mystery to reunite all things. The church may thus be said to be an eschatological declaration of the accomplishment of the unity of the whole universe from the perspective of a realized eschatology.<sup>80</sup> At the same time, it is a pledge, a guarantee of its ultimate fulfillment from the perspective of a futuristic eschatology.<sup>81</sup>

We must also ask what is suggested in the other passages which contain the term ἐκκλησία.<sup>82</sup> (1) ἐκκλησία is suggested as a reality which has an “indissoluble relationship and unity”<sup>83</sup> with Christ.<sup>84</sup> This is a reason why ἐκκλησία

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<sup>79</sup> Lincoln, *Ephesians*, p. 33: ἐν αὐτῷ manifests a general instrumental sense of “by means of the Christ event”.

<sup>80</sup> Barth, *Ephesians 1-3*, p. 130: “Inasmuch as he [Christ] fills all (Eph 1:23; 3:19; 4:10), the days of fulfillment are present”.

<sup>81</sup> Cf. Dodd, “Ephesians”, p. 1223: “The living and growing unity of the church is, so to speak, a sacrament of the ultimate unity of all things”.

<sup>82</sup> In Ephesians ἐκκλησία occurs nine times, of which three are found in Eph 1:22, 3:10 and 21, respectively, and the remaining six are all in Eph 5 (vv. 23, 24, 25, 27, 29, 32).

<sup>83</sup> Nygren, *Christ and His Church*, pp. 95-96.

<sup>84</sup> This is reflected in passages which describe ἐκκλησία as the body of Christ, e.g. Eph 1:23; 2:16; 3:6; 4:4, 12, 15-16; 5:23, 29-30. There is a passage, which, even though the term ἐκκλησία does not appear, is an important statement concerning the Christian community. Eph 2:15; 4:22 refers to the “new man”, which may reflect Adam ecclesiology (Black, “Adam”, p. 175). Eph 2:20-22 compares the Christian community with a building. Lincoln asserts that in this passage “the writer introduces building and temple imagery for the new community of the Church” [Lincoln, *Ephesians*, p. 152; cf. Best, *One Body*, pp. 166ff; O. Michel, “ὄλικος κτλ”, *TDNT* 5 (1967), pp. 125-28; R.J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: OUP, 1969), pp. 108-124]. For the author, the Christian community is a spiritual building, viz. the temple of the Spirit [Westcott, *Ephesians*, p. 172; J. Quinn, “The Body of Christ”, *DR* 80 (1962), pp. 2103-105]. The foundation of this building is the apostles and prophets [C.H. Dodd, *The Johannine Epistles*, MoffNTC (London: Hodder & Stoughton, 1961), p. 105: “The Church is built upon the twofold foundation of apostles and prophets..., the apostles representing the authority of primary witness to the Gospel facts, while prophets represent the living guidance of the Spirit by which the facts were apprehended in ever fuller meaning and scope”; cf. C.K. Barrett, *Church, Ministry, & Sacraments* (Exeter: Paternoster, 1985), p. 17]. Christ is the chief corner-stone

is said to carry a christological sense.<sup>85</sup> Note that in Eph 1:22b ἐκκλησία is used as an indirect object. That is, the church as the receiver of Christ, the cosmic lord, is in an inseparable relationship with Christ. The church's designation "body of Christ" further intensifies this fact. (2) ἐκκλησία is presented as a reality which performs a cosmological function. God, through the church (διὰ τῆς ἐκκλησίας), makes known his manifold wisdom to the "powers" in the heavenly realms (Eph 3:10). The very existence of the ἐκκλησία performs a specific function with regard to the cosmos.<sup>86</sup> (3) ἐκκλησία is referred to as a reality which is to perform a doxological function. The ἐκκλησία is supplicated to glorify God. This is reflected in Eph 3:21, which is part of the doxology.<sup>87</sup>

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[for corner-stone in contrast to key-stone, see R.J. McKelvey, "Christ the Cornerstone", *NTS* 8 (1961-62), pp. 352-59; idem., *The New Temple*, pp. 195-204. J. Jeremias champions the view "keystone"; see, e.g. "γωνία κτλ", *TDNT* 1 (1964), pp. 791-93, and "λίθος κτλ", *TDNT* 4 (1967), pp. 274-75, and "Κεφαλή γωνίας - Ἀκρογωνιαῖος", *ZNW* 29 (1930), pp. 278-80; cf. Best, *One Body*, pp. 163ff]. In *Christ* the Christian community is being built up as a holy temple (In regard to the meaning of this concept, see Lincoln, *Ephesians*, pp. 151-52), i.e. a dwelling in which God lives by his Spirit. All these not only show that the term ἐκκλησία is complicatedly interwoven with so many significant concepts (cf. Barth, *Ephesians 1-3*, p. 199: "the metaphor 'body of Christ' is complemented by those that suggest a building, a plantation, bride and many others"), but also imply that the essence of ἐκκλησία is oneness or unity. For further discussion of "body of Christ", see chapter 3.

<sup>85</sup> Cf. K.L. Schmidt, "ἐκκλησία", *TDNT* 3 (1965), p. 509: in Ephesians "Christology and ecclesiology are reciprocally related".

<sup>86</sup> E. Käsemann, "Unity and Diversity in New Testament Ecclesiology", *NovT* 6 (1963), p. 293; Robinson, *The Body*, pp. 71-72: "its [the church's] function is to extend throughout Christ's redeemed universe the acknowledgment of His victory, 'to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord' (Eph 3:10f)". Some believe that the church directly preaches to the heavenly powers. However, this is not convincing, because Ephesians by no means suggests that the universal church as a whole communicates a message to the spiritual powers. Caragounis affirms that "the unification of the two [Jews and Gentiles], i.e. the constitution of the two into an ἐκκλησία, will function as an eye-opener for the powers which through the establishment of the Church and her existence first come to the realisation that they have been outwitted by God" (Caragounis, *Mysterion*, p. 139). Arnold, *Magic*, p. 160, also holds that "the existence of the church testifies to the 'powers' of their impending subjugation and doom". Scott's explanation seems more illuminating: "The hostile powers had sought to frustrate the work of God, and believed they had succeeded when they conspired against Christ and brought about his Crucifixion. But unwittingly they had been mere instruments in God's hands. The death of Christ had been the very means He had devised for the accomplishment of His plan. So it is here declared that the hostile powers, after their brief apparent triumph, had now become aware of a divine wisdom they had never dreamed of. They saw the Church arising as the result of Christ's death, and giving effect to what they could now perceive to have been the hidden purpose of God" (Scott, *Colossians*, p. 189).

<sup>87</sup> Robinson, *Ephesians*, p. 13; Caragounis, *Mysterion*, pp. 35-36, 39, 76; Bruce, *Colossians*, pp. 247, 330; Abbott, *Ephesians*, pp. xxxiv, 103; Westcott, *Ephesians*, pp. lxxvii, 53-54, 174; H.C.G.

### Excursus: An Understanding of Eph 1:9-10

9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.<sup>88</sup>

(1) τὸ μυστήριον τοῦ θελήματος αὐτοῦ. In this phrase τοῦ θελήματος αὐτοῦ means “which God’s will decided”.<sup>89</sup> The term μυστήριον was widely used in the Greek world.<sup>90</sup> Lightfoot believes that the word was borrowed from the ancient mysteries; however, he asserts that the fact that “whereas the heathen mysteries were strictly confined to a narrow circle, the Christian mysteries are freely communicated to all” demonstrates that the term was employed with an intentional paradox.<sup>91</sup> G. Bornkamm’s tone is higher: in the NT the word mysterion has nothing to do with the mystery cults of antiquity.<sup>92</sup>

In the NT the term is almost always placed in connection with words expressing revelation or publication, e.g. ἀποκαλύπτειν, ἀποκάλυψις, Rom 16:25; Eph 3:3, 5; 2 Thess 2:7; γνωρίζειν, Rom 16:26; Eph 1:9; 3:3, 10; 4:19; φανεροῦν, Col 4:4; Rom 16:26; 1 Tim 3:16; λαλεῖν, Col 4:3; 1 Cor 2:7; 14:2; λέγειν, 1 Cor 15:51.<sup>93</sup> Moreover, the term μυστήριον always conveys an eschatological sense.<sup>94</sup>

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Moule, *Ephesian Studies* (London: Thyne & Jarvis, 1927), pp. x, 132; Arnold, *Magic*, pp. 100-102; cf. Dunn, *Jesus and The Spirit* (London: SCM, 1988), p. 239. Many scholars point out that in Eph 3:21 ἐκκλησία is spoken of from the viewpoint of liturgy; e.g. E.J. Goodspeed, *The Meaning*, p. 47; Quinn, “The Body of Christ”, pp. 109-110: “It [the Church] is the liturgical Community of the Messianic times, offering the pure oblation of the lamb of God”; “The liturgy is not a function of the individual, nor of the individual congregation which is its celebrant. It is a function of the whole Church”; Schmidt, “ἐκκλησία”, pp. 509, notes that in Eph 3:21 (and 5:32) “Christ and ἐκκλησία are mentioned in juxtaposition”.

<sup>88</sup> Aland, et al. (ed.), *The Greek*, p. 665.

<sup>89</sup> Caragounis, *Mysterion*, pp. 93-94, 113; cf. Salmond, “Ephesians”, p. 258, who interprets the genitive as “concerning His will”.

<sup>90</sup> Robinson, *Ephesians*, p. 30; Ramsay, *The Teaching*, pp. 404-11; Caragounis, *Mysterion*, pp. 20-34.

<sup>91</sup> Lightfoot, *Colossians*, pp. 165-66.

<sup>92</sup> G. Bornkamm, “μυστήριον κτλ”. *TDNT* 4 (1967), p. 824.

<sup>93</sup> Lightfoot, *Colossians*, p. 166.

<sup>94</sup> Bornkamm, “μυστήριον κτλ”, *TDNT* 4 (1967), p. 822.

The *μυστήριον* is before time began (1 Cor 2:7; cf. Eph 1:4), hidden for long ages past in God (Rom 16:25; 1 Cor 2:8; Col 1:26; Eph 3:9), but eschatologically has been revealed to the holy apostles and prophets by the Spirit (Eph 3:5) and through the gospel to all the saints (Col 1:26). Yet what is this mystery? Paul can identify the mystery both with the gospel (Col 1:25f; Eph 6:19; cf. Rom 11:25f) and with Christ (Col 1:27; 2:2; Eph 3:4).<sup>95</sup> However, relevant passages show that Paul does not mean that Christ himself is the mystery. Dunn asserts that “it is the *mystery* that was ‘hidden for ages’, not Christ. Christ is the content of this mystery as he is the content of the word of preaching”.<sup>96</sup> Eph 3:6 also suggests that the “mystery of Christ” does not mean “Christ is the mystery” but “the mystery which has been accomplished in Christ”, that is, the incorporation of Gentiles together with Jews in Christ. In the light of this outlook we may schematize the statement of Eph 3:2-6 in terms of the “mystery” as follows: “a brief relation of the mystery which was made known to Paul by revelation = Eph 1-2 = a document of Paul’s insight into the ‘mystery of Christ’ = a record of Paul’s realization that Gentiles have come to enjoy the same status as Jews in Christ.”<sup>97</sup>

If so, what is the mystery which is identified with the gospel? Dunn holds that the mystery is God’s master plan, conceived before the world, to unite all things in Christ (Eph 1:10), or more specifically, to bring the Gentiles into a common salvation with the Jews, to unite Jew and Gentile as one body in Christ (Rom 11:25f; 16:26; Eph 3:6; Col 1:27).<sup>98</sup>

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<sup>95</sup> Dunn, *Christology*, pp. 235-36.

<sup>96</sup> *Ibid.*, p. 236.

<sup>97</sup> Cf. Dahl, “Gentiles”, p. 38: “Christians of a Gentile background are to understand that their own existence in Christ, as equal partners of the Israelites, is at the core of the mystery of Christ”; Caragounis, *Mysterion*, pp. 99-100; Carson, et al., *An Introduction to the New Testament*, p. 306: “the ‘mystery’ is the unity of Jews and Gentiles in Christ in Eph 3:3-6”.

<sup>98</sup> Dunn, *Christology*, p. 236; MacPhail, “Ephesians”, pp. 63-64; M. Barth, “Traditions in Ephesians”, *NTS* 30 (1984), p. 19, presents a more comprehensive interpretation: “the term signifies a secret that is now revealed, and that is to be communicated to all the world. The substance

(2) κατὰ τὴν εὐδοκίαν αὐτοῦ ἦν προέθετο ἐν αὐτῷ. This seems to be a variation of εὐδοκίαν τοῦ θελήματος αὐτοῦ in Eph 1:5, and accounts for the ultimate source of the mystery of God's will. A modifier ἦν προέθετο implies what εὐδοκία means, i.e. this is surely related to the exercise of God's will. θέλημα in v. 5 supports this understanding. In this vein εὐδοκία may be regarded as something that is designed according to God's will. Therefore, the first six words of our present phrase can be properly interpreted as "according to the eternal plan of God which his will decided". Further, Eph 1:11 may help to clarify the meaning of εὐδοκία. For this passage contains the word βουλή which must be an equivalent of εὐδοκία. The passage states that God carries out all things κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ. All things that God works are according to the counsel of his will. Out of this we may interpret βουλή as God's eternal blueprint for the universe. In the light of this understanding of βουλή, we may now conclude that εὐδοκία in Eph 1:9 indicates the comprehensive eternal plan of God which was established by his will. In addition, this term seems to reflect the ethical character of God's will: the eternal plan, which God's will decided, is good.

The last phrase ἐν αὐτῷ may be best understood when it is interpreted as "in Christ".<sup>99</sup>

(3) εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. This phrase may indicate that God's eternal plan would be worked out at particular times. Viewed

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of the revealed secret is the eternal election, carried out in the historical co-option and insertion of Gentiles into full membership in the one people of God. God's eternal love for his Son; the task entrusted to the Son; Christ's death, resurrection, and rule; the work of the Holy Spirit; the preaching of the word - these are the presuppositions and means by which salvation is conveyed to Jews and Gentiles dead in sins (1:4-14, 19-23; 2:1-19, etc.)."

<sup>99</sup> Westcott, *Ephesians*, p. 13; Bruce, *Colossians*, p. 261; Moule, *Ephesian Studies*, p. 32; Caragounis, *Mysterion*, p. 94. However, Barth renders it "upon Christ" (Barth, *Ephesians 1-3*, pp. 76, 85). For the meaning of this formula, see Richardson, *Introduction*, pp. 249-52; Lincoln, *Ephesians*, pp. 21-22; Caragounis, *Mysterion*, pp. 152-57; Barth, *Ephesians 1-3*, pp. 69-71; Ziesler, *Pauline Christianity*, pp. 49-52; J.A. Allan, "The 'In Christ' formula in Ephesians", *NTS* 5 (1958-59), pp. 54-62.

from the flow of the context εἰς seems to be a preposition denoting purpose. οἰκονομίαν may signify “to administer or manage”; in this case he who administers is undoubtedly God.<sup>100</sup> Yet what would he administer? Grammatically, it could be τὸ πλήρωμα τῶν καιρῶν.<sup>101</sup> However, this seems to be ambiguous,<sup>102</sup> because with such an interpretation, our present passage, contextually and semantically, may not be naturally connected to the preceding phrases. Rather, εὐδοκία of God may be a better alternative. When we take this as the object of God’s οἰκονομία, the whole passage (vv. 9-10) makes better sense. Robinson affirms that “the word [οἰκονομία] is used of the manner in which the purpose of God is being worked out in human history”.<sup>103</sup> τὸ πλήρωμα τῶν καιρῶν, literally, indicates the fullness of times. Perhaps the author, by this expression, intends to articulate that God determined to administer his εὐδοκία at particular times in history. Lincoln holds that

οἱ καιροί refers to periods of time and the whole expression τὸ πλήρωμα τῶν καιρῶν reflects the view, found in some apocalypses, of a sequence of periods of time under God’s direction (cf. LXX Dan 2:21; 4:37; Tob 14:5; 4 Ezra 4:37; 2 Apoc Bar 40.3; cf. also 1QS 4.18; 1QM 14.14; 1QpHab 7.2,13). τὸ πλήρωμα in particular reflects the notion that this sequence of time will come to its climax, to its full measure. In this way the expression can be seen to belong to Christian eschatological terminology found elsewhere in the NT (e.g. Mark 1:15; John 7:8; Acts 1:7; Gal 4:4; 1 Thess 5:1; 1 Tim 6:15).<sup>104</sup>

However, what is the time to which τὸ πλήρωμα τῶν καιρῶν refers? The context itself provides some indication. If God established his εὐδοκία in order to administer it when the time was fully ripe, if he, according to the very εὐδοκία, has now made known the mystery of his will to believers, it seems that he has

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<sup>100</sup> Caragounis, *Mysterion*, p. 94: cf. J.T. Trinidad, “The Mystery Hidden in God: A Study of Eph 1:3-14”, *Bib* 31 (1950), p. 18.

<sup>101</sup> e.g. Barth, *Ephesians 1-3*, p. 76, translates Eph 1:10a into “That he should administer the days of fulfillment”.

<sup>102</sup> Westcott, *Ephesians*, p. 18.

<sup>103</sup> Robinson, *Ephesians*, p. 145.

<sup>104</sup> Lincoln, *Ephesians*, p. 32.



already started administering his *εὐδοκία* and the time is already fully ripe. But when is the time that the author sees as *τὸ πλήρωμα τῶν καιρῶν*? If we can know the time when God revealed his secret, we will be able to answer this question. The phrase *ἐν αὐτῷ* at the very end of Eph 1:10<sup>105</sup> seems to provide the key to our question. To be sure, the subsequent passage Eph 1:11-14, which begins with *ἐν ᾧ*, must be a related statement to the immediately preceding phrase *ἐν αὐτῷ* in Eph 1:10c. Eph 1:11-14 imply that when the author referred to *ἐν αὐτῷ* in Eph 1:10c, what dominated his thought might be the common redemption of Jews and Gentiles.<sup>106</sup> In fact, for the author, the redeemed Jews and Gentiles are the constituents which make up the church, so that we can suppose that *ἐν αὐτῷ* in Eph 1:10c may stand for “through the creation of the church which is typified by reconciliation of Jews and Gentiles”. In conclusion, when the time is fully ripe might be the time when the salvation of Jews and Gentiles is worked out on the same basis; hereby, *τὸ πλήρωμα τῶν καιρῶν* indicates the time which has already been accomplished.

(4) *ἀνακεφαλαιώσασθαι κτλ.* This phrase must be a statement about the content of God’s secret.<sup>107</sup> *Ἀνακεφαλαιώσασθαι* is derived not directly from *κεφαλή*, but from *κεφάλαιον*,<sup>108</sup> which refers to the main point, the sum or

<sup>105</sup> Some prefer to include this phrase as part of Eph 1:11; for instance, ASV; RSV; Westcott, *Ephesians*, p. 14; Robinson, *Ephesians*, p. 10. However, with this position, the phrase does not seem to make sense. Moreover, that the expression *ἐν αὐτῷ*, *ἐν ᾧ* is placed at the beginning of the same verse is unnatural. But if we see the phrase as an adverbial phrase to modify the main verb *γνωρίσας* in Eph 1:8, it may represent an appropriate sense. That is, it is *ἐν αὐτῷ* that God’s secret has been revealed.

<sup>106</sup> Bruce, *Colossians*, p. 267: “It [Eph 1:3-14] strikes the key-note for the rest of the letter, with its emphasis on the inclusion of Gentiles together with Jews within the new society of the people of God”.

<sup>107</sup> Abbott, *Ephesians*, p. 18: *ἀνακεφαλαιώσασθαι* seems to be an explanatory infinitive supplying at once the content of the *μυστηριον*; “The middle voice is appropriate as implying the interest which God Himself has herein”; J.B. Lightfoot, *Notes on Epistles of St. Paul* (London: Macmillan, 1895), pp. 321-23: the middle voice emphasizes the divine interest and initiative; cf. P.J. Hartin, “*ἈΝΑΚΕΦΑΛΑΙΩΣΑΣΘΑΙ ΤΑ ΠΑΝΤΑ ΕΝ Τῷ ΧΡΙΣΤῷ* (Eph 1:10)”, *A South African Perspective on the New Testament*, ed. J.H. Petzer & P.J. Hartin (Leiden: Brill, 1986), pp. 230, 232-345; J.G. Gibbs, *Creation and redemption: A Study in Pauline Theology*, SuppNovT 26 (1971), pp. 118-20.

<sup>108</sup> Robinson, *Ephesians*, p. 145.

summary (cf. Acts 22:28; Heb 8:1); accordingly, ἀνακεφαλαιώσασθαι conveys as its basic meaning “to sum up or to summarize”.<sup>109</sup> In Rom 13:9 Paul uses the word in the sense of “to sum up”, where love is thought of as the focal command which integrates the others.<sup>110</sup> Thus, Eph 1:10 may be interpreted as “to sum up and bring together the diverse elements of the cosmos in Christ as the focal point”.<sup>111</sup>

But what is the meaning of summing up the whole of the universe? Lincoln holds that the concept of “summing up” involves recapitulation, as points already made are drawn together in a conclusion, and the prefix ἀνά- may carry this meaning, signifying “a restoration of harmony with Christ as the point of reintegration”; that “The summing up of all things in Christ means the unifying of the cosmos or its direction toward a common goal”; that the author perhaps presupposes that “the cosmos had been plunged into disintegration on account of sin and that it was God’s purpose to restore its original harmony in Christ”.<sup>112</sup> This view seems to match the later statement in Eph 1:22 that the evil powers and the universe are subjected to the risen Christ. In sum, the infinitive ἀνακεφαλαιώσασθαι-phrase indicates the content of the mystery of God’s will. God would sum up all things in Christ, resulting in the restoration of the original harmony of the cosmos.

## 2.4 Summary and Conclusion

(1) The use of Ps 8:6 in Eph 1:22a reflects the fact that behind the Ephesian

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<sup>109</sup> Lincoln, *Ephesians*, pp. 32-33; Richardson, *Introduction*, p. 242; Trinidad, “The Mystery”, pp. 19-20.

<sup>110</sup> Lincoln, *Ephesians*, p. 33; Bruce, *Colossians*, p. 261.

<sup>111</sup> Lincoln, *Ephesians*, p. 33.

<sup>112</sup> *Ibid.*

passage may stand an Adam motif. It seems that in Eph 1:22a the author, through the use of an Adam image, underlines the cosmic sovereignty of the enthroned Christ. The phrase “ἡ κεφαλὴ ὑπὲρ πάντα” in Eph 1:22b upholds this view. At his resurrection and exaltation Christ has subjugated not only the evil angelic “powers” but also the whole universe. There is nothing outside his supreme cosmic overlordship. Yet this cosmic lordship of Christ carries a dynamic sense; that is, Christ in his supremacy fills all things. In addition, the fact that the hostile “powers” are still at work indicates that Christ’s cosmic sovereignty is seen from the perspective of a paradoxical eschatology. His sovereign lordship will be completely fulfilled in the consummation.

(2) However, Eph 1:22b implies that the author’s intention is not merely to bring forth Christ’s paramount status, but also his relation to the church. The cosmic lord Christ has been given to the church. This implies that the cosmological perspective, which is directed by the Adam motif, shades into the ecclesiological perspective. Hence, Christ’s cosmic lordship is also applied to the church. The church, receiving Christ, is also under his sovereign lordship. However, the fact that the church receives Christ also suggests that she is in a special relationship with him. In her unique status the church can enjoy every benefit coming from the enthroned Christ. The church participates even in Christ’s cosmic lordship over all things, and in particular, over the “powers”. The church takes part in Christ’s supremacy in having power over the “powers”. She shares in Christ’s triumphant subjection of the hostile “powers”. As these “powers” are still working in those who are disobedient to God, she still has to wage warfare with the “powers” until the consummation of the age. In any case, the church is a special realm in the universe. The church in her special status serves the cosmos in a special manner until it is fully consummated. Eph 1:9-10 presents the church as an agent through which God has made known to believers his mystery to reunite all things. The

church, as the embodiment of the reconciliation of Jews and Gentiles, is not only a proclamation of the accomplishment of the unification of the cosmos under Christ's lordship but also a sign and guarantee of its ultimate consummation.

(3) The *ἐκκλησία*-passages, which appear in other places than Eph 1:22b, give further information as to the meaning of the term. A number of passages characterize *ἐκκλησία* by her oneness with Christ. In particular, in Eph 3:10 the church performs a cosmic function in that her existence may inform the "powers" of God's great wisdom. The church, as a decisive product of God's manifold wisdom, reflects his eternal triumph over the demonic powers. In addition, the church is thought of as a sphere which plays a liturgical role (Eph 3:21).

So far, by interpreting Eph 1:22, we have been pursuing the significance of Christ's headship over all things and how this is associated with the church. Our present context, Eph 1:9-10, and the other *ἐκκλησία*-passages have provided abundant material concerning this theme, providing further insight into the meaning of the church's designation, the "body of Christ".

## Chapter III

### The Church as the Body of Christ (Eph 1:23a)

#### 3.1 Introduction

This chapter can be said to be the central part of this thesis, because the aim of the thesis is to clarify the significance of the “body of Christ”, and our task in this chapter is to interpret the phrase  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$ . First of all, we will investigate the meaning of  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$  suggested by the context and the phrase itself. Then, we will look into three eminent  $\sigma\omega\mu\alpha$ -phrases which seem to give significant insight into the meaning of  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$ , viz. Eph 2:14-18, 4:1-16, and 5:22-33. We will exegete each passage separately, and look for any implications which can be drawn out concerning the meaning of  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$ . For the purpose of this thesis, only the relevant parts of each passage will be exegeted. Finally, we will draw out a comprehensive conclusion regarding the meaning of  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$ .

#### 3.2 ΣΩΜΑ ΑΥΤΟΥ: Its Meaning as Suggested by the Context and the Phrase Itself

##### 3.2.1 Introduction

Eph 1:23a does not offer any direct explanation concerning the meaning of  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\upsilon$ , so that it is difficult to discern its sense from within the passage. Therefore, to investigate this we need to see (1) whether there is any contextual evidence which would be a key to the meaning of the phrase, and (2) whether there is any suggestion of its meaning in the phrase itself.

### 3.2.2 Inference from the Context

First of all, the context implies that our phrase involves a metaphorical sense of “head/body”. As we have pointed out, κεφαλή in Eph 1:22b corresponds indirectly to σῶμα of Christ in Eph 1:23, where κεφαλή could well be applied to Christ himself.<sup>1</sup> Hence, it is justifiable to consider that σῶμα αὐτοῦ presents Christ as the head of the church, his body.<sup>2</sup> In later chapters “head” is correlated with “body” (Eph 4:15-16; 5:23). However, the illumination of other related passages is needed to penetrate the meaning of this combination.<sup>3</sup> It is unlikely that the “head/body” metaphor carries a single meaning. This issue will be considered in subsequent sections. Here suffice it to say that the context implies that this metaphor can indicate the relationship of “Christ-Adamic sovereign head/the church-the special creation body”.<sup>4</sup> Christ as the cosmic lord has sovereign lordship over the church, the special creation, as his body, inasmuch as the church is contained within the category of the universe.

Secondly, if σῶμα αὐτοῦ is involved in the “head/body” figure, it must also

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<sup>1</sup> Robinson, *The Body*, p. 66: “The word with which κεφαλή must be taken is σῶμα. The head and the body are complementary terms, and every time the headship of Christ is mentioned in Ephesians and Colossians it is in the closest conjunction with His Body, the Church (Eph 1:22; 4:15f; 5:23; Col 1:18; 2:9f, 19). Christ is never spoken of as the head of things in general in a metaphorical manner, though His universal lordship is of course everywhere presupposed”; Benoit, *Jesus*, pp. 71-73; Sampley, ‘*And the Two*’, p. 123.

<sup>2</sup> Cf. E. Schlink, “Christ and the Church”, *SJT* 10 (1957), p. 2: “the Church as σῶμα Χριστοῦ, in which one should certainly not overlook the irreversible relation between the Head and the body: only Christ is both the Head and the Body, while the Church is only His body”.

<sup>3</sup> Cf. T.F. Torrance, *Royal Priesthood*, *SJTOP* 3 (London: Oliver & Boyd, 1955), pp.29-35, who suggests that the body of Christ (as the head of the church) expresses (a) an ontological fact, that is, a relation of *being* between the Church and Christ, (b) distinction between the Church and Christ, (c) the relation between the Church and Christ governed by the atonement, and (d) the *conformity* between the Church (the Body) and Christ (the Head of the Body).

