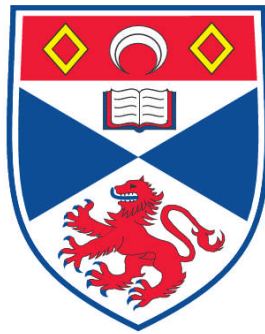


**TRANSFORMATION AND GROWTH:
THE DAVIDIC TEMPLE BUILDER IN EPHESIANS**

Andrew Mark Stirling

**A Thesis Submitted for the Degree of PhD
at the
University of St. Andrews**



2012

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Transformation and Growth:
The Davidic Temple Builder in Ephesians

Andrew Mark Stirling



A thesis submitted for the degree of PhD
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University of St Andrews

2012

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ABSTRACT

The focus of this thesis is on the way in which the theology of the author of the Epistle to the Ephesians is both shaped by and shapes the appropriation of OT texts and themes, especially in Eph 2:11-22. This reveals an overarching theme, not only in 2:11-22, but in the whole letter, of the Davidic scion who builds his new temple consisting of Jews and Gentiles together. The creation and growth of this new humanity is expressed using temple imagery and by appropriating OT texts that are concerned with the eschatological pilgrimage of the Gentiles to Zion.

Ephesians is concerned with the transformed walking that is inherent to membership of the Messiah's people. It is further concerned that this corporate entity should function as God's dwelling place on earth; unity and loving relationships therefore being the burden of Ephesians' paraenesis. This entire process is summed up at the gateway to the letter's paraenesis in the phrase "learn the Messiah." The discipleship thus conceived is about much more than (but not less than) individual transformation. The temple/dwelling place theme imparts a corporate dimension to growth that is crucial if the Messiah's people are to function as they ought. This functioning is given further definition, however, by the expansionist element introduced by the temple theme and texts, as well as the framing of membership of the Messiah's people in explicitly covenantal terms.

Ephesians may thus be seen as a letter whose purpose is to induct believers into the privileges and responsibilities of the Messiah's new humanity, to give them the self understanding that they constitute corporately the new temple and to convince them that the manner of their "walking" is the means by which the unity and integrity of God's dwelling place is both expressed and maintained.

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I owe a debt of thanks to my friend and mentor Dr Hans Bayer whose example of academic rigour combined with godly character and pastoral warmth is one to which I can only aspire.

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I am grateful to my supervisor, Dr Grant Macaskill, for believing in this project and for his many wise and scholarly insights and suggestions along the way. Thanks also to St Mary's College at the University of St Andrews, not only for providing the environment in which I could pursue these doctoral studies, but also for the generous scholarship that helped make them possible.

Most of all, I am grateful for the four years during which I have been in deep conversation with this ancient letter to the Ephesians. It has challenged, informed and formed me. I am regularly asked whether I am bored of it yet. The answer is unhesitatingly in the negative. I have only begun to scratch the surface. Its depth, profundity and subtlety still amazes me.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

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CHAPTER 1. INTRODUCTION

1. Davidic Temple Builder in Ephesians: Introduction

1.1 Summary

Ephesians 2:11-22 describes how the peace-making work of the Messiah has reconciled Jews and Gentiles to God and to each other, creating one new humanity that grows as the new temple to become the “dwelling place for God by the Spirit,” living out the reality of the new humanity as unity and transformed “walking.”

The core of this thesis is the examination of the way the Old Testament is used in Ephesians 2:11-22 and how this influences interpretation of the passage. However, since the “once-now” contrast of 2:11-22 stands parallel to 2:1-10 and 4:17-24, and since several of the wider themes of the letter converge in 2:11-22, it is necessary to interpret the part in the context of the whole and vice versa. This thesis argues that the temple theme of 2:19-22 is of far greater importance to interpretation of the rest of the letter than has hitherto been realised and is capable of integrating the multiple previous suggestions regarding the purpose of the letter.

In this thesis, I will argue that a central concept of Ephesians is that those who are not members of God’s people become participants in a new humanity in which the presence of God himself dwells as it did in the physical temple. This “temple” is viewed in Ephesians as a dynamic structure that is growing both by addition of members and by the maturing of its members. The functioning of the people of God as the “dwelling place for God by the Spirit” (Eph 2:22) and the expansionist concerns inherent to it, explains the burden of Ephesians for unity that is both fostered by and expressed in the transformed “walking” that results from having “learned the Messiah” (4:20); that is having been inducted into his people as a fully functioning participant.

Accordingly, this work will focus primarily on 2:11-22, its structure and Old Testament resonances, the bulk of the investigation concentrating on the manner in which various OT texts concerning the themes of temple-building and Gentile inclusion have been appropriated and have shaped the argument of Ephesians 2:11-22. It will also examine, however, the way this temple theme ripples out through the rest of the letter and shapes the paraenesis— “walking worthy” of the believers’ calling.

This approach not only sheds new exegetical light on various texts in Ephesians, but also suggests that an overall purpose of the letter is the induction of Gentiles and Jews together into the Messiah’s people and the burden to instruct them in the resultant privileges and in the attitudes and behaviours consistent with participation in the new humanity that

functions as the “dwelling place” for God’s presence.

The process by which a person is inducted into the theological reality of participation in the Messiah’s new humanity is summarised in Eph 4:20 as “learning the Messiah,” a process that is transformative of their “walking,” that is, the totality of their ethical living.

1.2 Overview of Argument

I argue that the author has combined Isaiah 52:7 and 57:19 in Ephesians 2:17 in a manner consistent with Second Temple Jewish exegetical practices. This observation invites a more thorough analysis of Old Testament¹ usage in Ephesians 2:11-22 that reveals a richer and more multi-layered employment of texts than has hitherto been realised. Furthermore, these texts have not been employed in a random or incidental manner. Rather, the author’s conviction that the Davidic/messianic temple-builder is Jesus and that the new temple consists of the Messiah’s people, has driven the appropriation of texts with their theology and contexts in a way that has shaped the argument of Ephesians 2:11-22. On further investigation, the temple theme is more prominent in the rest of the letter than has previously been thought. This observation leads me to see Ephesians 2:22 as a helpful interpretive key to the rest of the letter.

1.3 Outline

The rest of this chapter is concerned with introductory issues in three broad sections. First is a brief overview of relevant introductory questions regarding authorship, occasion, purpose, key themes of Ephesians and intended audience. The question of audience leads to a methodological review of New Testament use of the Old Testament. Because the Davidic theme is prominent in Ephesians 2:11-22, there follows an overview of messianism in the 1st century.

Chapters 2 and 3 contain the core of the thesis with detailed analysis of Ephesians 2:11-22. Chapter 2 is concerned particularly with the structure of the pericope and its literary relationships within the letter and is introduced therefore by a methodological overview of macro-structural analysis and a summary of key themes of the letter. The analysis of this

1. In the present work, I will use “Old Testament” (OT) as a general term to refer to the canonical books Genesis - Malachi (in the order of the English translations). “Hebrew Bible” (HB) refers to the same books but in their original Hebrew. “Septuagint” (LXX) I am using in its colloquial sense as a general term for Greek translations of the Hebrew Bible (and the apocrypha), though quite aware that, as Jobes points out, “there really is no such thing as *the* Septuagint.” Nevertheless, the term is so commonly used in secondary literature, that it has been preferred here to the more accurate “Old Greek” (OG). Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids, Mich.: Baker Academic, 2000), 30ff.

chapter is especially pertinent to the discussion in chapter 5 where 2:11-22 is brought into mutually interpretive dialogue with 2:1-10 and 4:17-24.

Chapter 3 concerns the use of the OT in Ephesians 2:11-22. I argue that Zechariah 6:12-15 and the concept of the Davidic temple builder is a neglected background to the argument of Ephesians 2:11-22. The chapter concludes with the hypothesis that the concept of the people of the Messiah growing together to become a “dwelling place for God by the Spirit” may function as an interpretive key in the rest of the letter.

Chapter 4 examines the prominence of the temple theme in the rest of the letter, particularly through the prevalent “filling” and “glory” language, and then looks at evidence for the Messianic theme in the rest of the letter. This prepares the way for Chapter 5 where the principle focus is 4:17-24 in its parallel relationship to 2:11-22. 4:17-24 in its literary setting is the gateway to the detailed paraenesis and functions as a summarising conclusion of all that has gone before. The unique phrase “learn the Messiah” in 4:20 should therefore be interpreted in the light of the prominent temple and messianic themes. This will shape our understanding of the purpose of the entire letter.

Chapter 6 allows for some conclusions to be drawn. It is argued throughout the thesis that the temple concept imparts an expansionist thrust to the understanding of growth (summarised in 4:20 as “learning Christ”) in Ephesians. This has practical implications for the life of the church. In addition, in synthesising the various findings of this research, I will argue that an articulation of an overarching purpose of the letter that takes the temple theme into account has the potential to integrate the multiple previous suggestions by other commentators.

2. Introductory Issues

2.1 Authorship and Contribution of Ephesians

The perception that the majority of scholars rejects Pauline authorship,² has led to a relative neglect of Ephesians in recent Pauline theological studies.³ This exclusion from

2. Against Pauline authorship, see Lincoln or Best. On the basis of his analysis of Ephesians' usage of the OT, Lincoln decided against Pauline authorship. See critique of Lincoln's analysis below. Andrew T. Lincoln, *Ephesians* (WBC 42; Dallas, Tex.: Word Books, 1990); Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (ICC; Edinburgh: T&T Clark, 1998); Andrew T. Lincoln, "The Use of the Old Testament in Ephesians," *JSNT* 14 (1982): 16-57.

For Pauline authorship, see Hoehner. He shows that about 50% of commentators over the last century and the majority (54%) from 1519 to the present have held to Pauline authorship. Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, Mich.: Baker Academic, 2002), 9-20. See also Peter T. O'Brien, "The Letter to the Ephesians," n.p., *The Letter to the Ephesians on CD-ROM*. Version 1.0. 2008; Markus Barth, *Ephesians: Translation and Commentary on Chapters 1-3* (Garden City, N.Y.: Doubleday, 1974) The two most recently published commentaries, by Arnold and Thielman, both support Pauline authorship. Frank Thielman, *Ephesians* (Baker Exegetical Commentary on the New Testament; Grand Rapids, Mich.: Baker Academic, 2010); Clinton E. Arnold, *Ephesians* (Exegetical Commentary on the New Testament; Grand Rapids, Mich.: Zondervan, 2011).

There is no recorded early doubt of Ephesians' authenticity. It was accepted by Marcion and viewed as Pauline by Ignatius, Polycarp (e.g. Philippians 1:3 citing Ephesians 2:8), Clement of Rome, Hermas and others of the apostolic fathers. Origen cites Ephesians 2:2-3 with the preface "Πὼς ὁ Παῦλος φησί που . . ." (see John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians* (Edinburgh: T&T Clark, 1883), xli.) Chrysostom's introduction to his homilies on Ephesians accepts it as Pauline. John Chrysostom, "Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon," n.p., Version 2.0. 2008. Accepted as canonical, therefore, it influenced the developing theology of the church: "We have no record of anyone in the early church raising a question about the canonicity of Ephesians." D. A Carson and Douglas J Moo, *An Introduction to the New Testament* (2nd ed. Grand Rapids, Mich.: Zondervan, 2005), 491.

3. Ephesians merits only a single footnote in Sanders "Paul and Palestinian Judaism" and even there it is to argue for post-Pauline theological development from Romans to Ephesians. E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia, Pa.: Fortress, 1977), 449n9. Hubbard explicitly excludes Ephesians from his analysis of new creation in Paul, despite the prominence of the theme in Ephesians. Moyer V. Hubbard, *New Creation in Paul's Letters and Thought* (Cambridge: Cambridge University Press, 2002), 7. Similarly, Tellbe's "Christ-Believers in Ephesus" excludes Ephesians on the basis of the textual problem of ἐν Ἐφέσῳ in Ephesians 1:1 Mikael Tellbe, *Christ-believers in Ephesus: A Textual Analysis of Early Christian Identity Formation in a Local Perspective* (WUNT 242; Tübingen: Mohr Siebeck, 2009), 54. Against this trend, however, see, for example, Gordon D. Fee, *Pauline Christology: An Exegetical-Theological Study* (Peabody, Mass.: Hendrickson, 2007); Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Leicester: IVP, 2006); N. T. Wright, *Paul: Fresh*

contemporary discussions contrasts sharply with the historical influence of Ephesians on formulations of Pauline theology (and, indeed, its application to the life of the church). Because “it in large measure sums up the leading themes of the Pauline letters, and sets forth the cosmic implications of Paul’s ministry as apostle to the Gentiles,” F.F. Bruce famously described the letter as “the quintessence of Paulinism.”⁴

Some argue against Pauline authorship of Ephesians on the basis of alleged theological developments, particularly the high Christology, the development of ecclesiology from local to universal and the allegedly realised eschatology. Wright argues that we ought to be suspicious of a view that became prominent in a cultural context where the “dominant power” in NT scholarship:

. . . lay with a particular kind of German existentialist Lutheranism for whom any ecclesiology other than a purely functional one, any view of Judaism other than a purely negative one, any view of Jesus Christ other than a fairly low Christology, any view of creation other than a Barthian ‘Nein’, was deeply suspect.⁵

Wright is particularly critical of the “assumption that a high Christology must mean later, and non-Pauline authorship” because such an assumption is “brought to the material, not discovered within it.”⁶ On this basis, he includes Ephesians in his considerations of Pauline theology. Similarly, Thiselton includes Ephesians (and Colossians) in his recent Pauline theology because “even if Paul’s authorship is rejected, these epistles are regarded as reflecting what Paul taught.”⁷

Perspectives (London: SPCK, 2005)

4. F. F. Bruce, *The Epistle to the Ephesians: A Verse-by-Verse Exposition* (London: Pickering & Inglis, 1961), xxviii. Schnackenburg devotes a chapter to “The Influence of the Epistle throughout History” and notes that the letter was “eagerly read and drawn upon as is proved by numerous quotations in early Christian literature.” Rudolf Schnackenburg, *Ephesians: A Commentary* (Edinburgh: T&T Clark, 2001), 311.

5. Wright, *Fresh Perspectives*, 18.

6. *Ibid.*, 19. He also dismisses textually based arguments regarding differences in vocabulary and style between Ephesians and the “undisputed Paulines” which, he says, are “always unconvincing, given the very small textual base.”

7. Anthony C. Thiselton, *The Living Paul: An Introduction to the Apostle’s Life and Thought* (Downers Grove, Ill.: IVP Academic, 2010), 107. See also Fee’s comments that “the thoroughly Pauline nature of the theology of this letter is no-where more evident than in the Spirit materials, both in their quantity and specific usage.” Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass.: Hendrickson Publishers, 1994), 660. He concludes similarly on

In any case, whether Pauline, pseudepigraphal or even an edit of an original Pauline letter,⁸ our present interpretation is shaped by its early acceptance and use within the church, as well as its influence through the centuries. In this investigation, therefore, I will put issues of Pauline authorship to one side as my conclusions do not depend on a definite position being taken. I will approach Ephesians in line with the broad consensus through the centuries that it is both canonical and is an articulation of Pauline theological themes. My analysis will therefore also, where relevant, be brought into dialogue with more general formulations of Pauline theology. This is particularly relevant to the question of use of the OT in Ephesians in which I engage more widely with studies of Pauline use of the OT.