<sup>4</sup> In chapter 1.3.6 we suggested that behind the use of σῶμα in Ephesians may stand an Adam motif, and in chapter 2 we also suggested that the term κεφαλή in Eph 1:22a may signify Christ’s Adamic sovereignty; cf. J. Coutts, “The Relationship of Ephesians and Colossians”, *NTS* 4 (1957-58), p. 205: “It is possible that behind the use of συζωπιέω [Eph 2:5] lies the thought of Christ as the Second Adam. Cf. I Cor. xv. 22 ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται; xv. 45 ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν. This supposition is supported by the linked quotations from Pss. cx and viii at I Cor. xv. 25, 27 and in the credal passage Eph. i. 20-22”.

be associated with the husband/wife figure.<sup>5</sup> Eph 5:23 understands the relationship of “husband/wife” as that of “head/body”, and that this is derived from the relationship of “Christ/the church”, which is also depicted as “husband/wife”. Furthermore, the concept “body” is linked with “wife” in v. 28, where a man’s wife is identified with his body.<sup>6</sup> This suggests that “σῶμα αὐτοῦ” may convey Adamic overtones, other than Christ’s Adamic overlordship.<sup>7</sup>

### 3.2.3 Inference from the Phrase Itself

We turn now to suggestions which the phrase σῶμα αὐτοῦ itself offers. First of all, it expresses the existential aspect of the relationship between Christ and the church.<sup>8</sup> This raises the crucial question of whether it is used in the metaphorical sense<sup>9</sup> or the realistic sense.<sup>10</sup> Barth maintains that “body of Christ” is a

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<sup>5</sup> Cf. S.F.B. Bedale, “The Theology of the Church”, *Studies in Ephesians*, ed. F.L. Cross (London: Mowbray, 1956), pp. 64-75.

<sup>6</sup> L.S. Thornton, *The Common Life in the Body of Christ* (Westminster: Dacre, 1941), pp. 221-22: “in this epistle [Ephesians] the two conceptions [the metaphor of bridegroom/bride and that of the Body of Christ] are very closely connected. The key to this connexion lies in the present passage (5:22-33), where the relation of head to body is clearly associated with the idea that a man is in some sense ‘the head’ of his wife. This might, indeed, be implied in 1:22, passing over, however, into the alternative theme in 1:23”; C. Chavasse, *The Bride of Christ: An Inquiry into the Nuptial Element in Early Christianity* (London: Faber, 1940), p. 71: “She [the church] is only the Body of Christ because she is primarily the Mystical Bride of Christ”; cf. Sampley, ‘*And the Two*’, p. 123.

<sup>7</sup> Cf. J.D.G. Dunn, “Paul’s Understanding of the Death of Christ as Sacrifice”, *Sacrifice and Redemption: Durham Essays in Theology*, ed. S.W. Sykes (Cambridge: CUP, 1991), pp. 38-39; H.-J. Kraus, *Psalms 1-59: A Commentary*, tr. Hilton C. Oswald (Minneapolis: Augsburg Publishing House, 1988), p. 183-85; Benoit, *Jesus*, pp. 75-76.

<sup>8</sup> Torrance, *Royal*, p. 29: “When we speak of the Church as Christ’s Body we are certainly using analogical language, but we are speaking nevertheless of an ontological fact, that is, of a relation of *being* between the Church and Christ. That is very apparent in the use of *agape* to describe the nature of the Church. When we speak of the Church as the Body of Christ we are saying that it is given such union with Christ that it becomes a communion filled and overflowing with the divine love”; Barth, *Ephesians 1-3*, p. 206: “the Christ-church relation ..., together with the Christ-world relation, forms the main topic of 1:22-23”.

<sup>9</sup> P.S. Minear, *Images of the Church in the New Testament* (London: Lutterworth, 1961), pp. 173ff; also see below.

<sup>10</sup> Robinson, *The Body*, pp. 49-83 and Cerfaux, *The Church*, pp. 262-86, stress the physicality of the body of Christ and the literal sense of sacraments as a means by which union with that body is attained. However, the former underlines the wholeness of Christians and Christ in their solidarity as one body, while the latter emphasizes the individuality of Christ’s physical body, to which Christians are united, arguing that outside the NT and before Paul’s day, *soma* could refer to a unity, or a whole, but not to a collectivity; hereby, the body of Christ cannot be a collective, social body, so that it must indicate the physical body of the risen Christ, with which believers

metaphor. According to him, those who oppose this view “insist upon the physiological and historical effect of resurrection: by this event Jesus’ physical body was transmuted into a spiritual one without losing contact with the world of matter and time”.<sup>11</sup> He continues, “While the head of that body is hidden in heaven, and assures and supplies life to the body (Col 3:3-4), its members are the saints on earth and in heaven. They are the church. The church is in this case much more than ‘called’ the body: she *is* it. And Christ himself is then not only the head of the church, as if he were its most noble and indispensable part, but he himself is head *and* body”.<sup>12</sup> For Barth, this cannot help pointing to a conclusion that “the church is Christ”.<sup>13</sup> He questions,

Does Paul actually preach that in some sense “the church is Christ”, an embodiment (‘incorporation’) of the incarnate Logos, and an extension of the incarnation, an expansion of his fullness over the world, *quasi altera Christi*

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are brought into real, though mystical, identification through baptism and the Eucharist; R.P. McBrien, *The Church in the Thought of Bishop John Robinson* (London: SCM, 1966), pp. 26-43; Käsemann, *Perspectives*, pp. 102-121: “The exalted Christ really has an earthly body” (p. 104); “the body of Christ is the ecclesiological formula through which Hellenistic Christianity armed itself for world-wide mission” (p. 105); “the church is the earthly body of the risen Lord” (p. 115); “He [Paul] wanted to see the earthly incarnation of Christ emerging in the world itself” (p. 115); “the heavenly Christ has a body which fills and embraces the earth. This body is then identified with the church” (p. 116); though Käsemann rejects a view that the church is Christ, arguing that “Christ is there before the church and he is not absorbed into that church” (p. 116), in effect he almost identifies the church with Christ; “the church appears as the possibility and reality of communication between the risen Christ and our world, and hence is called his body” (p. 117); I.A. Muirhead, “The Bride of Christ”. *SJT* 5 (1952), p. 187: “the Church is the extension of the Incarnation, Christ’s Body”; J. Knox, *The Church and the Reality of Christ* (London: Collins, 1963), pp. 80-101: “The whole meaning of Christ *as historical Event* is embodied in the Church. To say this is to say that the Church is ‘the body of Christ’ ” (p. 84); “The church is not merely *like* a body; it is *in fact* the body of Christ. This sense of the phrase appears unmistakably in the Epistles to the Colossians and the Ephesians” (p. 85); “No image could be more apt or adequate. The body of Christ suggests the definitive, tangible, ‘visible’ nature of the Church - a particular, concrete, historical reality. It expresses the character of the Church as organic community, a living social whole, which could not exist without its parts but cannot be simply identified with the sum of them. It conveys the quality of the Christian existence as a sharing, a participation, in an objective corporate existence. It suggests something of the vocation of the Church - to serve as Christ’s agent or instrument” (p. 85); “To say that God’s saving act was and is embodied in the Church’s existence is to say ... that it is ‘incarnate’ there” (p. 86); to call “the Church ‘the extension of the Incarnation’ ” is not to say too much for the Church, but too little (pp. 86-87); Benoit, *Jesus*, pp. 53-58.

<sup>11</sup> Barth, *Ephesians 1-3*, p. 193.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*



*persona, or veluti alter Christus?*<sup>14</sup>

Lincoln also supports a metaphorical view. He holds that the “body of Christ” delivers “the essentially metaphorical force”.<sup>15</sup> Failure to use it as simile cannot be decisive against the use of metaphor here.<sup>16</sup> He points out that in 1 Cor 3:9 Paul says that the Corinthian believers are God’s field, God’s building. Consequently we should not treat the phrase “realistically and see the Church as literally an extension of the incarnation”.<sup>17</sup> Therefore, he rejects the opinion that the phrase expresses “the church = Christ”.<sup>18</sup> He holds that

The approach which presses for a mystical identification of Christ and the Church on the basis of the expression “body of Christ” seizes on a single metaphor and builds on it a whole ecclesiology, which does not do enough justice to the distinction Paul himself was able to make between the continued existence of the individual glorified body of Christ (e.g., Phil 3:21) and the ecclesiological body of Christ.<sup>19</sup>

At any rate, our point is that the phrase  $\sigma\omega\mu\alpha \alpha\upsilon\tau\omicron\tau\omicron\upsilon$  presents the relationship of “Christ/the church” as that of “self/body”.<sup>20</sup> The figure of “man/his own flesh” (Eph 5:29)<sup>21</sup> may correspond to this figure of “self/body”.<sup>22</sup>

<sup>14</sup> Barth, *Ephesians 1-3*, p. 193.

<sup>15</sup> Lincoln, *Ephesians*, p. 72.

<sup>16</sup> Ibid.; see also Gundry, “Soma”, pp. 234-35.

<sup>17</sup> Lincoln, *Ephesians*, p. 72.

<sup>18</sup> Swain, *Ephesians*, p. 50: “the metaphor of body applied to the church suggests that the church is Christ visibly and tangibly present in the world”.

<sup>19</sup> Ibid.

<sup>20</sup> When someone, pointing to his body, says, “this is my body”, he himself may be conceptualized by the notion “self” in contrast to the notion “body”; however, this does not mean that “self” is an antonym of “body”; in fact, “self” is a concept which cannot be conceivable as separated from “body”; cf. L.A. Drummond, “The Concept of the Self”, *SJT* 21 (1968), pp. 312-19; “the subject self, as a conscious subject, thinks, feels and desires. And these experiences are obviously conscious states of *mind*. Although there are immediate problems concerning the self’s relation to the body, the self as revealed in self-consciousness is at least an identity of mind and spirit. So although it may be discovered that the self is more, at least we can say *that the self in its essence is a substantial, spiritual entity*” (p. 314); Barth, *Ephesians 1-3*, p. 192: “The body is either the totality of its members, or man’s external being as distinguished from his soul or mind, or a simple designation of the whole man corresponding to the English term ‘person’ ”.

<sup>21</sup> Salmond, “Ephesians”, p. 371: “ $\sigma\acute{\alpha}\rho\kappa\acute{\iota}\varsigma$  has here its non-ethical sense, practically =  $\sigma\omega\mu\alpha$ ”.

<sup>22</sup> See chapter 3.5.4.

Secondly, our phrase suggests the functional aspect of the relationship of Christ/the church.<sup>23</sup> In particular, the following phrase (πλήρωμα κτλ) supports this thinking. Some assert that the phrase stresses the church's role for the exalted Christ,<sup>24</sup> and others that it underlines Christ's role for the church.<sup>25</sup> Which is right should be indicated by those passages which contain the "body" concept and which at the same time show how any activity between Christ and the church takes place.<sup>26</sup>

### 3.2.4 Conclusion

In both the context and the phrase itself there are intimations as to the meaning of σῶμα αὐτοῦ, though they are not fully elaborated. Inasmuch as the Adam imagery is involved in this phrase, it is highly probable that the phrase may have a wider spectrum of significance than we have referred to. In order to establish the significance, it would be wise to look into other related passages.

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<sup>23</sup> Cf. T. Belsham, *the Epistles of Paul the Apostle* (London: Hunter, 1822), p. 177: "deriving all its nourishment and influences, its growth and support, its direction and management, from Christ as the head: even as the natural body is influenced and supported, guided and managed, by its natural head".

<sup>24</sup> Robinson, *Ephesians*, pp. 42-45: "The Church is that through which Christ incarnate is no longer on earth as he was. His feet and hands no longer move and work in our midst, as once they moved and wrought in Palestine. But St Paul affirms that He is not without feet and hands on earth: the Church is His Body. Through the Church ... He still lives and moves among men" (p.43); Schweizer, "Missionary Body", pp. 317-29: "the body-of-Christ concept in which the church would be considered as the instrument by which Christ did his continuing service to the world" (p. 323); Schweizer proposes that the body of Christ implies substantial subjectivity in the form of activity in the concrete world, and proceeds to interpret the body as a missionary body, viz. as an extension of the incarnation through evangelistic activity (pp. 322-23); idem., "σῶμα, κτλ", *TDNT* 7 (1971), pp. 1074-80; K. Barth, *Church Dogmatics* IV-1 (Edinburgh: T. & T. Clark, 1956), pp. 660-68; idem., *Church Dogmatics* IV-2 (Edinburgh: T. & T. Clark, 1967), pp. 657-660; idem., *Church Dogmatics* IV-3 (Edinburgh: T. & T. Clark, 1962), pp. 752-57, 790-92; Scott, *Colossians*, p. 125. However, in Ephesians there is no plain statement as to whether the church directly functions for the unification of the universe (Lincoln, *Ephesians*, p. 260; Barth, *Ephesians 1-3*, pp. 206-207, 209; cf. Abbott, *Ephesians*, p. 35.) It may be reasonable to see that as the cosmos has been corrupted with the depravity of the first man, Adam, so it is likely that with the creation of "one new man", the church, in Christ, the universe has been recovered from its decay in the realized eschatological sense.

<sup>25</sup> Barth, *Ephesians 1-3*, p. 205; Lincoln, *Ephesians*, p. 75; Westcott, *Ephesians*, p. 176.

<sup>26</sup> See chapters 3.3, 3.4, and 3.5.

### 3.3 ΣΩΜΑ ΑΥΤΟΥ: Its Meaning as Suggested by Eph 2:14-18

#### 3.3.1 Introduction

Eph 2:14-18 seems to be an informative passage regarding the significance of *σῶμα αὐτοῦ* in that it (1) brings “Christ” and “body” into close relationship, (2) presents an equivalent of “body”, i.e. “one new man”, indicating how “body” comes into existence and what the character of this existence is, and (3) makes known a peculiar character of “body” in that it cannot be separate from the “Spirit”.

Eph 2:14-18 is part of the theme of Eph 2:11-22,<sup>27</sup> i.e. the Gentiles gaining the privilege of participation in the new creation (vv. 11-15), in the new access to God (vv. 16-18),<sup>28</sup> and in the new temple (vv. 19-22), through Christ’s work of peace on the cross.<sup>29</sup> Eph 2:14-18 highlights the role of Christ as the peace-bringer between Jews and Gentiles (vv. 14-15), and between both and God (16-18).<sup>30</sup> In doing so, this passage covertly discloses something of the meaning of *σῶμα αὐτοῦ*<sup>31</sup> as a definition of *ἐκκλησία*.<sup>32</sup>

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<sup>27</sup> Regarding a history of interpretation of this passage, see W. Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11-22*, BGBE 20, ed. O. Cullmann, et al. (Tübingen: Mohr, 1978).

<sup>28</sup> Cf. Roon, *Authenticity*, pp. 353-54.

<sup>29</sup> Cf. Lincoln, *Ephesians*, p. 122; Schnackenburg, *Ephesians*, pp. 102-103; W. Schmithals, “The *Corpus Paulinum* and Gnosis”, *The New Testament and Gnosis: Essays in Honour of Robert McL. Wilson*, ed. Logan and Wedderburn (Edinburgh: T. & T. Clark, 1983), p. 121-22: “it [Ephesians] contains a characteristic theme, the unity of Jewish and gentile Christians in the one people of God (2:11-22). ... Already in the opening passage of the letter the unity of the church in this respect is solemnly asserted (1:22f)”.

<sup>30</sup> Cf. Grayston, *Dying*, p. 147: Eph 2:14-18 “set down a string of reconciliation images whereby peace is established in place of hostility”. For the discussion of the background of Eph 2:14-16, see J.T. Sanders, *The New Testament Christological Hymns*, SNTS 15 (Cambridge: CUP, 1971), pp. 88-92.

<sup>31</sup> Notice that in Eph 2:14-18 the concepts *σῶμα* and *Χριστός*, are found, though the rubric *σῶμα αὐτοῦ* does not occur.

<sup>32</sup> In Eph 2:14-18 the concept *ἐκκλησία* does not appear; yet it needs to be noticed that “we” and “you” in Eph 1:1-22 are transferred to the concept of *ἐκκλησία* in Eph 1:23. This implies that “we” and “you” after Eph 1:23 may be understood in the concept of *ἐκκλησία*. Eph 2:11 makes plain that “you” signifies Gentile believers; so that when “we” is exclusively used as a counter-concept of “you”, it may point to Jewish believers [e.g. Eph 1:11-13; 2:1-3. Cf. Coutts, “The Relationship”, p. 205: “The contrast of Jew and Gentile has been before the author’s

### 3.3.2 Exegesis of Eph 2:14-15

Verse 14: Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, “for he is our peace, who had made both one and had broken down the dividing wall, the fence”.<sup>33</sup> In this verse αὐτός surely refers to Christ and introduces a train of thought in which he is the central actor.<sup>34</sup> Εἰρήνη means a disappearance of animosity and the presence of good resulting from unity,<sup>35</sup> i.e. the surmounting of alienation and enmity, the removing of differences,<sup>36</sup> the uniting of separated groups (vv. 12-15). In Eph 2:14 the word indicates neither peace with God (Rom 5:1)<sup>37</sup> nor cosmic peace (Col 1:20), but peace between Jews and Gentiles, though vv. 16-18 does make plain that peace with God is foundational.<sup>38</sup>

Eph 2:14b and c describe the way in which Christ has brought peace.<sup>39</sup> First,

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mind at least since i. 12”; M.Y. MacDonald, *The Pauline Churches*, SNTSMS 60 (1988), p. 94]. However, we should recognize that “we” does not always indicate Jews; rather, in a number of texts the pronoun indicates Jews and Gentiles together [e.g. “we” in Eph 1:2-10, 17, 19; 2:4-5,7; cf. P.T. O’Brien, “Ephesians 1: An Unusual Introduction to a New Testament Letter”, *NTS* 25 (1978-79), pp. 504-15. He seems to see every “we” in Eph 1:3-12 as pointing to Jewish believers. However, this can be hardly upheld, because such a view has to say that all statements in that passage are associated only with Jews]. For further discussion, see R.A. Wilson, “‘We’ and ‘You’ in the Epistle to the Ephesians”, *TU* 87 (1964), pp. 676-80; M. Barth, “Israel and the Church in Paul’s Epistle to the Ephesians”, *Int* 17 (1963), p. 5; D. Jayne, “‘We’ and ‘You’ in Ephesians 1:3-14”, *ExpT* 85 (1973-74), pp. 151-52. Concerning changes of person and number in Paul’s writings, see C.E.B. Cranfield, “Changes of Person and Number in Paul’s Epistles”, FS C.K. Barrett, *Paul and Paulinism*, ed. M.D. Hooker & S.G. Wilson (London: SPCK, 1982), pp. 215-228.

<sup>33</sup> Lincoln, *Ephesians*, pp. 140-41; cf. Grayston, *Dying*, p. 147: “Having broken down the partition wall [consisting] of a [protective] fence”.

<sup>34</sup> Lincoln, *Ephesians*, p. 140; cf. Roon, *Authenticity*, p. 371: “the phrase ‘for he is our peace’ in Eph 2:14 is a reiteration of Mi 5:5”.

<sup>35</sup> Cf. Lincoln, *Ephesians*, p. 140: in the OT the notion of peace does not merely signify absence of war or the end of enmity but positive well-being and salvation; “it is frequently seen as God’s gift and as a major element of the eschatological expectation”.

<sup>36</sup> Cf. R. Smith, “The Relevance of the Old Testament for the Doctrine of the Church”, *SJT* 5 (1952), p. 23: “National distinctions fall away when the Church confesses its oneness in Israel. Denominational distinctions disappear when it confesses its oneness in Christ”.

<sup>37</sup> Roon, *Authenticity*, pp. 372-73.

<sup>38</sup> Lincoln, *Ephesians*, p. 140.

<sup>39</sup> P. Stuhlmacher, *Reconciliation, Law, & Righteousness: Essays in Biblical Theology* (Philadelphia: Fortress, 1986), p. 188.

Christ has made two into one (v. 14b).<sup>40</sup> Both ἀμφοτέρα and ἕν are in the neuter gender. In this context the words do not point to vague, abstract entities. Ἀμφοτέρα denotes the two separated parties, Jews and Gentiles. Lincoln argues that the “two” refers to the two groups of people discussed in vv. 11-13, i.e. Jews and Gentiles.<sup>41</sup> If so, “ἕν” may also be connected to a concrete reality. Throughout Eph 1-3 the idea of common redemption of Jews and Gentiles *in the church* is predominant. Their unity in the church is a climactic event through which God has made known to believers the mystery of his will to unite the whole of the universe in Christ (cf. Eph 1:8-14), and has made known to the “powers” his manifold wisdom (cf. 3:3-6, 10).<sup>42</sup> As the idea of the unity of Jews and Gentiles is inseparable from the concept of the church, we may conclude that “ἕν” in Eph 2:14 indicates the church, *a unity* which Christ has created.

Secondly, Christ has broken down τὸ μεσότοιχον τοῦ φραγμοῦ (v. 14c).<sup>43</sup> Concerning this phrase three main views can be distinguished.<sup>44</sup> (1) Some believe that it reflects the Gnostic fence idea,<sup>45</sup> the idea that there is a barrier between the heavenly realm and the earthly realm, dividing one from the other. The Primal-Man Redeemer, by penetrating this wall, combines the separated regions and creates access for the redeemed to the heavenly realm.<sup>46</sup> However, this idea is totally different from the cosmology in Ephesians, which locates no dividing fence between heaven and earth. (2) The term has also been thought of as pointing to “the temple balustrade separating the Court of Gentiles from the inner courts

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<sup>40</sup> Roon, *Authenticity*, p. 371, sees this statement as a reference to Ezek 37:17 and 22.

<sup>41</sup> Lincoln, *Ephesians*, p. 140.

<sup>42</sup> Cf. Roon, *Authenticity*, pp. 377-79.

<sup>43</sup> The genitive τοῦ φραγμοῦ seems to be that of apposition; cf. Schnackenburg, *Ephesians*, p. 104: “the partition of the fence”.

<sup>44</sup> Martin, *Ephesians*, pp. 35-36; Schnackenburg, *Ephesians*, pp. 113-14.

<sup>45</sup> Schnackenburg, *Ephesians*, p. 113; cf. Dahl, “Ephesians”, p. 1216.

<sup>46</sup> Schnackenburg, *Ephesians*, p. 113. He also points out that though it is true that such a metaphor is found in a number of Gnostic texts, it also occurs in Jewish Apocalyptic documents.

and the sanctuary in the Jerusalem temple".<sup>47</sup> This barrier was, in effect, a powerful symbol to separate Gentiles from Jews.<sup>48</sup> The reference in our phrase could well have made the recipients of the letter think of the temple-barrier in Jerusalem.<sup>49</sup> It is unlikely, however, that the phrase may point to the barrier itself. The context does not provide any indication which supports this, but rather implies that Jewish law is involved (cf. Eph 2:11). It can also be noted that the writer employs the term *φραγμός*, while the warning inscription against Gentiles on one of the pillars in the Jerusalem temple uses the term *δρύφακτος*.<sup>50</sup> (3) Some consider the term as indicating "the Torah with all its regulations as 'fence' which should protect Israel and separate it from the other nations".<sup>51</sup> The *Epistle of Aristeas* of the second century B.C.E. contains some references which might support this view,<sup>52</sup> for instances, Moses ... *fenced* Israelites *about* (*περιφράσσειν*) with an impenetrable compound and iron walls lest they should be mingled with any of the Gentiles, remaining pure in body and in spirit (139); and he has *fenced* Israelites *about* (*περιφράσσειν*) on all sides with the rules for purification in matters of food, drink, touch, hearing and sight, so that they

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<sup>47</sup> Lincoln, *Ephesians*, p. 141.

<sup>48</sup> MacPhail, "Ephesians", p. 57: "Round the inner part of the Temple in Jerusalem there was a five-foot wall with inscriptions on it in Latin and Greek, threatening death to any Gentile who crossed it. And there was a barrier like it in the mind of every Jew"; C.A.A. Scott, *Foot-Notes to St. Paul* (Cambridge: CUP, 1935), p. 179; Beet, *Ephesians*, pp. 306-307; Schnackenburg, *Ephesians*, pp. 113-14; Abbott, *Ephesians*, p. 61; Scott, *Colossians*, p. 171; F. W. Beare, "The Epistle to the Ephesians", *IB* 10, ed. G.A. Buttrick (New York: Abingdon, 1953), p. 655; C.L. Mitton, *The Epistle to the Ephesians* (Oxford: Clarendon, 1951), p. 231f; idem., *Ephesians*, NCBC, pp. 105-106; Kirby, *Pentecost*, p. 158; cf. Dahl, "Ephesians", p. 1216; Foulkes, *Ephesians*, p. 90; Thompson, *Ephesians*, p. 49.

<sup>49</sup> Notice that the writer imports temple imagery when he refers to their new situation in Eph 2:20-22. Cf. Lincoln, *Ephesians*, p. 141, who argues that it is dubious whether the recipients of the letter would actually recognize such a temple-barrier's symbolism of alienation.

<sup>50</sup> Lincoln, *Ephesians*, p. 141.

<sup>51</sup> Schnackenburg, *Ephesians*, p. 114; cf. Grayston, *Dying*, p. 147: "A *mesotoichon* is a partition wall; and a *phragmos* is fence, wall, or hedge. Its obvious metaphorical meaning is the (rabbinic) fence round the Torah which was intended to prevent Jews from straying into Gentile habitual ways and correspondingly to exclude Gentiles unless they accepted the obligations of Torah. That meaning is suggested by mention of the law in verse 15a".

<sup>52</sup> Lincoln, *Ephesians*, p. 141; Schnackenburg, *Ephesians*, p. 114.

should not be filthy by associating with worthless persons.<sup>53</sup> This implies that for Judaism the Torah was a protecting-fence from the impurity of the Gentiles, alienating them from Jews. It is obvious that such a function of the Torah would bring about hostility between Jews and Gentiles.<sup>54</sup> Perhaps, then, our phrase reflects this role of the Torah.

This view is supported by v. 15a: τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, “having abolished the law of commandments and regulations”.<sup>55</sup> This passage is in parallel with v. 14c, so that τὸ μεσότοιχον τοῦ φραγμοῦ (v. 14c) may conform to ὁ νόμος τῶν ἐντολῶν ἐν δόγμασιν (v. 15a).<sup>56</sup> The dividing wall must indicate the law of commandments with the statutes. The apposition of τὸν νόμον with τὴν ἔχθραν implies that the law would cause animosity between Jews and Gentiles. Lincoln argues that “The objective situation of hostility because of the law’s exclusiveness engendered personal and social antagonisms”.<sup>57</sup> However, Christ has removed this hostility by tearing down τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν. Yet what do these Greek words mean? As the writer later makes use of one of the commandments in a positive manner (Eph 6:3), he cannot mean the law itself.<sup>58</sup> Rather, the law is thought of in its legalistic use.<sup>59</sup> Therefore, Schlier’s argument seems convincing: it is

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<sup>53</sup> Schnackenburg, *Ephesians*, p. 114.

<sup>54</sup> Cf. Lincoln, *Ephesians*, p. 141; Gnllka, *Epheserbrief*, p. 140; Caird, *Paul’s Letters*, pp. 58-59; Martin, *Reconciliation*, pp. 185-87.

<sup>55</sup> Cf. Lincoln, *Ephesians*, p. 141; NIV: “by abolishing ... the law with its commandments and regulations”.

<sup>56</sup> Lincoln, *Ephesians*, p. 142, points out that Eph 2:15a may reflect Col 2:14, which is the only other instance of the use of the term δόγματα in the Pauline corpus. There the word indicates ascetic regulations (cf. also Col 2:20, δογματίζεσθε), with which Christ dealt in his death.

<sup>57</sup> Ibid.

<sup>58</sup> Cf. N.J. McEleney, “Conversion, Circumcision and the Law”, *NTS* 20 (1973-74), p. 339: “Paul does not say that Jesus destroys the Law, as though he did away with the whole Mosaic dispensation”; p. 340: “in Eph 2:15, ... the δόγματα are the precepts of the Law as interpreted by the strict school”.

<sup>59</sup> Moule, *The Origin of Christology*, p. 77, understands Eph 2:15a as “Christ has terminated the enmity between Jew and Gentile, abolishing what we may, for short, call ‘legalism’ ”.

simply the legalistic, casuistic use of the law that is abolished.<sup>60</sup>

The phrase ἐν τῇ σαρκὶ αὐτοῦ may express Christ's death.<sup>61</sup> The analogy with the phrase ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ in Col 1:22, and correspondence to the expression of ἐν τῷ αἵματι τοῦ Χριστοῦ in Eph 2:13 support this view. The phrase διὰ τοῦ σταυροῦ in Eph 2:16 may be a more detailed expression of that. Through his death Christ annulled the law of commandments and regulations in its abuse which had caused the drastic hostility between Jews and Gentiles.<sup>62</sup>

Verse 15b refers to the purpose of Christ's abolition of the law: ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον, "in order that he might create the two in himself into one new man".<sup>63</sup> It was in order to make two hostile groups into one that Christ tore down the law. This verse may be a re-statement of v. 14b in a detailed way.<sup>64</sup> The picture is moving from the general to the particular. τὰ ἀμφότερα in the neuter (v. 14b) proceeds to τοὺς δύο in the masculine (v. 15b).<sup>65</sup> ἐν also in the neuter (v. 14b) is shifted to the expression of ἓνα καινὸν

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<sup>60</sup> Schlier, *Christus*, p. 126. Cf. Barth, *Ephesians 1-3*, pp. 287-91, who holds that the phrase indicates one aspect of the law, i.e. the law in its divisiveness, and not the law itself. W. Hendriksen, *Ephesians* (Grand Rapids: Baker, 1967), p. 135, insists that the phrase points to only the ceremonial and not the moral law. Lincoln, *Ephesians*, pp. 142-43, asserts that "it is clearly the law itself and all its regulations, not just some of them"; idem., "The Church and Israel in Eph 2", *CBQ* 49 (1987), p. 612; C.J. Roetzel, "Jewish Christian - Gentile Christian Relations: A Discussion of Ephesians 2:15a", *ZNW* 74-75 (1983-84), p. 83: "It is a part of the Law itself, not just the divisive function of the Law, that is abolished according to 2:15a". However, this view is hardly convincing.

<sup>61</sup> Grayston, *Dying*, p. 147. He disagrees with a view suggested by Käsemann who asserts that the flesh [σὰρξ] is the cosmic barrier that separates God and man, and the Gnostic redeemer destroys that barrier and gathers his own into one new man, which is called his body. Grayston argues that "apart from general criticisms of the Gnostic interpretation, at this point in the catena of images the writer is not yet talking about the barrier between God and man. He is talking about the notorious enmity that a Jew carried in his flesh and blood, specifically by the sign of circumcision" (ibid.).

<sup>62</sup> Lincoln, *Ephesians*, p. 142: through his sacrifice on the cross, he "terminated the old order dominated by that law, which had prevented the Gentiles from having access to salvation".

<sup>63</sup> Ibid., p. 143.

<sup>64</sup> Thus this verse implies that v. 14b and c do not refer to separate events so that Jews and Gentiles are united into one as a result of Christ's work of nullification of the law in its misappropriation.

<sup>65</sup> In v. 16a this is altered to τοὺς ἀμφότερους in the masculine form.



ἄνθρωπον (v. 15b). All this demonstrates that the author with τὰ ἀμφοτέρα and ἕν (v. 14b) intended to describe more concrete realities.

Certainly, τοὺς δύο points to Jews and Gentiles. What is significant is the fact that these formerly hostile groups are made one new man. In one single new man animosity is removed and they are now partners.<sup>66</sup> The word κτίζω makes clear that the author refers to a new creation. Christ's intention in his action of removing the enmity by breaking down the law was to create "the two in himself into one new person".<sup>67</sup> In fact, this creation motif has already appeared in the statement that believers are God's work, God's creation created in Christ Jesus (Eph 2:10). Yet in Eph 2:15b Christ is mentioned as the creator of "one new man".<sup>68</sup> What does this mean? Lincoln answers: "in this context the one new person stands for the new humanity seen as a corporate entity".<sup>69</sup> More concrete explanation is found in Schnackenburg, who alludes to "a New Creation, the one Church composed of Jews and Gentiles".<sup>70</sup> Again, he holds that "the newly-created unity is the Church made up of Jews and Gentiles, one eschatological New Creation".<sup>71</sup> He does not stop at this point, but goes on to say, "The new

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<sup>66</sup> Cf. Schnackenburg, *Ephesians*, p. 115.

<sup>67</sup> Lincoln, *Ephesians*, p. 143; Schnackenburg, *Ephesians*, p. 115, also holds that "one new man" should be understood as "a new person". If Eph 2:15 has in mind Isa 54:5 "Thy maker is thy husband", this may perhaps reflect that the relationship of Christ/the church is seen as that of husband/wife; see Thornton, *The Common Life*, p. 224.

<sup>68</sup> Grayston, *Dying*, p. 147: "The image of the new identity (verse 15b) sums up Col 3:10-11, where renewal in the image of the creator eliminates the distinctions between Greek and Jew, circumcised and uncircumcised, and so on"; Black, "Adam", pp. 175-76.

<sup>69</sup> Lincoln, *Ephesians*, p. 143; cf. Moule, *The Origin of Christology*, p. 77: "a single new man (or new humanity?)"; Roon, *Authenticity*, p. 369: "a new humanity" (also Scott, *Foot-Notes*, p. 179; Foulkes, *Ephesians*, p. 91); p. 370: "a single, renewed humanity"; Best, *One Body*, p. 153: the new type of character, as in Eph 4:24 (Col 3:10), neither Jewish nor Gentile but Christian; Abbott, *Ephesians*, p. 65: "the same new nature"; Bruce, *Colossians*, p. 299: "a new humanity, indeed, a new human being"; Stuhlmacher, *Reconciliation*, p. 190: "the one new humanity"; McEleney, "Conversion", p. 338: "a new mankind"; Dodd, "Ephesians", p. 1222: "one new humanity"; Allan, *Ephesians*, p. 87: "the new redeemed humanity"; Mitton, *Ephesians*, NCBC, p. 108: "the Christian".

<sup>70</sup> Schnackenburg, *Ephesians*, p. 115.

<sup>71</sup> *Ibid.*, p. 116.

'man' is Christ in so far as he represents and realizes the Church in himself".<sup>72</sup> His indication that "one new man" points to the church in her eschatological character is important. However, he tends to equate the church with Christ,<sup>73</sup> even though he says that "Christ and the Church are not ... identical; the Church is grounded 'in him' ".<sup>74</sup> The text evidently says that Christ has created the two in himself into one new person. Christ cannot be equated with the one new person, the church, for Christ is the creator, while the one new humanity is the creation. Lincoln does justice to our passage, when he says, "Christ has created this corporate new person in himself".<sup>75</sup> For Lincoln, Christ has taken the two divisive elements, i.e. Jews and Gentiles, and created one new person which transcends the two.<sup>76</sup> The new humanity, which Christ has created, is greater than both Jews and Gentiles. This new person is not merely "an amalgam of the old in which the best of Judaism and the best of Gentile aspirations have been combined"; "The two elements which were used in the creation have become totally transformed in the process. This is 'the third race' ".<sup>77</sup>

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<sup>72</sup> Schnackenburg, *Ephesians*, p. 116.

<sup>73</sup> R. Schnackenburg, *The Church in the New Testament* (London: Burns & Oates, 1965), p. 175: "This *anthropos* is nothing else than the whole Christ with head and body".

<sup>74</sup> Ibid. This assertion is hardly consistent with his previous arguments.

<sup>75</sup> Lincoln, *Ephesians*, p. 143.

<sup>76</sup> Ibid., pp. 143-44. He also believes that the new creation embodies, on a human level, that summing up of all things in unity, which is a crucial part of the author's perspective (cf. Eph 1:10)

<sup>77</sup> Lincoln, *Ephesians*, p. 144; idem., "The Church", p. 612; Martin, *Ephesians*, p. 9; Rader, *Racial*, 246-47; Salmond, "Ephesians", p. 298: "a third order of 'man' - the Christian man"; Calvin, *Galatians*, p. 238: "a new creature" which is spiritually regenerated. Before proceeding to the next part, we may need to reflect briefly on the idea of the church as a single person. For the author of Ephesians, "one new man" would be the most appropriate concept to express what he intended. (a) It may be the best concept which expresses the church's oneness. A single person should demonstrate a physical and mental unity. In Ephesians believers are unified one with another, and with Christ, substantially and spiritually. (b) It may be also the most suitable concept to depict the church's organic character (Cf. H. Zwaanstra, "Abraham Kuyper's Conception of the Church", *CTJ* 9 (1974), p. 150). A single person exists as an organism maintained by its physiological functions. Ephesians accounts for a function which takes place among believers and between Christ and them, in a quasi-physiological manner. (c) Above all, it would be the supreme concept which describes the church's uniqueness in her relation to Christ. That is, in Ephesians the church is depicted as Christ's wife. Only a person can enter the marriage bond. (d) In addition, if the church is referred to as Christ's body, she may well be spoken of as a single person. Our issue will be further clarified throughout this chapter.

The phrase ἐν αὐτῷ (Eph 2:15b) seems comprehensive.<sup>78</sup> (1) In the first place, it seems to indicate a location. Christ himself is the place where he performs his creative work, the work of transforming Jews and Gentiles into “one new man”. Christ is like a furnace in which Jews and Gentiles are melted and moulded into a new humanity. Christ is the place where the church as the new humanity is embraced.<sup>79</sup> This does not mean that Christ is an inclusive person in whom the different persons of believers are collected.<sup>80</sup> Rather, Christ enfolds the church as a single person (“one new man”), as he becomes the inclusive representative of the church in whom believers are incorporated.<sup>81</sup> The church, while retaining her own person, is represented by Christ. Thus, our formula is probably linked with the Adam motif.<sup>82</sup> T.G. Allen suggests that “one new man” reflects the author’s awareness of the Christ/Adam typology.<sup>83</sup> Lincoln also asserts that “This notion is dependent on Paul’s Adamic Christology, with its associated ideas of Christ as inclusive representative of the new order and of believers being incorporated into him (cf. 1 Cor 12:12, 13; 15:22, 45-49; Gal 3:27, 28; Rom 12:5; Col 3:10, 11)”.<sup>84</sup> (2) If so, it must be true that the phrase also involves an instrumental sense, because a local sense cannot completely be separated from an instrumental sense.<sup>85</sup> The fact that Christ cannot be separated from his work

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<sup>78</sup> J.A. Allan, “The ‘In Christ’ Formula in the Pastoral Epistles”, *NTS* 10 (1963-64), p. 116, points out that in Ephesians the “in Christ” formula occurs thirty four times.

<sup>79</sup> Lincoln, *Ephesians*, p. 143; cf. Allen, “Exaltation”, pp. 110-112; Ziesler, *Pauline Christianity*, pp. 49-52.

<sup>80</sup> Allan, “The ‘In Christ’ Formula in Ephesians”, pp. 54-62, insists that the formula by no means indicates the idea of incorporation into Christ, and that there is nothing in the epistle itself to lead us to interpret the images of the church, the body, the temple in terms of the inclusive Christ, ‘the whole Christ’.

<sup>81</sup> Cf. Best, *One Body*, pp. 20-23.

<sup>82</sup> Cf. D.M. Ross, *The Spiritual Genius of St. Paul* (London: Hodder & Stoughton, 1925), p. 192: “In this Jesus he [Paul] recognised a second Adam, the Head of a new humanity”.

<sup>83</sup> Allen, “Exaltation”, p. 111; cf. Ziesler, *Pauline Christianity*, pp. 52-57; Dunn, “Paul’s Understanding”, pp. 36-40.

<sup>84</sup> Lincoln, *Ephesians*, p. 143; cf. Ross, *Genius*, pp. 187-94; A.J. Bandstra, “‘Adam’ and ‘the Servant’ in Philippians 2:5ff”, *CTJ* 1 (1966), pp. 213-16; Dunn, “1 Corinthians 15:45”, pp. 135-39.

<sup>85</sup> Cf. Best, *One Body*, pp. 1-7.

intensifies this thinking. The expressions, “the blood of Christ” (Eph 2:13), “in his [Christ’s] flesh” (Eph 2:15), and “through the cross” (Eph 2:16) imply that “in himself” may indicate “through Christ’s work on the cross” as its central sense.<sup>86</sup> The emphasis is on Christ’s sacrificial death.<sup>87</sup> Further, if “in Christ” (Eph 2:15) involves Christ’s sacrificial death, it may once again be linked with Adam christology.<sup>88</sup> Christ’s creative act of dying may be the means to forge Jews and Gentiles into one new man. We come to the conclusion that in creating the church, Christ has the initiative and is himself the origin, the means, and the basis of the church’s existence.

Verse 15c shows that the statement “he [Christ] is our peace” in v. 14a does not simply depict Christ’s nature but expresses how he has accomplished peace between Jews and Gentiles: *ποιῶν εἰρήνην*, “thus making peace”.<sup>89</sup> That is, it was by Christ’s removal of the hostility between the two groups that he has both brought about peace, and created a new humanity as an embodiment of that peace. Lincoln appropriately interprets this verse: “A new creation has neutralized the old hostility and thereby peace has been made”.<sup>90</sup>

### 3.3.3 Exegesis of Eph 2:16-18

While v. 15b focuses on the horizontal purpose of Christ’s act of abolishing the law, i.e. peace between Jews and Gentiles, v. 16a refers to its vertical purpose,

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<sup>86</sup> Christ’s death was indeed the climactic act of his creation work; Lincoln, *Ephesians*, p. 144; Allan, “The ‘In Christ’ Formula in Ephesians”, p. 59: “It [the formula, ‘in Christ’] indicates Christ as the channel through whom God works his will, elects, redeems, forgives, blesses, imparts new life, builds up his Church”.

<sup>87</sup> F.D. Coggan, “A Note on Ephesians ii. 14”, *ExpT* 53 (1941-42), p. 242; McEleney, “Conversion”, p. 339; Stuhlmacher, *Reconciliation*, p. 90; Lincoln, “The Church”, p. 610.

<sup>88</sup> Dunn, “Paul’s Understanding”, pp. 35-52: “Paul’s understanding of Jesus’ life as having representative significance is the key which opens up to us his understanding of the significance of Jesus’ death. ... to put the point in more technical shorthand: Paul’s Adam christology is integral to his theology of Jesus’ death as atoning sacrifice” (p. 35).

<sup>89</sup> NIV; Lincoln, *Ephesians*, p. 143.

<sup>90</sup> Lincoln, *Ephesians*, p. 144.

i.e. reconciliation of both to God:<sup>91</sup> καὶ ἀποκατάλλαξεν τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, “and might reconcile both to God in one body through the cross”.<sup>92</sup> The declaration “he [Christ] is our peace” in v. 14a has a horizontal and a vertical aspect, for Christ’s reconciliation has brought about peace between Jews and Gentiles and at the same time peace between both and God.<sup>93</sup> Schnackenburg rightly asserts that

There are two internally connected aspects of Christ’s one peace-bringing work. While by his death on the Cross he reconciled with God the two groups who were previously estranged, he reconciled them to one another.<sup>94</sup>

Peace between Jews and Gentiles and that between both and God are simultaneous facets of Christ’s reconciling work. When Jews and Gentiles are reconciled to God, they are already at peace with one another in one body, but equally when they are reconciled with one another in one body, they are already at peace with God. Thus there is no order, no first and last between these two aspects of Christ’s reconciliation.

At this point we need to clarify the meaning of the phrase ἐν ἐνὶ σώματι. There have been three main interpretations: (1) the physical body of Jesus on the cross<sup>95</sup>; (2) the ecclesiological body, viz. the church as the body of Christ<sup>96</sup>;

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<sup>91</sup> Lincoln, *Ephesians*, p. 144.

<sup>92</sup> Ibid. Cf. Col 1:20-22.

<sup>93</sup> It can be argued that as the writer first refers to horizontal reconciliation, then speaks of vertical reconciliation, ecclesiology absorbs soteriology. However, this cannot be maintained, because such a sequence by no means signifies that the author holds that it is after peace had been established between Jews and Gentiles that reconciliation between both and God was accomplished.

<sup>94</sup> Schnackenburg, *Ephesians*, p. 116.

<sup>95</sup> E. Percy, *Die Probleme der Kolosser - und Epheserbrief* (Lund: Gleerup, 1946), p. 281; Barth, *Ephesians 1-3*, p. 298; cf. Benoit, *Jesus*, p. 67.

<sup>96</sup> Lincoln, *Ephesians*, p. 144; Schnackenburg, *Ephesians*, p. 117; Best, *One Body*, pp. 153-54; Foulkes, *Ephesians*, p. 92: “the one body ... is his church”; Benoit, *Jesus*, pp. 56-57; Caird, *Paul’s Letters*, p. 59; Cf. Grayston, *Dying*, p. 148. He sees *body* as meaning “the resurrection body”, arguing that “no longer the presumed cosmic body of the original hymn in Colossians, because it has been subjected to death and resurrection, but nevertheless the resurrection body of which Christ is head (Eph 1:23)”. However, in this argument the meaning of “the resurrection body” is ambiguous. It seems to indicate neither Christ’s resurrection body nor the church body.

and (3) both, inasmuch as the church comes into existence and has already begun to be realized in Christ's crucified body.<sup>97</sup> The first view is difficult to maintain, because the phrase *διὰ τοῦ σταυροῦ* at the end of v. 16a clearly expresses Christ's crucifixion, in which his body is involved. The final view also does not seem tenable, for it is not plausible that a concept simultaneously stands for two different realities. The second interpretation seems to be the most convincing. At v. 16 the writer's concern turns to reconciliation of both Jews and Gentiles with God, but the idea of a contrast between the two groups is still maintained (cf. v. 16b).<sup>98</sup> Consequently to see the scheme of *οἱ ἀμφότεροι/ἐν* in v. 16a in the light of *τὰ ἀμφότερα/ἐν* in v. 14b and *οἱ δύο/ἐν* in v. 15b would be most appropriate.<sup>99</sup> Lincoln asserts that "The qualifying adjective 'one' makes clear that he [the author] has the Church in mind".<sup>100</sup> Schnackenburg also argues that with the phrase "one body" (v. 16a) the writer thinks of the unity of the two previously estranged parties, i.e. the Church.<sup>101</sup>

Accordingly, we may give a free rendering of Eph 2:16a as following: "and [in order that he] might reconcile both Jews and Gentiles to God in the unity of the church, the body of Christ, through Christ's death on the cross". This ascribes two functions to Christ's work on the cross: (1) reconciliation of two previously hostile groups, making them into one organic community, the church; (2) reconciliation of

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<sup>97</sup> S. Hanson, *The Unity of the Church in the new Testament: Colossians and Ephesians* (Uppsala: Almqvist & Wiksells, 1946), pp. 145-46; Swain, *Ephesians*, p. 57.

<sup>98</sup> Cf. Moule, *The Origin of Christology*, p. 77; Lincoln, *Ephesians*, pp. 144, 146.

<sup>99</sup> Cf. Gundry, "Soma", p. 224: "Believing Jews and Gentiles make up the 'one body' in Eph 2:16".

<sup>100</sup> Lincoln, *Ephesians*, p. 144.

<sup>101</sup> Schnackenburg, *Ephesians*, p. 117. In order to justify his argument, he puts the following reasons: "(a) When speaking of the body of Jesus put to death on the Cross, through which the Law was nullified, the author prefers 'in his flesh' (v. 14); (b) Throughout Ephesians the 'Body' of Christ means the Church (1:23; 4:4, 12, 16; 5:23, 30); (c) The reality called the 'one' (Neuter and Masculine) (*ἐν*, *ἐνός*) in the argumentation of vv. 14-18 is always the Church; (d) furthermore, the expression is easily connected to the aforementioned 'one new man'; (e) this 'in one single body' corresponds to the following 'in one single Spirit' (v. 18) and with it builds a double expression for the Church which is understood as a unity (4:4a)". All these arguments are fairly persuasive, except (c) and (e), which may need re-examination. This point will be discussed afterwards, when Eph 2:18 is dealt with.

both in such an organic unity to God. The church, as an organic unity which has been brought into existence by Christ's death on the cross, is also the community of reconciliation with God. In particular, the phrase "τὰ ἀμφοτέρωθεν ἐν ἐνὶ σώματι" implies that Jew and Gentile still have their own meaning in the united organic community, i.e. the church.<sup>102</sup> Diversity in unity is of the essence of the church.<sup>103</sup>

Verse 16b also establishes the fact that Christ's reconciliation of Jews and Gentiles to God in the church is closely linked with his work of removing in himself the hostility between them. Christ's putting to death the enmity by abolishing the law through his own person has brought about peace between both and God. The parallel between this clause and v. 15a suggests that ἐν αὐτῷ (v. 16b) may be understood as standing for Christ's death (cf. v. 15a, ἐν τῇ σαρκὶ αὐτοῦ).<sup>104</sup> Hence, it can be thought that v. 16b makes clear that the reconciliation of Jews and Gentiles to God is obviously an aspect of Christ's reconciling work on the cross. Some assert that the hostility mentioned in v. 16b indicates the animosity between humanity and God, because v. 16a referred to reconciliation of Jews and Gentiles to God.<sup>105</sup> However, this has little foundation. A supplementary statement using a participle clause does not necessarily account just for the immediately preceding sentence.<sup>106</sup> Its parallel to v. 15a, and its use of the aorist participle suggest that v. 16b is not merely linked with v. 16a but also the preceding statements. Lincoln does justice to v. 16b when he says, "It

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<sup>102</sup> Barth, "Israel", p. 6: "neither Jews nor Gentiles become colorless and meaningless internationals: both of them approach God together"; Dahl, "Ephesians", p. 1216: Christian Gentiles have been united with the original heirs of God's promise without becoming Jews (cf. Eph 3:6).

<sup>103</sup> This issue will be dealt with in more detail in the following section covering Eph 4:1-16.

<sup>104</sup> Cf. Lincoln, *Ephesians*, p. 146.

<sup>105</sup> Cf. Barth, *Ephesians 1-3*, pp. 264, 291.

<sup>106</sup> e.g. ποιῶν εἰρήνην in Eph 2:15c does not seem to involve only v. 15b, for the attainment of peace between Jews and Gentiles is closely connected with the statement, "he [Christ] is our peace" (v. 14a), with Christ's elimination of the hostility between both (v. 14b-c), and with his crucifixion (v. 15a).

rounds off the thought at this point by reminding of the situation of hostility described earlier in vv. 11-13 and reemphasizing that Christ's death has changed that past situation".<sup>107</sup>

For the purpose of this thesis, it would be appropriate to refer to a few of the points of significance in vv. 17-18. "Peace" in v. 17 is again discussed as a main point: *καὶ ἔλθων εὐηγγελίσσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἔγγύς*, "and he came and preached the good news of peace to you who were far off and peace to those who were near".<sup>108</sup> Christ is presented as "the herald of peace":<sup>109</sup> In relation to the preceding statement (vv. 11-16), *τοῖς μακρὰν* may point to Gentiles, and *τοῖς ἔγγύς*, to Jews.<sup>110</sup> However, what is meant by *ἔλθων*? Lincoln interprets this word "as a retrospective reference to vv. 14-16, i.e. to that coming of Christ which climaxed in his reconciling death".<sup>111</sup> What, then, is meant by *εὐηγγελίσσατο*? Lincoln again replies: "It is the effect of that accomplishment on the cross (v. 16) which can be identified as a preaching of the good news of peace to the far off, the Gentiles, and a preaching of that same good news of peace to the near, the Jews".<sup>112</sup> Schnackenburg gives a similar explanation: since this verse concentrates on the person of Jesus Christ, what is emphasized by the word is simply his world-wide bringing in of peace.<sup>113</sup>

What especially attracts attention is the scheme of *οἱ ἀμφότεροι/ἔν* in v.

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<sup>107</sup> Lincoln, *Ephesians*, p. 146.

<sup>108</sup> Ibid.

<sup>109</sup> Schnackenburg, *Ephesians*, p. 117; Grayston, *Dying*, p. 148: "the welcome envoy who announces peace, which is good news both to those who are far off and those who are near" (cf. Isa 52:7; 57:19); Barth, "Traditions", p. 11: "Beyond any doubt is the basic function of Isa 57:19 ('peace...and peace...') in Eph 2:14-18 (vs. 17: 'peace, peace...')"; Dahl, "Ephesians", p. 1216; Coutts, "The Relationship", pp. 206-207; Stuhlmacher, *Reconciliation*, pp. 187-88: "the author offers a christological exegesis of Isa 9:5-6; 52:7; and 57:19" (p. 187); Lincoln, "The Church", p. 613; idem., "The Use of the OT in Ephesians", pp. 25-30.

<sup>110</sup> Schnackenburg, *Ephesians*, p. 117; Lincoln, *Ephesians*, pp. 148, 149.

<sup>111</sup> Lincoln, *Ephesians*, pp. 148-49; cf. Schnackenburg, *Ephesians*, p. 118.

<sup>112</sup> Lincoln, *Ephesians*, p. 149.

<sup>113</sup> Schnackenburg, *Ephesians*, p. 118.



18, which reads: ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα, “for through him we both have access in the one Spirit to the Father”.<sup>114</sup> It is clear that οἱ ἀμφότεροι indicate two formerly hostile parties, Jews and Gentiles;<sup>115</sup> but what is the meaning of ἐν ἐνὶ πνεύματι? It is certain that this phrase parallels ἐν ἐνὶ σώματι in v. 16a. Does this then mean ἐν πνεύματι=ἐν σώματι? Schnackenburg seems to give an inconsistent answer to this question. For him, the reality to which ἐν or εἰς in vv. 14-18 points is always the Church;<sup>116</sup> and ἐν ἐνὶ σώματι, with ἐν ἐνὶ πνεύματι, “builds a double expression for the Church”.<sup>117</sup> He seems to believe that both point to the same reality. However, he also argues that access to the Father, which is open to Jews and Gentiles through Christ, takes place “in one single Spirit”.<sup>118</sup> “Christ’s ministry as Mediator is carried on and made effective in the ever-present Spirit which fills the Church”.<sup>119</sup> This suggests that ἐν σώματι and ἐν πνεύματι indicate different realities. However, it makes for confusion to insist, as he does, that Paul’s fundamental idea that the resurrected Christ continues to be effective through *his own* Spirit “forms the basis for the conception of the Church, as is shown especially in 2:18”.<sup>120</sup> He does not give a clear answer to the question of what is indicated by ἐν πνεύματι. Is it the Church, or the Spirit, or something else?

The author in v. 18 seems to refer to the substantial effect which Christ’s reconciliation of Jews and Gentiles to God has brought about: their *access* to the Father through Christ in the one Spirit. Grayston holds that Eph 2:18 presents

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<sup>114</sup> Lincoln, *Ephesians*, p. 149.

<sup>115</sup> *Ibid.*, pp. 149-50.

<sup>116</sup> Schnackenburg, *Ephesians*, p. 117.

<sup>117</sup> *Ibid.*

<sup>118</sup> *Ibid.*, p. 118.

<sup>119</sup> *Ibid.*

<sup>120</sup> *Ibid.*, p. 119.

“the image of access to the royal presence of the Divine Being (Eph 3:12; Rom 5:2); and the two parties have the privilege of joint audience because both possess the Spirit of wisdom and revelation (Eph 1:17; 3:5), which guarantees their present and prospective membership of God’s special people (Eph 1:13; 4:30)”.<sup>121</sup> Correspondence between “the one body” (v. 16a) and “the one Spirit” (v. 18), and occurrence of the two notions together again in Eph 4:4 (ἐν σῶμα καὶ ἐν πνεύμα) give a strong intimation that they are inseparably related.<sup>122</sup> Lincoln believes that the writer, in his own discussion of the uniting of Jews and Gentiles, has taken up Paul’s concept of the relationship of the body and the Spirit, viz. “In the one body lives and works the one Spirit” (1 Cor 12:4-13, especially, v. 13).<sup>123</sup> If this interpretation is correct, then ἐν σῶμα (v. 16a) and ἐν πνεύμα (v. 18) may respectively point to different realities, in close connection with one another. Hereby, we may come to the thought that ἐν σῶμα signifies the church and ἐν πνεύμα, the Spirit, and that the phrase ἐν ἐνὶ πνεύματι in v. 18 implies that with the ἐν σῶμα (v. 16a), i.e. the church, is always the ἐν πνεύμα, the one Spirit. For the author of Ephesians, a church from which the Spirit is excluded is inconceivable. The concept of the Spirit always stands behind the concept of the church. The ἐν πνεύμα does not signify the church but the Spirit, and yet in the one Spirit the church realizes its unity, experiences peace, and approaches God.

### 3.3.4 Summary and Insight into the Meaning of σῶμα αὐτοῦ

Eph 2:14-18 can be thought of as including two principal themes:

(1) Christ has established horizontal peace between Jews and Gentiles. He made “two” (=Jews and Gentiles) “one” (=church unity) by breaking down the

<sup>121</sup> Grayston, *Dying*, p. 148.

<sup>122</sup> Cf. T.F. Torrance, “The Mission of the Church”, *SJT* 19 (1966), pp. 133-36.

<sup>123</sup> Lincoln, *Ephesians*, p. 150; cf. Torrance, “The Mission”, pp. 140-43.



dividing wall, the law in its perverse use, between the two hostile groups, through his death on the cross. This shows that the church is a social unity characterized by "oneness". This social unity signifies that peace is a reality between them. The "one" as a concept, then, merges into that of "one new man" (v. 15): Christ created in himself "one new man", i.e. the church. This implies that the church as an organic creation originated by/from/through Christ, and exists in him, being dependent upon and encompassed by him.<sup>124</sup> If this relationship of Christ and the church reflects his Adamic image, it implies that the church is an eschatological reality.

(2) Christ has also brought about vertical peace between "both" (=Jews and Gentiles) in "one body" (=the church) and God. Christ through his death on the cross reconciled Jews and Gentiles in "one body", the church, to God. This vertical peace is brought about simultaneously with the horizontal peace. In one universal church there are reconciled Jews and Gentiles, who have also been reconciled to God. This implies that the church is not a uniformity, but an organic unity, and that the church is the community of reconciliation with God. Yet all this results from Christ's reconciling work on the cross. Reconciled Jews and Gentiles in the church can now approach God in the Spirit. In the church, the body of Christ, the Spirit abides, and the Spirit makes it possible for the members to have direct access to God. The Spirit, from whom the church cannot be separated, may function as the channel through which each believer, dependent on the achievements of Christ's cross, can come to God.

With regard to the meaning of  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$ , the concept "one new man" (v. 15) is particularly of interest. The correlation of this concept with "one body" (v. 16) implies that it bears on the significance of  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$ .

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<sup>124</sup> Cf. Benoit, *Jesus*, p. 69: "a living person distinguished from the personal Christ, though living only through him".

(1) It may denote that  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  indicates that the church is a corporate person represented by Christ. As “one new man” is made from Jews and Gentiles, it differs from an ordinary man. It stands for an inclusive person. However, Christ is said to have created in himself “one new man”, which implies that the “one new man” is embraced by Christ. This means that the church is represented by Christ. Although she possesses her own identity, she exists in Christ.<sup>125</sup> Her identity lies from the outset in an inseparable relationship with Christ. Inasmuch as the church’s origin and existence are rooted in Christ, she is totally dependent upon Christ.<sup>126</sup> However, this does not mean that the church can be equated with Christ. While Christ contains and transcends the church,<sup>127</sup> the church, though maintaining her own identity, depends upon Christ.