In order to avoid confusion or needless offence, I will simply refer throughout to “the author.”

2.2 Occasion and Purpose

Because Ephesians is not seen to be addressing a specific problem, its occasion and purpose is much debated. Best notes that “because of the letter’s general nature and our consequent inability to tie it to any particular situation, the answers to the question of purpose have been many and diverse but to that of occasion, few.”⁹ Muddiman summarises “the trouble with Ephesians” — “it has no setting and little obvious purpose!”¹⁰

Ephesians is variously seen as a wisdom discourse,¹¹ baptismal homily,¹² Ephesian liturgy,¹³ a response to Gnosticism,¹⁴ or as concerned sociologically with “community

the basis of the Christology of Ephesians. See Fee, *Pauline Christology*.

8. e.g. Muddiman, who argues Ephesians is a composite work. John Muddiman, *A Commentary on the Epistle to the Ephesians* (BNTC; London: Continuum, 2001), 20.

9. Best, *Ephesians*, 64.

10. Muddiman, *Ephesians*, 12. He argues that this accounts for the “circular letter” hypothesis.

11. Heinrich Schlier, *Der Brief an der Epheser: Ein Kommentar* (Düsseldorf: Patmos, 1965)

12. Nils Alstrup Dahl et al., *Studies in Ephesians: Introductory Questions, Text- and Edition-Critical Issues, Interpretation of Texts and Themes* (WUNT 131; Tübingen: Mohr Siebeck, 2000). As Hoehner and others have pointed out, however, this would be strange with no reference to baptism except in the context of unity in 4:5. Hoehner, *Ephesians*, 75ff.

13. John C. Kirby, *Ephesians, Baptism and Pentecost: An Inquiry into the Structure and Purpose of the Epistle to the Ephesians* (Montreal: McGill University Press, 1968)

14. The Gnostic hypothesis has more recently fallen from favour, not least because with Ephesians dated at the latest 90-95CE when it is cited in other literature, it is anachronistic to impose a grid of Gnosticism. Larry J. Kreitzer, *Hierapolis in the Heavens: Studies in the Letter to the Ephesians* (LNTS; London: T&T Clark Ltd, 2007), 27.

building institutionalization.”¹⁵ Arnold argues that the density of ‘power’ language in Ephesians indicates that as well as addressing possible Jew-Gentile disunity, Ephesians was written to assure believers beleaguered by hostile spiritual powers in Western Asia Minor of their position in Christ and the power at work on their behalf.¹⁶ Gombis, building to some extent on Arnold, discerns a “Divine Warfare” theme and connects divine victory with temple building.¹⁷ Most recently, Kreitzer argues that Ephesians was written by a follower of Paul to the young church in Hierapolis in the Lycus Valley, planted by “the evangelists” of Ephesians 4:11. The author, he argues, draws on Solomonic themes to present Christ and his new temple.¹⁸ These and other views¹⁹ pick up on some aspect of Ephesians, but struggle to integrate the various themes of the letter.

Most commentators, however, will grant that a central concern of Ephesians is unity.²⁰ Heil’s subtitle “Empowerment to walk in love for the the unity of all in Christ”²¹ summarises key themes to which we will return.²²

Any view on the question of occasion and purpose will be informed by the results of this investigation, and will therefore be revisited in the concluding chapter.

15. Margaret Y. MacDonald, *The Pauline Churches: A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings* (SNTSM 60; Cambridge: Cambridge University Press, 1988).

16. C. E. Arnold, “The Power of God and the “Powers” of Evil in Ephesians” (PhD, University of Aberdeen, 1986); Clinton E. Arnold, *Ephesians, Power and Magic: The Concept of Power in Ephesians in Light of its Historical Setting* (Cambridge: Cambridge University Press, 1989)

17. Timothy Gombis, “The Triumph of God in Christ: Divine Warfare in the Argument of Ephesians,” *TynBul* 56 (2005): 157-60; Timothy Gombis, *The Drama of Ephesians: Participating in the Triumph of God* (Downers Grove, Ill.: InterVarsity Press, 2010).

18. Kreitzer, *Hierapolis in the Heavens*. See discussion at page 94.

19. For a full examination of the various theories, see Hoehner, *Ephesians*, 97-106.

20. e.g. Lincoln, *Ephesians*; Best, *Ephesians*; O’Brien, “Ephesians,” n.p.

21. John Paul Heil, *Ephesians: Empowerment to Walk in Love for the Unity of All in Christ* (Atlanta, Ga.: SBL, 2007).

22. See discussion of unity at page 128.

“We may confidently affirm that Ephesians was written to promote unity, particularly between Jew and Gentile, to affirm the supremacy of Christ over every power, and to remind believers of their privileges in Christ.” Jody A. Barnard, “Unity in Christ: The Purpose of Ephesians,” *ExpTim* 120 (2009): 171.

2.3 Themes of Ephesians

Although the primary concern of this investigation is Ephesians 2:11-22, the literary features of the rest of the letter point towards wider themes that will help inform the specific exegesis of 2:11-22. Ephesians 2:11-22 contains a once-now contrast scheme parallel to that of 2:1-10 and 4:17-24 (see discussion in Chapter 5). Each of these two parallel pericopes describes a transformation of ethics expressed using the language of “walking.” Furthermore, the verb περιπατέω is used to structure the paraenesis of the letter. The theme of “walking” would appear therefore to express a significant emphasis of the letter on transformed living. Interpretation of 2:11-22, with its concern for the transformation from exclusion from to inclusion in the people of God, will need to take into account the wider transformation envisaged within the letter. It is necessary, therefore, to examine in detail the theme of “walking” as it is used so prominently within the letter.

In addition to the “walking” theme, prominence is given in the letter to the themes of wisdom, the new humanity, incorporation within the Messiah’s people, unity and love, and heaven and earth. As each of these themes intersects in some way with the concerns of 2:11-22, they will be addressed within this introductory section, though in less detail than the walking theme.

2.3.1 “Walking” in NT, LXX, and Ephesians

The high prevalence of the verb περιπατέω in Ephesians suggests that “walking” may be a key theme of the letter. The concept of walking consistently with membership of the new humanity, the creation of which is described in 2:11-22, is the key paraenetic concern of the letter. It is therefore important to consider the background to the use of this term.

Περιπατέω is used 88 times in the NT, 45 times in the Gospels and Acts. In the Synoptics and Acts, it is used almost always in its literal sense of physical walking with the two exceptions of Mark 7:5 and Acts 21:21 where the reference is to “walking according to the traditions” In John, however περιπατέω is used four times to refer broadly to discipleship. In John 6:66 discipleship is referred to as “walking with Jesus.” In John 8:12, 11:9-10 and 12:35 following Jesus is presented as “walking in the light” and is contrasted with walking in the darkness, a metaphor also employed in Ephesians 5:8.²³

Of the other 43 times the verb is used in the NT, 8 are in Ephesians, (a higher prevalence than in any other NT letter apart from 2 and 3 John). Of the 21 occurrences in the Pauline corpus, there appears to be a significant association between the use of περιπατέω

23. This metaphor of walking in the light is also used in Isaiah 2:5. See discussion below at page 108.

and a contrast between two different ways of living—transformed living being in view.

Thus, in Romans 6:4, union with Christ in his death and resurrection leads to “walking” in “newness of life,” in Rom 8:4 believers are those who are “walking” according to the Spirit instead of the flesh, in Rom 13:13 the exhortation to “walk properly as in the day” succeeds the command to put off the “works of darkness” and put on the “weapons of light” and in Rom 14:15 those who cause a brother to stumble are “no longer walking according to love.”

In 1 Cor 3:3, Paul, having contrasted πνευματικοῖς and σαρκίνοις in 3:1, attributes quarreling in the Corinthians to their “walking according to man.” Paul’s description of his approach to ministry in 2 Cor 4:2 contrasts “walking in craftiness” with “manifestation of truth.” With reference to the believer’s eschatological destination, in 2 Cor 5:7 Paul contrasts our current “walking” “by faith” with walking “by sight.” Contrast is further implicit as Paul addresses those who suspect him of “walking according to the flesh” (2 Cor 10:2), a condition which he claims is the opposite of the reality. In the following verse (2 Cor 10:3) “walking” “in the flesh” is contrasted with Paul not waging war “according to the flesh” but with weapons which have “divine power.”

In Gal 5:16-25 the contrast is clearly drawn between “walking by the Spirit” on the one hand and “fulfilling the lusts of the flesh” on the other. This contrast between two ways of walking is linked in Gal 5:24 to the fact that those who “belong to Christ” have “crucified the flesh” and therefore can be exhorted in 5:25 to “walk by the Spirit.” There is a conceptual link here with “old man”/“new man” imagery of Eph 4:22-24.

Of significance because of its close parallel with the prayer of Eph 1:17ff for the “spirit of wisdom and revelation” and the exhortation in Eph 4:1 to walk worthy of calling is Col 1:9-10 where the prayer for the Colossians to be “filled with the knowledge of God’s will with all spiritual wisdom and understanding” is in order that they should “walk worthy of the Lord” Once again, transformed walking is envisaged and there is an implicit contrast between old and new. Similarly, the exhortation in Col 2:6 to continue to “walk in Him” in the same way they had “received Christ Jesus as Lord” connects “walking” with union with Christ and (implicitly) with a contrast with old ways of walking. There are further parallels between the “putting off/putting on” language of Eph 4:23-24 and Col 3:7 where Paul commands the putting to death “of what is earthly in you” (and defines the antithesis in terms of sin/righteousness not in terms of physical/spiritual), the sins in which “you formerly walked” and goes on in 3:12 to command the “putting on” of various virtues. The concept of “walking” therefore appears again in the context of ethical transformation.

This is further expressed in 1 Thess 2:12 with another exhortation to “walk worthy of

God who calls you . . . ,” connecting (as in Eph 4:1) ethical transformation with “calling” to relationship with God and membership of the people of God. The command in 1 Thess 4:1 to “walk” as they had been instructed to walk makes a further connection between “walking” and the “learning” theme of Eph 4:20.²⁴

περιπατέω is thus used throughout the Pauline corpus to refer to the totality of a person’s ethical living (hence the NIV translation “live”) and, in the majority of occurrences, is set in the context of contrast between old and new ways of living, with strong associations with the themes of union with Christ, the Holy Spirit, new creation, light, wisdom and instruction.²⁵

Examining the usage of περιπατέω in the Septuagint, a relationship is suggested between Ephesians and the practical concerns of wisdom literature. Although in the vast majority of its LXX uses, the verb describes literal physical walking, of the 9 occurrences where it is used metaphorically of the totality of a person’s living, 6 are in wisdom books (Prov 8:20; Eccl 4:15, 11:9; Sir 10:27, 13:13, 38:32).²⁶ These connections are strengthened further by examining occurrences of ἀναστρέφομαι which is used synonymously with περιπατέω in Eph 2:3, and its cognate noun ἀναστροφή used similarly in Eph 4:22. This is a relatively rare word, used in its middle form to denote ethical living.²⁷ In the LXX ἀναστρέφομαι is used similarly in Prov 8:20 (see discussion below at page 167), 20:7, Wis 13:7 and Sir 38:25, 39:3 and 50:28.

The ethical use of ἀναστρέφομαι seems to become slightly more frequent in the Apostolic Fathers. Thus 1 Clement 63:3 refers to men who have “walked blameless lives”

24. The other occurrences of περιπατέω in Paul refer to ethical living, but are not so explicitly associated with contrasting ways of walking. (1 Cor 7:17 “as God has called, let each one walk”; 2 Cor 12:18 “did we not walk by the same spirit”; Phil 3:17 “take note of those who walk according to our example”; Phil 3:18 “. . . walk as enemies of the cross . . .”; Col 4:5 (cf Eph 5:15) “walk in wisdom . . .”; 1 Thess 4:12 “. . . walk properly . . .”; 2 Thess 3:6 “avoid those who . . . walk in idleness . . .” (see also 2 Thess 3:11).

25. Outside the Pauline corpus, we observe similar usage of περιπατέω concentrated largely in John’s epistles where, especially in 1 John 1:6-7 there is the relationship already observed between “walking” and the contrast between light and darkness. There is a further link with Ephesians where in 5:1-2 “walking in love” is explicitly linked to imitation of God; in 1 John 2:6 the believer is exhorted to “walk as he also walked.” John also refers to walking “in the truth” (2 John 4) and “according to His commands” (2 John 6). Finally, in Revelation, 2:1 and 9:20 concern literal physical walking, whereas 3:4, 16:15 and 21:24 employ περιπατέω metaphorically of the whole of life.

26. The remaining three occurrences are in 2 Kgs 20:3, Isa 59:9 and Dan 13:13.

27. L&N §41.3: “ἀναστρέφομαι; ἀναστροφή, ἦς f: to conduct oneself, with apparent focus upon overt daily behaviour”

(see also Ign. *Magn.* 9:1; Did 3:9²⁸; Barn 19:6; and Herm. *Sim.* 5.6.6, 9.27.2). Of interest because of its echo of the thought and vocabulary of Ephesians, seeming to blend elements of Eph 2:3 and 4:22 is Herm. *Sim.* 8.11.3—καὶ ἀναστραφῶσιν (cf. Eph 2:3) ἐν ταῖς ἐπιθυμίαις (cf. Eph 4:22) τοῦ αἰῶνος τούτου (cf. Eph 2:3).

It is necessary when addressing this walking theme in Ephesians, where there is clear dependence on OT texts, to examine also the LXX usage of πορεύομαι which is used synonymously with περιπατέω to translate הִלֵּךְ. Though the vast majority of usage of πορεύομαι concerns simple physical movement, it is used metaphorically of walking in Yahweh's ways in Deut 8:6, 10:12, 11:22; 13:5, 19:9, 26:17, 28:9 and 30:16. There is also a notable connection in Deuteronomy between πορεύομαι, keeping Yahweh's commands and (especially in Deut 13:5, 26:17 and 28:9) hearing God's voice. It may be significant, therefore, that in Ephesians 4:17-24, it is "learning Christ" and "hearing" him that transforms the believer from walking like Gentiles in 4:17 to living out righteousness and holiness in 4:24. We may note for now the prominence of this use of "walking" imagery in the covenantal text of Deuteronomy and the emphasis there also on hearing God's voice and learning Torah. The confluence of walking, hearing and learning (Christ in Ephesians 4:20, instead of Torah) is suggestive and will be explored further in Chapter 5 of the present work.^{29 30}

O'Brien comments:

The idea of the people of God 'walking' in ways that are different from those of the surrounding nations reaches back to the OT (particularly the holiness code of Lev. 18:1-5, 24-30; 20:23). The contrast between the 'two

28. It is interesting to note the prominence of "two-ways" thinking in Didache, (explicit in the introduction to the book, 1:1—"There are two ways") and the use in 3:9 of ἀναστρέφομαι to command walking with the righteous and humble and not with the lofty.

29. In addition, in Deut 30:16 the promise of blessing in the land is attached to right walking. There may be a faint echo of this in Ephesians 6:3, where the apparently arbitrary addition of the 5th commandment's promise of living long in the land has puzzled many commentators.

30. πορεύομαι is used similarly in Psalms 1:1, 14:2, 25:1, 25:11, 32:8, 78:10 (associated here with keeping the covenant and walking in his law); 81:13; 86:11; 119:1; 119:3; 143:8. Other occurrences are Amos 3:3; Mic 4:2 (nations coming to the mountain of the Lord to be shown God's way in order to walk in his paths); Mic 4:5; 6:8; Zech 3:7; Mal 2:6. Significantly, because of possible other connections with Ephesians are Isa 2:3; 2:5. (See also Isa 35:8; 38:3; 42:24; Jer 6:16; 7:23; 33:4; 39:23; Ezek 5:7; 11:20; 20:13; 20:16,18,19,21; 23:31; 36:27 [Spirit given so that people will walk in Yahweh's statutes]; 37:24.) This translation of הִלֵּךְ with πορεύομαι to denote ethical living is especially common in Proverbs: 1:15; 2:13 (associated with darkness and contrast of ways of walking); 2:20; 3:23; 6:21; 10:9; 14:2; 28:6; 28:18; 28:26 (walk in wisdom).

ways' of life also has its background in the OT (Ps 1; Deut 11:26-28; 30:15-20; Jer 21:8) and Judaism (T. Asher 1.3,5; 1QS 3,4) and turns up in Matthew 7:13, 14, Didache 1-5, and Barnabas 18-20.³¹

With such strong OT background to the concept, the repetition of περιπατέω in Ephesians suggests the author's deliberate emphasis upon a key theme that is threaded through the letter.³² The walking theme, featuring prominently in 2:1-10 and 4:17-24, is thus evocative of Pauline contrastive language, LXX depictions of covenant faithfulness, and sapiential language and concepts.

In addition to the number of occurrences, περιπατέω is used to mark off sections of Ephesians. The first two occurrences of the verb are in 2:2 and 2:10 where they form an *inclusio*,³³ communicating a transformation from walking "in sins and transgressions" (2:2) to walking in the good works that are characteristic of the new creation (2:10), a transformation brought about by the divinely initiated salvation described in 2:3-9. This concern with ethical living is further emphasised by the recurrences of the verb περιπατέω in the rest of Ephesians, structuring the second half of the letter (4:1 "walk worthy of calling"; 4:17 "do not walk as the Gentiles"; 5:2 "walk in love"; 5:8 "walk in the light"; 5:15 "walk as those who are wise"). Each of these uses of περιπατέω therefore describes a different aspect of the same reality of transformation of the believer.

Thus, in 4:1, the author urges his readers to walk in a manner worthy of their calling, describing the attitudes of worthy walking. Of note here is the relationship between such walking and unity. We may observe here that the unity of the one new humanity of 2:11-22 is expressed and maintained by a way of walking that is also a fruit of new creation (see 2:10). 4:17-24 presents transformation (caused by learning Christ) from walking "as the Gentiles walk" to the putting on of the new self "in righteousness and holiness . . ." The remainder of Eph 4 expands on what this "righteousness and holiness" looks like. Ephesians 5:2, following from the command to be imitators of God, contains the command to walk in love, "as Christ loved us," thus linking transformed walking and participation in the new creation with imitation.³⁴ 5:8 (. . . ὡς τέκνα φωτὸς περιπατεῖτε . . .) commands walking as children of

31. O'Brien, "Ephesians," n.p.

32. O'Brien describes the use of the verb as "a scarlet thread through the next two chapters." Ibid., 275.

33. 2:2 ". . . ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτε περιεπατήσατε . . ." and 2:10 "ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν." It is of note here (as also in 2:11-22) that there is a shift from 2nd to 1st person plural.

34. This theme of the relationship between restoration of *imago dei* and *imitatio dei* is an

the light rather than of darkness then expounds this theme. Finally, 5:15 (Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί . . .) exhorts believers to watch carefully that they walk not as those who are unwise, but as wise, a way of walking that is further explained as being (corporately) filled with the Spirit (5:18), an imperative followed by five participles, the last of which describes mutual submission which is then the foundation for the *Haustafel* of 5:22-6:9.

Lastly, each of the prayers in Ephesians (in 1:15-22 and in 3:14-21) is followed immediately by reference to walking: in the first case by 2:1-10 with its trajectory from walking in sins to walking in good works; in the second case by the exhortation to walk worthily of calling in 4:1. This twin movement from prayer to walking serves further to highlight the central importance in Ephesians of practical living, as well as to suggest that prayer should lead to transformation, not just in the literary structure of the letter, but also in practice.

The use of περιπατέω in Ephesians describes multiple facets of the practical outworking of the same new creation reality, an outworking that may be summarised as “transformed walking.” The repetition of περιπατέω is therefore a structural feature of the letter that communicates the author’s concern that those who are described in 1:1 as “saints” and “faithful,” and who are created in 2:15 “into the one new humanity,” should grasp the importance of ethical transformation that is reflective of their new reality. However, it is not only that this ethical transformation reflects the new reality; it also fosters and maintains the unity of the new humanity. This last point is of particular importance in the discussion below of the significance of the temple theme for Ephesians as a whole (see Chapter 4).

2.3.2 Other Themes

There are a number of other themes in Ephesians which have relevance to the question of the relationship of the theme of temple building in Ephesians 2:11-22 with the wider concerns of the letter for unity and transformed walking.

Wisdom: The explicit wisdom language in Ephesians suggests it to be an important theme. I have noted already the relationship between walking and wisdom. However, it may also be significant that wisdom is threaded through a letter in which temple building is a key image. This will be important when evaluating the suggestion of Kreitzer that there is neglected Solomonic imagery in Ephesians (see page 94).

Wisdom is first mentioned in Ephesians 1:8 where the riches of God’s grace are

important one that lies beyond the scope of the present work. See Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids, Mich.: Eerdmans, 1986), 28-30.

lavished on believers ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ. This is followed by the prayer for wisdom and revelation in 1:17 and then in 3:10 it is the “manifold” (πολυποίκιλος) wisdom of God that is revealed by the church to the powers.³⁵ The final mention of wisdom is in 5:15 where it is linked with the theme of walking: believers are exhorted to walk μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί. There is therefore a trajectory of wisdom in Ephesians from that which is associated with God’s grace being lavished upon believers,³⁶ to a prayer for a spirit of wisdom and revelation to be given to believers, to God’s wisdom being manifested by the existence of the church, to believers walking as those who are wise. Thus, that which starts with God’s eternal purposes in Ephesians 1:8 becomes a prayer for knowledge of what God has done in 1:17 which is then revealed to the powers by the existence of the church. It can be argued that the prayer of 1:17 is finally answered in believers walking as those who are wise.³⁷ The wise walking of 5:15 (the last of the occurrences of περιπατέω) is further expressed with templar echoes as corporate filling of the Spirit (5:18)³⁸ leading to praise, thanksgiving and mutually submissive relationships (5:21) set out in the *Haustafel* of 5:22-6:9. It may be observed simply that gracious redemption of chapter 1 and practical living of chapter 5 are thus tied together by the wisdom theme. The importance of this observation is not least in giving the lie to those who assert a strict division in Ephesians between the “theology” of chapters 1-3 and the “paraenesis” of chapters 4-6.³⁹

New Humanity: Creation language is dense in Ephesians. The root κτίζω occurs four of the 15 times it is used in the NT (cf. three in Colossians). In all four of these, the creative agent is God. (In two of these occurrences, in Ephesians 2:10 and 4:24, the aorist passive participle is used, denoting the divine passive). In Eph 3:9 the author writes of the mystery hidden in God “who created all things.” In the other three occurrences (2:10, 15; 4:24) the reference is to new creation. In 2:10, the believer is described as God’s ποίημα created in Christ to walk in good works. In 2:15, Christ creates “one new humanity” from Jews and Gentiles. In 4:24, the believer is commanded to put on the new self “created according to

35. There are possible resonances between Ephesians 3:6 and Deuteronomy 4:6. Both describe wisdom being revealed to others when the people of God live as God designed them to; in obedience to Torah in Deuteronomy and in living out the reality of the new humanity in Ephesians.

36. I am taking the ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ to refer to that which is given along with their redemption that enables believers to live out the transformed walking so central to the concerns of the letter.

37. See O’Brien’s comments on Ephesians 1:8. O’Brien, “Ephesians,” n.p.

38. See, for example, Gombis for further support. Timothy G. Gombis, “Being the Fullness of God in Christ by the Spirit: Ephesians 5:18 in its Epistolary Setting,” *TynBul* 53 (2002): 259-71.

39. See discussion below at page 44.

God” (κατὰ θεόν). The new creation theme is closely linked with “walking” in 2:10 and 4:24 (which stands in direct contrast to “walking as the Gentiles” in 4:17), and therefore with practical living.⁴⁰

“In Christ”: The words “in Christ” or “with Christ” are used repeatedly in Ephesians in relationship with the themes already identified. Thus, walking in 2:10 is as those created “in Christ”; learning Christ in 4:20 is “being taught in Him.” The prayer in 1:17ff is for knowledge of the mighty power that he worked “in Christ.” The believer’s position in 2:5-6 is “together with Christ,” “with Him,” “in Christ Jesus.” The “far off” come near “in Christ” (2:13). The question of what this means and its significance is addressed throughout the current investigation and is noted here for completeness (see discussion of “Messiah” at page 36).

Unity and Love: The introduction of the theme of walking in 2:1-10 leads directly in 2:11-22 to the question of unity between Jewish and Gentile believers, a theme picked up further in 3:6 as “this mystery.” The prayer for knowledge of the love of Christ in 3:14-21 is followed by the exhortation to walk worthy of calling and “maintain the unity of the Spirit in the bond of peace.” The body of Christ is built up (4:12) towards unity (4:13). 4:17-24 which is concerned with learning Christ is followed immediately by specific paraenesis regarding truth speaking grounded in the realisation that “we are members one of another” (4:25). Speech is to be for the purpose of building one another up (4:29) and believers are to imitate God by walking in love. Mutual submission is enjoined in 5:21 as an outworking of walking as those who are wise and is reflected in the quality of relationships envisaged in the *Haustafel*.

Unity amongst those who are “in Christ” (and the loving relationships that both promote and express that unity) is thus one of the overarching themes of Ephesians, threaded through the letter from start to finish. Concern for unity is connected explicitly with ecclesiology in Eph 2:11-22, specifically the reconciliation of both Jews and Gentiles to God and to one another, thus creating the “one new humanity” (Eph 2:15).

40. Cf. 2 Cor 5:17 and Gal 6:15. For more detailed treatment of this theme, see Hubbard who argues for new creation being a reflection of conversion and the inward Spirit-worked transformation. Hubbard, *New Creation*. See also Ridderbos who argues for ‘old’ and ‘new’ categories in Paul being redemptive historical and corporate (“supra-individual”). “It all rests on their being-in-him, as the second Adam. For this reason the new man can be spoken of as being created in accordance with God. (Eph 4:24)” Herman N. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids, Mich.: Eerdmans, 1997), 63. Similarly, Turner emphasises Christ as “Adamic figure who is the beginning (1:4), the paradigm (4:20-24; 5:1-2, 25-32), and the end of God’s purposes with humankind (1:10; 4:13, 15-16).” Max Turner, “Ephesians,” in *Theological Interpretation of the New Testament: A Book-by-Book Survey* (eds. Kevin J. Vanhoozer et al.; London: SPCK, 2008), 127.

There is a question, however, as to whether unity is an end or a means to an end; in other words, is unity the main theme of Ephesians, or a subsidiary one? A focus of the current work is that in 2:11-22, the theme of unity in the people of God is introduced and framed with covenantal and templar concepts. I argue that unity of God's people is subsumed by the greater new temple theme; the people of God, as they are united to God and to each other become a "dwelling place for God by the Spirit" (Ephesians 2:22). The paraenetic concern in the rest of the letter is that the people of God should live out their unity such that they do indeed become this "dwelling place for God." Unity in Ephesians, I will argue, is a means to the greater end of God's people functioning as the location of his presence on earth and the means by which the Abrahamic promise to bless the nations is fulfilled.

Heaven and Earth: A final thematic observation to be made concerns the strands running through the letter of two separate spheres or domains, "things in heaven" and "things on earth," the objects of the phrase ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ in 1:9. O'Brien points out that "there is an inseparable connection between them, so that we may speak of both heaven and earth being summed up as a totality in him."⁴¹ This observation is significant when comparing and contrasting the parallel passages 2:1-10 and 4:17-24 where complementary perspectives (heavenly and earthly) are presented of the same reality of union with the Messiah.

All of these themes will have a bearing on the interpretation of the parts of the letter and must be taken into account in any articulation of the overall purpose of Ephesians.

2.4 Intended Audience

A major area of investigation in the current work is the use of the OT in Ephesians 2:11-22. This raises two related questions: first, how did the NT authors use OT texts (the methodological question discussed below at page 20ff); secondly, why would a NT author use so much OT in a letter to a predominantly Gentile audience. Christopher Stanley is critical of scholars who focus almost entirely on the former to the neglect of the latter.⁴² The question of the intended audience and to what extent the recipients of the letter would have

41. O'Brien, "Ephesians," n.p.

42. See Christopher D. Stanley, "The Social Environment of 'Free' Biblical Quotations in the New Testament," in *Early Christian Interpretation of the Scriptures of Israel* (eds. Craig A. Evans and James A. Sanders; *JSNTSup*; Sheffield: Sheffield Academic, 1997); Christopher D. Stanley, "The Rhetoric of Quotations: An Essay on Method," in *Early Christian Interpretation of the Scriptures of Israel* (eds. Craig A. Evans and James A. Sanders; *JSNTSup*; Sheffield: Sheffield Academic, 1997); Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (London: T&T Clark International, 2004)

understood or recognised subtle allusions to OT texts has received relatively little attention.

Without diminishing the importance of the methodological question, Stanley argues for more consideration to be given to the constitution of Paul's actual audience.⁴³ Agreeing with the majority that Paul was writing to a predominantly Gentile audience, Stanley cites evidence of low literacy rates⁴⁴ and, because of the expense of owning books,⁴⁵ casts doubt on the level of access Gentile congregations would have had to the Scriptures. He argues, therefore, that Paul's more subtle uses of the OT (as alleged by Hays and others) could not have been deliberate unless Paul had seriously misjudged his audience. Thus, "either Paul was rhetorically inept in failing to take account of the literary capabilities of his audiences or Hays and his followers have misjudged what Paul was doing with his biblical references."⁴⁶ Stanley goes on to argue that though Paul has indeed embedded texts within his own letters, a reader does not have to understand the OT context of that text in order to appreciate the argument he (Paul) is advancing.⁴⁷ This, of course, raises the question of why then Paul would bother using these OT texts. Stanley's response is to argue that the use of quotations has an important rhetorical effect on an audience.⁴⁸ Citation of an authority is designed to produce agreement and acquiescence in his readers (or hearers).⁴⁹

43. Ibid., 59.; Christopher D. Stanley, "Paul's 'Use' of Scripture: Why the Audience Matters," in *As it is Written: Studying Paul's Use of Scripture* (eds. Stanley E. Porter and Christopher D. Stanley; *SBL Symposium Series*; Atlanta, Ga.: Society of Biblical Literature, 2008), 132.