(2) It may also signify that  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  expresses that the church is an eschatological reality. This is inferred from the preceding consideration. Christ’s representation of the church is thought of as a reflection of Adam christology.<sup>128</sup> That “in himself” one new man is created suggests that Christ himself encompasses the new humanity. This reflects the thought that Christ is seen as a new Adam. As Adam represents all human beings, so Christ represents all believers. As all human beings find their identity in Adam, believers as a whole in the corporate person of the church find their identity in Christ the second Adam.<sup>129</sup>

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<sup>125</sup> Cf. Nygren, *Christ and His Church*, p. 93: “To be ‘in Christ’ is the same as to be a member of the body of Christ”.

<sup>126</sup> Cf. Dahl, “Ephesians”, pp. 1216-17: in Eph 2:11-22 “The author’s concern is, apparently, the roots and origin of the church in Israel more than the actual relationship between Christians and Jews”.

<sup>127</sup> Cf. Benoit, *Jesus*, p. 69.

<sup>128</sup> See chapter 1.3.6.

<sup>129</sup> Cf. M.D. Hooker, *Pauline Pieces* (London: Epworth, 1979), pp. 48-49; W.P. Du Bose, *The Gospel According to Saint Paul* (London: Longmans, 1907), pp. 157-67: “We are in Adam naturally and therefore not necessarily personally; we are in Christ spiritually and therefore personally” (p. 165); C.K. Barrett, *From First Adam to Last* (New York: Scribner’s, 1962), pp. 1-21, 68-91; Allen, “Exaltation”, p. 110: Adam christology parallels the Semitic thought of “One and Many”; Ziesler, *Pauline Christianity*, pp. 52-57.

### 3.4 ΣΩΜΑ ΑΥΤΟΥ: Its Meaning as Suggested by Eph 4:1-16

#### 3.4.1 Introduction

Eph 4:1-16 seems to have many implications for the meaning of *σῶμα αὐτοῦ* in that it (1) contains the phrase “body of Christ” distinctively, (2) suggests “head” as a correlative concept of “body”, and (3) refers to a principle of growth of the “body”.

Eph 4:1-16 is “concerned with the mystery and expression of the Church’s unity”.<sup>130</sup> It belongs in context to Eph 4:1-6:20, which is concerned with how Christian existence in the church and the world is to be realized. Semantically, Eph 4:1-16 may be divided into two parts: vv. 1-6 and vv. 7-16.<sup>131</sup>

Verses 1-6 focus on the unity of the church in terms of the realities on which she is based.<sup>132</sup> The writer, on the basis of the first part of the letter (Eph 1-3), begins with an exhortation<sup>133</sup> to the recipients to lead a life worthy of their calling. This is immediately followed by his appeal to maintain the unity of the Spirit (Eph 4:1-3). This theme of unity is expanded by the presentation of the unity of realities on which believers stand (Eph 4:4-6).<sup>134</sup>

Eph 4:7-16, as a whole, stresses the unity of the church in terms of her diversity of gifts.<sup>135</sup> The introductory remark of v. 7, *ἐνὶ δὲ ἑκάστῳ ἡμῶν*, suggests that the writer proceeds to a new idea. However, this new idea does not mean

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<sup>130</sup> Martin, “Trinitarian”, p. 202.

<sup>131</sup> Cf. Schmithals, “The *Corpus*”, p. 122: “the exhortations of 4:1-6 and 25-32 call for mutual acceptance and justify this call anew by appealing to the unity of Christ’s body (4:7-16)”; J.D.G. Dunn, *Jesus and the Spirit*, p. 259.

<sup>132</sup> Cf. Schnackenburg, *Ephesians*, pp. 159-61; Lincoln, *Ephesians*, pp. 224-25.

<sup>133</sup> Eph 4:1 is introduced by *παρακαλῶ οὖν ὑμᾶς*.

<sup>134</sup> Grayston, *Dying*, p. 150: “Whether this [Eph 4:4-6] is an already-familiar credal formula or a creation of the writer, it is clearly intended as a summary of fundamental realities and securities by which a Christian community exists”; Nygren, *Christ and His Church*, pp. 108-109: “This passage [Eph 4:4-6] contains a powerful confession of the Church’s unity”.

<sup>135</sup> The author particularly emphasizes the gifts and role of ministries. Cf. Dahl, “Ephesians”, p. 1217.

a departure from the unity motif. Though the writer moves on to the idea of variety, his fundamental concern is still unity.<sup>136</sup> To reinforce the statement that every believer has been given his own grace (v. 7), the writer quotes Ps 68:18 (v. 8).<sup>137</sup> Verses 9-10 interpret the first line of the quotation, from the christological perspective, while vv. 11-16 interpret its second line, from the ecclesiological perspective.<sup>138</sup> Significantly, vv. 11-16 are composed as “a single Complex Sentence”.<sup>139</sup> Whereas v. 11 states that Christ has given ministers to the church,<sup>140</sup> vv. 12-16 refer to the purpose for which the ministers are given, “within the context of the whole Church”.<sup>141</sup> Verse 12 presents the concrete purpose of Christ’s bestowal of men of ministerial gifts to the church. Lincoln believes that the three prepositional phrases as seen in this verse stand for the three-fold purpose of the ministerial gifts.<sup>142</sup> However, this may not be convincing. The three prepositions do not plainly reveal that the writer intended three separate purposes of the gifts. Rather, they seem to function as a logical link.<sup>143</sup> That is to say, a minister’s purpose in bringing God’s people to completion is in order to prepare them for the work of service, which is, in turn, in order to edify the church, the body of Christ.<sup>144</sup> Verse 13, in relation to the last phrase of v. 12, clarifies the meaning

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<sup>136</sup> Lincoln, *Ephesians*, p. 225; Schnackenburg, *Ephesians*, pp. 169-74.

<sup>137</sup> Bruce, *Colossians*, pp. 342-43, holds that “However far ‘thou hast given gifts to men’ deviates from ‘thou hast received gifts among (from) men’, it circulated as an acceptable interpretation in the first century A.D.”; cf. A.T. Hanson, *The New Testament Interpretation of Scripture* (London: SPCK, 1980), pp. 135-40; B. Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Questions* (London: SCM, 1961), pp. 52-53; G.B. Caird, “The Descent of Christ in Ephesians 4, 7-11”, *TU* 87 (1964), pp. 535-45.

<sup>138</sup> Lincoln, *Ephesians*, pp. 225-26; Schnackenburg, *Ephesians*, p. 171.

<sup>139</sup> Schnackenburg, *Ephesians*, p. 171.

<sup>140</sup> This seems to be a concrete outworking of vv. 7-8; that is, Christ has endowed some with teaching “gifts”.

<sup>141</sup> Lincoln, *Ephesians*, p. 226.

<sup>142</sup> *Ibid.*, pp. 226, 253-55.

<sup>143</sup> Salmond, “Ephesians”, p. 331.

<sup>144</sup> The concept of the edification of the church as an organic *body* seems to presuppose the function of every member (cf. Eph 4:16). How can we imagine that a *body* can be built up by the function of only a single part? If Lincoln’s assertion that v. 13 further defines the last phrase of v. 12 (*Ephesians*, p. 226) is correct, his view of v. 12 can hardly stand, because *καταντήσωμεν οἱ πάντες* at the beginning of v. 13 implies that the third phrase of v. 12 already bears in

of the church's being built up, i.e. that all the church members attain a specific goal. This goal is again expressed by three prepositional phrases, from three different angles: to achieve (1) the unity of faith and knowledge of the Son of God, (2) the complete person, and (3) the full measure of the fullness of Christ.<sup>145</sup> As if the statements in v. 13 were not enough, vv. 14-15 further elaborate the meaning of the edification of the church (v. 12c).<sup>146</sup> It is presented negatively in v. 14 by means of a *ἵνα*-clause, indicating the need to move away from a present immature response to teaching, and positively in v. 15 through the addition of a participial clause, speaking of their growing up into Christ who is the head.<sup>147</sup> Verse 16, which consists of a relative clause, summarizes what the author has dealt with since v. 7.<sup>148</sup>

It would be beyond the scope of this thesis to deal with the whole passage, so only vv. 3, 4a/ 11-13/ 15/ 16, which include the term *σῶμα* or *σῶμα τοῦ Χριστοῦ*, will be considered.

### 3.4.2 Exegesis of Eph 4:3, 4a

In v. 3 the writer admonishes the recipients to “make every effort to keep the unity of the Spirit through the bond of peace” (NIV): *σπουδάζουτες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης*. The phrase *ἡ ἐνότης τοῦ πνεύματος* may be the key phrase to the interpretation of this passage. *τὸ πνεῦμα*, as v. 4 makes clear, signifies the Holy Spirit.<sup>149</sup> But what is meant by *ἐνότης*?<sup>150</sup> Two indications may be found in the text itself:

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mind the function of all members.

<sup>145</sup> Schnackenburg, *Ephesians*, p. 170

<sup>146</sup> Verses 13-15, as a whole, have the meaning of the church's being built up (v. 12c), and vv. 14-15 may be thought of as an expansion of the theme suggested in v. 13.

<sup>147</sup> Lincoln, *Ephesians*, p. 226.

<sup>148</sup> This will be elaborated in section 3.4.5.

<sup>149</sup> Lincoln, *Ephesians*, p. 237.

<sup>150</sup> This word is used in the NT only here and in Eph 4:13 (ibid.).

it is (1) what is already possessed by the recipients,<sup>151</sup> and (2) “a reality that is to be demonstrated visibly”.<sup>152</sup> What then is the unity which is already given, and which is yet to be disclosed? “The Spirit”, modifying “the unity”, and the subsequent phrase, “the bond of peace”, give a clue to this question. The genitive, “of the Spirit”, may be best understood as “given by the Holy Spirit”.<sup>153</sup> Further, our context states that it is “through the bond of peace”<sup>154</sup> that the unity can be preserved. The author does not refer to a new bond of peace, but that which has already been achieved. He may have had in mind the thought of Eph 2:14-18, that unification of Jews and Gentiles in the church is accompanied by “peace” and that the church as Christ’s body is in the Spirit. If so, we may conclude that the “unity” in our verse undoubtedly indicates the unity of the church.<sup>155</sup>

Verse 4a, by using the conjunction *καί*, juxtaposes *ἐν πνεύμα* with *ἐν σώμα*: *ἐν σώμα καὶ ἐν πνεύμα*, “one body and one Spirit”.<sup>156</sup> This is part of a seven-fold “oneness” passage (Eph 4:4-6).<sup>157</sup> The enumerating of seven realities all qualified by “one”<sup>158</sup> must have been intended to highlight the unity of the church, which is already referred to in terms of the Spirit (v. 3). It is certain that *ἐν σώμα* signifies the church as the body of Christ,<sup>159</sup> and *ἐν πνεύμα*, the Holy

<sup>151</sup> Cf. Schnackenburg, *Ephesians*, p. 164; Dunn, *Jesus and the Spirit*, p. 261.

<sup>152</sup> Lincoln, *Ephesians*, p. 237.

<sup>153</sup> Salmund, “Ephesians”, p. 321; Gardiner, *Later Pauline*, p. 53; Lincoln, *Ephesians*, p. 237.

<sup>154</sup> It seems that this phrase stresses the horizontal peace between believers. This is supported by Eph 4:1-2.

<sup>155</sup> Cf. Lincoln, *Ephesians*, p. 237; Grayston, *Dying*, p. 150: “The writer says, in effect, ‘You Gentiles cannot have the varied benefits of the Spirit unless you maintain unity with the Pauline Jewish tradition; and you are bound to be at peace with Jewish Christians, not in conflict’.”

<sup>156</sup> NIV; Lincoln, *Ephesians*, p. 238.

<sup>157</sup> R.R. Williams, “Logic Versus Experience in the Order of Credal Formulae”, *NTS* 1 (1955), pp. 42-44: their order as shown in Eph 4 is the “experiential order” (p. 44); Martin, “Trinitarian”, pp. 199-219; in particular, for “one baptism”, see J.A.T. Robinson, *Twelve New Testament Studies* (London: SCM, 1962), pp. 158-67; W.E. Moore, “One Baptism”, *NTS* 10 (1963-64), pp. 504-11.

<sup>158</sup> For the significance of this concept, cf. J.A.T. Robinson, “The One Baptism as a Category of New Testament soteriology”, *SJT* 6 (1953), pp. 257-74.

<sup>159</sup> Schnackenburg, *Ephesians*, p. 165; Moule, *The Origin of Christology*, p. 78, sees “one body” (Eph 4:4) as a description of “the Christian community”, rather than of “a corporate Christ, already existing independently”.



Spirit, as in v. 3. In particular, the former seems to be an explicit expression of the church, which is implicitly described in v. 3. The fact that he begins with “one body” (v. 4a) may reflect that the church is “the writer’s most immediate concern”,<sup>160</sup> and the juxtaposition of “the one Spirit” with “the one body” is surely an echo of the formula in Eph 2:16a and 18, viz. *ἐν ἑνὶ σώματι* and *ἐν ἑνὶ πνεύματι*. As Schnackenburg argues, “the one Spirit works in the Church as the one Body of Christ”.<sup>161</sup>

### 3.4.3 Exegesis of Eph 4:11-13

Verse 11, as an interpretation of the second line of a quotation from Ps 68:18 (Eph 4:8), presents five kinds of person who have received ministerial gifts: apostles, prophets, evangelists, pastors and teachers.<sup>162</sup> While in 1 Cor 12:4-11 Paul states that the Spirit has allocated “diverse gifts” (*διαίρέσεις ... χαρισμάτων*), i.e. the various ministries to individual members of the church, here in Eph 4 it is said that (1) Christ has given “grace” (*χάρις*) to each one of the church members (v. 7),<sup>163</sup> and that (2) Christ has given teaching ministers (v. 11) to the church.<sup>164</sup> This does not mean that the “gifts” (v. 8) indicate “the ministers” of the church. The

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<sup>160</sup> Lincoln, *Ephesians*, p. 237; Schnackenburg, *Ephesians*, p. 165, asserts that “The ecclesial view comes completely to the foreground in the short formula ‘one Body and one Spirit’”.

<sup>161</sup> Schnackenburg, *Ephesians*, p. 165; Williams, “Logic”, p. 43: “There is only one body, that animated by the one spirit”; Cohu, *St Paul in the Light*, p. 286.

<sup>162</sup> J. Reumann, *Variety and Unity in New Testament Thought*, OBS, ed. P.R. Ackroyd and G.N. Stanton (Oxford: OUP, 1991), p. 121: “Ephesians, remarkably, never mentions bishops, elders, or ‘deacons’ (although Paul is a ‘minister’ - in Greek, *diakonos* - 3:7, as is Tychicus, 6:21). There is almost nothing on ‘church structure’. But among the ‘gifts’ the ascended Christ gives ‘to equip the saints for (their) work of ministry, for building up the body of Christ’ were that ‘some should be apostles, some prophets, some evangelists, some pastors-and-teachers’ (4:11). The ‘gospeling’, shepherding, teaching functions are indispensable for the growth of the whole community”; Roon, *Authenticity*, pp. 385-88: “the words *τοὺς δὲ ποιμένας καὶ διδασκάλους* probably relate to one and the same activity, within the ecclesia, i.e. that of teaching the Christian way of life” (p. 386); Dunn, *Jesus and the Spirit*, pp. 187, 209, 227-28, 280, 284, 289; D.Y. Hadidian, “*tous de evangelistas* in Eph 4:11”, *CBQ*, 28 (1966), pp. 317-21.

<sup>163</sup> The quotation, “he gave gifts (*δόματα*) to men” (Ps 68:18c) in v. 8 makes explicit that the “grace” in v. 7 is involved in various gifts. Beet, *Ephesians*, p. 332: “no member left without an endowment”.

<sup>164</sup> Though Eph 4:11 does not speak of the indirect object of *ἔδωκεν*, the context makes clear that it may be the church.

church, who receives them, cannot be equated with “each one of us [believers]” (v. 7) or “men” (v. 8). How can the “gifts” given to every individual believer be “ministers”? How can the “gifts” here be identified with “persons”? The ministers enumerated in v. 11 cannot be equated with “gifts” in v. 8. Rather, they are those who are given “ministerial gifts”.<sup>165</sup> Christ has given spiritual gifts to every believer; in particular, on some persons he has bestowed teaching gifts, and has given them to the church for her up-building.<sup>166</sup> This signifies that Christ is the ultimate source of the edification of the body of Christ.

Verse 12 emphasizes that ministers are placed in a decisive position for the building up of the body of Christ: *πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ*, “for bringing the saints to completion for the work of service, so that the body of Christ may be built up”.<sup>167</sup> Christ has given ministers to the church (v. 11) in order to enable them to prepare the people of God for works of service for the purpose of building up of the church (v. 12).<sup>168</sup> In edifying the church, the role of ministers is of utmost importance. From v. 7 on, the author has a new emphasis on variety within the church. Every church member may possess his own gift. However, we should notice that the emphasis is not on the variety of the gifts as such. As has been observed, the writer alludes only to some people who have received

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<sup>165</sup> Cf. Bruce, *Colossians*, p. 345, who sees the “gifts” as the persons who exercise ministries; Dahl, “Ephesians”, p. 1217: “The ‘gifts’ of Christ are not identified with spiritual gifts in general (in spite of v. 8) but with *persons* who were assigned to preach the gospel and/or to take care of the congregations”. However, this view is hardly acceptable; since “gifts” are the realities which are given to each believer *in the proportion allotted by Christ’s giving* (Eph 4:7-8), they cannot be persons. For the same reason, Moule’s view also can be hardly supported; he sees “gifts” as “the various Christian services bestowed by the risen and ascend Christ”, i.e. “those of apostles, prophets, and the rest” (see Moule, *The Origin of Christology*, p. 78).

<sup>166</sup> Cf. Schlink, “Christ and the Church”, pp. 7-8, 13; Lindars, *Apologetic*, p. 53: “Eph 4 itself is about precisely the same *spiritual* gifts, or manifestations of the Spirit, as 1 Cor 12”.

<sup>167</sup> Cf. NIV; Lincoln, *Ephesians*, p. 223.

<sup>168</sup> It seems that three prepositional phrases are not coordinate. The contextual flow implies that they describe the process going on in the life of the church. See Foulkes, *Ephesians*, pp. 128-29; Bownan, “Ephesians”, p. 199; Martin, *Ephesians*, pp. 52-53.

ministerial gifts. His final concern is the building up of the church. For him, the gifts are to be used for such a purpose (cf. Eph 4:16). To achieve this goal ministers are to perform a significant role. In effect, the building up of the church is inaugurated with the ministers' work, as they prepare believers for their works of service and encourage them to serve the church by using their gifts in order that the church may be built up. We may conclude that the edification of the church is for the most part dependent upon the role of ministers.<sup>169</sup>

However, the building up of the church cannot be separated from the role of ordinary believers.<sup>170</sup> The author expects that through the service of each member the church would be edified.<sup>171</sup> In fact, without every member's role the building up of the church is inconceivable.<sup>172</sup>

Verse 13, by presenting the ultimate goal to which the church is to proceed,<sup>173</sup> elucidates the meaning of the building up of the church: *μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ*, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to the mature person, to the measure of the stature of the fullness of Christ".<sup>174</sup> The three prepositional phrases seem to present three meanings of the church's edification.<sup>175</sup> The first (*εἰς τὴν ἐνότητα κτλ*) suggests that believers

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<sup>169</sup> Martin, *Ephesians*, p. 54.

<sup>170</sup> Roon, *Authenticity*, p. 368: "In Eph., the spiritual 'service-task' consists of the mutual help or service (*ἐπιχορηγία*) for the sake of Christ's will, of which the faithful are capable, according to 4:16 (and 4:7), by virtue of the grace given to each"; Dale, *Lectures*, p. 282; Mitton, *Ephesians*, NCBC, pp. 151-52.

<sup>171</sup> This assertion is on the ground of an interpretation of v. 12; see above.

<sup>172</sup> Cf. Ross, *Genius*, pp. 237-42: "Each individual member of the body has its significance and worth from its connection with the body as a whole, and the wellbeing of the whole body depends upon the proper functioning of each individual member" (p. 237).

<sup>173</sup> K. Barth, *Church Dogmatics* VI-2 (Edinburgh: T. & T. Clark, 1967), p. 624.

<sup>174</sup> Lincoln, *Ephesians*, pp. 255-56.

<sup>175</sup> *Ibid.*, p. 255: "the three prepositional phrases in this verse are all dependent on the verb rather than on each other".

corporately attain to the unity of the faith and of the knowledge of the Son of God.<sup>176</sup> The concept “unity” (ἐνότης) was found in Eph 4:3, where the unity, already given, still had to be sustained. The same term is used in our present verse, in which the unity fundamentally already given<sup>177</sup> has yet to be achieved. As in v. 5, “faith” here is likely to have “an objective connotation”; that is, “it is not primarily believers’ exercise of faith that is in view but rather the content of that faith (cf. Col 1:23; 2:7)”.<sup>178</sup> Hence, “we all attain to the unity of faith” may mean that the whole church realizes oneness in establishing the faith. The same may be applied to the “unity of the knowledge of the Son of God”; i.e. the church is to achieve oneness in pursuing the knowledge of the salvation which centres in Christ (cf. Eph 1:17-19; 3:16-19).

The second phrase (εἰς ἄνδρα τέλειον) implies that the building up of the church means that the members of the whole church corporately attain to “the mature person”.<sup>179</sup> In the first place, this term describes the church in its completion, the final goal to which all the church members attain.<sup>180</sup> Perhaps, the author, recalling the earlier statement which describes the church as “one new

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<sup>176</sup> οἱ πάντες indicate those who are recognized in the concept of the “body of Christ” in v. 12 (cf. Lincoln, *Ephesians*, p. 255. Eph 3:18 emphasizes that realization of fullness in knowledge takes place in the company of all believers); thereby, the three prepositional phrases in v. 13 would be understood as expressing the goals to which all the church members corporately are to attain.

<sup>177</sup> Lincoln holds that this is particularly clear in the case of the unity of faith; in v. 5 the writer spoke of “one faith” as given; see Lincoln, *Ephesians*, p. 255.

<sup>178</sup> Lincoln, *Ephesians*, p. 255.

<sup>179</sup> Ibid., pp. 224, 256: ἄνθρωπος here denotes an adult male, a full-grown man; and τέλειος bears such meaning as “mature”, or “fulfilled”, or “perfect”, or “complete”, or “entire” etc; it seems that our phrase puts the emphasis not so much on the maleness, but on becoming a mature person in contrast to the children mentioned in the next verse; accordingly, “to the mature person” would be an appropriate rendering. On the other hand, Barth, *Dogmatics* IV-2, p. 624, argues that “the only ἄνθρωπος τέλειος is Christ: the *totus Christus*; Christ including all those who are elected and justified and sanctified and called in Him; Christ as the Head with His Body and therefore with His community”; M. Barth, *Ephesians 4-6*, AB 34A (New York: Doubleday, 1974), pp. 489-91.

<sup>180</sup> Cf. Allan, “The ‘In Christ’ Formula in Ephesians”, p. 61. He insists that “the perfect man” does not have to be taken as denoting the Church in its perfection as incorporated into Christ and so constituting with him a single corporate person”. However, this is not convincing.

man" (Eph 2:15), exhorts all believers to realize the "one new man".<sup>181</sup> "The mature person" obviously stands for "the realized one new man".<sup>182</sup> Secondly, "the mature person" expresses the character of the church "as a corporate entity, not as disparate individuals".<sup>183</sup> The church as one single person is more than a numerical totality of believers. There are different individuals in the church, but they are corporately "one new man" (Eph 2:15) in the present and are to be "one single mature person" in the future.<sup>184</sup>

The third phrase (εἰς μέτρον κτλ) shows that the church's up-building signifies that believers are to attain to the full measure of what the church really is, i.e. "the fullness of Christ" (cf. also Eph 1:23). Undoubtedly, as with the phrase "the mature person", so this phrase also describes the final goal to which believers are to attain, the consummated state of "the mature person". The fulfilled measure of Christ's fullness is the goal. In Eph 1:23 the author defined the church as "the fullness of Christ".<sup>185</sup> But our phrase presents "the fullness of Christ" as the ultimate goal which church members are to achieve.<sup>186</sup>

However, one difficulty is how we match the introductory phrase τὸ μέτρον ἡλικίας with the second phrase τοῦ πληρώματος τοῦ Χριστοῦ, as they do not

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<sup>181</sup> Lincoln, *Ephesians*, p. 256, argues that "The Church, which has already been depicted as one new person (ἄνθρωπος) in Christ (2:15), is to attain to what in principle it already has in him - maturity and completeness". Perhaps, this paradox may be involved in the author's dialectical eschatology, which embraces the present and the future; cf. chapter 3.4.

<sup>182</sup> This thought reflects the author's dialectical eschatology in its dynamic character. Cf. Ross, *Genius*, p. 191: "The vision of the new humanity ... is already being realized, is already at work in human life"; Moule, "The Influence", p. 195.

<sup>183</sup> Lincoln, *Ephesians*, p. 256.

<sup>184</sup> Since the church is in a dynamic procession toward the future, she can be viewed from that time-point.

<sup>185</sup> It may be obvious that it is not Christ whose significance is explained by πλήρωμα, but the Church (see 4.2.1); Roon, *Authenticity*, p. 240; cf. C.F.D. Moule, " 'Fullness' and 'Fill' in the New Testament", *SJT* 4 (1951), p. 81: "A small minority, however, of whom the present writer is one, is inclined to take *pleroma* here as intended to describe Christ, not His Church"; A.E.N. Hitchcock, "Ephesians i. 23", *ExpT* 22 (1910-11), p. 91: "it may be possible that πλήρωμα in Eph 1:23 refers to Christ, and not to the Church".

<sup>186</sup> When the writer uses the term "the fullness of Christ" in Eph 4:13, he must surely have in mind Eph 1:23.

seem to be in harmony. ἡλικία primarily stands for “age” (cf. Jn 9:21, 23; Heb 11:11) or “height and general bodily size” (cf. Mt 6:27; Lk 2:52; 12:25; 19:3). How could “the fullness of Christ” be correlated with these notions? Perhaps, as the author has so closely connected the term “the fullness of Christ” to the term “the body of Christ”, when he uses one he associates the other with it in his mind. Consequently, he would not hesitate to use the concept ἡλικία in combination with “the fullness of Christ”. If this is true, ἡλικία, which originally conveyed the sense of “height and general bodily size”, evokes an image of someone fully-grown, the fully realized state of the “mature person”. The church, as the “fullness of Christ”, is to attain to its supreme level.<sup>187</sup>

#### 3.4.4 Exegesis of Eph 4:15

Verse 15 expresses one of the two aspects<sup>188</sup> which are revealed when the purposes presented in v. 13 are in process of realization within believers: ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, Χριστός, “but rather, speaking the truth in love, [we] may grow up in every way to him who is the head, Christ”.<sup>189</sup> It is particularly the second and the third parts which are of interest.<sup>190</sup> The purpose for which Christ has given ministers to the church is to enable them to help believers to move toward their corporate unity, mature humanity, and fullness (Eph 4:12-13). This movement is viewed from the perspective of growth up to Christ.<sup>191</sup> In Eph 4 the author uses both “body”

<sup>187</sup> Concerning the meaning of the “fullness of Christ”, see chapter 4.3.

<sup>188</sup> The other one is referred to in v. 14 in a negative fashion.

<sup>189</sup> Lincoln, *Ephesians*, p. 223.

<sup>190</sup> As regards the first part, cf. J.-D. Dubois, “Ephesians IV 15: ἀληθεύοντες δὲ or ἀλήθειαν δὲ ποιῶντες”, *NovT* 16 (1974), pp. 30-34.

<sup>191</sup> Grammatically, it is possible to see ἀυξήσωμεν as a transitive verb, and τὰ πάντα as its object. If this view is taken, τὰ πάντα may well signify the universe; hereby, we should say that v. 15b describes the church’s cosmic role [cf. Schlier, “κεφαλή”, p. 681; Howard, “Head/Body”, pp. 355-56]. However, nowhere does Ephesians refer to the church’s direct influence on the universe, and nowhere does it speak of the universe’s growing up to Christ (Lincoln, *Ephesians*, p. 260; However, Schlink, “Christ and the Church”, p. 7, argues that as the Body of Christ, the Church pervades the whole universe: “The power of Christ which fills the universe is

imagery and “building” imagery. In v. 4 the former is employed (σωμα). In v. 12 both are used (οικοδομην του σωματος). In v. 13 the “body” imagery is implicitly used (cf. ηλικια). Here in v. 15b the “body” imagery is clear: the church members are to grow up to Christ. Verse 13 presents the final goals to which they are to attain, but v. 15 presents the standard of their growth.<sup>192</sup> Christ is the final standard of believers’ growth.<sup>193</sup> Lincoln believes that this implies that the author underlines the church’s qualitative growth. He says, “The Church’s growth is not being thought of in terms of quantity, a numerical expansion of its membership, but in terms of quality, an increasing approximation of believers to Christ”.<sup>194</sup> However, this does not seem to do justice to v. 15b, for reference to the church’s growth up to Christ does not exclude numerical increase. The context is of a church in which all believers play their role according to their gifts. This implies that the church not only grows qualitatively but also increases quantitatively.<sup>195</sup> When all believers properly function according to their own

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present in the Church; the Church is the fullness of Christ, which is extended by Him into the universe”). Moreover, such an interpretation is not likely to suit the context. Lincoln points out that “In this context the preceding verses have been about the Church growing to maturity, and the following verse will discuss the growth of the body, so everything points to the growth in this verse being that of the Church” (Lincoln, *Ephesians*, p. 260). Therefore, it would be appropriate to take *αυξησωμεν* as an intransitive verb, and *τα παντα* “as an adverbial accusative, meaning ‘in every way’ and having the same force as the dative expression *εν παντα* in 1:23” (Lincoln, *Ephesians*, p. 260). Perhaps the adverbial phrase “in every way” may reveal how the proper growth of the church members takes place, that is, in every aspect of their lives and particularly in the unity of faith and knowledge, and in speaking in love.