44. Stanley, *Arguing with Scripture*, 45. He therefore rejects the "common belief that Paul's audiences engaged in regular personal study of the Jewish Scriptures." However, in Acts 17:11-12, the Berean Jews engaged in exactly that, and 17:12 notes that many Greeks also believed. Presumably they would have joined collectively in "searching the Scriptures." See also Stanley, "Paul's 'Use'," in *As it is Written* (eds. Porter and Stanley), 133.

45. Stanley, *Arguing with Scripture*, 42.

46. Stanley, "Paul's 'Use'," in *As it is Written* (eds. Porter and Stanley), 146. See also Steve Moyise, "Quotations," in *As it is Written: Studying Paul's Use of Scripture* (eds. Stanley E. Porter and Christopher D. Stanley; *SBLSymS*; Atlanta, Ga.: Society of Biblical Literature, 2008), 23.

47. ". . . there is no need for them to consult the original context of the passage to which Paul refers; if they want to know what the text means, all they have to do is listen to Paul." (Stanley, "Paul's 'Use'," in *As it is Written* (eds. Porter and Stanley), 135, 155.) He does, however, concede that stories of Abraham and Exodus were well enough known that Paul could "appeal to them in support of his argument without having to retell whole story." Stanley, *Arguing with Scripture*, 172. See also Ciampa who argues that Paul imports biblical concepts of "Abraham, David and the concept of justification." Roy E. Ciampa, "Scriptural Language and Ideas," in *As it is Written: Studying Paul's Use of Scripture* (eds. Stanley E. Porter and Christopher D. Stanley; *Society of Biblical Literature Symposium Series*; Atlanta, GA: Society of Biblical Literature, 2008), 48.

48. Stanley, "Social Environment," in *Early Interpretation* (eds. Evans and Sanders), 18.

There is much to be said for Stanley's arguments, particularly his collating of evidence of the actual makeup of a Pauline congregation with regard to literacy and access to the OT. The question remains, however, whether there is any authorial purpose beyond alleged rhetorical impact in the use of OT texts. Stanley appears to reject any possibility that those literate within a congregation would teach those less literate, though it is not clear why this would be the case. He is also sceptical (though not altogether dismissive) of the possibility that part of the purpose of letters with such deep biblicism is to teach Gentiles the Scriptures.⁵⁰

A related issue is Moritz's argument that the likelihood of an audience detecting an allusion is determinative of the intentionality of that allusion. Evidence is required, he argues, that "suggests that the intended recipients would have been likely to appreciate the OT provenance of at least those instances where the appropriation of such material was deliberate."⁵¹ By this argument, OT allusion in Ephesians is less likely to be deliberate. Moritz, then spends considerable effort arguing for the presence of an ethnically Jewish constituency in the readership of Ephesians. Though he is probably right,⁵² this need not be the case. Moritz's argument rests on the questionable presupposition that an author, knowing his readers' ignorance of the OT, would not include allusions to or quotations of the OT.⁵³ If (as is not unlikely) the letters were delivered by hand by authorised messengers and then read aloud (perhaps by or under the direction of the messenger),⁵⁴ then a scenario exists which is perfectly suited to instruction of a congregation (literate or not). If this is a possibility, then the argument no longer follows that if the audience would not (immediately) have recognised

49. In view of literacy levels, "the most common means of experiencing a 'text' was in the form of an oral recitation or performance." (Ibid., 21.)

50. Stanley, "Paul's 'Use'," in *As it is Written* (eds. Porter and Stanley), 134.

51. Thorsten Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians* (NovTSup 85; Leiden: Brill, 1996), 2.

52. See Ibid., 4-6. Also see Arnold's discussion of likely Jewish population of Ephesus (and his defence of Ephesus as the destination of the letter). Arnold, *Ephesians*, 36-39 and 23-29. For thorough analysis of likely Jewish population in Ephesus, see Tellbe, *Christ-believers*, 71-75.

53. The situation may perhaps be analogous to the contemporary one of a preacher either teaching directly from the Old Testament or making allusion to Old Testament texts. Even though the majority of modern hearers would indeed be ignorant of the Old Testament, this simply does not argue that a teacher either would or could not intend to use Old Testament texts.

54. Peter M. Head, "Named Letter Carriers among the Oxyrhynchus Papyri," *JSNT* 31 (2009): 279-99; Margaret M. Mitchell, "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus," *JBL* 111 (1992): 641-62.

OT allusions, then the author could not have intended them. Rather, they may have been an intentional pedagogical device. The use of OT texts in a letter to a non-Jewish audience may be designed, therefore, to instruct Gentiles in the interpretation, significance and application of these very OT texts. Thus, Beale comments:

For myself, I would say that Paul did realise that on a first hearing many would not comprehend many of the allusions and even quotations, since the majority of the audiences would have been recently converted Gentiles . . . on the other hand, . . . Paul was likely aware of levels in each audience, composed of Jewish Christians, Gentile God-fearers, and, the majority, converted pagans. Hence, on a first reading, the first two groups would have understood more of Paul's OT references, but on subsequent readings of Paul's letters and after discipleship based partly on their Bible (which would have been the LXX) the dominant Gentile audience would have increasingly understood more.⁵⁵

Gentile believers would thus, to use language of Ephesians, have been inducted as "fellow citizens" with Jewish believers (Eph 2:20).

The use of the OT in Ephesians therefore does not necessarily prove anything about the audience. It does demonstrate, however, that the author is concerned that his readers, whether ethnically Jew or Gentile, should be educated not only about their status as the people of God, but also about the significance of the OT for their present life of faith. Best comments that "from Marcion onwards, Christians have regularly ignored their Jewish origin, or forgotten it, or taken it for granted without understanding its implications."⁵⁶ My working hypothesis is that Ephesians is intended to avoid that very problem.

There is a further question. If Paul is writing in order to induct a Gentile audience into a shared heritage with Jews, revealed in the OT, then why is so much of it by means of allusion rather than explicit citation?⁵⁷ One possible answer is that the author is modelling more than just exegesis of OT texts. Perhaps, by not quoting explicitly (and leaving that to the work of the local congregation in teaching), he is also setting an example that they should live lives so saturated with and immersed in Scripture that it is assimilated and reflected in the way they

55. G. K. Beale, review of Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*, *JETS* 50 (1) (2007): 190-94

56. Ernest Best, *Essays on Ephesians* (Edinburgh: T&T Clark, 1997), 92.

57. ". . . one of the major challenges in studying Paul's quotations is to explain why some quotations are specifically marked ('Isaiah said'), some are generally marked ('it is written'), and some are not marked at all." Moyise, "Quotations," in *As it is Written* (eds. Porter and Stanley), 16.

think, speak and live. Perhaps this is the overlap between hermeneutics and praxis at which Hays hints at the end of “Echoes,” where he argues for an inseparability between the reading and the living of texts. This being so, then perhaps in a letter that declares its concern with ethical living by the repeated use of “walking” language, the author is doing something even more subtle; he is modelling the very appropriation of Scripture that will fuel their ethical living.

3. Use of OT in Ephesians: Introduction and Methodology

There are several explicit OT citations,⁵⁸ multiple allusions,⁵⁹ and a high density of OT vocabulary and concepts⁶⁰ in Ephesians.⁶¹ Markus Barth comments:

When shorter allusions are included, about 17 references to the Pentateuch (esp. to Exodus and Deuteronomy, 30 to prophetic books (almost half of these to Deutero-Isaiah), 11 to the Psalms and 10 to the (partly apocryphal) Wisdom books can be counted. However, this is not all; the mention of ‘the Christ’ (= the Messiah), of his sacrificial death, of the temple, of circumcision, and the use of terms such as peace, grace, fear, secret (or mystery) presuppose a pre-given significance. What they meant in the OT and in Jewish tradition has to be respected before other meanings are considered.⁶²

I will advance the thesis that the use of the OT in Ephesians 2:11-22 represents a careful and contextually sensitive appropriation and combination of a variety of texts guided by an overarching conceptual framework of Jesus as the Davidic Messianic temple builder

58. UBS 4 lists Psalm 68:18 cited in Ephesians 4:8, Zechariah 8:16 in Ephesians 4:25, Psalm 4:6 in Ephesians 4:26, Genesis 2:24 in Ephesians 5:31 and Exodus 20:12 and Deuteronomy 5:16 in Ephesians 6:2-3.

59. Just in Ephesians 2:11-22, I will argue for allusion to Zechariah 6:13-15; Isaiah 2:1-5, 28:16, 52:17, 57:19; Ezekiel 37; 1 Kings 8:22-61 and 2 Chronicles 6:12-7:3.

60. Moritz pronounces it an “astonishing but unnoticed fact that Ephesians, which is of comparable length to Galatians, incorporates more OT words and phrases than the latter.” Moritz, *Profound Mystery*, 1.

61. The question of what OT Scripture is cited is one that must be acknowledged, but which I will not address in detail. Note Moritz, “as elsewhere in the NT, the author of Ephesians has been found to have based his appropriations of Scripture largely on Septuagintal versions.” *Ibid.*, 213. See also Moises Silva, “Old Testament in Paul,” n.p., *Dictionary of Paul and his Letters on CD-ROM*. Version 1.0. 2004.

62. Markus Barth, “Traditions in Ephesians,” *NTS* 30 (1984): 4.

who includes Gentiles in his new temple. In Chapter 4, I argue that this theme is not only prominent in and relevant to Ephesians 2:11-22, but has wider influence in and relevance to the rest of the letter.

The methodological question to be addressed is how allusion may reliably be recognised. My own arguments in the present work depend on observing the author of Ephesians employing exegetical techniques for the use of Scripture that were common (and are empirically demonstrable) in the Second Temple period. The comparison of the use of the OT in Ephesians with demonstrable practice elsewhere provides a methodological control that is lacking in some contemporary literary methodologies.

A number of recent works address the use of the OT in Ephesians, although with relatively little attention given to methodology.⁶³ Since Ephesians claims to be Pauline, it is reasonable (with caution regarding the authorship question⁶⁴) to include in a methodological review not only studies of Ephesians, but also those concerning Pauline use of the OT. In addition, as Moritz points out, since “the author’s Jewish background is beyond doubt, *there will be some benefit in comparing his interpretative endeavours with other Jewish exegetical practice.*”⁶⁵

There has been a proliferation of academic work on the re-use of earlier Scriptural texts in later compositions. The vastness of this field of study leads Tooman to comment:

63. These are Lincoln, “Use,” 16-57; Moritz, *Profound Mystery*; G. K. Beale and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament* (Nottingham: Apollos, 2008); W. Hall Harris, “The Ascent and Descent of Christ in Ephesians 4:9-10,” *BSac* 151 (1994): 198-214. In addition to this, general commentaries on Ephesians with extended sections on use of the OT include Barth (“unmarked quotations and allusions abound”) and Lincoln. Barth, “Traditions,” 3; Lincoln, *Ephesians*. In addition to these, see articles by Gombis, “Ephesians 5:18,” 259-71; Timothy G. Gombis, “Cosmic Lordship and Divine Gift-Giving: Psalm 68 in Ephesians 4:8,” *NovT* 47 (2005): 367-80; Robert L. Foster, “‘A Temple in the Lord Filled to the Fullness of God’: Context and Intertextuality (Eph. 3:19),” *NovT* 49 (2007): 85-96; Larry Kreitzer, “The Messianic Man of Peace as Temple Builder: Solomonic Imagery in Ephesians 2:13-22,” in *Temple and Worship in Biblical Israel: Proceedings of the Oxford Old Testament Seminar* (ed. John Day; *Library of Hebrew Bible/Old Testament Studies*; 422; London: T&T Clark, 2007); Kreitzer, *Hierapolis in the Heavens*; Robert H. Suh, “The Use of Ezekiel 37 in Ephesians 2,” *JETS* 50 (2007): 715-33. Lincoln’s evaluation of OT use in Ephesians is methodologically explicit and is discussed below at page 34.

This raises the question of authorship. Moritz notes “while there has been a deluge of examinations of Paul’s use of Scripture, Ephesians has for too long been excluded from such investigations, mainly for reasons of suspected pseudonymity.” Moritz, *Profound Mystery*, 213.

64. If one assumes pseudonymity, we have, at minimum, a Jewish author who is consciously imitating Paul in style and theology.

65. *Ibid.*, 7. Italics mine.

Studies of scriptural re-use in the Hebrew Bible, versions, Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Rabbinic literature, NT, and Church Fathers are multiplying at an extraordinary rate. This has significantly complicated the process of settling on a methodology for examining scriptural reuse. The issue is fraught with problems of intentionality, directionality, orality and textuality, textual authority, distinctions between quotation and allusion, and so forth.⁶⁶

The present work is therefore highly selective. The purpose of this overview is to seek methodological parameters for the subsequent examination that avoid anachronistic analysis and seek as far as possible to appreciate what sorts of exegetical practices might have been employed by a first century Jew such as the author of Ephesians.

3.1 Works on Pauline Use of OT

Whether or not Ephesians is Pauline, works on Pauline use of OT can help demonstrate principles of OT usage and allow a useful comparison and contrast with Ephesians. The work of Richard Hays has had an enormous influence and will therefore be the focus of critical attention here.⁶⁷ I will examine his stated methodology in order to reject it, whilst nevertheless appreciating that Hays' insights into the multi-layered subtlety of some of Paul's OT use may be valid and helpful. Much of Hays' work responds to the simple question of whether Paul is a contextually sensitive reader of OT texts or whether he is a de-contextualising proof texter.

After outlining previous approaches to Paul's use of the OT, Hays notes the influence of those who have posited a radical discontinuity between Testaments, thereby solving the problem of Paul's apparent misuse of texts.⁶⁸ Hays especially singles out Bultmann, who does not see the OT in any way as a source of Paul's theology, except in so far as it provided the foil (the Law) for the grace of the NT.⁶⁹ In Hays' opinion, Bultmann's great influence on the

66. William A. Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38-39* (FAT 11/52; Tübingen: Mohr Siebeck, 2011), 3.

67. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, Conn.: Yale University Press, 1989); Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, Mich.: Eerdmans, 2004).

68. Thus, for example, von Harnack believed that Paul only wrote about the OT when forced to respond to Judaizing opponents. Adolf von Harnack, *Das Alte Testament in den Paulinischen Briefen und in den Paulinischen Gemeinded* (Berlin: Walter de Gruyter, 1928).

69. Rudolf Karl Bultmann, *Theology of the New Testament* (New York, N.Y.: Scribner, 1951).

discipline of NT studies in the 20th century is “surely one of the factors that has retarded investigation of Paul’s interpretation of Scripture”⁷⁰

Hays also criticises Longenecker’s appeal to divine inspiration that grants Paul’s exegesis exemption from critical criteria—and make it unrepeatable.⁷¹ For Hays, the claim that Paul is simply inspired to use Scriptures in certain ways that are neither legitimate nor repeatable for us now (because we are not similarly inspired) is not good enough. Paul is to be imitated, Hays argues, not least in his use of Scripture. It is, after all, from his exegesis of Scripture that his preaching of the Gospel is derived.

Hays goes on to reject (in the most part) Midrash as a hermeneutical method employed by Paul. Noting the seven *middoth* of Hillel and thirteen *middoth* of Rabbi Ishmael, he concludes that “only two of them are of much importance: *geḏeṛâ šawâ* (catch-word linkage of two texts) and *qal wahomer* (inference from the lesser to the greater).”⁷² He concludes that there is nothing especially or uniquely Rabbinic about such rhetorical devices.⁷³ Silva comments similarly that “although a few modern writers are careful to define midrash more concretely and precisely, the term continues to be used by others in a way that is either pejorative or sloppy, and it seldom serves to clarify Pauline exegesis.”⁷⁴

Against all this, Hays proposes his “intertextual” approach. The phenomenon of intertextuality is “the imbedding of fragments of earlier text within a later one.”⁷⁵ Hays’ working hypothesis is that “certain approaches to intertextuality that have developed within literary criticism prove illuminating when applied to Paul’s letters.”⁷⁶ He draws on the work of Hollander on Milton’s poetry⁷⁷ in which he argues that “allusive echo functions to suggest to the reader that text B should be understood in the light of a broad interplay with text A,

70. Hays, *Echoes*, 8.

71. *Ibid.*, 180-81; Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids, Mich.: Eerdmans, 1999).

72. Hays, *Echoes*, 13.

73. Evans also commends Hays in his rejection of “Midrash” as a catch-all label that, in fact clarifies nothing and closes down further discussion. Craig A. Evans, review of Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, *CBQ* 53 (3) (1991), 498.

74. Silva, “OT in Paul,” n.p.. See also Tooman who criticises the overuse of the term “midrash” as a catch-all phrase to describe Jewish exegesis. Tooman, *Reuse*.

75. Hays, *Echoes*, 14.

76. *Ibid.*, 15.

77. John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981)

encompassing aspects of A beyond those explicitly echoed.”⁷⁸ However, Hays then goes on to reject any strict application of his methodology, instead advocating “sensibility” to echoes within texts.

There is also, he argues, important difference between allusion and echo. Allusion, depends upon conscious authorial intent and assumption that the reader will recognise its source. Echo, on the other hand, “does not depend on conscious intention.”⁷⁹

3.2 Richard Hays’ Tests for Discerning Echoes

Hays proposes seven tests for hearing echoes.

1. Availability: this is the question of whether the text allegedly being echoed was actually available to the author.
2. Volume: this is determined by the degree of repetition of words or syntactical patterns.
3. Recurrence: the frequency of the same echo elsewhere in Paul.
4. Thematic coherence: this addresses the question of whether the alleged echo fits with the overall flow of thought in the Pauline passage within which it is contained.
5. Historical Plausibility: this is an attempt to consider the historical context from which and into which Paul was writing and whether he could reasonably be supposed to have thus echoed a particular passage.
6. History of Interpretation: has anyone else seen this before?
7. Satisfaction: this is the subjective criterion of whether the echo illuminates the surrounding discourse and makes some kind of sense.⁸⁰

Evaluation

Hays’ work has exerted great influence in Pauline studies and may be appreciated at several points before engaging in critique. Positively, what Hays has accomplished by patient exegesis and identification of “echoes” of texts (and especially their literary contexts) is to give a plausible framework for considering Paul as a careful exegete of Scripture. Paul’s use of the OT (by Hays’ account, though not all are convinced) was driven by a theological grasp of a bigger narrative that was in turn shaped by the Gospel that had transformed his own life

78. Hays, *Echoes*, 20.

79. Hollander, *Echo*, 64. See critical discussion below at page 29.

80. These “tests” may be compared with Tooman’s criteria derived from studies of inner-biblical interpretation of “uniqueness, distinctiveness, multiplicity, density, thematic correspondence, and inversion.” There is considerable conceptual overlap between the two, but they may be condensed to the two-fold recognition of verbal and thematic correspondence, with the common-sense safeguards of distinctiveness, multiplicity and density (in Tooman’s categories) or volume (in Hays’) to ensure that re-use of Scripture is not inferred on the basis of repetition of common words.

and understanding.⁸¹

Hays notes that “Paul’s readings of Scripture enact a certain imaginative vision of the relation between Scripture and God’s eschatological activity in the present time,” thus anchoring Paul’s exegetical practices in the reality of an inaugurated eschatology.⁸²

In addition to this, Hays refers to Paul as “reading Scripture primarily as a narrative of election and promise,”⁸³ themes strongly present in Ephesians.⁸⁴ On this subject Hays has attracted much attention. He states that the story Paul finds in Scripture is an account of God’s dealings with people and therefore to emulate his readings we also should “read it ecclesiocentrically.”⁸⁵ I will argue below in Chapter 3 that the use of Scripture in Ephesians reflects exactly this concern to formulate a robust theological understanding of what God has done to create this new people and why he has done it. In Ephesians, this is inextricably linked with ethical transformation rooted in participation in the inaugurated eschatological reality of the new humanity. However, this “ecclesiocentric” approach is seen to be secondary to the Christocentric one. Ecclesiocentricity in Ephesians is always “in Christ.” It is a result of the incorporation of believers into the Messiah’s people as a result of the Messiah’s sacrificial death on the cross.⁸⁶

One area in which Hays is correct, and largely acknowledged to be so, is in his insistence that NT use of the OT extends far beyond merely explicit or overt citations. Thus, Rodger comments:

Using these principles, he and others have been able to demonstrate that for

81. Compare N.T. Wright’s appeal to the overarching “story”: see especially N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T&T Clark, 1991); N. T. Wright, *Jesus and the Victory of God* (London: SPCK, 1996) Similarly, DiMattei notes, “Paul’s underlying Jewish hermeneutical assumption, that Israel’s historical narratives convey a message for those living in the eschaton.” Steven DiMattei, “Biblical Narratives,” in *As it is Written: Studying Paul’s Use of Scripture* (eds. Stanley E. Porter and Christopher D. Stanley; *SBLSymS*; Atlanta, Ga.: SBL, 2008), 92.

82. Hays, *Echoes*, 183. Note the importance of inaugurated new creation in the argument of Ephesians. See discussion at page 14.

83. *Ibid.*

84. The blessing of 1:3-14 announces God’s choosing of people, 2:11-22 weaves together election and promise (“covenants of promise”) as that from which Gentiles were formerly alienated, but are now co-beneficiaries with Jews as the eschatological people of God, the church.

85. *Ibid.*, 184.

86. See also E. Earle Ellis, review of Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, *ThTo* 47 (2) (1989): 202-3.

the NT writers the OT was ‘not merely a grab-bag of isolated oracles.’ Rather, Paul and his readers so pondered the text of scripture that it formed and expressed their symbolic universe. Direct quotations are but the tip of the iceberg, pointing to a larger mass under the surface.⁸⁷

The use of OT in Ephesians certainly seems to support this assertion.⁸⁸

Critique of Hays

There are significant criticisms of Hays’ work (both his initial “Echoes” and the subsequent “Conversion of the Imagination”⁸⁹) which may be grouped under five broad headings.

1. Lack of Methodological Control: Hays is vulnerable to criticism in his assertion that Paul should be imitated in “hermeneutical freedom.” Although he does impose the constraint that a reading of Scripture is not legitimate “if it fails to shape the readers into a community that embodies the love of God as shown forth in Christ,”⁹⁰ this criterion is very subjective.⁹¹ It is concerning that there are no rigorous means for validating or falsifying such “readings”; there is no adequate control. There is also little apparent concern in Hays’ account for the question of truth (although this would be part of a much larger discussion beyond the scope of this present work). It would appear difficult within Hays’ schema to reject some readings of texts as just plain wrong!⁹² Ellis, shares this reservation and is suspicious of what approaches an “inner light” methodology.⁹³ Porter is concerned that Hays’

87. Peter R. Rodgers, review of Richard Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture*, *NovT* 49 (2007), 27.

88. See discussion below regarding Lincoln who methodologically excludes all but direct citations from his study. This is what makes Lincoln’s analysis of OT use in Ephesians so ultimately unconvincing. Lincoln, “Use,” 16-57.

89. Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids, Mich.: Eerdmans, 2004).

90. Hays, *Echoes*, 191.

91. Hays is right to argue that the ultimate test is whether love and community is generated. His emphasis is a needed corrective to the intellectualising of Biblical interpretation (and thus to its abstraction). However, love and community (or lack of) are not always seen immediately; and how are they to be evaluated? There need to be other criteria to judge whether a reading of a text is legitimate or not.

92. Stanley asks provocatively how Hays would respond to an interpreter “who claimed to find more aesthetic satisfaction in an atomistic or non-contextual reading”! Stanley, “Paul’s ‘Use,’” in *As it is Written* (eds. Porter and Stanley), 130.

93. Ellis, review of Hays.

seven tests are, overall, concerned not so much with establishing criteria for discovering echoes as they are with the question of interpreting them. He accuses Hays of “leaving the question of definition and determination unresolved.”⁹⁴

2. Disparity between Results and Stated Methodology: The objection may legitimately be raised that Hays has simply conducted good exegesis with careful attention to the relationship to other texts and their contexts and co-texts; his actual exegetical practice is not necessarily grounded in his stated methodological commitments. Martin, though finding Hays’ exegesis persuasive in and of itself, accuses him of methodological inconsistency in that Hays’ theoretical section “could be jettisoned without detriment to [his] extraordinarily persuasive exegesis.”⁹⁵ In other words, Hays’ claimed theoretical underpinning does not seem to be consistent with his actual exegesis.⁹⁶ This does not necessarily invalidate his exegetical conclusions and sits closely with Beale’s point that Hays has called a practice *metalepsis* which is only perhaps what any good exegete has been doing already under a different name.⁹⁷

Perhaps there are features of good reading of texts that are more rooted in the common nature of texts and shared human experience than in any one theoretical school. Ellis makes essentially this point, commenting on some of Hillel’s rules (e.g. composite quotations) that

94. Stanley E. Porter, “Allusions and Echoes,” in *As it is Written: Studying Paul’s Use of Scripture* (eds. Stanley E. Porter and Christopher D. Stanley; *SBLSymS*; Atlanta, Ga.: SBL, 2008), 39. Porter’s reasons for dismissing the seven test are as follows: “availability” seems to depend on audience perception which will vary from audience to audience; “volume” defined in terms of explicit repetition is a “separate issue related to verbal coherence,” “recurrence” is dismissed as inadequate to determining a single echo; and the last four criteria are, by Hays’ own admission “less criteria for determining echoes than they are attempts to establish the interpretation of these echoes.” Stanley E. Porter, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology,” in *Early Christian Interpretation of the Scriptures of Israel* (eds. Craig A. Evans and James A. Sanders; *JSNTSup*; Sheffield: Sheffield Academic, 1997), 83-84.

95. Dale B. Martin, review of Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, *Modern Theology* 7 (3) (1991): 291-92 See also J. Paul Pollard, review of Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, *ResQ* 36 (1) (1994), 54; Stanley, “Paul’s ‘Use’,” in *As it is Written* (eds. Porter and Stanley), 130.

96. Similarly, Hays’ arguments do not stand or fall on some of the assumptions he outlines in his introductory chapter. So, he asserts “Paul did not think of himself as a writer of Scripture; he was writing pastoral letters to fledgling churches, interpreting Scripture . . . to guide these struggling communities as they sought to understand the implications of the Gospel.” Hays, *Echoes*, 5. Whether or not Paul thought he was writing Scripture is irrelevant. If Paul did think he was writing Scripture, it would not invalidate any of Hays’ subsequent arguments.

97. Beale, review of Hays.

they are “about as Rabbinic as papyrus.”⁹⁸ Moyise, in deciding to combine “a number of approaches rather than fastening on just one,” advances the same argument; no single stated methodology seems to be sufficient on its own.⁹⁹

It is worth noting, however, the two features identifying echoes, allusions, intertextuality or reuse (call it what you will!) on which few appear to disagree: the need for there to be demonstrable verbal and conceptual or thematic correspondence.

3. Anachronistic Methodology: Hays’ literary methodology (and the “text linguistics” especially of Kristeva) may be criticised as anachronistic. It would seem more sound to turn primarily to actual Second Temple Jewish practices than to contemporary literary approaches, as one would expect them to help us discern more reliably how a Second Temple Jewish author is using Scripture. Tooman is also critical of NT scholars whose work on use of OT is increasingly methodologically derivative of studies in other fields.¹⁰⁰

4. Imprecise Terminology: Hays is imprecise in his terminology.¹⁰¹ Allusion is not the same as echo which is not the same as intertextuality, although they are increasingly used almost synonymously. If “echo” is that which denotes simple literary dependency, but is not semantically transformative,¹⁰² then it may be seen immediately that this is not at all the way Hays uses the term. Rather he equates echo with allusion and distinguishes between them on the basis of authorial intent and on the basis of echo being subtler, less obvious allusion.¹⁰³ Porter is scathing in dismissing Hays’ seven tests for echos as inadequate and concludes that “it is not clear that the term echo provides a way forward in understanding the way that the OT may be used in the New.”¹⁰⁴

Tooman defines successful allusion as that which “enriches the alluding text semantically.”¹⁰⁵ This phenomenon of “intersemantic allusion” describes the process that Hays, in fact, spends a great deal of his time describing as “echo.”¹⁰⁶

98. E. Earle Ellis, *Paul’s Use of the Old Testament* (Edinburgh: Oliver and Boyd, 1957), 42.

99. Steve Moyise, *Evoking Scripture: Seeing the Old Testament in the New* (London: T&T Clark, 2008), 141.

100. Tooman, *Reuse*, 17.

101. See detailed sharp critique by Porter, “Use of OT,” (eds. Evans and Sanders).

102. “An echo is an allusion that is deliberate but not intended to enrich the semantic value of the evoked or alluding texts. It is a phenomenon of ‘sound and symbol.’ At its most basic level, echo includes alliteration, rhyme, and refrain.” Tooman, *Reuse*, 8.

103. Hays, *Echoes*, 29.

104. Porter, “Use of OT,” (eds. Evans and Sanders), 83-84.

105. Tooman, *Reuse*, 7.

Intertextuality as the technical term coined by Kristeva is not at all what Hays has in mind by the same terminology.¹⁰⁷ The term “intertextuality” has passed into common currency in NT scholarship and is now used to mean something quite different to Kristeva’s initial coinage.¹⁰⁸ Moyise comments that “intertextuality . . . is best used as an ‘umbrella’ term for the complex interactions that exist between texts.”¹⁰⁹

5. Intentionality of Allusion: The question is raised by Hays of whether or not OT allusion is deliberate. On the basis of its instructional value to new Gentile converts, Beale argues in favour of intentionality.¹¹⁰ This is especially relevant to Ephesians with its explicit concern for the relationship between Gentile and Jewish Christians. In support of the pedagogical scenario envisaged by Beale, Brouwer argues that OT allusion is a means of:

incorporating new converts to this Jesus faith into the narrative history of Israel . . . in order to orient them religiously but then going on to stir up their identification with Jesus’ resurrection and anticipated return in order to promote the unique ecclesiology and transformational ethics of the community.¹¹¹

106. “. . . it is not self-evident that the term echo is needed in such a scheme. If any term were needed . . . allusion might well suffice.” Porter, “Allusions and Echoes,” in *As it is Written* (eds. Porter and Stanley), 38.

107. Tooman is right to criticise, but is rather too late given the near-universal mis-use of the term. Tooman, *Reuse*, 4.

108. See also Porter’s detailed critique of the mis-appropriation of this terminology. Porter, “Use of OT,” (eds. Evans and Sanders), 84-85.