<sup>192</sup> Foulkes, *Ephesians*, pp. 131-32.

<sup>193</sup> This shows that in Ephesians ecclesiology and Christology are intimately associated with each other. Being conscious of this, Lincoln argues that “for the writer ecclesiology remains determined and measured by Christology” (Lincoln, *Ephesians*, p. 261); Reumann, *Variety and Unity*, p. 120: “Christology, in our document [Ephesians], controls ecclesiology”; Roon, *Authenticity*, p. 391: “the character of the epistle [Ephesians] is not determined by its ecclesiological but by its christological aspect”; Käsemann, *Perspectives*, p. 117: “There is wide agreement today that Pauline ecclesiology is basically Christology”; however, Käsemann supposes, “What Paul preached in Christological terms has now [in Ephesians] been turned into the function of ecclesiology - namely, the unity of the world in the *pax Christi*. The function of Christology in the letter to the Ephesians consists in caring for the orderly growth of the church”; idem., “Unity and Diversity”. p. 293: “It [the church] becomes so independent of Christology that it even presumes to continue the history of Jesus; and from a purely historical standpoint, it actually does”. However, this view may not match the thought of Ephesians in which Christology is so closely involved in the ecclesiology of the epistle.

<sup>194</sup> Lincoln, *Ephesians*, p. 261; cf. Martin, *Ephesians*, p. 53.

<sup>195</sup> Cf. Howard, “Head/Body”, pp. 355-56; MacDonald, *The Pauline Churches*, p. 102: “in both

gifts, the church manifests both aspects. Thus v. 15b presents Christ as the standard of qualitative growth of the church in her numerical increase.<sup>196</sup>

The third part of v. 15 refers to Christ as the head, to which the church grows up. This surely contains the thought that Christ is the head of the church as his body. However, what is meant by "head" in the statement? First of all, it is highly probable that it signifies Adamic archetypal headship of Christ.<sup>197</sup> As the new model of humanity Christ should be the goal of growth of the church. S. Bedale argues that "when it is realized that Christ is ἀρχή in relation to the Church, it is possible to see how Christians can be said to 'grow up into him' (ἀυξήσωμεν εἰς αὐτὸν, Eph iv. 15), as the archetypal image of the Second Adam is progressively realized in them".<sup>198</sup> Secondly, the "head" may convey Christ's quasi-physiological<sup>199</sup> headship over the church,<sup>200</sup> in that the term corresponds (1) to the pronoun "we", viz. believers (v. 15), who have been recognized in the concept of "the body of Christ" (v. 12), and (2) to the word "body" (v. 16). However, the author in v. 15 does not directly refer to the physiological function of the "head" until in v. 16 he develops the idea of the church's growth<sup>201</sup> in a quasi-physiological manner. Hence, in v. 15 this idea is only incipient. Perhaps, then, in this verse the intention is to concentrate on Christ's archetypal headship over the church.

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Colossians and Ephesians we discover the same tension between a desire to evangelize and a desire to separate from the outside world that we found in Paul's writings. The emphasis on growth of the body in both writings may imply that rapid growth of the sect is taking place".

<sup>196</sup> Cf. Schlink, "Christ and the Church", pp. 6-7: "the increase of the body consists above all in the adding to it of more members as the fruit of the Gospel preached in the world. The Body of Christ grows in the increase of the faithful and in the size of their company, inwardly and outwardly, upwards and in the dimensions of space and time, in her struggle with the trials of the world".

<sup>197</sup> Cf. Ramsay, *The Teaching*, pp. 153-54; Dahl, "Christ", pp. 441-42.

<sup>198</sup> Bedale, "The Meaning", p. 214; cf. Allen, "Exaltation", p. 111; Benoit, *Jesus*, p. 67.

<sup>199</sup> Cf. Robinson, *The Body*, pp. 46-48, 53-54; Gundry, "Soma", pp. 236-37.

<sup>200</sup> Robinson, *The Body*, p. 67: "The notion of 'growing up into the head', however crude physiologically, is obviously possible only to someone whose thinking through and through is in organic categories".

<sup>201</sup> Cf. Lincoln, *Ephesians*, p. 262.



### 3.4.5 Exegesis of Eph 4:16

In this passage the author summarizes what was stated in the preceding verses, i.e. the unity of the church in diversity<sup>202</sup> from the perspective of her growth. Therefore, it is not strange that the statement of v. 16 sounds physiological.<sup>203</sup> The author presents a principle of the church's growth, according to which the adulthood of the church as the body of Christ is to take shape. There seem to be four elements in the principle. First, Christ is the fountain-head of the church's growth. This is expressed in the statement that ἐξ οὗ πᾶν τὸ σῶμα ... τὴν αὐξησιν τοῦ σώματος ποιέται, "from whom [Christ] the whole body ... makes bodily growth".<sup>204</sup> Christ has quasi-physiological headship over the church.<sup>205</sup> It is from the head that the whole body, the church, grows. Christ is the source of the church's growth.<sup>206</sup> This idea occurs earlier in vv. 7-13, for it is Christ who has bestowed gifts on believers,<sup>207</sup> in particular, has given ministers to the church, so that the body of Christ may be built up. Hence, v. 16 may be said to be a clarification of this thought. Christ as the head supplies every need for

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<sup>202</sup> Cf. Coutts, "The Relationship", p. 201: "Eph iv. 16 forms the climax of the plea for unity through differences of office in the Church".

<sup>203</sup> Lightfoot, *Colossians*, p. 223; Barth, *Ephesians 1-3*, p. 187: "In Eph 4:16 and Col 2:19 technical physiological terms abound".

<sup>204</sup> Lincoln, *Ephesians*, p. 261.

<sup>205</sup> This can be made clear by at least two facts: (1) the concept "body" in v. 16 is, by means of a relative pronoun, naturally correlated with the concept "head" in v. 15 (cf. *ibid.*, p. 262), and (2) the relationship of "head" and "body" is seen from the outlook of "growth" [Cf. Benoit, *Jesus*, p. 65: "This Body [the body of Christ] is a living, coherent, hierarchic organism, which gathers all Christians into itself and which increases 'with a growth in God' (Col 2:19; Eph 1:16). In a word, it is the Church (Col 1:18, 24; Eph 1:23; 5:23ff) and it has Christ for Head (Col 1:18; 2:19; Eph 1:22; 4:15f; 5:23)"]. Cf. Abbott, *Ephesians*, p. 34: "There is an organic connexion: the life of the Church springs from its union with Christ as its Head"; A. Miller, "Fullness", *DCG* 1, ed. J. Hastings (Edinburgh: T. & T. Clark, 1906), p. 630.

<sup>206</sup> Dale, *Lectures*, p. 282. The statement that Christ, the head, is both the goal and the source of the church's growth (vv. 15c-16) implies that the author is working with Col 2:19, which reads, "... the Head, from whom the whole body ... grows as God causes it to grow" (NIV; Greek text: "... ἐξ οὗ πᾶν τὸ σῶμα ... αὐξέει τὴν αὐξησιν τοῦ θεοῦ"); see Lincoln, *Ephesians*, pp. 230, 261-62.

<sup>207</sup> Cf. Roon, *Authenticity*, pp. 369-70: spiritual gifts enable the faithful to achieve church unity (4:7, 8); "Christ ... fulfills the ecclesia, which is his body, with the pneuma and the spiritual gifts"; "The gifts with which Christ fills the ecclesia are gifts to men (4:8)" (p. 370).

the growth of the body.<sup>208</sup> He is, therefore, the quasi-physiological head over the church in that as the source of the church's growth he is the supplier of her every need.<sup>209</sup> The concept *σῶμα*, as in preceding verses (cf. Eph 1:23; 2:16; [3:6]; 4:4, 12), stands for the church. By using this body imagery the author underlines the corporate growth of the church.<sup>210</sup> Subsequent statements will make this fact clearer.

Secondly, the ministers are the channel used to bind believers together for the church's growth. This is expressed in the phrase *συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας*, "joined and brought together by every supporting ligament". The two words, *συναρμολογούμενον*<sup>211</sup> and *συμβιβάζομενον*,<sup>212</sup> have the same meaning.<sup>213</sup> Both describe the operation of the united body in its growth. G.H. Whitaker argues that the present tense of the participles stands for "a process ever going on".<sup>214</sup> Behind these participles lies the concept of the body's members, the substantial constituents of the body. The members are the persons who are being joined and brought together. Therefore, Lincoln's argument relating to these two participles is illuminating:

The two present participles, .... taken together, underline forcefully that for the unified growth of the body its members have to be involved in a process of continual mutual adjustment.<sup>215</sup>

<sup>208</sup> Foulkes, *Ephesians*, p. 132.

<sup>209</sup> See chapter 1.2.2, where we suggested that the Greek medical anthropology would govern the quasi-physiological references in the Ephesian "head/body" passages. Lincoln, *Ephesians*, p. 262, asserts that "As the one who has been exalted to sovereign rule over all things, Christ is in the position and has the power to supply his Church with the leadership, the life, and the love that are the requisites for its growth".

<sup>210</sup> Compare with Paul's statements in Rom 12 and 1 Cor 12, which emphasize interdependence of the body's members (Lincoln, *Ephesians*, p. 262).

<sup>211</sup> This word has been found in Eph 2:21, which employs the figure of a building for the church's life.

<sup>212</sup> Lincoln holds that this word has been taken over from Col 2:19 (cf. also Col 2:2), and is a term which frequently occurs in a context of reconciliation (Lincoln, *Ephesians*, p. 262).

<sup>213</sup> Lincoln, *Ephesians*, p. 262.

<sup>214</sup> G.H. Whitaker, "*συναρμολογούμενον καὶ συμβιβάζομενον* Eph 4:16", *JTS* 31 (1930), pp. 48-49.

<sup>215</sup> Lincoln, *Ephesians*, p. 262.

It is “by every supporting ligament” that the active process of unification is aided. Each ligament<sup>216</sup> is thought of as supplying the other parts of the body. The genitive τῆς ἐπιχορηγίας, literally “of supply”, should be understood in an active sense rather than a passive sense.<sup>217</sup> Therefore, “ligament” is not likely to stand for an abstract notion. It supports other parts in order that they may unite one with another.<sup>218</sup> This corresponds to the idea of ministers having been given to the church in order to assist its members to realize the unity, the mature humanity, the whole measure of the fullness of Christ, firmness in the truth, and growth up to Christ (Eph 4:13-15).<sup>219</sup> As the ligaments are the means used to enable the whole body to be active in promoting its own growth, so the ministers are also a means used to empower the church to move toward completeness. Lincoln rightly holds that in this context “what is being highlighted is the role of the ministers in the whole body ruled and nourished by Christ”.<sup>220</sup>

Thirdly, ordinary believers are substantial contributors who also effect the growth of the church. This is suggested in the phrase, κατ’ ἐνέργειαν ἐν μέτρῳ ἐνδὸς ἑκάστου μέρους, “through the proper functioning of each individual part”.<sup>221</sup> Through appropriate activity of each part,<sup>222</sup> the whole body is to grow. This thought reflects the function of the members, which has been implicitly

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<sup>216</sup> Cf. H.A.W. Meyer, *Critical and Exegetical Handbook to the Epistle to the Ephesians and the Epistle to Philemon* tr. W.P. Dickson (Edinburgh: T. & T. Clark, 1880), p. 234. Meyer sees ἄφῆ as sense or sensation, while Abbott, *Ephesians*, p. 126 and Barth, *Ephesians 1-3*, p. 449, as contact. However, Lincoln affirms that, as most commentators interpret it, to see it as joint or ligament is almost certainly right, “since in Col 2:19 ἄφῆ is linked through the use of a common article with σὺνδεσμος, which had a recognized physiological connotation as a joint, and since it is also employed in this way in Aristotle for the connection between parts of the body”.

<sup>217</sup> Lincoln, *Ephesians*, p. 263.

<sup>218</sup> Lincoln asserts that “the writer pictures the ligaments functioning to provide the connections between the various parts and thereby mediating life and energizing power through the body” (Lincoln, *Ephesians*, p. 263).

<sup>219</sup> Cf. Lincoln, *Ephesians*, p. 263.

<sup>220</sup> Ibid.; Martin, *Ephesians*, pp. 54-55; Allan, *Ephesians*, p. 109; Schnackenburg, *Ephesians*, p. 189.

<sup>221</sup> My rendering.

<sup>222</sup> “Each part” may indicate both ministers and all the others, but it seems that the words allude more to the latter in that they occur in the context of the reference to the church’s overall growth; see Schnackenburg, *Ephesians*, 189.

suggested in the earlier part of the pericope (cf. Eph 4:11-12); that is, Christ's giving of ministers to the church is in order to bring believers to completion for the work of service, so that the church may be edified. This implies that each believer has his own function. The writer now explicitly brings out this idea. Lincoln argues that

Each member has his or her distinct role in the well-being of the whole, and the unity in diversity depicted earlier in the passage is seen to be essential for the proper growth of the Church".<sup>223</sup>

Fourthly, the edification of the church is the final goal of her growth. This is expressed in the reference to εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, "so that it builds up itself in love".<sup>224</sup> The physiological image reverts to the architectural image in that the aim of the church's growth is its up-building. Eph 4:13-15 as well as 16a-b can be regarded as a reference to the building up of the church.<sup>225</sup> It is, no doubt, connected to the statement in Eph 2:19-22,<sup>226</sup> which elaborates the "image of a building that is in process of construction and is turning out to be a temple".<sup>227</sup>

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<sup>223</sup> Lincoln, *Ephesians*, p. 263; cf. Grayston, *Dying*, p. 150: "The variety of endowments is not denied nor the possibility that they will produce energetic confusion; but they ought to be coordinated harmoniously in the growing body (Eph 4:14-16)"; Käsemann, "Unity and Diversity", p. 295: "Since unity always presupposes differentiation, it is never the same thing as identity, which would lead to the barrenness and death of any community. Life and fellowship in the Holy Spirit express themselves as a unity which is full of tension"; idem., "The Theological Problem", pp. 118-119; R.E. Brown, "The Unity and Diversity in New Testament Ecclesiology", *NovT* 6 (1963), pp. 298-308; Robinson, "The Body", p. 60: "But the diversity is one that derives from the pre-existing nature of the unity as organic: it is not a diversity which has to discover or be made into a unity".

<sup>224</sup> Barth, *Ephesians 4-6*, p. 426.

<sup>225</sup> In these verses "growing up" and "building up" are not, in fact, sharply demarcated. This is supported by the fact that sometimes the author uses the two imageries together in a compounded fashion (vv. 12; cf. v. 13). Cf. Westcott, *Ephesians*, pp. 175-76.

<sup>226</sup> Coutts, "The Relationship", p. 201: "Eph ii. 20-2 forms the climax of the exposition of the unity of Jew and Gentile in Christ"; Roon, *Authenticity*, p. 364; B. Gärtner, *The Temple and the Community in Qumran and the New Testament* (Cambridge: CUP, 1965), p. 66.

<sup>227</sup> Grayston, *Dying*, p. 148; cf. Allan, "The 'In Christ' Formula in Ephesians", pp. 58-59; Dillstone, "The Church and Time", pp. 160-64; Loudon, "Reigning Lord", pp. 66-67; Quinn, "The Body of Christ", pp. 103: "The Church is not simply an organization, a gathering of individuals united in a common purpose and a common way of life. She is not simply the most perfect human society. She is not even simply the most perfect supernatural society if we understand by that simply the

The edification of the church is not the work of each individual member, but the corporate task of all members. The *ἐαυτοῦ*, “of itself”, discloses that it is also the task which the church should achieve in vigorous activity, through energies ultimately originating from its head, Christ.<sup>228</sup> The final phrase, *ἐν ἀγάπῃ*, emphasizes that love is essential to the church’s corporate work of growing or building up (cf. 1 Cor 12-14).

### **3.4.6 Summary and Insight into the Meaning of *σῶμα αὐτοῦ***

The passages, which we have considered in Eph 4:1-16, can be summed up in two themes.

(1) The church has to find her identity in keeping her “unity” and its fruit, “peace”. These belong to the essence of the church, and so are already held by the church, bestowed on her by the Spirit. What Christ has accomplished for the church is to be effective through the work of the Spirit, who not only gives unity to the church but is also the means through which the church has access to God. Yet in order to preserve this unity and peace, the church needs to recognize the realities on which she stands; i.e. she stands on the basis of one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all. The juxtaposition of “one body” and “one Spirit” seems to stress their indissolubility, which is already suggested in a parallel of “in one body” (Eph 2:16) and “in the one body” (Eph 2:18).

(2) The church has to find her identity in maintaining her “diversity”. This concept is by no means antithetical but dialectical to the concept of “unity”. So, “diversity in unity” may be a more accurate expression. The “diversity” of the church is closely involved in the diversity of “gifts”.<sup>229</sup> Further, since this

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multitude of the saints. The Church is not an abstraction but a reality: she is a living Temple, indwelt by the living God”; Moule, *The Origin of Christology*, pp. 89-54.

<sup>228</sup> Lincoln, *Ephesians*, p. 264.

<sup>229</sup> Torrance, *Royal*, p. 39: “in the Epistle to the Ephesians Paul grounds the doctrine of the ministry

question of “gifts” is connected with the members’ function,<sup>230</sup> it is natural for one with Paul’s understanding of the church or the body of Christ to focus on the question of the “growth” of the church. (i) Christ endows every believer with gifts. For anyone familiar with Greek medical science, this role of Christ in relation to believers resembles the function of “head” to the whole body. Christ as the head of the church supplies all the energies for the church as his body.<sup>231</sup> Christ is the head of the church in that he is the source of her growth. (ii) Ministers have received a gift of teaching, and among the diverse gifts this may be the most significant. A minister is to prepare believers for the work of service. They are to serve the church according to their gifts, bringing about the church’s edification. The point is that a minister plays a part in bringing believers to completion so that they may properly function for the building up of the church. For the author, such a role resembles the functions of the ligaments of the body, which enables the parts of the body to be interconnected. (iii) However, the function of the other members is also of consequence. As recipients of gifts they are to be prepared for diverse service. They make the edification of the church effective. However, their function must be on the basis of love. The reference to the members’ role may reflect the author’s physiological view which sees ordinary members as individual parts of the body. (iv) All these functions of ministers and members are for the building up of the church. The final goal is to achieve the splendid edification of the church, as the “body of Christ”. This may be realized, as all the church members achieve what the church really is in three aspects: (a) the church which already possesses “unity” is to attain to “the unity” in the

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in the gifts of the Spirit sent down by the ascended Lord when he has completed His movement of descent and ascent (Eph 4:7ff)”.

<sup>230</sup> A close connection between “gifts” and “believers’ function” seems to echo the teaching of 1 Cor 12 in which the congregation’s diverse roles are regarded as manifestations of the diverse gifts of the Spirit.

<sup>231</sup> Cf. Benoit, *Jesus*, p. 70; Lincoln, *Ephesians*, p.262: “As the one who has been exalted to sovereign rule over all things, Christ is in the position and has the power to supply his Church with the leadership, the life, and the love that are the requisites for its growth”.

content of the faith and the knowledge of redemption centering in Christ, (b) the church which is “one new man” is to attain to “a mature person”, and (c) the church which is “the fullness of Christ” is to attain to “the full measure of the fullness of Christ”.

Regarding the meaning of  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$ , in particular, Eph 4:7-16 seems to contain various indications of consequence. It refers to the building up of the “body of Christ” and suggests a scheme of “Christ-head/the church-body”. Two points may be preeminent.

(1) The first is the idea that the church as the “body” is to grow up to Christ as her “head”, who is the standard of her growth (v. 15). In this, Christ may be seen in terms of Adamic imagery, as he is conceived of as the new model of humanity to which the church is to attain. If this is the author’s perspective, it implies that  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  may indicate that the church (= body) is that which is attached to Christ (= head) who is the new archetype of humanity. The point is that the phrase may be influenced by Pauline Adam christology.<sup>232</sup>

(2) The second is the idea of “Christ-head-supplier/the church-body-receiver” (v. 16). The church as “body” is a beneficiary who receives the supply of Christ as her “head”. This implies that  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  reflects the author’s quasi-physiological view of the relationship of Christ and the church, a view based on Greek medical anthropology.<sup>233</sup>

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<sup>232</sup> See chapter 1.3.6.

<sup>233</sup> See chapter 1.2.2.

### 3.5 ΣΩΜΑ ΑΥΤΟΥ: Its Meaning as Suggested by Eph 5:22-33

#### 3.5.1 Introduction

Eph 5:22-33 gives plentiful insights into the meaning of *σῶμα αὐτοῦ* in that it (1) puts “Christ” and “body” in indissoluble relationship, (2) correlates “body” with “head”, and (3) suggests that “body of Christ” can be seen in the light of several metaphors, viz. “head/body”, “bridegroom/bride”, “man/his own flesh”, and “husband/wife”.

Eph 5:22-23 constitutes a semantic unit, dealing with the “husband/wife” code (vv. 22-33) on the basis of the relationship between Christ and the church.<sup>234</sup> Eph 5:22-33 may be divided into three main parts: vv. 22-24, vv. 25-32, and v. 33. In vv. 22-24 the author exhorts wives to be subject to their husbands as to Christ (cf. Col 3:18-19). Each verse in this passage plays a different part. Verse 22 gives wives the exhortation to submit to their husbands as to the Lord. Verse 23 presents the reason why this would be legitimate, viz. because the husband is the head of the wife (v. 23a), as Christ is the head of the church (v. 23b). Verse 24 re-states what has been insisted on in the preceding verses.

In vv. 25-32 the writer admonishes husbands to love their wives as Christ loves the church. This passage can be divided into two parts: vv. 25-27 and vv. 28-32.<sup>235</sup> The gist of vv. 25-27 is that the husband should love his wife (v. 25a). The author applies to husband and wife the model of Christ’s love for the church (v. 25b). Verses 26-27, as an expansion of v. 25b, refer to three purposes of Christ’s death; it was in order to consecrate her (v. 26), to present her to himself in splendour (v. 27a), and to make her holy and blameless (v. 27c). The third seems to be a result of the first. Verses 28-32 recapitulate the exhortation given

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<sup>234</sup> Cf. Lincoln, *Ephesians*, pp. 352-53. Concerning the flow of the author’s thought in Eph 5:22-33, cf. Sampley, ‘*And the Two*’, p. 106.

<sup>235</sup> Lincoln, *Ephesians*, p. 353.



to husbands in vv. 25-27 and the point is similar, i.e. a husband is obliged to love his wife. In v. 28a-b a man's love for his own body is the basis for a man's love for his wife.<sup>236</sup> Verse 28c advances this idea. Whereas in v. 28a-b "loving his wife" is *compared* with "loving himself (=own body)", here in v. 28c the former is *identified* with the latter: "He who loves his wife loves himself". Verse 29a-b offers a reason why a man's love of his own flesh can be an analogy to a husband's love of his wife: "For no one ever hated his own flesh, but nourishes it and cherishes it".<sup>237</sup> Verse 29c, in turn, presents Christ's love of the church as an analogy of a man's supreme love of his own flesh (σάρξ).<sup>238</sup> Verse 30 refers to the cause of Christ's love for the church, viz. "for we are members of his body".<sup>239</sup> "In this way", Lincoln says, "a person's loving his own body is now explicitly related to Christ's treatment of his body".<sup>240</sup> Verses 31-32 suggest a basis for how the "man/his own flesh" image can be applied to the relationship of "Christ/the church" in the light of marriage.<sup>241</sup> After a brief comment on the quotation of Gen 2:24, the comment "τὸ μυστήριον τοῦτο μέγα ἐστίν", the writer attaches a proviso to it: "ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν". This shows that he views the relationship of "Christ/the church" from the perspective of "husband/wife".

In v. 33 the author returns to his main theme, concluding his admonition to marriage partners with emphasis on a husband's love for his wife and on a wife's

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<sup>236</sup> The use of *σῶμα* here reflects that the writer already has in mind "his major analogy of Christ's love for his *body*, the Church (cf. vv. 23, 30)"; see Lincoln, *Ephesians*, p. 353.

<sup>237</sup> *γάρ* at the beginning of v. 29a does not seem to be involved in a question as to how "a man himself" can be a synonym of "his wife". *ἑαυτόν* (v. 28c) must be an equivalent of the concept "his own body" (v. 28b).

<sup>238</sup> This reflects that the author establishes his exhortation to married couples on the basis of the relationship of Christ and the church.

<sup>239</sup> Lincoln, *Ephesians*, p. 353, holds that in v. 30 the author brings readers and himself into the scope of the analogy of "Christ/the church".

<sup>240</sup> *Ibid.*, p. 354. Verses 29c-30 would be regarded as an auxiliary passage which justifies the author's main point that husband should love his wife as his own body.

<sup>241</sup> Lincoln, *Ephesians*, p. 354: the declaration, "marriage makes husband and wife one body" (v. 31 quoting from Gen 2:24), apparently delivers "a sense in which wives are their husbands' bodies".

fear of her husband.<sup>242</sup>

It is not necessary to interpret every word of Eph 5:22-33, but vv. 23b, 24/25b, 26-27/ 29c-30/ 31-32 require attention, as they include references to the relationship between Christ and the church, and so illuminate the meaning of the “body of Christ”.

### 3.5.2 Exegesis of Eph 5:23b, 24

The relationship between Christ and the church described in this passage also provides some insight into the meaning of *σῶμα αὐτοῦ: ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, κτλ*, “as Christ also is the head of the church and is himself the Saviour of the body. But as the church submits to Christ, etc.”<sup>243</sup> In order to stress a wife’s submission to her husband the author uses the analogy of “Christ/the church”.<sup>244</sup> Christ is the “head” of the church, so the church submits to Christ. This proposition raises a significant question. What kind of headship is spoken of here? In Eph 5:23 the relationship of “Christ/the church” is involved in a double metaphor, i.e. “husband/wife” as well as “head/body”. This implies that “Christ/the church” should be seen in the light of the scheme of “husband-head/wife-body”, which in turn suggests that Christ’s headship over the church as his body is analogous to a husband’s headship over his wife. Our question “what kind of headship?” can be answered when the nature of the husband’s headship over the wife is clarified, but how do we approach this new issue? The subsequent context seems to give some help. In particular, vv. 28-30, under the influence of v. 31 (especially “one flesh”) quoting from Gen 2:24,<sup>245</sup> apply

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<sup>242</sup> *φόβος* may be best interpreted as “fear” (cf. “respect” in NIV). “Fear” in this verse does not involve fright or terror, but represents the meaning of reverence with obligation in a grave sense (cf. Barth, *Ephesians 4-6*, pp. 662-68; Lincoln, *Ephesians*, pp. 384-85).

<sup>243</sup> Lincoln, *Ephesians*, p. 351.

<sup>244</sup> Cf. MacDonald, *The Pauline Churches*, p. 118.

<sup>245</sup> Schnackenburg, *Ephesians*, p. 253; Bruce, *Colossians*, p. 392.

“man/his own flesh” to the relationship of “Christ/the church” in terms of the “husband/wife” relationship.<sup>246</sup> This suggests that Eph 5:23 is linked with Gen 2:24.

However, Gen 2:24 quoted in Eph 5:31 does not seem to be a direct root of Eph 5:23.<sup>247</sup> The idea “husband + wife = ‘one flesh’ ” (Gen 2:24) hardly matches the idea of “husband = head of his wife” (Eph 5:23). Yet it should be noted that Eph 5:29, which is affected by the citation of Gen 2:24 in v. 31, is closely involved with Gen 2:23, which is in turn associated with Eph 5:23. The “man/his own flesh” image in Eph 5:29 resembles the thought of Gen 2:23, which reads, “The man said, this is now bone of my bones and flesh of my flesh; she shall be called ‘woman’, for she was taken out of man” (NIV). The idea of the church as Christ’s own flesh in Eph 5:29 can be thought of as reflecting the relationship of “Christ/the church” in terms of the relationship of “husband/wife” because only when she is in the marriage relationship with him, can she be spoken of as Christ’s flesh. Similarly, “man” and “woman” in Gen 2:23 can only be understood in terms of the marriage relationship. The following verses, Gen 2:24 and 25 make this clear by using the word “wife”; thereby the word “man/Adam” can be understood in terms of “husband”. As has been considered, Eph 5:29 sees the relationship of “Christ/the church” in the analogy of “husband/wife”, as does Eph 5:23. Moreover, the “man/his own flesh” figure in Eph 5:29 further clarifies the nature of “husband/wife” in Eph 5:23. From all this, we conclude that Eph 5:23 may be affected by Gen 2:23. If this is the case, it is highly probable that the verses preceding Gen 2:23 should also be borne in mind, especially Gen 2:20bff which leads to Adam’s exclamation in Gen 2:23 and seems to offer some indications of the nature of the relationship of man and wife.