109. Steve Moyise, “Intertextuality and the Study of the Old Testament in the New Testament,” in *The Old Testament in the New Testament: Essays in Honour of J.L. North* (ed. Steve Moyise; JSNTS; Sheffield: Sheffield Academic, 2000), 41.

“‘Intertextual Echoes’ refers to the fine tuning aspects of literary or indeed contextual influence of one text, including its history of interpretation, on another. The term stems from a discussion among literary critics such as Bloom, Kristeva and Barthes. It was Hays who recently introduced this concept into the study of Paul’s use of the OT. The aim is to perceive the more finely tuned signals which emerge when the voice of an earlier work is echoed. Such signals may indicate continuity between the discursive and (religio-)cultural aspects of the Vorlage and the background of the intended recipients. The aim is to pick up what Hollander calls ‘the cave of resonant signification,’ aspects that are often overlooked when focusing exclusively on the technical side of intertextuality.” Moritz, *Profound Mystery*, 3.

110. Beale, review of Hays. See above at page 19. See also Porter who argues in favour of authorial intention for allusion to be present. Porter, “Allusions and Echoes,” in *As it is Written* (eds. Porter and Stanley), 35.

111. Wayne Brouwer, review of Richard Hays, *The Conversion of the Imagination: Paul as*

There is a question as to whether allusion needs to be intentional or not on the part of the author and likely to be recognised by its readers. I would argue that the use of allusion does not presuppose that “readers have access (physically or through memory) to the evoked text,” at least not at first reading or hearing. Rather (and this is perhaps especially true for a NT text), the readers, if Gentiles, would have initially little or no knowledge of the alluded text—and that is the whole point. One of the purposes of the NT text is to initiate Gentile believers not only into the OT text, but also into a history and heritage that is now shared with the people of God in the OT. In other words, the allusion would have been an opportunity for teaching, just as it is today when these passages are preached to church audiences who are relatively ignorant of the OT.

Importantly, Tooman notes that “the author must provide the reader with signals betraying the linkage.” This commonsense point is certainly supported in Ephesians by the use of certain key linkwords and also by the use of explicit citations that point the readers towards Isaiah, Zechariah and Psalms as source texts. These explicit citations alert the readers to possibility of less obvious allusion.¹¹²

3.3 Summary

There is no doubt that Hays has done a great service to NT scholarship in alerting exegetes to the possibilities of many more subtle allusions to OT texts that has hitherto been appreciated. His advocacy of sensitivity to these possibilities may be endorsed wholeheartedly. However, the question of methodological control remains a major vulnerability in Hays’ work; when the criteria are essentially subjective (as they are if we adopt contemporary literary methodology), then how may we ever reject a wrong reading?

Tooman’s conclusion in rejecting such contemporary literary methodologies is apposite: “I require a model of reuse that is culturally informed, built on empirical models of scribal practice in ancient Israel and emergent Judaism, and uses a discourse that is native to the biblical studies.” This is not to reject Hays’ work so much as to seek a firmer methodological foundation for it. Tooman’s conclusions will be helpful in guiding my own analysis of the text of Ephesians and the OT texts and concepts from which the author appears to draw.¹¹³

Interpreter of Israel’s Scripture, Calvin Theological Journal 41 (2) (2006), 357.

112. Tooman, *Reuse*, 7. It must be said that it is precisely at this point that the majority of NT scholars has failed to take these explicit citations as an invitation to look further. Most have settled with the obvious citation and gone no further.

113. *Ibid.*, 15.

3.4 Inner-Biblical Interpretation

New Testament scholars need to bear in mind the weighty criticisms by OT scholars of the “persistent weaknesses” methodologically of studies of OT use in the New.¹¹⁴ Tooman draws on advances in inner-Biblical interpretation over the last half-century in extensively surveying the re-use of Scripture in Second Temple sources, focusing specifically on the empirical demonstration of the reuse of texts in the Hebrew Bible and Dead Sea Scrolls.¹¹⁵ He establishes criteria for validation of the use of one text by another. At this point Hays might point out his seven criteria for discerning echoes. However, as already argued, these criteria are based upon literary categories and not upon demonstrable Second Temple exegetical practices.¹¹⁶ (This is the key distinguishing factor between the work of Hays and the work of those active in “inner Biblical interpretation.”) Thus, Tooman points out that “implicit re-use of scripture is marked by demonstrable repetition of some element, or elements, of an antecedent text. An ‘element’ can be a word, phrase, clause, paragraph, topos, or form.”¹¹⁷

Of particular relevance to the current study is Tooman’s set of ‘principles’ by which deliberate borrowing from another text can be recognized: ‘uniqueness, distinctiveness, multiplicity, density, thematic correspondence, and inversion’. Multiplicity and density taken together refer to the number of elements from a potential source text that are repeated in the

114. Tooman criticises “elaborate, idiosyncratic typologies . . . this has resulted in an uncritical or anachronistic application of interpretive techniques and categories to the NT, notably from early Judaism (e.g., pesher, midrash, the middôt).” Ibid., 15ff. He further notes “Among the most persistent problems, which I have observed, are the following: (1) identifying the MT, tacitly or otherwise, as the source of NT quotations; (2) citing academic abstractions, like “the Septuagint,” as if they were sources; (3) failing to recognize that NT quotations are independent textual witnesses in their own right; (4) failing to distinguish between a reading and a source; (5) making anachronistic assumptions about textual authority and canonicity in Second Temple Judaism; and (6) failure to recognize and account for scriptural pluriformity in the Second Temple Period.” Ibid., 16fn54.

115. He is especially indebted to the work of Fishbane, commenting that “Fishbane’s attention has been riveted by the intentional embellishment, reapplication, revision, or reinterpretation of antecedent texts by later texts. He shows that the (re)interpretation of tradition is not just a post-biblical or post-canonical phenomenon, it is an inner-biblical phenomenon as well. Fishbane’s work is grounded in comparative scribal practices in other ancient Near Eastern cultures and in early Judaism, revealing continuities in form and technique, which span two millennia. Moreover, his work is sensitive to the different techniques at play in different genres and corpora. His examination of reuse is focused not just on exegetical practice but the cultural mechanisms that permit such reuse.” Ibid., 17.; M. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University Press, 1989)

116. There is, however, clear overlap between these categories.

117. Tooman, *Reuse*, 25.

later text.¹¹⁸ The presence of multiple, dense repetition of elements from a source text which thematically correspond points strongly towards the deliberate authorial reuse of Scripture.

Tooman notes that “Second Temple authors also show a remarkable penchant for drawing on texts that share a similar subject, theme, or argument to the text they are composing.”¹¹⁹ He cites the example of images of Ps 79 being dominant elements of the Gog Oracles of Ezekiel. We will see similar dominance of images from Isaiah 2 and Zechariah 6 in Ephesians 2.¹²⁰ Moritz makes a related point in speaking of the NT use of “concepts” drawn from OT texts. He comments that concepts are “links between a NT text and the Hebrew Scriptures which are neither as direct as quotations or allusions, nor as vague as general influences of style.”¹²¹

At this point it is significant to note that the results of this approach are in many ways similar to those of Hays, despite apparently different stated methodologies. In approving of Hays’ exegesis of Job 13:16 (LXX) and its echo in Phil 1:19 “not simply because of the verbal correspondence (the allusion), but because of several suggestive thematic parallels (the echoes) between Philippians and Job,”¹²² Evans helpfully sets out what in practice appear to be Hays’ two principle tests of re-use of Scripture: that verbal similarities or repetitions on their own are insufficient to make a case for Scriptural re-use. Conceptual or thematic correspondence is also required.¹²³

That this is grounded empirically in observation is demonstrated in great detail in Brooke’s work on 4QFlor¹²⁴ where he observes these exegetical principles in action in a context pre-dating the rabbis. It is important to note that he applies the nomenclature of later rabbinic principles to earlier practices where the principles in operation are the same. Thus, he notes the practice of *geḏeḗrâ šawâ* as “the most obvious method for the juxtaposition of

118. I will argue that this is especially relevant to Ephesians 2 and its use of Zechariah 6 and, possibly, Isaiah 2.

119. “One of the dominant characteristics of the Dead Sea Scrolls, Pseudepigrapha and other Second Temple Literature is their pregnant biblicism. The preponderance of this literature is replete with biblical words, phrases, quotations, allusions, and forms, and with reorganization, reapplication and reinterpretation of scripture.” *Ibid.*, 19; *Ibid.*, 25.

120. *Ibid.*, 25ff.

121. Moritz, *Profound Mystery*, 2.

122. In other words, this is what Hays appears actually to do, as opposed to what he states he does methodologically. See discussion above at page 27.

123. See also Tooman, *Reuse*; Evans, review of Hays, 497.

124. George J. Brooke, *Exegesis at Qumran: 4QFlorilegium in its Jewish Context* (JSOTSup 29; Sheffield: JSOT Press, 1985)

scriptural texts in 4QFlor.”¹²⁵

Similarly, Bauckham appeals to *gežerâ šawâ* on multiple occasions. Observing connections between Isaiah 52:13, 57:15 and 6:1, he comments “Early Christians would have observed the coincidence and applied the Jewish exegetical principle of *gežerâ šawâ*, according to which passages in which the same words occur should be interpreted with reference to each other.”¹²⁶ Bauckham also argues in detail for the use of Isa 9:1(2) and Isa 42:7 by Luke 1:78-79 on which he comments, “Luke’s text, here as in some other instances we have observed, results from the Jewish exegetical practice of bringing together texts which share key words and phrases and interpreting them in the light of each other.”¹²⁷ See also his analysis of the Jerusalem decree of Acts 15.¹²⁸ Instone-Brewer adds to this that the texts linked by *gežerâ šawâ* may also concern the same subject. (This will become important in the present analysis of a connection between Ephesians 2:13ff and Zechariah 6:12-15.)¹²⁹

Methodologically, the above can helpfully be summarised as the two key points of verbal resemblances and thematic correspondence, with Tooman’s additional criteria of “uniqueness” and “distinctiveness” guarding against imagining spurious connections based on, for example, repetition of common words.

I will argue below that the use of Scripture in Ephesians demonstrates these features of verbal repetition and thematic coherence, consistent with contemporaneous exegetical practices.¹³⁰ However, the key in Ephesians is that this exegetical appropriation of OT texts is driven thematically by the concept of Jesus as the Davidic Messiah who builds the new

125. Ibid., 279. In his third chapter, he cites multiple other examples of similar practices in other Qumran literature.

126. Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids, Mich.: Eerdmans, 2008), 36. See also Steve Moyise, *The Old Testament in the New* (London: T&T Clark, Continuum, 2001), 129.

127. Richard Bauckham, “Restoration of Israel in Luke-Acts,” in *Restoration: Old Testament, Jewish, and Christian Perspectives* (ed. James M. Scott; *JSJSup*; Leiden: Brill, 2001), 455.

128. Richard Bauckham, “James and the Jerusalem Church,” in *The Book of Acts in its Palestinian Setting* (ed. Richard Bauckham; Vol. 4 of *The Book of Acts in its First Century Setting*, ed. Bruce W. Winter; Carlisle: Paternoster, 1995). Notably, Bauckham discerns *gežerâ šawâ* not only by the use of catch word linkage, but also where there is thematic correspondence between texts.

129. David Instone-Brewer, *Techniques and Assumptions in Jewish Exegesis before 70 CE* (TSAJ 30; Tübingen: Mohr Siebeck, 1992), 18.

130. Barth, for example, would support this conclusion regarding Jewish exegetical techniques, noting that “there is a dialogue going on with contemporary Jewish exegesis. This fact is all the more surprising when (as in 2.11 ff.) the author explicitly addresses himself to Gentile-Christians.” Barth, “Traditions,” 5.

temple that includes Gentiles.¹³¹

3.5 Lincoln on Old Testament in Ephesians

To illustrate some of these issues, it is helpful to engage with Lincoln's analysis of OT use in Ephesians, on the basis of which he decided against Pauline authorship. There is an overarching methodological problem in that Lincoln omits from his analysis all but clear quotations from OT texts, thus excluding allusions or echoes as well as thematic and verbal correspondences. Porter, commenting in general on analysis of Pauline usage of the OT, states:

To limit oneself to discussion of those passages that are introduced by an explicit quotation formula clearly skews the evidence . . . this limitation is, of course, legitimate if one simply wishes to discuss passages introduced by quotation formulas or the like, but this is different from discussing the topic of Paul's use of the OT . . .¹³²

This is a serious issue in Lincoln's analysis of Ephesians 2, on the basis of which he concludes that the author is not drawing upon the OT theologically (Lincoln describes the use of Isaiah 57:19 as "incidental"). An awareness of the possibility that the author may be employing texts with verbal and thematic correspondences would have entirely changed Lincoln's analysis.

In order to maintain his position, Lincoln neglects several key features of the pericope. First, he ignores the author prefacing his use of Isaiah 57:19 and 52:7 with the introduction of the OT theological concept of covenant (Gentiles being excluded from the "covenants of promise" and explicit reference to "circumcision"). Covenant is not a new theme in Ephesians, being introduced in Chapter 1 by the focus upon themes of election and blessing. The author of Ephesians appears to be drawing upon covenantal language and concepts to describe the reality of Gentile inclusion in the people of God. We may note that Lincoln also misses the significance of OT language pregnant with significance: "commonwealth of Israel," "peace," "law," "aliens," "cornerstone" and "temple," and the title "Christ." This being the case, the Isaiah citations, from sections of Isaiah full of this language and these

131. Bauckham interestingly notes that "Jewish messianism was to a considerable extent a tradition of exegesis of Scripture." Bauckham, "Israel in Luke-Acts," in *Restoration* (ed. Scott), 465.

132. Porter, "Use of OT," (eds. Evans and Sanders), 92. Although Lincoln does not limit himself only to those quotations introduced by a formula, Porter's criticism that the evidence is skewed applies in this case.

concepts (see full discussion in Chapter 3), can no longer be seen as “incidental” as Lincoln would have it. His analysis is thus seen to be deficient precisely because he looks only at explicit citations of OT texts and ignores both conceptual correspondences and verbal resemblances. In failing to observe the tightly woven exegetical appropriation of OT texts, concepts and theology, he may also be missing the key themes of the letter.

This brief anticipation of more substantial engagement with Lincoln (and others) in Chapter 3 is simply to demonstrate the methodological point that observed Second Temple practice should make us alert to verbal and thematic signals in the text of Ephesians that will point us towards OT texts that cohere verbally and thematically with Ephesians 2. This will require more substantial exegetical demonstration in Chapter 3.

3.6 Summary of methodology

In summary, though I appreciate the work of Hays and the actual exegetical fruits it yields in places, I have methodological concerns, especially in the area of control. In the present work, I am consciously choosing to look for comparison at Second Temple exegetical techniques and practices in order to try to understand the use of the OT in Ephesians.