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<sup>246</sup> See below and 3.5.4.

<sup>247</sup> Cf. Lincoln, *Ephesians*, p. 380, who argues that Gen 2:24 has influenced the writer’s argument from Eph 5:28 (also see his article, “the Use of the OT in Ephesians”, p. 31).

In the light of this, the “head” in Eph 5:23b may be said to manifest an Adamic headship of Christ over the church. Yet what is meant by this? What sort of headship did Adam have over his wife? What kind of authority did Adam have over his wife? The narrative of God’s creating a “woman” in Gen 2:20ff gives two pointers. Firstly, Adam is the origin of his wife. God made woman from man’s rib. Adam is the source of his wife’s life. Secondly, woman was created in order to help Adam. God made woman as a suitable helper for Adam. Hence, we may say that Adam has not only a genetic priority in terms of his being the root of his wife’s existence but also a functional priority in terms of the marriage role.<sup>248</sup> This shows that “head” in Eph 5:23 is influenced by OT thought on *κεφαλή*<sup>249</sup> and by Paul’s second Adam christology.<sup>250</sup>

In conclusion, we may hold that the “head” in Eph 5:23b signifies Christ’s Adamic headship over the church in the sense that he has authority not only as the origin of her life but also as the object of her service.<sup>251</sup> The church is to obey Christ who has this authority.

### 3.5.3 Exegesis of Eph 5:25b, 26-27

Verse 25b is an analogy which the author introduces in order to reinforce his

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<sup>248</sup> 1 Cor 11:3ff, which obviously bears Gen 1-2 in mind, seems to suggest the same idea. 1 Cor 11, using the term *κεφαλή*, establishes a hierarchical structure: God/Christ/men/women. Verse 3 seems to be the basic statement for arguing the rest of the passage. The hierarchical structure is centred on the concept *κεφαλή*. What is significant here is that the fundamental frame of reference underlying his interpretation of the relationship of men and women is rooted in Gen 1-2. It is noteworthy that Paul speaks of “woman” as made from man (1 Cor 11:8, 12a) and as his help-met (v. 9). This supports the view that concerning such a hierarchical understanding of man and woman two elements may be predominant in his mind: first, man is the *origin* of woman; secondly, woman was created as a *helper* for man. For Paul, man, as the origin and the help-object of woman, has an authority over her. Cf. Ellis, *Paul’s Use*, pp. 63-64; Thornton, *The Common Life*, pp. 222-23.

<sup>249</sup> In chapter 1.2.4 we pointed out that in OT thought “head” can stand for genetic priority.

<sup>250</sup> See chapter 1.3.6 in which we argued that Paul’s Adam christology may lie behind the phrase, “body of Christ”, and note that this metaphor is involved in the “head/body” imagery (see chapter 3.2.2).

<sup>251</sup> Cf. Bedale, “The Meaning”, pp. 214-15. Schnackenburg, *The Church*, p. 171, who sees Christ’s headship over the church (Eph 5:23f) as signifying his sovereign position in relation to her, but it cannot be an analogy to a husband’s headship over his wife.

exhortation to husbands to love their wives:<sup>252</sup> καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, “as Christ also loved the Church and gave himself up for her”.<sup>253</sup> The image of “bridegroom/bride” in this verse may be involved in the concept of the body of Christ. Muirhead asserts that “The Bride of Christ is pre-eminently, essentially an eschatological idea”<sup>254</sup>, and he adds, “We cannot speak correctly of the Church being now the Bride; rather is it what she shall be. It is the Church as she shall be presented in glory to her Bridegroom. This is marked for example in Eph 5:27. ... It is only in the End that the Church becomes the Bride”.<sup>255</sup> He thus maintains a futuristic view. This matches Eph 5:26, which clearly looks to a future wedding ceremony. However, this does not mean that everything relevant to “Christ-bridegroom/the church-bride” takes place exclusively in the future. Christ’s loving and self-giving (Eph 5:2; cf. Gal 2:20),<sup>256</sup> a concept of early Christian tradition, is in our passage applied to the church as a corporate whole, assuming she had already come into existence at his death.<sup>257</sup> It was on the cross that Christ demonstrated his love for the church and began a loving relationship with her (cf. also Eph 2:13-16).<sup>258</sup> From then on, Christ has cared for the church as his own body with unceasing love.

Verses 26-27 refer by means of three ἵνα-clauses to the three purposes of

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<sup>252</sup> Lincoln, *Ephesians*, p. 374, argues that καθὼς, in addition to its primary comprehensive force, also has causal connotations; namely, “Christ’s love for the Church not only presents the model but also provides the grounds for the husband’s love for his wife”.

<sup>253</sup> *Ibid.*, p. 351.

<sup>254</sup> Cf. Schlink, “Christ and the Church”, pp. 5-6.

<sup>255</sup> Muirhead, “The Bride of Christ”, p. 184.

<sup>256</sup> Thornton, *The Common Life*, pp. 225-26, 228; Sampley, ‘*And the Two*’, pp. 127-28.

<sup>257</sup> Schnackenburg, *Ephesians*, p. 249; Lincoln, *Ephesians*, p. 374: “This is a retrospective way of talking about the significance of Christ’s death for the present Church”.

<sup>258</sup> Allen, “Exaltation”, pp. 109-110: in Eph 5:2 the author has already shown that there is a clear link between Christ’s love and his sacrificial death. Eph 5:25b must be a reflection of the same idea. Allen also holds that “Christ is united to believers precisely in his unique and loving role as the Lord”.

Christ's sacrificial death<sup>259</sup> on the cross which is based on his love for the church. The first one is *ἵνα αὐτὴν ἀγιάσῃ καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι*, "in order that he might sanctify her, cleansing her by the washing with water in the word". Christ's death was in order to consecrate the church.<sup>260</sup> For the writer, *ἀγίος* is the word of expressing an aspect of the believer's identity (cf. 1:1, 4, 15, 18; 2:19; 3:18; 4:12; 5:3).<sup>261</sup> As a holy and unblemished bride of Christ the church "stands in contrast to the decadence of the outside world".<sup>262</sup> The second part of this clause explains how this consecration takes place, i.e. by cleansing through the washing with water. The definite article *τῷ* of *τῷ λουτρῷ* may well point to a specific event; and for the recipients it is likely to mean their experience of baptism.<sup>263</sup> The reference to water implies that the author speaks of water-baptism.<sup>264</sup> The church as a whole has been sanctified through baptism as a washing.<sup>265</sup> The expression of "the washing with water" may be associated with the notion of a bridal bath. M. Barth asserts that

The formulation that by betrothal or marriage a woman is 'sanctified' (rather than 'taken') by the groom, and the references to paying ('giving') a price for her, to washing her in a bridal bath, to saying a prescribed binding word (Eph 5:25-26) - all of this stems from Jewish ceremonies".<sup>266</sup>

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<sup>259</sup> Cf. Dunn, *Paul's Understanding*, pp. 40-43.

<sup>260</sup> Cf. Thornton, *The Common Life*, pp. 229-32. He, comparing Eph 5:25-27 with documents in John's Gospel, attempts a peculiar understanding of Christ's consecration of the church.

<sup>261</sup> Lincoln, *Ephesians*, p. 375.

<sup>262</sup> MacDonald, *The Pauline Churches*, p. 115.

<sup>263</sup> Calvin, *Galatians*, p. 319; Beet, *Ephesians*, p. 360; Swain, *Ephesians*, p. 98; Lincoln, *Ephesians*, p. 375; Sampley, *And the Two*, p. 131: "There is no reason to suppose that in Ephesians the washing is unrelated to baptism"; Scott, *Foot-Notes*, p. 186; J. Moffatt, *A New Translation of The Bible* (London: Hodder & Stoughton, 1948), p. 245, renders Eph 5:26 "to consecrate her by cleansing her in the bath of baptism as she utters her confession; Thompson, *Ephesians*, p. 86; cf. Thornton, *The Common Life*, p. 221; Benoit, *Jesus*, p. 75.

<sup>264</sup> Lincoln, *Ephesians*, p. 375; cf. Barth, *Ephesians 4-6*, p. 698; J.D.G. Dunn, *Baptism in the Holy Spirit* (London: SCM, 1970), pp. 162-65, argues that "water" cannot be explained merely by "water-baptism" but also by the inner cleansing and sanctifying of the Spirit.

<sup>265</sup> Cf. Thornton, *The Common Life*, p. 227.

<sup>266</sup> Barth, "Traditions", pp. 6-7, 11; cf. Dunn, *Baptism*, p. 162; Lincoln, *Ephesians*, p. 375; Richardson, *Introduction*, p. 257; Muirhead, "The Bride of Christ", pp. 176-77; Chavasse, *The Bride*, pp. 19-48; Mascall, *Christ*, p. 125; Best, *One Body*, p. 172.

If this is true, this means that the church continues to enjoy Christ's unceasing purifying love for her as his bride.<sup>267</sup> Inasmuch as the washing refers to a bridal bath before a wedding ceremony, the wedding will take place in the future (cf. 2 Cor 11:2).

It is "in the word" that the work of washing with water is performed. The phrase ἐν ῥήματι may be linked with the immediate preceding phrase τῷ λουτρῷ τοῦ ὕδατος.<sup>268</sup> If so, what is meant by ῥήμα? It is possible that this could indicate the baptismal formula pronounced over a candidate<sup>269</sup> or his public "confession of the name of Christ as baptism is administered"<sup>270</sup> or both,<sup>271</sup> but the writer does not seem to be concerned with a ritual formula. Rather, he may mean the gospel as a whole on which baptism is founded.<sup>272</sup> He intends to express that baptism stands on the basis of the gospel of which the centre is Christ.

The second and the third purposes of Christ's sacrificial death are respectively stated by two ἵνα-clauses in v. 27: ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, ἀλλ' ἵνα ᾗ ἀγία καὶ ἄμωμος, "in order that he might present the church to himself in splendour, without spot or wrinkle or any such thing,

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<sup>267</sup> This theme will be clearer in the following ἵνα-clauses.

<sup>268</sup> If the phrase ἐν ῥήματι is to be related to the participle καθαρίσας, it has to be another item in explaining how to cleanse the church. However, ἐν, other than καί, shows that this view does not make good sense. Cf. Lincoln, *Ephesians*, p. 376, who sees ἐν ῥήματι as being related to καθαρίσας. He affirms that "the writer would then be saying that, as well as being cleansed through baptism, the Church is cleansed through the purifying word of the gospel"; "The Church's sanctification takes place not only through a cleansing involving a washing in water but also ἐν ῥήματι"; "Sanctification takes place through both water and the word"; however, he also makes an argument which seems to see ἐν ῥήματι as being connected to τῷ λουτρῷ τοῦ ὕδατος: "this writer sees the Church's cleansing from the moral pollution of sin being carried out not through baptism only but through baptism accompanied by the word which points to Christ".

<sup>269</sup> Cf. Scott, *Colossians*, p. 239; Abbott, *Ephesians*, p. 169; Robinson, *Ephesians*, pp. 125, 206-207; Sampley, *And the Two*, p. 132.

<sup>270</sup> Bruce, *Colossians*, p. 388; Thompson, *Ephesians*, p. 86.

<sup>271</sup> Thornton, *The Common Life*, p. 233: "in Ephesians 5:26 the description of cleansing 'by the washing of water with the word' refers not only to what was said and done by the minister of baptism, but also to what was said by the candidate"; cf. Moore, "One Baptism", p. 509: "The phrase [ἐν ῥήματι] anchors the baptismal language in the rite of baptism".

<sup>272</sup> Beet, *Ephesians*, p. 361; Foulkes, *Ephesians*, p. 166.

but rather that she might be holy and blameless”.<sup>273</sup> In the first *ἵνα*-clause of v. 27,<sup>274</sup> the author, working on the more general notion of presenting believers holy and blameless from Col 1:22 with a view to describing the goal of Christ’s love for the church in terms of their relationship, imports from 2 Cor 11:2 the idea of betrothing the church to Christ in order to present her to her one husband as a pure virgin.<sup>275</sup> Christ as the bridegroom directly presents his bride, the universal church, to himself.<sup>276</sup>

The word *ἐνδοξον*, “in splendour, glorious”,<sup>277</sup> portrays the figure of the bride, the church, who is presented to Christ as her groom. Behind this image of the bride’s radiance stands Ezek 16:1-14, where “Yahweh decks out his bride in magnificent clothing and jewelry, so that she displays regal beauty and perfect splendor”.<sup>278</sup> The writer has already referred to the glory of the church in Eph 1:18.<sup>279</sup> We cannot say that the language of the glory of the church in this passage conveys exactly the same sense of bridal splendour as in Eph 5:27, but those verses do reflect the author’s consistent thought, viz. the “glory of the church”. In what terms then does chapter 5 allude to the glory of the church? That is, what does *ἐνδοξον* here mean? If we continue to interpret *τῷ λουτρῷ τοῦ ὕδατος* as baptism, we may hold that *ἐνδοξον* involves moral purity. The second half of our clause justifies this view: “without spot or wrinkle or any such thing”.<sup>280</sup>

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<sup>273</sup> Lincoln, *Ephesians*, p. 376.

<sup>274</sup> Comparing with v. 26, this clause brings the bridal imagery for the church much more to the fore (*ibid.*).

<sup>275</sup> Lincoln, *Ephesians*, p. 376; cf. Sampley, ‘*And the Two*’, pp. 136-37. For some scholars, this could be a basis of arguing against Pauline authorship of Ephesians.

<sup>276</sup> This role was, in general, performed by the bride’s father or the escort friend of the groom (cf. Jn 3:29); see Lincoln, *Ephesians*, p. 376.

<sup>277</sup> Lincoln, *Ephesians*, p. 377.

<sup>278</sup> *Ibid.*

<sup>279</sup> Cf. Eph 3:21, where the author spoke of the church as the sphere in which God’s glory was to be recognized. For reference to Eph 3:21, see also Allan, “The ‘In Christ’ Formula in Ephesians”, p. 59.

<sup>280</sup> Lincoln, *Ephesians*, p. 377, rightly asserts that “the glory with which the Church as the bride is adorned will be elaborated on in terms of her moral perfection. The bride’s beauty is to be



The latter *ἵνα* clause in v. 27 may be said to be a recurrence of what was found in v. 26. Yet in a strict sense, while v. 26 refers to the activity of Christ's sanctification of the church, our present clause expresses the moral appearance of the church which such an activity of Christ is to bring about. In relation to the former *ἵνα*-clause, our clause again makes it clear that the bride's beauty described in regard to *ἔνδοξον* refers to moral purity. The church is to be holy and blameless (cf. also Eph 1:4; Col 1:22).

Does Christ's presentation of his bride, the church, to himself, take place at the *parousia*? In the light of v. 26, the answer is "yes".<sup>281</sup> However, this does not mean that a bride has not yet been settled upon. As we recognize that the relationship of "Christ/the church" is one which he has maintained since his death on the cross, and that it is posited as the model for "husband/wife" to follow in their marriage, we can say that the church is already settled as Christ's bride. Lincoln aptly asserts that "His loving and sanctifying have already secured for Christ a completely glorious and pure bride, and his continuing care will maintain her moral beauty".<sup>282</sup>

#### 3.5.4 Exegesis of Eph 5:29c-30

Verse 29c refers to Christ's love for the church, which the author introduces as an analogy of a man's supreme self-love: *καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν*, "just as Christ does the church" (NIV). Man's love of his own flesh by nourishing and cherishing is compared with Christ's treatment of the church. The point is that the "man/his own flesh" is applied to the relationship of "Christ/the church", suggesting that the church is Christ's own flesh. This implies that the relationship of "Christ/the church" is seen in terms of the marriage relationship.

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all-encompassing and is not to be spoiled by anything, by the least spot or wrinkle".

<sup>281</sup> Bruce, *Colossians*, p. 389; Barth, *Ephesians 4-6*, pp. 628, 669, 678.

<sup>282</sup> Lincoln, *Ephesians*, p. 377; H. Schlier, *Der Brief and die Epheser* (Düsseldorf: Patmos, 1957), p. 258; Schnackenburg, *Ephesians*, p. 256.

It is obvious that our passage is influenced by v. 31.

Verse 30 alludes to the reason why Christ pours out his love for the church: *ὅτι μέλη ἐσμεν τοῦ σώματος αὐτοῦ*, “since we are members of his body”.<sup>283</sup> This reflects the author’s fundamental thought concerning the relationship of “Christ/the church”, i.e. the church is the body of Christ and believers are its members.<sup>284</sup> It is as Christ’s body that the church is nurtured and fostered by him.<sup>285</sup> Yet it has to be noted that here the “body” concept carries almost the same quality as the “wife” concept. Lincoln holds that “At this point [Eph 5:30], two of the writer’s major images for the church - the body and the bride - are explicitly brought together”.<sup>286</sup> The declaration of the church as Christ’s *body* may presuppose an understanding of the relationship of “Christ/the church” as that of “husband/wife”.<sup>287</sup> Inasmuch as the “body” concept here is involved in the concept of “own flesh” in v. 29, this may be true. The application of the “man/his own flesh” figure to the relationship of “Christ/the church” may presuppose that Christ and the church are already in a marriage relationship, forming “one flesh”. Our point is that the “body” in the “body of Christ” may indicate exactly the same as the “one flesh” in marriage. The “one flesh” as formed by “Christ-husband/the church-wife” is called “Christ’s body”.<sup>288</sup>

The concept of “body” occurring in previous chapters seems to confirm this

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<sup>283</sup> Lincoln, *Ephesians*, p. 379.

<sup>284</sup> Cf. Eph 1:23; 3:6; 4:16, 25. The first person plural in *ἐσμεν* might have given the recipients a consciousness that they were participating in the reality of Christ’s loving care for his body and that statements in the preceding verses about the church applied to them (Lincoln, *Ephesians*, p. 380).

<sup>285</sup> Eph 3:18 also implies that the church stands in Christ’s great love and that when they grasp this love they can attain to the measure of all the fullness of God.

<sup>286</sup> Lincoln, *Ephesians*, p. 379.

<sup>287</sup> Robinson, *Ephesians*, p. 302, points out that “the great mass of authorities add the words *ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ*”, which are derived from Gen 2:23; Lincoln, *Ephesians*, p. 351.

<sup>288</sup> This signifies that “one flesh” is prior to and identified with the concept “body”. Notice that Eph 5:28c does not identify “a man’s own body” with “his wife” but *vice versa*.

thinking. For instance, (a) as Eph 1:22-23 defines the church as the “body of Christ”, the church is the church which is already brought into a special relationship with Christ as having received him (see chapter 2.3); (b) in Eph 2:16 “one body” indicates the church which is created by and exists in Christ (see chapter 3.3); (c) also in Eph 4:1-16 “body” or “body of Christ” describes the church as being already in unique unity with Christ, stating that the church as Christ’s body grows up to and from him as her head (see chapter 3.4). All these imply that the author would have thought of the church as the body of Christ as being in a marriage bond with Christ.

To sum up, when Eph 5:30 calls the church *Christ’s body*, the concept “*body*” indicates a reality which has come into existence by marital union between Christ and the church. That is, the church as Christ’s wife is his own body. The idea of believers being Christ’s members expresses the greatness of the love he pours out on the church.

### 3.5.5 Exegesis of Eph 5:31-32

Verses 31-32 may be a presentation of the basis on which the thought of vv. 28-30 depends. Verse 31 as a citation from Gen 2:24 affects the author’s argument from v. 28:<sup>289</sup> ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν,<sup>290</sup> “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh” (NIV).<sup>291</sup> E.A. Gardiner rightly argues that “This quotation explains ‘his own flesh’ in v. 29”.<sup>292</sup> Only

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<sup>289</sup> Lincoln, *Ephesians*, p. 380.

<sup>290</sup> The wording is slightly different from that of the LXX: ἀντὶ τούτου replaces ἕνεκεν τούτου, and αὐτοῦ after πατέρα and μητέρα is omitted. But these differences are not serious and do not affect the basic idea (ibid.).

<sup>291</sup> As a part of the quotation, “For this reason” indicates “because woman was taken out of man, as stated in Gen ii. 23” (Beet, *Ephesians*, p. 362).

<sup>292</sup> Gardiner, *Later Pauline*, p. 60.

when “Christ/the church” is thought of as being in marital relationship can the church be seen as Christ’s own flesh. Considering the close connection between v. 29 and v. 30, the idea in v. 30 that the church is Christ’s body also expresses that the “one flesh” formed by “Christ-husband/the church-wife” is Christ’s “body”.

Verse 32a is a brief comment on the citation: τὸ μυστήριον τοῦτο μέγα ἐστίν, “This mystery is great”.<sup>293</sup> This is especially related to the last part of the quotation from Gen 2:24: καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.<sup>294</sup> For the writer, the relationship of a man/Adam and his wife accounts for a part of the significance of the relationship of Christ and the church. The term μυστήριον, being different from its sense in the other five occurrences (viz. Eph 1:9; 3:3, 4, 9; 6:19), indicates “the intimate union between Christ and the church”.<sup>295</sup> This is made explicit in v. 32b, as it says, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν, “but I am speaking about the church”.<sup>296</sup> As a man/Adam and his

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<sup>293</sup> Lincoln, *Ephesians*, p. 351.

<sup>294</sup> Cf. Lincoln, *Ephesians*, p. 380; Barth, “Traditions”, p. 5, points out that “Gen 2:24 (man and woman: one flesh) has a long history of interpretation within the OT itself. The Song of Songs is still the most charming and convincing example of its *Wirkungsgeschichte*”; Batey, “ΜΙΑ ΣΑΡΞ”, pp. 270-281: “The ‘one flesh’ concept in the first century was a symbol of unity, which might be employed to express religious and philosophical ideas. When Ephesians sought a literary figure to express the oneness of Christ and the Church, the ‘one flesh’ ideal provided a category intelligible to both Jew and Greek. Because this concept was employed in both the Jewish and Hellenistic backgrounds to the New Testament, it is necessary to understand these uses in order to appreciate the contribution of the author of Ephesians”.

<sup>295</sup> Lincoln, *Ephesians*, p. 381; cf. Barth, “Traditions”, p. 19; Grayston, *Dying*, p. 149.

<sup>296</sup> Lincoln, *Ephesians*, p. 351. The emphatic ἐγὼ and the particle δέ (v. 32b) seem to be in order to stress the originality of this particular interpretation of Gen 2:24 in reference to the profound mystery of the union between Christ and the Church (Lincoln, *Ephesians*, p. 382). If this reference is not derived from one of the contemporary interpretations, what does this ingenious interpretation mean? Would the author intend to make known that the meaning of Gen 2:24 cannot be limited to the physical bond of a man and a woman, as in Mk 10:7; Mt 19:5; 1 Cor 6:16, or intend to argue against some current interpretations? Regarding this question, Dahl, “Ephesians”, p. 1219, argues that “The emphatic formula ‘I for my part’ (Eph 5:32, NEB) implies a contrast with another interpretation, most likely one arguing that union with Christ excludes human marriage - not only relations with a prostitute, as Paul argued in 1 Cor 6:15-17. For early Christianity, celibacy or abstinence was the main alternative to the inherited household ethos that the disclosure of the ‘great mystery’ in Ephesians both upholds and modifies”. Lincoln also imagines, in a different manner to Dahl, that the author intended to argue against a current interpretation. He supposes that in the writer’s day in Asia Minor there might be interpretations of Gen 1-2 of an androgynous nature, due to the influence of the syncretistic religion associated with mysteries. According to this interpretation, “the ‘man’ in Gen 1 was bisexual, was then divided into two when his rib was taken and Eve was formed, and was finally

wife become one flesh in their marital union, so Christ and the church become one mystical unity.<sup>297</sup> Our point is that v. 32a sees “one flesh” in v. 31 as expressing the mystical unity between Christ as husband and the church as his wife. This application of “one flesh” to the relationship of “Christ/the Church” suggests that the “one flesh” concept must have influenced the ecclesiological “body” (or “flesh”) concept in vv. 28-30.

### 3.5.6 Summary and Insight into the Meaning of $\sigma\hat{\omega}\mu\alpha\ \alpha\hat{\upsilon}\tau\hat{o}\upsilon$

In Eph 5:22ff the author treats “the marriage relationship in great detail with regard to Christ’s relationship with the church”.<sup>298</sup> The relationship of Christ/the church is expressed by several images, viz. “head/body”, “bridegroom/bride”, “man/his body (or flesh)”, and “husband/wife”. Each passage uses the different images interwoven one with another.

(1) Eph 5:23b-24 sees it as the relationship of “head/body” and at the same time “husband/wife”. Hence, as Christ is said to have headship over the church, this headship indicates a headship which Christ as husband has over the church

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reunited into ‘one flesh’ by God when he led the woman to the man in Gen 2:24” (Lincoln, *Ephesians*, p. 383; cf. Batey, “MIA ΣΑΡΞ”, pp. 275-77). Here, the division of the sexes indicates human plight, and the restoration of the original androgynous unity, salvation (Lincoln, *Ephesians*, pp. 382-83). He argues that this concept of salvation found in Gnostic and Encratite circles in the second and third centuries, also appears in a number of the documents in the Nag Hammadi library. In particular, in Encratite Christianity of eastern Syria, the androgynous union of male and female represents a renunciation and neutralization of sexuality, and “this sort of notion of the unification of male and female may be traced further back to Christians in Corinth, where a ‘realized eschatology’ probably suggested to the Corinthian pneumatics that they were already enjoying resurrection existence and were thus equal to the angels who neither marry nor are given in marriage (cf. Lk 20:34-36)”. This view may lie “behind the sexual libertinism, the sexual asceticism, and the confusion about the role of women reflected in 1 Corinthians”. Lincoln also holds that in Philo such a tendency of an androgynous interpretation of Genesis is also detected (ibid.).

Lincoln believes that if such androgynous interpretations of Genesis existed in the author’s time and ethical implications were drawn from them and some who did so had found their way into the Pauline communities, the author of Ephesians would be “at least asserting his own interpretation of Gen 2:24 in the face of interpretations which linked this text with other types of spiritual union and/or drew from it implications which he deemed were detrimental to a proper regard for marriage” (Lincoln, *Ephesians*, p. 383). In any case, it is highly probable that the author intended to criticize an interpretation of Genesis which, he believed, was deviant.

<sup>297</sup> Cf. Quinn, “The Body of Christ”, pp. 102-103.

<sup>298</sup> MacDonald, *The Pauline Churches*, p. 105.

as his wife.<sup>299</sup> This suggests that the “husband/wife” image is prior to the “head/body” image. In what sense is Christ “husband-head” over the church as his “wife-body”? In the light of Gen 2:20bff,<sup>300</sup> the answer is: in the sense that Christ has a genetic and functional superiority to the church.<sup>301</sup>

(2) Eph 5:25b-27 sees it as the relationship of “bridegroom/bride”. The use of this image is on the basis of the use of the “husband/wife” image in Eph 5:23. Hereby, the former can be a sub-image of the latter. The “bridegroom/bride” image characterizes the relationship of “Christ/the church” as that of love.<sup>302</sup> The special emphasis is on Christ’s sacrificial love of the church as his bride.<sup>303</sup> Christ pours out his supreme love on the church to the extent of giving himself for her. The relationship of “Christ/the church” characterized as that of “bridegroom/bride” can indeed be called a love-bond relationship.

(3) Eph 5:29c-30 sees it as the relationship of “man/his own flesh”. This image also seems to be an extension of the “husband/wife” image. For it is only when Christ and the church are considered as being in the marriage relationship that the relationship of “Christ/the church” can be analogous to that of “man/his own flesh”. In particular, v. 29 seems to be dependent on Gen 2:23, and the thought of the church as Christ’s own flesh seems to be influenced by the “one flesh” concept in v. 31. This signifies that the concept of Christ’s body in v.30 is also seen in terms of the marriage relationship. That is, the church is Christ’s body,

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<sup>299</sup> Cf. Salmond, “Ephesians”, p. 366.

<sup>300</sup> In particular, Gen 2:23 seems to stand behind Eph 5:29, which is closely connected with Eph 5:23.

<sup>301</sup> See chapter 3.5.2. As man/Adam has authority over his wife in that he is her origin and she is his helper, so Christ has authority over the church in that he is the basis of her birth and life and that she exists *for* Christ. Though the author of Ephesians does not explicitly refer to the purpose of the church’s existence in her relation to Christ, the whole context supports this proposal. Such an authority of Christ over the church requires her to obey him.

<sup>302</sup> Cf. Martin, *Ephesians*, p. 70.

<sup>303</sup> Thornton, *The Common Life*, p. 221: “Here [Eph 5:25-27] the Church is represented as the bride of Christ receiving baptism at the hands of her bridegroom. This remarkable picture is inserted into a passage about family relationships in the church, and in the immediate context of a section about husbands and wives”.

“one flesh” formed by Christ-husband and the-church-wife.<sup>304</sup> The “man/his own flesh” figure emphasizes Christ’s loving sustenance for the church.

(4) Eph 5:31-32 sees it as the relationship of “husband/wife”. Christ as “husband” is united with the church as his “wife”. As the union of husband and wife makes “one flesh”, so the unity of Christ and the church makes a mystical oneness. The concept of an ecclesiological “body” or “flesh” in vv. 28-30 points to the concept here of “one flesh”, also having an ecclesiological sense. The “husband/wife” image emphasizes that Christ and the church are in a mystical marital unity.<sup>305</sup>

In the light of these we can again reflect on the meaning of  $\sigma\omega\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$ . This phrase may be intrinsically involved in a two-fold image: “husband/wife” and “head/body”, of which the first seems prior to the second.<sup>306</sup> Hence we can envisage a scheme, viz. “Christ-husband-head/the-church-wife-body”.<sup>307</sup> Thus, the meaning of  $\sigma\omega\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$  can be inferred.