I therefore also appreciate Silva’s discussion of NT use of Old in which he notes that despite similarities in exegetical procedures, the overall exegesis is profoundly altered by the assumptions with which each group reads the OT. Clearly, the assumption that Messiah has come in the person of Jesus will have major implications on the appropriation of OT texts and the particular theological use to which they are put, even though similar exegetical techniques may be used in that appropriation and combination of texts.¹³³

Furthermore, I am drawing upon Bauckham’s example in observing a thematically driven linking and combining of texts. In the case of Ephesians 2, the theme is that of the Messianic temple-builder. The present work, particularly in the detailed engagement with Ephesians 2:11-22 will have cause to draw heavily on OT texts and concepts whose employment enriches the overall argument of Ephesians. I will therefore argue that Ephesians 2:17 quotes and combines Isaiah 57:19 and 52:7 and that there is intersemantic allusion to Zechariah 6:12-15 in both Ephesians 2:13 and 17, as well as a general thematic correspondence between the two pericopes. This also explains the introduction of the temple theme in 2:20-22. There are, in addition, further allusions (with both verbal resemblance and thematic coherence) to Isaiah 28:6 and the temple dedication speeches of 1 Kings 8 and 2

133. Silva summarises “Guided not only by the text’s historical meaning, but also by its divine authority, by the need to actualize the biblical message, by the power of literary associations and by a christological view of redemptive history, Paul succeeded both in setting forth the truth of the gospel *and in teaching God’s people how Scripture should be read.*” Silva, “OT in Paul,” n.p.. Italics mine.

Chronicles 6, as well as possible allusions to the dry bones and two sticks visions of Ezekiel 37, and the programmatic statement on Gentile inclusion in Isaiah 2:1-5.

This thematically driven appropriation of OT texts and concepts is not just the case in 2:11-22, however. Once the verbal parallels and the OT themes are discerned in chapter 2, it becomes clearer that these same themes shape the argument of the rest of the letter.

4. “Messiah” in Second Temple, Paul and Ephesians

A key and neglected concept in Ephesians 2:11-22 is that of the Davidic / Messianic Temple-builder from Zechariah 6:12-15. I will argue that there are sufficient indicators of this Messianic theme in the rest of the letter to suggest that the phrase “learn Christ” in 4:20 should be read “learn the Messiah” (see discussion in Chapter 5). Messianism in the Second Temple period is such a vast subject that it will be necessary to confine myself here only to the aspects that are directly relevant to the current investigation.¹³⁴ I will not, therefore, attempt a comprehensive overview of Second Temple sources on Messianism. Rather, there will be some general points to note as they intersect with the theme of temple-building in Ephesians. Similarly, I will not attempt to infer a comprehensive Christology from the text of Ephesians.¹³⁵ The first interest of this thesis is an ecclesiological one. However, because in Ephesians ecclesiology and Christology are almost inseparable, there will be some conclusions at the end of Chapter 4 regarding the Christology of Ephesians.

I am motivated by Fee’s warning about engaging in the question of “origins.” He notes that “the first task . . . is the descriptive one, which in turn leads to the historical one.” He goes on to criticise “this methodological failure . . . starting with ‘origins’ and then analyzing Paul’s Christology in light of one’s presuppositions”¹³⁶ This introductory section, therefore, consists of a general overview of some of the background issues regarding Messianism and Messianic expectation in the first century CE. Chapter 3 engages in precisely this descriptive task in Ephesians 2:11-22. At the end of Chapter 4 the task is widened to consider the evidence for the Davidic Messiah in the rest of the letter.

The main aim of this overview is therefore to establish the plausibility of the Davidic theme in Ephesians against the author’s Jewish background, and to highlight some of the

134. For introductory overviews, see J.J. Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (2nd ed. Cambridge: Eerdmans, 2010); William Horbury, *Messianism among Jews and Christians: Twelve Biblical and Historical Studies* (London: T&T Clark, 2003); Wright, *Jesus and Victory*, 477-539; N. T. Wright, *The New Testament and the People of God* (London: SPCK, 1993), 307-20.

135. See Fee, *Pauline Christology*.

136. *Ibid.*, 531.

features of messianism that may then be relevant to Ephesians.

It has been rightly observed that there is no one model for understanding Messianism in 2nd Temple Judaism.¹³⁷ However, it is argued that there was a general messianic expectation,¹³⁸ Collins noting that “the expectation of a Davidic messiah had a clear basis in the Scriptures, and became very widespread in various sectors of Judaism in the last century before the Common Era.”¹³⁹ Although diverse in form, this expectation had some common elements.

Bockmuehl notes the “ideology of kingship” being “by far the most powerful and formative influence on the early development of a Messianic expectation . . . ,”¹⁴⁰ rooting this in the “early belief in the permanent rule of the house of David”¹⁴¹ based on Nathan’s oracle to David in 2 Samuel 7:11-16. 2 Samuel 7 seems particularly formative of expectation of the ideal Davidic king who is also referred to as “Son of God.”¹⁴² This carries with it covenantal connotations. Bockmuehl comments that this Davidic scion “was the guarantor and enforcer of God’s covenant with Israel.”¹⁴³ In addition, this “association of Messiah with the ideal Davidic king derives from Ps 2:2 . . . Jer 23:5 can be read in this context”¹⁴⁴ (Jeremiah 23:5 will be considered further as one of the “Branch” texts connected with Zechariah 6:12ff.¹⁴⁵) Further support for this comes from 4Q174, the “Florilegium on the Last Days”¹⁴⁶

137. See Wright, *Jesus and Victory*, 481; Wright, *NT and the People of God*, 319; Collins, *The Scepter and the Star*, 3-6, 237; Franz Mussner, *Tractate on the Jews: The Significance of Judaism for Christian Faith* (Translated by Swidler, Leonard. London: SPCK, 1984), 77.

138. “Hope for the ultimate salvation of Israel was almost universal in ancient Judaism, although it took many different forms.” Markus Bockmuehl, *This Jesus: Martyr, Lord, Messiah* (Edinburgh: T&T Clark, 1994), 42. See also Raymond E. Brown, *An Introduction to New Testament Christology* (Mahwah, NJ: Paulist Press, 1994), 161.

139. Collins, *The Scepter and the Star*, 108.

140. Bockmuehl, *This Jesus*, 43.

141. *Ibid.*, 44-45.

142. Mussner, *Tractate*, 76; Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody, Mass.: Hendrickson, 2005), 432. Hurtado notes language of divine sonship in reference to the Davidic King in 2 Sam 7:14, Psalm 2:7 and 89:26-27. See also discussion on Son of God in Ephesians 4:13 at page 147 of the present work. Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids, Mich.: Eerdmans, 2003), 103.

143. Bockmuehl, *This Jesus*, 44.

144. Collins, *The Scepter and the Star*, 17.

145. “Thus Zechariah identifies Joshua as the ‘Branch’, a term used for the Davidic Messiah promised by Isaiah and Jeremiah” Bockmuehl, *This Jesus*, 45. See also Collins who notes “The image of branch with reference to royalty must be regarded as a common Near Eastern motif.”

in which 2 Samuel 7:10-13 is expounded and combined with Exodus 15:17-18 so that the “Branch” of David “who shall arise with the interpreter of the Law to rule in Zion” will rebuild the temple (see discussion in Chapter 3 on this Branch as temple-builder in Zechariah 6). The association of the temple with the Messiah is emphasised strongly by Wright:

The main task of the Messiah, over and over again, is the liberation of Israel, and her reinstatement as the true people of the creator God. This will often involve military action, which can be seen in terms of judgment as in a lawcourt. It will also involve action in relation to the Jerusalem Temple which must be cleansed and/or restored and/or rebuilt.¹⁴⁷

This further association of Messiah with the theme of military victory is important and is of relevance to recent discussions of divine warfare in Ephesians.¹⁴⁸ Psalms of Solomon 17 describes the military defeat of “sinners” by the Messiah, in fulfilment of Psalm 2.¹⁴⁹ Collins notes “The Messiah was, first of all, a warrior prince, who was to defeat the enemies of Israel. The discrepancy between Jewish expectations and Christian fulfilment at this point has long been recognised.”¹⁵⁰ Collins further notes the expectation that this victory “institutes an era of unending peace.”¹⁵¹ This idea of Messianic peace has clear resonances with Ephesians 2:11-22, as we shall see.¹⁵²

Of note also (especially with regard to Zechariah 6) is the discussion in the Scrolls of a

Collins, *The Scepter and the Star*, 29.

146. *The Complete Dead Sea Scrolls in English* (Translated by Vermes, Geza. Revised ed. London: Penguin Books, 2004), 525. See also Collins who concludes that this text “provides an explicit basis for identifying the Branch of David as the Son of God.” Collins, *The Scepter and the Star*, 185.

147. Wright, *NT and the People of God*, 320.

148. Gombis, “Triumph,” 157-60; Timothy G. Gombis, “Ephesians 2 as a Narrative of Divine Warfare,” *JSNT* 26 (2004): 403-18. ; Gombis, *Drama*. See also Arnold, *Power and Magic*.

149. See Wright, *Jesus and Victory*, 485. “Temple and battle were thus central symbols of a royal vocation.”

150. Collins, *The Scepter and the Star*, 19. Of course, this depends on who the true enemies are and what sort of victory is in view. Bockmuehl notes “the hoped-for deliverance had a universal dimension, in that it applied to God’s dominion over the whole world and creation.” Bockmuehl, *This Jesus*, 46.

151. Collins, *The Scepter and the Star*, 78.

152. See also the connection Bockmuehl makes with the prince who will bring peace in Ezekiel 37:24ff. Bockmuehl, *This Jesus*, 45. See discussion below at page 101 of Suh’s argument for dependence of Ephesians 2:11-22 on Ezekiel 37. Suh, “Ezekiel 37,” 715-33.

priestly messianic figure (e.g. 1QSa 2.11-21¹⁵³). Collins discusses at length the possible expectation in the Scrolls of two messiahs: “the Messiahs of Aaron and Israel.”¹⁵⁴ However, he agrees with regard to Zech 6:12 that “the two anointed offices appear to be collapsed into one”¹⁵⁵

In summary, we may note key themes of expectation of a Davidic scion who would defeat Israel’s enemies, build a new temple and institute an era of peace. In addition, we should note the related theme of return from exile. Wright notes the common features of messianic expectation being that Israel’s history would reach its goal: “restoration, the new exodus, the return from exile, ‘the age to come’.”¹⁵⁶

All of this raises the question of how Χριστός should be read in the NT epistles. Zetterholm confidently asserts “there is almost complete unanimity among scholars that this expression has become a proper name and that it has lost its messianic overtones almost completely.”¹⁵⁷ On the contrary, in Ephesians, I will argue, the matter is clear. The use of texts associated with the Davidic scion in Ephesians 2:11-22 (discussed in Chapter 3) and further pointers towards the Davidic theme in the rest of the letter (discussed in Chapter 4) suggest that we would need very good reason not to read Χριστός as “Messiah” instead of as a proper name. This will have particular significance in Chapter 5 of the present work in the interpretation of the phrase “ἐμάθετε τὸν Χριστόν” (Ephesians 4:20). Further discussion of the use of the term Χριστός (and what Wright calls its “incorporative” significance¹⁵⁸) will await the more detailed analysis of the present work.

5. Summary and Conclusion

This overview of the questions of OT use and messianism prepare the way for the

153. See discussion in Wright, *NT and the People of God*, 311. Though also note his view that “Paul shows no interest in a priestly Messiah” N. T. Wright, *Paul: In Fresh Perspective* (Minneapolis, Minn.: Fortress, 2006), 43. See discussion below at page 83.

154. Collins, *The Scepter and the Star*, 79-109. He concludes that “the insistence on dual messianic offices of priest and king implies a critique of the combination of these offices by the Hasmoneans.” We must nevertheless ask what expectation of Messiah led these two offices to be combined in the first place.

155. *Ibid.*, 36. See discussion at page 83f.

156. Wright, *Jesus and Victory*, 482. See discussion below on return from exile and its relationship to the “far and near” theme of Ephesians 2:11-22 at page 74.

157. Magnus Zetterholm, “Paul and the Missing Messiah,” in *The Messiah in Early Judaism and Christianity* (ed. Magnus Zetterholm; Minneapolis, Minn.: Fortress, 2007), 37.

158. Wright, *Climax*. Chapters 2-3.

detailed engagement with the text of Ephesians 2:11-22 and then the wider letter. As we will see, commentators have tended to be satisfied with the most obvious connection between Ephesians 2:17 and Isaiah 57:19 and have looked no further. However, this overview has demonstrated that it would be entirely consistent with 2nd Temple Jewish exegetical practices for an author to link different thematically-related texts using catch-words so that these texts both mutually interpret and cohere within the new composite text. The apparent combination of Isaiah 52:7 and 57:19, together with the explicit reference to OT themes of covenant, circumcision, Israel, “far off and near,” “in the Messiah,” the people of God, peace, corner-stone and temple (and especially rebuilding of the temple) all invite the reader to seek a coherent OT background to the pericope. I will argue that this is exactly what we may observe if Ephesians 2:11-22 depends on Zechariah 6:12-15.

We have taken seriously Stanley’s objections to the readiness of NT scholars to argue for the intentional and subtle allusion to OT texts. However, we have countered that lack of reader competence, access to the LXX Scriptures, and the probable missing of more subtle allusions on initial readings, do not necessarily argue against intentional authorial allusion to OT texts, if we posit a pedagogical scenario where the use of OT texts within a letter is designed to introduce Gentile audiences not only to how to understand the texts (and the biblical narrative in which they are embedded), but also to induct those Gentiles into the new community that is in continuity with the purposes of God for his people in the OT.

In preparation for more detailed engagement with Ephesians, we summarised the theme of messianic expectation in the 1st century CE, noting some of the key features (and texts used). We will return to this theme in Chapter 4 and consider its implications for understanding “learn Christ” in Chapter 5.

Lastly, various suggestions were documented for an overall purpose of the letter. We will return to this issue in the concluding chapter by which point the results of the research will enable a proposal that the theme of temple building unites and integrates the various other previous suggestions regarding the letter’s purpose.

CHAPTER 2. BECOMING THE NEW TEMPLE: STRUCTURE AND LITERARY RELATIONSHIPS OF EPHESIANS 2:11-22

1. Introduction

Ephesians 2:11-22 has been referred to as “the key and high point of the whole epistle.”¹ Sellin concludes, “Es ist nicht unberechtigt, 2,11-22 als das ‚theologische Zentrum‘ des Eph anzusehen.”² Schnackenburg describes Eph 2:11-3:21 as containing “the whole substance of the author’s theology; an ecclesiology developed from Christology which permeates the whole document theologically.”³ Understanding this pericope is therefore vital to right interpretation of the rest of the letter.

The argument of Eph 2:11-22 is shaped by the appropriation of a number of OT texts and themes that are concerned with the expansion of the people of God to include Gentiles. The OT texts and themes thus impart an outward focus to this pericope. The fact that corporate growth is expressed in Ephesians 2 using covenant and temple imagery and texts means that the concept of growth (both in this pericope and then throughout the letter) therefore has the idea of expansion implicit within it. The recognition of this expansionist element is important for a right understanding of the kind of growth in view and is also a necessary corrective to the common perception of Ephesians as a letter addressing only the internal concerns of the church.

The growth here is also explicitly connected to Messianic themes; it is Christ who is the subject of all the verbs. The combination of the themes of expansion of the people of God and Jesus as the Messiah suggests an overall purpose of the letter: Ephesians is written to induct Gentiles into the blessings and responsibilities of membership of the Messiah’s growing people.⁴ This chapter is concerned with establishing the structure of Ephesians 2:11-22 and its literary relationship to the rest of the letter. Particularly important, therefore,

1. Barth, *Ephesians Chapters 1-3*, 275. For discussion of the history of interpretation of Ephesians 2:11-22, see William H. Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11-22* (BGBE 20; Tübingen: Mohr, 1978).