(1) It may signify that Christ as husband has a genetic and functional *authority* over the church as his wife. This is suggested by the idea of “Christ as ‘husband-head’ and the church as his ‘wife-body’”. Eph 5:23 unfolds this idea, which is further clarified in v. 29, which itself may be linked with Gen 2:23. This suggests that an Adam motif may stand behind Eph 5:22-33. Christ’s headship over the church would signify his Adamic superiority over the church in genesis

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<sup>304</sup> Cf. Dahl, “Ephesians”, pp. 1218-19: “The two sets of metaphors are fused in Eph 5:28-33 by means of a subtle combination of Gen 2:24, ‘the two shall be one flesh’, and the commandment of love on Lev 19:18, which is paraphrased by ‘love their own bodies’, ‘his own flesh’, and ‘as himself’”.

<sup>305</sup> Cf. Moule, *The Origin of Christology*, p. 79.

<sup>306</sup> Eph 5:23 shows this most explicitly. It emphasizes a husband’s headship over his wife, a headship of a man married to a woman. Perhaps, even when the “head/body” image is only used, it may presuppose the “husband/wife” figure. The “bridegroom/bride” metaphor seems to be a sub-image of the “husband/wife” image, and the “man/his own flesh” image would be a mixture of the two major images.

<sup>307</sup> Cf. Ellis, *Paul’s Use*, p. 129; L. Cerfaux, *Christ in the Theology of St. Paul*, tr. G. Webb & A. Walker (London: Herder & Herder), p. 347.

and role.

(2) It may also indicate that Christ as bridegroom has a supreme *love* for the church as his bride. This is manifested by the use of the “bridegroom/bride” image (Eph 5:25-27), the setting of which is of course the idea of “Christ as ‘husband-head’/the church as ‘wife-body’”. The “bridegroom/bride” image highlights Christ’s sacrificial love for the church. The “man/his own flesh” image also emphasizes Christ’s love of the church.

(3) It may further express that Christ as husband has a mystical *unity* with the church as his wife. This is indicated in the quotation of Gen 2:24 in Eph 5:31-32. The “one flesh” resulting from the union of husband and wife is applied to the mystical unity between Christ and the church. An application of the “man/his own flesh” to the relationship of “Christ/the church” in v. 29 is derived from seeing that the concept “husband + wife = one flesh” (Gen 2:24) shows the relationship of “Christ/the church”.

### 3.6 Conclusion concerning Eph 1:23a

So far, we have investigated the meaning of  $\sigma\hat{\omega}\mu\alpha \alpha\upsilon\tau\omicron\upsilon$  as suggested by its context, by the term itself, and by relevant passages. The context and the term itself give only embryonic suggestions, but these are more explicitly clarified in the crucial  $\sigma\hat{\omega}\mu\alpha$ -passages.

(1) The context implies that  $\sigma\hat{\omega}\mu\alpha \alpha\upsilon\tau\omicron\upsilon$  is associated with the “head/body” figure. This suggests (i) that the phrase conveys an Adamic sovereign lordship of Christ over the church as his special creation body, since “head” in Eph 1:22 signifies his Adamic cosmic headship over all things, and (ii) that the phrase is involved in the “husband/wife” figure, since Eph 5:23 applies the double image



(i.e. “husband-head/wife-body”) to the relationship of Christ/the church. This further implies that  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  is also linked with two other images, “bridegroom/bride” and “man/his own flesh”, for these are closely associated with the double image.

(2) The phrase itself implies that it can be seen not only in terms of the figure of “self/body” (which may obviously conform to the “man/his own flesh” figure in Eph 5), but also in a functional sense. However, the context does not give the impression that this figure is a major one, nor give any detailed explanation as to the mutual function between Christ and the church.

(3)  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$  may denote that the church as “one new man” is a corporate eschatological person which is embraced and represented by Christ (Eph 2:15-16). The church corporately stands for a new humanity of which the representative is Christ, the new Adam. This may be influenced by the OT and Jewish notion of “corporate solidarity under representativeness”, by Pauline Adam christology, and partly by the Greek body political metaphor.

(4) The phrase may also indicate that the church is an organic community which corporately grows (i) *up to* Christ, the new archetype of humanity, and also (ii) *from* Christ, the supplier of all the requisite energies for its up-building (Eph 4:15-16). Christ empowers the church, so that she may realize the new humanity by attaining to corporate unity in diversity. For example, Christ gives every believer “gifts”, and especially provides ministers for the church. The idea in (i) may be again affected by Pauline Adam christology; the idea in (ii) by Greek medical science.

(5) Eph 5:22-33 gives manifold insights into the meaning of  $\sigma\omega\mu\alpha \ \alpha\upsilon\tau\omicron\upsilon$ . It suggests that this phrase signifies Christ’s marital authority, love, and unity in connection with the church. This is reflected by the double image, “husband-

head/wife-body”, and by its auxiliary images, “bridegroom/bride” and “man/his own flesh”. Behind all these the Adam motif may operate.

In sum, *σῶμα αὐτοῦ* is primarily associated with the two major images, “husband/wife” and “head/body”, and indicates various aspects of the relationship of “Christ/the church”.<sup>308</sup> The subsequent *πλήρωμα*-passage may throw further light on the meaning of our phrase.

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<sup>308</sup> For Paul’s use of the “body of Christ”, cf. Ziesler, *Pauline Christianity*, pp. 57-60.

## Chapter IV

### The Church as the Fullness of Christ (Eph 1:23b-c)

#### 4.1 Introduction

Eph 1:23b-c must be a clarification of the phrase *σῶμα αὐτοῦ*. However, it is very difficult to ascertain what this passage really means, because of a number of exegetical problems associated with it. The word *πλήρωμα* itself poses two major problems: (1) to which word (or idea) is it related? and (2) is it active or passive in force? The participle *πληρουμένου* also raises difficulties: is it passive voice, or middle voice, or middle voice with an active sense? A further question occurs relating to the phrase *τὰ πάντα ἐν πᾶσιν*: does it function adverbially or objectively? We will first concentrate on these problems, because this may pave the way for a sound interpretation of the passage. In this chapter we will concentrate on the two major notions: (1) *πλήρωμα [τοῦ Χριστοῦ]*, and (2) the cosmic filling of Christ.

#### 4.2 Exegetical Problems

##### 4.2.1 *πλήρωμα*: Its Relation to the Preceding Context

22b καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,  
23a ἣτις ἐστὶν τὸ σῶμα αὐτοῦ,  
23b τὸ πλήρωμα  
23c τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.<sup>1</sup>

There are three possibilities for the syntactical connection of τὸ *πλήρωμα* to the preceding statements. First, these words can be taken in apposition to αὐτόν in

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<sup>1</sup> Aland, et al. (ed.), *The Greek*, p. 666.

Eph 1:22b.<sup>2</sup> If the author intended this, then the term *πλήρωμα* may well be a description of Christ; that is, Christ is the *πλήρωμα*, namely, the *πλήρωμα* of God, in the sense indicated in the use of *πλήρωμα* in Col 1:19; 2:9.<sup>3</sup> The overall thought would then be that God has given Christ to be the head over the whole of the universe to the church, yet Christ is the *πλήρωμα* of him [God] who fills all in all.<sup>4</sup>

This view is scarcely acceptable for two reasons. First, it is totally unnatural to see *πλήρωμα* as being in apposition to *αὐτόν* which is twelve words earlier, instead of seeing it as being in apposition to *σῶμα* which is immediately before it.<sup>5</sup> Secondly, it seems unfair to treat *ἥτις ἐστὶν τὸ σῶμα αὐτοῦ* as a digression, for if we maintain that *πλήρωμα* conforms to *αὐτόν*, this clause cannot help being “an aside with no integral position in the main sentence”.<sup>6</sup> However, in connection with the concept *ἐκκλησία*, the concept *σῶμα* is of great importance not only in the present context but throughout all the chapters. As Schnackenburg rightly asserts, “that *τὸ πλήρωμα* refers to *αὐτόν* (=Christ) in v. 22 is certainly possible but is not easily understandable”.<sup>7</sup>

Secondly, some contend that *τὸ πλήρωμα* might be in apposition to the whole idea of the preceding phrase. J.A. Bengel takes these words as a summary of what has been said from verse 20 onwards.<sup>8</sup> H. Chadwick expresses his preference for

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<sup>2</sup> Cf. Lincoln, *Ephesians*, p. 72; R. Yates, “Re-examination of Ephesians 1:23”, *ExpT* 83 (1971-72), p. 147; Hitchcock, “Ephesians 1:23”, p. 91: “if *τὸ πλήρωμα* is construed as in apposition to *αὐτόν*, the meaning of the passage would be brought into closer harmony with the theology of the Epistle to the Colossians, written at about the same time as that to the Ephesians”; C.F.D. Moule, “A Note on Ephesians i.22, 23”, *ExpT* 60 (1948-49), p. 53: “This [Hitchcock’s] view ... has received less than justice”.

<sup>3</sup> Lincoln, *Ephesians*, pp. 72-73; Bruce, *Colossians*, p. 276; MacPhail, “Ephesians”, p. 65.

<sup>4</sup> Cf. Hitchcock, “Ephesians 1:23”, p. 91; Caird, *Paul’s Letters*, p. 49; C.F.D. Moule, *The Epistles of Paul the Apostle to the Colossians and to Philemon* (Cambridge: CUP, 1968), pp. 164-69; idem., “Pleroma”, *IDB K-Q* (New York: Abingdon, 1962), pp. 826-28.

<sup>5</sup> Lincoln, *Ephesians*, p. 73.

<sup>6</sup> Mitton, *Ephesians*, NCBC, p. 78.

<sup>7</sup> Schnackenburg, *Ephesians*, p. 81.

<sup>8</sup> J.A. Bengel, *Gnomon Novi Testamenti* [Tübingen, 1773] (London/Edinburgh: Williams & Nor-

the interpretation which “takes *pleroma* to be in apposition to the whole idea of the preceding phrase, i.e. as Christ transcendent over and immanent within the Church”.<sup>9</sup> Similarly, F.F. Bruce believes that this view of *πλήρωμα* offers “the most satisfactory account of the construction”.<sup>10</sup> He argues that “If *pleroma* is in apposition to the general sense of what precedes, the sense may well be that Christ, who transcends the church, his body, is also immanent within it and fills it ‘as it attains to the maximum of its perfect plenitude’, that is, as it is being totally filled”.<sup>11</sup>

This view also has some problems, because the main emphasis of the preceding verses does not fall on Christ himself. Rather, what had dominated the writer’s mind was the power of God and the glory of the church (cf. Eph 1:18-19). God’s mighty power has put Christ at his right hand above all the “powers” and has enabled him to be the head over all things and has given him to the church. The author’s concern is obviously concentrated on God’s strength and on the church’s glory as the reality which has received Christ as cosmic lord, and become one with him.<sup>12</sup> It is of course perfectly possible to emphasize “Christ” in this context. The writer’s main thrust and the various connections of Christ with God, with the “powers”, with the cosmos, and with the church caution us, however, against holding that Christ’s transcendence over and immanence within the church is the main theme within this context. Once again, this tends to weaken the importance of the concept of *σῶμα*.

Thirdly, *τὸ πλήρωμα* can be seen as being in apposition to *σῶμα*.<sup>13</sup> On this

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gate, 1862), p. 699.

<sup>9</sup> H. Chadwick, “Ephesians”, *PCB*, ed. M. Black (London: Nelson, 1972), p. 983.

<sup>10</sup> Bruce, *Colossians*, p. 276.

<sup>11</sup> *Ibid.*, p. 277.

<sup>12</sup> Cf. Lincoln, *Ephesians*, p. 73: “the weight of the clause in v. 22b is on the end, on *τῆ ἐκκλησίᾳ*, on the status of the Church in God’s purposes”.

<sup>13</sup> Bruce, *Colossians*, p. 275: “It is perhaps most natural to think of ‘fullness’ as in apposition to the immediately preceding noun ‘body’”; C.L. Mitton, “Contributions and Comments: E.J.

view, the term *πλήρωμα* is a depiction of the church, viz. the second designation of the church.<sup>14</sup> At the same time it elucidates the concept of *σῶμα αὐτοῦ* which was the first designation of the church. There are many reasons for taking this view. (1) It seems to be the most legitimate in that it takes *σῶμα*, the nearest noun in the same case, as the antecedent of *πλήρωμα*.<sup>15</sup> (2) It provides an appropriate place for the clause *ἥτις ἐστὶν τὸ σῶμα αὐτοῦ*. (3) It fits the context well, especially v. 22b, in which the weight is placed on *τῇ ἐκκλησίᾳ*. It seems that after defining this word as *σῶμα αὐτοῦ* the author wants to clarify it further. (4) It seems to be in harmony with other *πλήρωμα*-passages, which put “*πλήρωμα*” in close relation to “*σῶμα*”.<sup>16</sup>

#### 4.2.2 *πλήρωμα*: Active or Passive in Force?

In the light of its close connection with Col 1:19 (*πᾶν τὸ πλήρωμα*) and 2:9 (*πᾶν τὸ πλήρωμα τῆς θεότητος*),<sup>17</sup> the *πλήρωμα* of Christ, as a single unit, must manifest an independent specific idea in itself. Lightfoot rightly asserts that “All the Divine graces which reside in Him are imparted to her [the church]; His

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Goodspeed's Theory Regarding the Origin of Ephesians”, *ExpT* 60 (1948-49), p. 320; R. Fowler, “Ephesians i. 23”, *ExpT* 76 (1964-65), p. 294; Benoit, *Jesus*, p. 89; W. Lock, *The Epistle to the Ephesians*, WC, ed. W.L. Lock (London: Methuen, 1929), p. 27.

<sup>14</sup> Barth, *Ephesians 1-3*, p. 158; Gnllka, *Der Epheserbrief*, p. 97; Schlier, *Der Brief*, p. 99; Schnackenburg, *Ephesians*, p. 80.

<sup>15</sup> Mitton, “Goodspeed's Theory”, p. 320; cf. Yates, “Re-examination”, p. 148.

<sup>16</sup> e.g. the author in Eph 4:12-13 speaks of the up-building of the *body of Christ* towards the mature stature of the *fullness of Christ*. Here, there may surely be an interaction between the two definitions of the church [Barth, *Ephesians 1-3*, p. 158; Roon, *Authenticity*, p. 240-41; cf. Moule, “‘Fullness’ and ‘Fill’”, p. 81]. In Eph 3:19 the author prays that “believers” (which can be understood within the concept of *σῶμα*) might be filled with all the fullness of God.

<sup>17</sup> Cf. Lincoln, *Ephesians*, pp. 74-75: “Like Col 2:10, Eph 4:13 speaks of believers corporately attaining to the fullness of Christ, and Eph 3:19 contains the prayer that they may be filled with all the fullness of God. Here in Eph 1:23 the writer develops the thought a little further so that, as the Church, believers can actually be called Christ's fullness. All of this presupposes, with Colossians, that Christ is the one filled by God and able to extend the divine life and power to others”; J.O.F. Murray (ed.), *The Epistle of Paul the Apostle to the Ephesians*, CGTSC (Cambridge: CUP, 1914), pp. 122-27. For further discussion on the relationship between Ephesians and Colossians, cf. Coutts, “The Relationship”, pp. 210-207; Reumann, *Variety and Unity*, p. 115; Mitton, “Unsolved”, pp. 324-25; Moule, “Goodspeed's Theory”, pp. 224-25; Mitton, “Goodspeed's Theory”, pp. 320-21.

'fullness' is communicated to her: and thus she may be said to be His Pleroma".<sup>18</sup>

However, the fact that the "fullness of Christ" is used as a definition of the church also requires us to see the phrase as a normal part of the sentence. Therefore, we can ask whether the term *πλήρωμα* carries an active sense or a passive sense.<sup>19</sup> In either case further questions need to be asked.

(1) If *πλήρωμα* takes the active sense, then the church is "that which fills or completes".<sup>20</sup> Yet do the context and parallel passages support this interpretation? In order to answer this we need to examine the rest of the clause, *τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου*. There are two possible interpretations. (i) The first takes *πληρουμένου* as middle voice with an active sense, and *τὰ πάντα ἐν πᾶσιν* as its object or as its adverbial modifier, giving the sense that the church is "the fullness of (=that which fills) one [Christ] who is filling all in all";<sup>21</sup> or the church is "the fullness of (=that which fills) one [Christ] who is totally filling".<sup>22</sup> This rendering is unacceptable, for the idea that Christ, who is filling all in all or is totally filling, is himself filled by the church, does not make sense. (ii) The second takes *πληρουμένου* as passive voice, and *τὰ πάντα ἐν πᾶσιν* as adverbial, giving the sense that the church is "the fullness of (=that which fills) one [Christ]

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<sup>18</sup> Lightfoot, *Colossians*, p. 329; cf. Flowers, "Paul's Prayer", pp. 232-33.

<sup>19</sup> Cf. Lightfoot, *Colossians*, pp. 255ff; Barth, *Ephesians 1-3*, pp. 158-59; Moule, "Pleroma", pp. 826-28; W. Lock, "Pleroma", *DB* 4, ed. J. Hastings (Edinburgh: T. & T. Clark, 1902), p. 1; Yates, "Re-examination", p. 146; Abbott, *Ephesians*, pp. 35-37; Robinson, *Ephesians*, pp. 25ff; A.R. McGlashan, "Ephesians i. 23", *ExpT* 76 (1965), pp. 132-33.

<sup>20</sup> Calvin, *Galatians*, p. 218, seems to take this interpretation: "This [*πλήρωμα κτλ*] is the highest honour of the Church, that, until He is united to us, the Son of God reckons himself in some measure imperfect"; Best, *One Body*, p. 141-44; Lincoln, *Ephesians*, p. 75; Moule, *The Origin of Christology*, p. 76; cf. Bruce, *Colossians*, p. 276; Bogdasavich, "Idea", p. 119; Lock, *Ephesians*, p. 27.

<sup>21</sup> It should be possible to think of "one" as God, but the thought that the church completes God is totally alien to Ephesians.

<sup>22</sup> Due to the absence of the object of "filling" the sense is ambiguous. Of course, we could think of the church as its object, but it is thoroughly strange that Christ, who is totally filling the church, is reciprocally filled by the church.

who is being completely filled".<sup>23</sup> Many scholars support this interpretation.<sup>24</sup> However, this interpretation tends to highlight the church's role for Christ rather than Christ's for the church and, as a whole, portrays a picture of a Christ who is being completed by the church. This does not match the context, which describes him as the cosmic lord. Furthermore, the thought that the church is the completion of Christ<sup>25</sup> who is being totally filled, raises a serious theological problem. Such an understanding must presuppose Christ's incompleteness.<sup>26</sup> C.E. Arnold holds that "The idea of the church filling or completing Christ is entirely foreign to the rest of the ecclesiological thought of Ephesians and Colossians and also to the rest of the NT".<sup>27</sup> Therefore, we can properly conclude that *πλήρωμα* does not have an active sense here.

(2) If *πλήρωμα* has the passive sense, then the church is "that which is filled".<sup>28</sup> However, according to the rendering of *τοῦ τὰ πάντα κτλ*, this meaning is modified. We suggest two major lines of interpretation. (i) The first takes *πληρουμένου* as passive voice, and *τὰ πάντα ἐν πᾶσιν* as adverbial, giving the sense that the church is "the fullness of (=that which is filled by) one [Christ] who is being completely filled [by God]".<sup>29</sup> This is an interpreta-

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<sup>23</sup> Here also "one" cannot indicate God; there is no thought in Ephesians that God is being filled and that the church is the completion of God.

<sup>24</sup> Cf. Robinson, *Ephesians*, pp. 42-45, 152, 259; Beare, "Ephesians", p. 637; Best, *One Body*, pp. 141-43; Moule, " 'Fullness' and 'Fill' ", p. 81; Overfield, "Pleroma", p. 393; Yates, "Re-examination", pp. 146-51.

<sup>25</sup> Cf. Schlier, *Der Brief*, p. 90, who holds that "body" plus "head" equals "Christ".

<sup>26</sup> Overfield, p. 385: this interpretation normally meets an objection that "it supposes a Christ that is in some way deficient"; Yates, "Re-examination", p. 148: "This would seem to imply that Christ is incomplete and deficient in some way without the Church, and that he is now awaiting that completion which is to come through the Church"; Robinson, *Ephesians*, p. 259; Martin, *Ephesians*, p. 24; Lincoln, *Ephesians*, p. 75.

<sup>27</sup> Arnold, *Magic*, p. 83; Barth, *Ephesians 1-3*, p. 205: "the notion that God or Christ may be filled by the church is absurd".

<sup>28</sup> Bruce, *Colossians*, p. 276; cf. Bogdasavich, "Idea", p. 119; Moule, "Pleroma", pp. 826-28.

<sup>29</sup> Lightfoot, *Colossians*, pp. 255ff; W.L. Knox, *St. Paul and the Church of the Gentiles* (Cambridge: CUP, 1939), Chps. 7-8, especially, p. 186; Thornton, *The Common Life*, Chp. 10; Robinson, *The Body*, pp. 68-71. However, McGlashan, "Ephesians i. 23", p. 33, suggests that "τὸ πλήρωμα should be taken as referring to Christ ... and τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου as referring to the Church"; then he translates: "God gave Christ to be head over all things to the



tion which endeavours to understand the context in the light of the meaning of *πλήρωμα* in Col 1:19; 2:9.<sup>30</sup> However, this interpretation is hardly acceptable for several reasons. First, though it is possible to render the last six words of Eph 1:23<sup>31</sup> “Christ who is being filled by God”, the statement in Colossians [“God’s fullness dwells in Christ” (Col 1:19), or “the fullness of the Deity lives in Christ” (Col 2:9)] does not exactly mean this. The words of Colossians may allude not so much to God’s action which continuously fills Christ as to Christ’s person being characterized by the indwelling of God’s fullness. So it may not be justifiable to interpret *πληρουμένου* in Eph 1:23b by using *πλήρωμα* in Colossians. Secondly, if *τὰ πάντα* conveys the same sense as *τὰ πάντα ἐν πᾶσιν* (Eph 1:9) and *πάντα* (Eph 1:22), it is highly probable that Eph 1:23 describes Christ’s activity of filling the universe. This fits the context, which underlines Christ’s supremacy. Thirdly, Eph 4:10 refers to Christ who is actively filling all things, though the relevant word is seen in the active form.<sup>32</sup> (ii) The second takes *πληρουμένου* as middle voice with an active sense, and *τὰ πάντα ἐν πᾶσιν* as being in the position of an object, giving the sense that the church is “the fullness of (=that which is filled by) one [Christ] who is filling all things in every part”.<sup>33</sup> This rendering suits the

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Church, which is His body, (to be) the fulfiller of that which is ever being fulfilled”; cf. Benoit, *Jesus*, p. 90.

<sup>30</sup> Robinson, *The Body*, p. 69: “the fullness of [=that which is filled by] him who all in all is being fulfilled”; Knox, *Paul and the Church*, p. 183: “that which is filled by him who is always being filled [by God]”.

<sup>31</sup> Cf. Mitton, *Ephesians*, p. 98: “They [the last six words of Eph 1:23] remain an unsolved enigma, and it is still a matter of debate whether the voice of *πληρουμένου* should be interpreted as Middle or Passive”.

<sup>32</sup> *πληρώση* (aor. subj.).

<sup>33</sup> Here, “one” can signify God, but as we remember that the context refers to the relationship between Christ and the church as his body, such a translation does not make good sense. Further, the statement *ἵνα πληρώση τὰ πάντα* in Eph 4:10c implies that in our context it is Christ who fills all things in every part. The phrase *πλήρωμα τοῦ Χριστοῦ* in Eph 4:13 also supports this view. On the other hand, it might be possible to take *τὰ πάντα ἐν πᾶσιν* as adverbial, obtaining the sense “...one who is completely filling”. Here the church could be thought of as the object of “filling”. However, this gives an impression that the last words are a tautology of the statement “[the church is] the fullness [of one (Christ)]”. Thereby, it seems far more preferable, contextually, to deal with *τὰ πάντα ἐν πᾶσιν* as object of *πληρουμένου*. Cf. Lightfoot, *Colossians*, p. 329; Salmond, “Ephesians”, p. 282; Barth, *Ephesians 1-3*, pp. 159, 209; Schlier, *Christus*, pp. 97-99; Schnackenburg, *Ephesians*, pp. 23,

context, which underlines the cosmic lordship of Christ and his relationship with the church as his body. It also fits other relevant passages (e.g. Eph 4:10, 13).

The implication in both passive cases is that Christ supplies the church. This accords with the ecclesiology of Ephesians which emphasizes Christ's activity for the church not the church's activity for Christ.<sup>34</sup> Accordingly, we can hold that *πλήρωμα* has a passive force.

#### **4.2.3 *πληρουμένου*: Passive Voice, or Middle Voice, or Middle Voice with an Active Sense?**

In dealing with *πλήρωμα*, we have already thought in part of the grammatical question of the participle, *πληρουμένου*. However, whether it is in passive voice, middle voice, or middle voice with an active sense, needs to be considered in more detail.

(1) In the first place, the participle can be thought of as passive voice.<sup>35</sup> In this case, *τοῦ τὰ πάντα κτλ* (v. 23c) can be rendered "one who is being completely filled". If we link this with what we have decided concerning *πλήρωμα*, it gives the impression that the church is "that which is filled by one [Christ] who is being completely filled". This is exactly the same as one of the interpretations which emerged when we examined the force of *πλήρωμα*.<sup>36</sup> Those who maintain this interpretation treat *τὰ πάντα ἐν πᾶσιν* as bearing an adverbial significance. They consider that the church is the fullness of (=that which is filled by) Christ, who is in turn being totally filled by God. It is true that this interpretation has some force in that it can echo the *πλήρωμα* statements in Colossians and that nowhere else in the NT does *πληροῦσθαι* occur and very rarely in the Koine

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80-82.

<sup>34</sup> Lincoln, *Ephesians*, p. 75: "it must be said that everywhere else Christ is portrayed as actively filling believers rather than being filled by them".

<sup>35</sup> Moule, "Pleroma", p. 827; cf. McGlashan, "Ephesians i. 23", pp. 132-33.

<sup>36</sup> See 4.2.2; there we cited several reasons for the inadequacy of this interpretation; cf. Murray (ed.), *Ephesians*, p. 35.

with an active sense”.<sup>37</sup> However, it must not be overlooked that Col 1:19; 2:9 do not speak of the filling of Christ with God’s presence as a continuing process; “Christ already is the fullness of God, the whole fullness of deity already dwells in him”.<sup>38</sup> Lincoln argues that

It would seem particularly strange for the writer to depict the Church as already ‘the fullness’ but Christ as still being filled.<sup>39</sup>

(2) Secondly, *πληρουμένου* can be taken as middle voice with a strict reflexive sense, “emphasizing the subject’s own interest in the action, ‘fills for himself’”.<sup>40</sup> If we take this interpretation, the church is “the fullness of (=that which is filled by) one [Christ] who is filling all things for himself”. This can either imply that the church comes into existence in the process of Christ’s enduring activity of filling all things, or simply informs us that Christ, who has filled the church and so made her his fullness, is one who always fills the cosmos for his own sake. In the light of the context, this does not seem to be what the author intended. Lincoln argues that “there appears to be no clear reason for drawing particular attention to the subject and stressing that Christ fills all things for himself in this context, where God is the subject of the main clause in v. 22b”.<sup>41</sup>

(3) Thirdly, *πληρουμένου* can be taken as middle voice with an active sense,<sup>42</sup>

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<sup>37</sup> Lincoln, *Ephesians*, p. 76; McGlashan, “Ephesians i. 23”, p. 132; cf. Yates, “Re-examination”, p. 149.

<sup>38</sup> Lincoln, *Ephesians*, p. 76. In sections 4.2.2 and 4.2.3, we have already pointed out that the participle *πληρουμένου* in Eph 1:23 may not be best interpreted in line with the noun *πλήρωμα* in Colossians.

<sup>39</sup> Lincoln, *Ephesians*, p. 76.

<sup>40</sup> *Ibid.*, p. 76; cf. C.F.D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: CUP, 1953), p. 24; *idem.*, “Pleroma”, p. 827; Howard, “Head/Body”, p. 351. This view is supported by many scholars: Abbott, *Ephesians*, p. 38; F. Part, *The Theology of Paul 1* (London: Oates, 1926), pp. 287, 295, 298, 303; F.R. Montgomery-Hichcock, “The Pleroma of Christ”, *CQR* 125 (1937-38), pp. 1-18; Hanson, *The Unity of the Church*, pp. 127ff. In particular both Montgomery-Hichcock and Hanson add that the middle voice implies *τὰ πάντα ἐν πᾶσι* used in the objective sense, although they do not explicitly give the meaning of the phrase.

<sup>41</sup> Lincoln, *Ephesians*, p. 77.

<sup>42</sup> In the New Testament there are a number of instances in which a middle voice is used in the active force: cf. Schlier, *Der Brief*, p. 99; Ridderbos, *Paul*, p. 390; Schnackenburg, *Ephesians*, pp.

giving to the last part of Eph 1:23 the sense of “one who is filling all things”, inasmuch as τὰ πάντα ἐν πᾶσιν as a whole is treated as being objective.<sup>43</sup> If this interpretation is taken, the church is “the fullness of (=that which is filled by) one [Christ] who is filling all in all”. This again is exactly the same as one of the interpretations which appeared when we examined whether πλήρωμα had active force or passive force. We asserted then that this was the correct sense. The message which this interpretation gives is that the church is the reality which is filled by Christ who is filling all things in every respect. In favour of this interpretation, Lincoln argues that

This has the advantage of taking πάντα in its natural sense as the object of the clause and as meaning the cosmos (cf. vv. 10, 22), and ἐν πᾶσιν in its straightforward meaning of ‘in all respects’, ‘in every way’.<sup>44</sup>

Against this interpretation one would ask, if the writer intended πληρουμένον in an active sense, why did he not directly use an active voice as in Eph 4:10c (viz. ἵνα πληρώσῃ τὰ πάντα)? Lincoln’s answer seems convincing: “It does not count against the interpretation of πληρουμένον as middle with active force that in the parallel thought of Eph 4:10 the verb is in the active voice. ... In the NT the active and middle of the same verb can be closely juxtaposed with no apparent distinction of meaning (e.g. καρποφορέω and καρποφορέομαι in Col 1:6, 10)”.<sup>45</sup>

#### 4.2.4 τὰ πάντα ἐν πᾶσιν: Adverbial or Objectival?

This issue has already been dealt with indirectly, while considering the preceding exegetical problems. As we maintain that πλήρωμα is in apposition with

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80-82; E. Roels, *God’s Mission: The Epistle to the Ephesians in Mission Perspective* (Franeker: Wever, 1962), pp. 245-48; Moule, *The Origin of Christology*, pp. 76-77.

<sup>43</sup> This phrase as a whole could be taken as adverbial, but the context does not seem to uphold such a view; see section 4.2.2.

<sup>44</sup> Lincoln, *Ephesians*, p. 77.

<sup>45</sup> *Ibid.*

σῶμα and has a passive force, and that πληρουμένου is in the middle voice with an active sense, then τὰ πάντα ἐν πᾶσιν as a whole is best thought of as objectival.<sup>46</sup>

To argue that the phrase as a whole functions as an object in the clause may be somewhat vague, for it is constituted of two parts: τὰ πάντα and ἐν πᾶσιν. These two parts must represent two separate thoughts. The same phrase is found in 1 Cor 12:6c, where it clearly conveys two different ideas.<sup>47</sup> Sometimes, [τὰ] πάντα ἐν πᾶσιν in 1 Cor 15:28 and [τὰ] πάντα καὶ ἐν πᾶσιν in Col 3:11 are advanced as parallels to our Ephesians' phrase, and again [τὰ] πάντα and ἐν πᾶσιν also seem to express different ideas.<sup>48</sup> Accordingly, τὰ πάντα may best be rendered by "all things", viz. "the whole of the universe", and ἐν πᾶσιν, by "in all respects".<sup>49</sup>

### 4.3 "ΠΛΗΡΩΜΑ [ΤΟΥ ΧΡΙΣΤΟΥ]": Its Meaning

The question of what "fullness of Christ" means, as a specific notion, seems essential, because it is only when the church is filled with *his fullness* that she can be called "the fullness of Christ".

We must first ask how the author can declare that the church is "the fullness of Christ" and not "something *being filled* by him". The church already possesses the perfect plenitude given by Christ.<sup>50</sup> Perhaps πλήρωμα reflects a realized

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<sup>46</sup> In order to advocate that the phrase is adverbial, one may cite the adverbial use of τὰ πάντα in Eph 4:15. However, though "τὰ πάντα" in both cases conveys the same sense, the contexts in which these words occur are different and those in Eph 4:15 differ from the complete phrase τὰ πάντα ἐν πᾶσιν in Eph 1:23; cf. Lincoln, *Ephesians*, p. 76; Howard, "Head/Body", p. 355.

<sup>47</sup> Yates, "Re-examination", p. 147; Lincoln, *Ephesians*, p. 76.

<sup>48</sup> In their earliest texts the article τὰ probably do not occur; see Lincoln, *Ephesians*, p. 76.

<sup>49</sup> Schnackenburg, *Ephesians*, p. 82.

<sup>50</sup> This, of course, may mean neither the moral perfection of the church on earth nor the denial of

eschatological viewpoint. Ephesians as a whole, especially Chapters 1-3, reflects such a realized eschatology.<sup>51</sup> God *raised* (ἐγείρας, aor. ptc.) Christ from the dead, and *seated* (καθίσασας, aor. ptc.) him at his right hand; and God *put* (ὑπέταξε, aor.) all things under his [Christ's] feet and *gave* (ἔδωκεν, aor.) him as head over all things to the church (Eph 1:20ff). In particular, Christ's session at the right hand of God is a central aspect of the unified cosmos (cf. Eph 1:9-10). It is likely that in Christ's resurrection and exaltation the author saw the unified cosmos under his feet and the universal church as his body which can be characterized by his fullness. Further, Eph 2:6 speaks of the believers' past resurrection and session with Christ.<sup>52</sup> Such a realized eschatology would enable the author to state that the church *is* Christ's fullness. Yet we must not forget that the eschatology which is advanced by the author is dynamic and not rigorously fixed. The author exhorts the readers to realize what they already are. The church as a united community (Eph 4:3; cf. Eph 2:14ff) should attain to "its unity in the faith and the knowledge of Christ" (Eph 4:13), as "one new man" (Eph 2:15) to a "mature person" (Eph 4:13), and as "the fullness of Christ" (Eph 1:23) to "the full measure of the fullness of Christ" (Eph 4:13). In any case, what is important is that "the fullness of Christ" as a definition of the church signifies that Christ is the subject who fills the church; he is her supplier and not *vice versa*.<sup>53</sup> The church possesses full abundance which has been bestowed by Christ.

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Christ's continuous care for the church. Bruce, *Colossians*, p. 275: "The church is here [Eph 1:22-23] the complete or universal church - manifested visibly, no doubt, in local congregations (although local congregations scarcely come into the picture in Ephesians, as they do in all the other Pauline writings)".

<sup>51</sup> Reumann, *Variety and Unity*, p. 119: "Generally, the eschatology in Ephesians stresses present realization, not future expectations. The word 'parousia' is not used".

<sup>52</sup> Allen, "Exaltation", p. 105; he also holds that "through faith the believer shares in Christ's resurrection and enthronement" (ibid., pp. 106-107); R.C. Tannehill, *Dying and Rising with Christ: A Study in Pauline Theology*, BZNW 32 (1966), pp. 47-48.

<sup>53</sup> Cf. Barth, "Traditions", p. 19: " 'Filling' is not a reciprocal process between a deity and humankind but the one-way movement from God to the church, its members, and the universe of all things"; idem., *Ephesians 1-3*, pp. 205, 209; Delling, "πλήρης κτλ", *TDNT* 6 (1968), p. 304: "πλήρωμα denotes the σῶμα as that which is wholly filled by the mighty working of Christ".

We now turn to look into the meaning of the “πλήρωμα of Christ” as a specific concept. In chapter 1, we suggested that this term may be influenced by OT and Jewish thought in the verb πληρόω and the cognate πλήρης, which frequently appear with the idea of the presence and manifestation of the divine essence, glory, power. The πλήρωμα passages in Ephesians, especially 1:23, 3:19, 4:13, seem to reflect something akin to this OT idea. However, the term in these passages seems to convey a more bountiful, comprehensive sense, viz. the presence and manifestation of Christ’s (or God’s) plentitude in his Spirit, not only of his essence, glory, power, but also of his existence, grace, gift, life, attributes, sovereign rule, and all that is possessed by him.<sup>54</sup> In particular, πλήρωμα in Eph 1:23b may focus on Christ’s plentitude in his power,<sup>55</sup> life,<sup>56</sup> sovereign rule,<sup>57</sup> and glory.<sup>58</sup> In addition, Eph 4:7-11, which parallels Eph 1:23, implies that “he [Christ] fills the Church in a special sense with his Spirit, grace, and gifts ..., so that only the Church is his fullness”.<sup>59</sup> For the author, the church is the reality which abounds with “πλήρωμα [τοῦ Χριστοῦ]”, in which believers already share. The church is already made one with him. Therefore, it is not surprising that

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<sup>54</sup> Cf. Best, *One Body*, pp. 141-44, 147; Lincoln, *Ephesians*, pp. 80-81; Barth, *Ephesians 1-3*, p. 205; Munderlein, “Die Erwählung”, p. 272; Gibbs, *Creation*, pp. 99ff; Bogdasavich, “Idea”, p. 129; Roon, *Authenticity*, p. 241; Delling, “πλήρης”, p. 303; Moule, *Ephesian Studies*, p. 57; Best, *One Body*, p. 141.

<sup>55</sup> This is implied by the fact that the term occurs in the context of stressing Christ’s supremacy over the demonic powers.

<sup>56</sup> This is implied by the fact that πλήρωμα is in apposition to σῶμα. Lincoln, *Ephesians*, p. 262, holds that in Colossians and Ephesians “the Church as body is seen as receiving its life from Christ”.

<sup>57</sup> This is implied by the fact that πλήρωμα is modified by τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου and by the statement that Christ is the head over all things.

<sup>58</sup> This is implied by the fact that πλήρωμα occurs in a context which is in line with the statement of the riches of the church’s glory.

<sup>59</sup> Lincoln, *Ephesians*, p. 80; Delling, “πλήρης”, p. 291; cf. Loudon, “Reigning Lord”, p. 71: “Although the flesh and the last enemy, death, are not yet destroyed, the whole creation is already under Christ’s Lordship. He is the ‘Head’ over all things (Col 2:10; Eph 1:10), but also in a special sense ‘Head’ over the Church which is His Body (Col 1:18; Eph 1:22). The Church then is the very heart and kernel of Christ’s Reign, and only from within the Church can the actual Reign of Christ be apprehended. The conception of the Church as the Body of Christ expresses the centrality of the Church in Christ’s Kingdom. It is in the Church that the Exalted Christ embodies Himself in the world: ‘why persecutest thou Me?’ (Acts 9:4). The Church has to become Christ in the world (Gal 4:19)”.

the “πλήρωμα [τοῦ Χριστοῦ]” is in apposition to “the body of Christ”. From the viewpoint of the author’s realized eschatology, the church is to a great extent unified with Christ.<sup>60</sup>

#### 4.4 The Cosmic Filling of Christ: Its Meaning

In Ephesians the notion of “filling” is used as a description of Christ’s activity after his enthronement, a description with a very wide scope. As cosmic lord, he fills not only the church but also the universe in every respect (Eph 1:23; cf. 4:10). While Eph 1:22b refers to Christ’s cosmic status in his exaltation, Eph 1:23c refers to its function, viz. the exercise of his supreme authority. Moreover, the fact that τὰ πάντα (v. 23c) may indicate all of creation in heaven and on earth, i.e. all nature, human beings and the angelic powers, implies that the scope of this authority is limitless.

If this is so, what is meant by this filling of Christ? The context of Eph 1:22-23 suggests that Christ’s filling is connected with his cosmic lordship over the “powers” and over all things, and is thus related to his rule over the universe. Roon supports this view, saying that Christ fills all things with the blessings of his dominion.<sup>61</sup> The same thought is found in Schnackenburg who holds that “Through the last words in v. 23 (τὰ πάντα ἐν παῖσι) the Church is included in the scope of the cosmic vision that Christ rules over the universe”.<sup>62</sup> Bogdasavich ascertains the notion from a soteriological viewpoint; he argues that Christ’s filling of all things indicates an out-flow of the effects of Christ’s redemptive act

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<sup>60</sup> This does not mean that the church *is* Christ. Cf. Torrance, *Royal*, p. 31: “When St. Paul speaks of the Church as the Body of Christ, He is expressively *distinguishing* the Church from Christ”; Nygren, *Christ and His Church*, p. 22: “The church is Christ as he is present among us after his resurrection”.

<sup>61</sup> Roon, *Authenticity*, p. 369.

<sup>62</sup> Schnackenburg, *Ephesians*, p. 80; Roon, *Authenticity*, pp. 259, 289, 352.



into the entire universe.<sup>63</sup> Barth also affirms that “The term which Paul seems to prefer to describe the mode of the head’s rule over the body is the verb ‘to fill’. ‘Filling’ means both the presence felt by the exertion of power *and* the exertion of power by immediate presence. Presence alone might be static and inoperative. Power alone might be exerted by remote control”.<sup>64</sup> If his thinking is correct, Christ’s filling must involve his action of subjugation of all things, especially the demonic powers, under his control.<sup>65</sup>

Out of these, it can be supposed that “filling” is closely associated with Christ’s provision for the universe, which may bring it into its highest state, the achievement of its unification. It may be argued that the notion indicates Christ’s support of the universe with his presence, his dynamic rule, and his sovereign care, sustaining, directing, and providing for it in every respect, on the basis of his redemptive action on the cross. One could say that the misery in world affairs, e.g. terrorism, wars, starvation, ailments, death, outrageous crimes, and destruction of the natural environment, all of which take place all the time in our current society, demonstrate the opposite case. However, it is because the evil “powers” are still working in those disobedient to God that the appointed order is not yet victorious. It needs to be remembered that despite such negative situations “in the mind of God all things are even now put under the feet of Christ”.<sup>66</sup> The hostile “powers” are under Christ’s control. When the consummation comes, they will be totally destroyed. The notion “filling” implies that although disasters endure in this current world, Christ’s sovereign rule is still there over all things. Even though human tragedy seems to be of such appalling

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<sup>63</sup> Bogdasavich. “Idea”, p. 128.

<sup>64</sup> Barth, *Ephesians 1-3*, p. 190; he also comments that “The term ‘filling’ appears to be Paul’s way of popularizing the insight expressed in more sophisticated terms and described in more colorful imageries by natural scientists of his time”; cf. Howard, “Head/Body”, pp. 355-56.

<sup>65</sup> Christ already possesses all power in heaven and on earth, rules over the invisible powers, and is represented by the church as his body; nonetheless, the hostile powers are not yet destroyed.

<sup>66</sup> Davies, *Ephesians*, p. 33.

magnitude, Christ's lordship operates behind the scene, resulting in the ultimate redemption of believers and in the complete unity of the cosmos.

#### 4.5 Summary and Conclusion

The "fullness of Christ" as a definition of the church indicates that the church abounds with the plentitude of Christ, e.g. with his power, life, sovereignty, and glory. In his relation to the church, Christ stands in an active position. Therefore, the emphasis is on Christ's role as regards the church. This conforms to the meaning of the "body of Christ", to which "the fullness of Christ" is adjacent. Christ has given nuptial love, nourishment and care to the church as his body. He has supplied it with the Spirit, with gifts, and with ministers. He is her sovereign ruler, the basis of her existence, life, and salvation. The statement that the church is that which *is* filled and not *is being* filled seems to reflect the author's dynamic rather than static realized eschatological view of the church. The church has to realize what she already is, with a futuristic perspective. In this vein, "fullness of Christ" may be interpreted as signifying that the church *is* filled and *is being* filled by Christ. This can be supported by the fact that "fullness of Christ" is modified by "who fills the whole of the universe in every respect". It is as cosmic lord that Christ continues to fill all things, in particular, the church, so that "filling" can be best understood as standing for Christ's all-embracing action of supply characterized by his sovereign rule.

It is certain that this message concerning the church must first be applied to the Ephesian readers of the first century.<sup>67</sup> This is made clear by the fact that

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<sup>67</sup> The addressees, who would have been a minority in Asia Minor, numerically and socially, might be affected by defeatism and feelings of inferiority among other religious groups (Lincoln, *Ephesians*, pp. 79-80). Syncretistic (Gnostic?) dualism, Stoic pantheistic monism, magic which was prevalent in the Asia Minor of the first century, and other religious movements characterized by Attis, Osiris, or other gods, might cause the recipients confusion and frustration in their Christian

the author identifies them with the "church".<sup>68</sup> It has to be noted that the "church" in Ephesians is not the church which is superficially observed from its external conditions, but the church when profoundly examined in its essence, in which Christ's resurrection and exaltation is of central consequence. At the same time, for the author, the ideal of the church is already accomplished in Christ and ultimately will be attained. Yet this does not mean that the "church" in Ephesians refers to the church in ideal terms. Rather, it points to the visible church. In the church which has in actuality been in existence on the earth the fullness of Christ has been realized and is yet to be consummated, so attaining to its ultimate ideal. Inasmuch as Christ's resurrection and exaltation is still effective, the "church" in the letter can be applied to the church today, despite seemingly contrary indications.

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life (cf. Arnold, *Magic*, pp. 5-40; Flowers, "Paul's Prayer", p. 232; Lincoln, *Paradise*, p. 138). In such an environment, the message that they are members of the glorious universal church, which as the body of the cosmic lord Christ is fully supplied by him, must have given them encouragement and great comfort. In particular, the message of Christ's headship over the church of which they are members would give them freedom from hostile cosmic powers (Lincoln, *Paradise*, p. 138), which might be considered as the ultimate cause to bring about human disasters centering on death. In addition, at the time when Ephesians was written there might be conflicts between Jews and Gentiles in the area of Lycus Valley (Lincoln, *Paradise*, pp. 138-39; cf. Lightfoot, *Colossians*, pp. 73ff; Arnold, *Magic*, pp. 153-55). If this is true, the statement that the church is the embodiment of reconciliation between human beings and between God and them might warn against such an outlook.

<sup>68</sup> See chapter 3.3.1.

## Conclusion

In Eph 1:22-23 the term *ἐκκλησία* is central, syntactically and semantically. This suggests that the author's main concern may be to focus on what the *ἐκκλησία* is. The words, *κεφαλή*, *σῶμα αὐτοῦ*, and *πλήρωμα [τοῦ Χριστοῦ]* are the most significant terms, illuminating the meaning of *ἐκκλησία*. With regard to the significance of *ἐκκλησία*, *σῶμα αὐτοῦ* seems most important, because this phrase is used as its main designation. Yet both *κεφαλή*, as the counter-concept of *σῶμα*, and *πλήρωμα [τοῦ Χριστοῦ]*, as another designation of *ἐκκλησία* and at the same time as a clarification of *σῶμα αὐτοῦ*, are also of considerable consequence in interpreting the phrase *σῶμα αὐτοῦ*.

On the basis of this fundamental understanding of our passage, first we examined the possible influences on the three key words: *κεφαλή*, *σῶμα* and *πλήρωμα*. We concluded that each may be affected by various sources and that this was particularly so for *σῶμα*. Secondly, by dividing the passage into three parts which contain the three key words *κεφαλή*, *σῶμα* and *πλήρωμα* respectively, and by exegeting them, we uncovered many indications as to the meaning of *σῶμα αὐτοῦ*. In particular, as we interpreted the second part (Eph 1:23a), which includes the phrase *σῶμα αὐτοῦ*, we invoked three other prominent *σῶμα*-passages (Eph 2:14-18; 4:1-16; 5:22-33) as well as looking into insights from the context to which *σῶμα αὐτοῦ* belongs and from the phrase itself.

Thus it is clear that our phrase by its close involvement in several images is comprehensively significant, as the following shows.

(1) Undoubtedly *σῶμα αὐτοῦ* is associated with the image of "head/body". The context of Eph 1:22-23 shows the high probability of this idea, and Eph 4:15-16 and 5:23, which correlate "head" with "body", further validate it. This

image of “head/body” in itself manifests the unity of Christ and the church *par excellence*. Perhaps, presupposing the oneness of “head” and “body”, the author underlines the head’s status or function in relation to the body. However, Christ’s headship over the church signifies more than one thing, so that his function in relation to the church has a variety of nuances. (i) Christ as head is the sovereign lord over the church as his body (Eph 1:20-23). Behind this thought there lies an Adam motif. As Adam had the rule over all creatures, so Christ does over all things. Christ, who is the subjugator of all things, is thus the lord over the church. The church as his special creation (cf. Eph 2:15-16), his body, is under his overlordship.<sup>1</sup> This clearly connotes that Christ has authority over the church.<sup>2</sup> Christ as the sovereign lord reigns over the church, retaining, protecting, guiding, and supporting. The definition of the church as Christ’s fullness implies that his role for the church is a remarkable one. Christ has filled and fills the church, mobilizing all his supreme power. He takes dynamic action for the church. The emphasis is on Christ’s role for the church, not that of the church for Christ. (ii) Christ as head is the archetype of the church as his body (Eph 4:15). It seems that the image of Adam as the first model for all human beings is again applied to Christ. Christ is the archetypal man for all believers.<sup>3</sup> Christ is the standard, up to which believers are to grow. (iii) Christ as head is the supplier for the church as his body (Eph 4:16). Perhaps this thought is influenced by Greek medical anthropology of the first century, which thought of the head as supplying energy for the body. Christ’s function in relation to the church is quasi-physiological; that is, he as head supplies the church as his body with all the energies necessary

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<sup>1</sup> Schlink, “Christ and the Church”, p. 6: “As Head he rules the Church, His Body; he confronts her as Lord”; cf. Käsemann, “Unity and Diversity”, pp. 296; Westcott, *Ephesians*, pp. 172-73; Howard, “Head/Body”, p. 355.

<sup>2</sup> MacDonald, *The Pauline Churches*, p. 90: “The authority of Christ over the church is depicted in the image of Christ as head of the body”.

<sup>3</sup> Cf. Dunn, “1 Corinthians 15:45”, p. 138: Christ in his risen state “is archetypal for believers’ future state”.

for its growth. Christ is the source of all essential energies for the church.<sup>4</sup> He is the source of growth of the church.<sup>5</sup>

(2) *σῶμα αὐτοῦ* must also be connected with the image of “husband/wife”. Inasmuch as the phrase reflects the “head/body” imagery, this is explicit. An application of the double image “husband-head/wife-body” to the relationship of “Christ/the church” in Eph 5:23 suggests that the phrase cannot be separated from the “husband/wife” image. In addition, in this image the idea of unity between Christ and the church is intrinsic. Christ as husband is united with the church as his wife, resulting in mystical oneness (Eph 5:31-32), as man/Adam and his wife were united into “one flesh”. An identification of “wife” with “himself (=his own body)” (v. 28c) and an application of the “man/his own flesh” to the relationship of “Christ/the church” (v. 29) must have been involved in the thought of “husband and wife make one flesh”. If this is true, the “body” of Christ may indicate “one flesh” as a unity of “Christ-husband/the church-wife”. In other words, the church as Christ’s wife is united to Christ as her husband, leading to a mystical “one flesh”, the body of Christ. In addition, the image also expresses Christ’s status in relation to the church; that is, Christ as husband has a headship over the church as his wife in that he is not only the origin of her existence but also the object of her service. This is supported by Eph 5:23, which may be influenced by an Adam motif. The point is that Christ has authority as husband over the church as his wife. Accordingly, the church should obey him.

(3) If *σῶμα αὐτοῦ* is linked with the image of “husband/wife”, then the phrase is further involved in two more images, viz. “bridegroom/bride” (Eph 5:26-27) and “man/his own flesh” (Eph 5:29), which must be derived from the two-fold image “husband-head/wife-body” (Eph 5:23). Although the idea of one-

<sup>4</sup> Miller, “Fullness”, p. 630.

<sup>5</sup> Cf. Nygren, *Christ and His Church*, p. 107: “From Christ life flows out through his body to all the members”.

ness is not directly referred to with regard to the use of the “bridegroom/bride” image, this image itself clearly conveys the idea. What is stressed in Eph 5:26-27 is the fact that Christ pours out his supreme love into the church, to the extent that he gives himself up for her. The same is also expressed in the use of the “man/his own flesh” figure. Here again there is no direct emphasis on the idea of oneness in the related passage. However, the image itself fully discloses the idea. What this image highlights is the fact that Christ cherishes and nourishes the church as his own body. In addition, if the “self/body” image as suggested by the phrase of  $\sigma\hat{\omega}\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$  itself in Eph 1:23 is exactly the same as the “man/his own flesh” figure in Eph 5:29,<sup>6</sup> the phrase would fundamentally stand for the unity of “Christ/the church” and for his supreme love for her.

(4)  $\sigma\hat{\omega}\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$  is also involved in the “one new man” image (Eph 2:15-16) in that this concept must be equivalent to “one body” in v. 16, though the former more strongly expresses the church as a person.<sup>7</sup> Eph 2:14ff highlights the reconciliation of Jews and Gentiles; that is, both are made one, leading to one new person. In this case, the concept of the one new person stands for the idea of a horizontal unity. Yet concerning the relationship of Christ and the church, what relevance does it have? The context implies that Christ is the representative of the church. This suggests the strong possibility that behind the concept “one new man” there may stand an Adam-christology. Christ has created one new person, the church, in himself, so that he becomes the substantial representative of the church. The church is established in Christ, and her existence depends on him. Accordingly, it is only in Christ that the identity of the church can be found.

<sup>6</sup> Cf. Drummond, “The Concept of the Self”, pp. 312-14.

<sup>7</sup> Cf. Gundry, “Soma”, p. 239: “‘one new man’, i.e. ‘one body’ consisting of both Jewish and Gentile believers”; J.A. Ziesler, “ $\Sigma\Omega\text{MA}$  in The Septuagint”, *NovT* XXV, 2 (1983), p. 144: “... the biblical Greek he [Paul] knew did normally employ  $\sigma\hat{\omega}\mu\alpha$  for the physical body, alive or dead, but that it sometimes employed it to indicate the person, seen through the medium of the physical”; Nygren, *Christ and His Church*, p. 94.

What becomes clear is that  $\sigma\hat{\omega}\mu\alpha \ \alpha\hat{\upsilon}\tau\sigma\hat{\upsilon}$  signifies the church's special relationship with the exalted Christ, in which the idea of *oneness* is central, and which characterizes his status as the sovereign lord, as the representative, as the archetype, as the supplier, and as the marriage partner.<sup>8</sup> Perhaps a further designation of the church as the fullness of Christ would be a natural consequence, since the phrase  $\sigma\hat{\omega}\mu\alpha \ \alpha\hat{\upsilon}\tau\sigma\hat{\upsilon}$  as the primary definition of the church carries such an implication.

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<sup>8</sup> Cf. Salmond, "Ephesians", p. 281.



## Postscript: A Reflection on Applications to the Korean Church

It is of value to reflect on problems in the Korean church in the light of our observations as to  $\sigma\hat{\omega}\mu\alpha \ \alpha\upsilon\tau\sigma\hat{\upsilon}$ . Among the problems, four seem to be the most serious.

(1) The first is ecclesiastical authoritarianism which is manifested in the dictatorial character of church leadership at both denominational and local church level. This is directly opposite to the Ephesian ecclesiology which teaches Christ's headship over the church. Although a minister performs a significant role in the church, he cannot be identified with the whole church body nor with the head of the church. Therefore, dictatorial church leadership may be thought of as a challenge to Christ's sovereign lordship over the church. Further, it impedes a constructive demonstration of the gifts of believers who are substantial contributors to the edification of the church. In this sense, it may be regarded as the greatest obstacle to the building up of the church.

(2) The second is territorial feelings which may have caused division of the church resulting in "different territory, different denomination", although the position of theology and belief professed by each is identical. Territorial feelings have long been a cause of schisms in the church. However, the divisive territorial feelings are antithetical to the essence of the church as the embodiment of the reconciliation of all differences in Christ, viz. as a united community. The church, which already has the unity bestowed by the Spirit, should corporately attain to that unity, as a sign of its steadfast growth. With adherence to territorialism, that is impossible. Accordingly, we may affirm that territorial feelings are inimical to the church and to church unity.

(3) The third is indiscreet church planting, symbolically exposed when several church signboards are competitively set up in a building. Inasmuch as anyone who attempts to plant a church is propagating the idea that Christ creates the church in and through himself, such a scene can hardly be proper. Church planting should be a process of the birth of the "one new man" and cannot be like the opening of a secular shop. In church planting, if a human plan, method, or desire is predominant, the church is then made to depend on a human person, and eventually will be encompassed and represented by that person. If a church is formed in this way, it cannot be the church in its true sense. Such a so-called church can be considered as being symptomatic of the emergence of Christian paganism. Therefore, we may designate indiscreet church planting as a non-biblical religious action which causes confusion in the identity of the church and which encourages the occurrence of Christian pagans.

(4) The fourth is extra-large churches, a state aimed at by most local churches. The church which has enormous members is usually considered to be the successful church. Accordingly, individual churches strive to increase numbers even by using non-biblical principles such as 'supermarketization', and one who has gathered large numbers is almost always acknowledged as a highly successful minister. When the church is large, it has considerable financial capacity, and the construction of extra-large buildings naturally follows. Such a structure is taken as a sign of the growth of the church. This is alien to the Ephesian concept of church growth. Ephesians, of course, does not exclude the idea of the church's growth in number. However, the writer to the Ephesians would expect the numerical increase of the church to reflect her movement forward towards the goal of growth up to Christ, the new archetype of humanity. A tendency to consider numerical growth as having priority over qualitative growth is contrary to this Ephesian thought. In addition, largeness of a local church can reduce its organic character,

and make it fall into self-satisfaction which hinders church unity, and can foster a hierarchical tendency in churches and ministers. Consequently, we may define the over-sized church as a phenomenon which is apt not only to distort the biblical idea of the growth of the church but also to engender a number of other negative aspects.

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