2. Gerhard Sellin, *Der Brief an die Epheser* (KEK; Göttingen: Vandenhoeck & Ruprecht, 2007), 243.

3. Schnackenburg, *Ephesians*, 102.

4. Contra Gombis who claims that Ephesians 2 “betrays no polemical edge or theological direction.” Gombis, “Ephesians 2,” 403. I am arguing that the theological direction is shaped by the appropriation of OT texts and themes and that understanding this direction dictates our understanding of the rest of the letter.

is the observation of a “once-now” contrast scheme that places 2:11-22 in parallel with 2:1-10 and 4:17-24 and invites further exploration and mutual interpretation. The following chapter is concerned with detailed analysis of the use of the OT in Eph 2:11-22. The two chapters together combine to advance the argument that the theme of Jesus as the Davidic Messiah who builds his people as the new temple, the “dwelling place for God by the Spirit,” is much more central to the thought of Ephesians than has hitherto been appreciated. Chapters 4 and 5 of this work will then explore how this is so, focusing on the temple theme in the rest of the letter (Chapter 4) and the concept of “learning the Messiah” in the parallel pericope 4:17-24 (Chapter 5).

1.1 Argument and Outline

Ephesians 2:11-22 stands parallel to the “once-now” schema of 2:1-10, the main difference being that what is expressed in terms of the reality of the individual’s sin in 2:1-10 is expressed in terms of corporate estrangement from God’s people in 2:11-22.⁵ What is presented in 2:1-10 as the transformation from walking in sin (2:2) to walking in good works (2:10), is depicted in 2:11-22 in terms of the reversal of the disadvantages of not being part of God’s people. This is accomplished by the Messiah’s peace-making sacrificial death on the Cross.⁶ This work of the Messiah creates a unified new humanity (2:15). This transformation is the main focus of this chapter. The question to be addressed is, in this trajectory from non-membership to membership of God’s people, what is transformed and what causes this transformation? Answering these questions requires an analysis of the structure of the pericope and an examination of the “before and after” descriptors used. By comparison with parallel pericopes 2:1-10 and 4:17-24 (and 4:11-16) in Chapter 5, this will allow a composite picture to be assembled of what is meant in Ephesians by growth and transformation.

5. Thus, for example, Mitton notes that “From this point the whole emphasis of the epistle moves away from the privileges of the Christian as an individual to the privileges of the community which is made up of Christians of different racial origin. This awareness of the corporate nature of the Christian faith now becomes prominent. C. Leslie Mitton, *Ephesians* (NCB; London: Oliphants, 1976), 100. See further discussion below (at page 152) of parallels with 2:1-10 and 4:17-24.

6. Sellin notes these contrasts (and parallels) between 2:1-10 and 11-22: “V.13 fasst dann die „Jetzt“-Aussage von V.4-6 zusammen, nun jedoch nicht vom christologischen Modell der Auferweckung und Erhöhung ausgehend, sondern vom heilschaffenden Tod Christi. Daran wird in V.14-18 eine prädikative Aussage über Christus (αὐτός ... ἐστίν ...) angeschlossen. V.19-22 sind dann wieder in der applikativen „Ihr“ Form abgefasst. Mit seinen drei ring-förmig angeordneten Teilen V.11-13, V.14-18, V.19-22 ist der Abschnitt also ähnlich aufgebaut wie V.1-10. Doch ist der dritte Teil kein Kommentar (wie V.8-10), sondern eine Folgerung (ἀρα οὖν).” Sellin, *Der Brief an die Epheser*, 190.

The concern of the next chapter is that, in describing this transformation, several OT texts and themes are woven together in order to demonstrate that this Gentile-including work of the Messiah is not a novel idea, but is rather the fulfilment “in Christ” of the trajectories of the OT concepts of covenant and temple, mediated by prophetic (and specifically Messianic) texts in Isaiah and Zechariah.⁷ Furthermore, these texts and concepts are woven into the argument in such a way as to make clear that Gentiles and Jews are equally dependent on the peace-making work of the Messiah in order to be reconciled to God and to become members of God’s people.

In the last section of this pericope (2:19-22), these strands are drawn together and subsumed into the metaphor of God’s people as the new (eschatological) temple, the “dwelling place for God by the Spirit” (2:22). This last picture—of a place inhabited by the Spirit—becomes an interpretive key for understanding other features of the letter. In addition, the expansionist nature of the concepts and texts incorporated into Ephesians 2:11-22 cast the rest of the letter and its concerns in an implicitly missional light.⁸

My analysis of Ephesians 2:11-22 is divided broadly into two sections. In this chapter, I will examine first the structure and flow of thought of the pericope, evaluating several competing models and tentatively offering an alternative structure of my own. This will then frame discussion of the details of the “once-now” contrast pattern, paying particular attention to the people to whom the various descriptors apply. This leads to the consideration of what is presented as being transformed and the cause of this transformation, leading, in turn, to a concluding discussion of the centrality of the new humanity in this passage. Much of this work depends upon observing literary relationships within the letter. For this reason, the exegetical work is preceded by a brief methodological overview of macro-structural analysis, in order also to lay the necessary foundations for the work in Chapter 5 of bringing 2:11-22 into mutually interpretive dialogue with its parallel pericopes, 2:1-10 and 4:17-24. I will also address the question of chiasmus in the NT generally and in Ephesians specifically.

The chapter concludes with a summary before proceeding to an analysis in Chapter 3 of the use of the OT.

7. As we shall see, this does not exhaust the textual allusions in Ephesians 2. See discussion at page 66ff.

8. These links between Christology, ecclesiology, discipleship (both individual and corporate growth of the body of Christ) and mission are pregnant with practical application that lies beyond the scope of the current work.

2. Macro-structural Analysis

New Testament exegesis exhibits a tendency to place the majority of its emphasis on the details of texts with a relative neglect of wider textual or literary structures.⁹

Commentators on Ephesians similarly have tended to focus on the detail of the letter to the relative neglect of broader literary features, attention to which could help clarify the overarching themes of the letter and therefore the author's emphases.¹⁰

I am using the term "macro-analysis" in studying the literary features and structures of the letter, in part as a generic term that does not tie my work to dependence on any particular methodological school. Thus, though I appreciate many of its insights, I am not consciously following the field of discourse analysis or text linguistics.¹¹

Commentaries on Ephesians exhibit this tendency toward relative neglect of the

9. Thomson notes, for example, the many commentators who observe chiasmus in the Pauline letters (he cites Bengel, Forbes and Weiss in older commentaries and Cranfield on Romans, Dunn on Romans, Furnish on 1 Corinthians and Martin on 2 Corinthians as examples of this), usually do so only in passing, and with the minimum of comment. Ian H. Thomson, *Chiasmus in the Pauline letters* (JSNTS 111; Sheffield: Sheffield Academic Press, 1995), 24.

10. Black's comments on Philippians are apposite: "there has been a notable deficiency of rigorous text-centered analysis that makes explicit how the various text-sequences function interactively in achieving the overall communicative function of the text." David A. Black, "The Discourse Structure of Philippians: A Study in Textlinguistics," *NovT* 37 (1995): 18.

11. The field of discourse analysis has sought to address these deficiencies of atomistic exegesis. Exegesis is not just carried out at the level of micro-structures of word meanings and grammatical relationships within sentences, but "concentrates on larger units of language such as paragraphs, sections, and entire texts (i.e., 'macrostructures') . . . [which] dominate the composition and structure of texts." Discourse is analysed 'top-down'. Such attention to larger literary structures can nuance or even correct existing exegesis, and is complementary to micro-structural analysis. *Ibid.*, 17. Though rightly alerting the reader to literary structures such as recurring uncommon words, discourse analysis also warns of the danger of drawing too many conclusions on the basis of words alone—"concepts involve far more elaborate structures than individual words." *Ibid.* We are encouraged to attend to the meanings of whole texts, not just their various parts. (See my critique in Chapter 5 of Heil on Ephesians 4:17-31, whose over-dependence on lexical criteria causes him to miss significant conceptual parallels. Heil, *Ephesians*.)

However, much of what is labelled "discourse analysis" differs little from what the best exegetes have always done—paid close attention to contexts and structural features of their wider texts. The term "discourse analysis" defies simplistic definition with "no single methodology or agreed-upon terminology" among the four main schools. D. F. Watson, "Discourse Analysis," n.p., *Dictionary of the Later New Testament & its Developments on CD-ROM*. Version 1.0. 2006. This raises doubts about the usefulness of the label. See also Silva's entertaining engagement with discourse methodology. Moises Silva, "How can Biblical Discourse be Analyzed?: A Reponse to Several Attempts," in *Discourse Analysis and Other Topics in Biblical Greek* (eds. D. A. Carson and Stanley E. Porter; *JSNTSup*; Sheffield, UK: Sheffield Academic Press, 1995).

significance of wider literary structures of the letter. Thus, for example, though many observe the *inclusio* formed by περιπατέω in Ephesians 2:1-10, very little is made of this exegetically, and very few have made the connection between this *inclusio* and the structuring of the paraenesis in the second half of the letter.¹²

My aim in this study of Ephesians will therefore be to apply some of the insights of discourse analysis in an attempt to conduct analysis that is sensitive to the context and literary features of the letter, and that interprets parallel pericopes in light of each other. For this reason, having already discussed key themes of the letter (see above at page 8), we must address the structure and flow of thought first of the whole letter and then of Eph 2:11-22.

2.1 Structure of Ephesians

Best speaks for many (if not most) commentators in noting Ephesians to be divided broadly into two parts, with the division at the end of chapter 3. The first part is seen as predominantly theological and indicative, the second paraenetic and imperative. However, this division between indicative and imperative, or theology and ethics, in Ephesians is not nearly as clear cut as some would have it. Also open to question is the prominent assumption (again represented by Best) that the connection between the theology and ethics is (only) at the level of motivation arising from the presentation to the reader (or hearer) of what God has done for them. Thus Best comments “4:1 connects the two; there is a change here from a prevailing indicative to a prevailing imperative with the implication, ‘God has been good to you, therefore be good to him and your neighbour’.”¹³

More sophisticated, but equally lacking, is the approach of Lincoln,¹⁴ Witherington,¹⁵ and Jeal,¹⁶ which assumes the author employs formal rhetorical techniques in order to persuade the reader or hearer towards particular attitudes and actions. Witherington argues that in a culture saturated with rhetoric and growing up in Stoic-influenced Tarsus, Paul would have used rhetoric routinely.¹⁷ Furthermore, since Paul’s letters were intended to be

12. Representative is Hoehner, *Ephesians*, 349.

13. Best, *Ephesians*, 64.

14. Lincoln, *Ephesians*.

15. Ben Witherington, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-rhetorical Commentary on the Captivity Epistles* (Eerdman’s Socio-rhetorical Series of Commentaries on the New Testament; Grand Rapids, Mich.: Eerdmans, 2008)

16. Roy R. Jeal, *Integrating Theology and Ethics in Ephesians: The Ethos of Communication* (Studies in Bible and Early Christianity 43; New York, N.Y.: Mellen Press, 2000)

17. It is interesting to note at this point that Lincoln (in contrast to Witherington), though happy to approach Ephesians using formal rhetorical categories, does not seem to see any rhetorical features

read aloud to congregations, rhetorical features would have aided their communicative intent. The undeniable presence of rhetorical features in many of the letters leads to the conclusion that the interpreter can usefully employ rhetorical categories in exegesis.

The argument that Paul deliberately employed rhetoric enjoys the support of some commentators.¹⁸ However, others argue that though they do contain rhetorical features, Paul's letters also "radically differ from that pattern . . ." ¹⁹ O'Brien argues that any rhetoric in Paul "only establishes an intelligent use of the Hellenistic Greek of the day"²⁰ and observes that the church fathers, many of whom had received rhetorical training, "did not interpret Paul's letters from the perspective of rhetorical theory."²¹ O'Brien is critical of Lincoln's "imposition of rhetorical categories," advocating instead focus "on the apostle's own method of argument within the letter itself."²² Winter, addressing particularly the Corinthian correspondence, also points out Paul's "censure of Christian admiration for rhetorical skill."²³ Only with great caution, therefore, should formal rhetorical categories be used as the means to interpret Ephesians.

The major reservation, however, in the present work regarding rhetorical analysis of Ephesians is the theological assumptions underlying it. Lincoln is typical in arguing that as the believers contemplate their previous deprivation in contrast to their current blessing, "this is meant to produce an attitude of profound thankfulness and a mind-set that will be ready to accept the ethical implications of being a new holy community, when these are spelled out in the exhortations of the latter part of the letter."²⁴ Though undoubtedly such contemplation

of Ephesians as arguments in favour of Pauline authorship.

18. See e.g. Bruce W. Winter, "Rhetoric," n.p., *Dictionary of the Later New Testament & its Developments on CD-ROM*. Version 1.0. 2006; Walter Hansen, "Rhetorical Criticism," n.p., *Dictionary of Paul and his Letters on CD-ROM*. Version 1.0. 2004; Martin Hengel, "The Pre-Christian Paul," in *The Jews Among Pagans and Christians: In the Roman Empire* (eds. Judith Lieu et al.; Routledge, 1994), 43. (Hengel's view is more moderate than though Paul may have used some aspects of rhetoric, he was not formally rhetorically trained.) The classic work on rhetoric in the NT is George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill, N.C.: University of North Carolina Press, 1984).

19. Black, "Philippians," 19.

20. O'Brien, "Ephesians," n.p.

21. *Ibid.*, 79.

22. *Ibid.*, 81-82.

23. Bruce W. Winter, *Philo and Paul Among the Sophists* (Cambridge: Cambridge University Press, 1997), 201-02.

24. Lincoln, *Ephesians*, 132.

ought to produce such a mindset, the tacit assumption underlying rhetorical analyses of Ephesians, is that the presentation of theological themes is a rhetorically persuasive strategy designed simply to produce an attitude of thankfulness that will motivate hearers to change their behaviour. When stripped of its apparent sophistication, this reduces the letter to little more than exhortation to feel more grateful and try harder.²⁵ This, on its own, is an insufficient account of what the letter itself presents as the foundation of its paraenesis: the radical change brought about in the status, position and mindset of believers as a result of gracious union with Christ and participation in the new humanity.²⁶

2.2 The Flow of Thought in Ephesians

After the initial blessing of 1:3-14, the author prays in 1:15-23 that the readers would be given a “spirit of wisdom and revelation” to know the power at work in them, the same power that raised Christ from the dead and seated him at the right hand of the Father. This thought is echoed in 2:5 where the believer is said to have been raised and seated “together with him” in the heavenlies. 2:1-10 is framed by an *inclusio* formed by the verb περιπατέω, with the bridge between walking in sin and walking as God’s ποίημα being God’s gracious initiative to save the believer. A key theme of the letter is thus introduced: the transformed “walking” that is inherent to being “ἐν Χριστῷ.” 2:11-22 describes the creation by the Messiah of the “one new humanity” and the abolition of Jewish/Gentile barriers in Christ, twining together Messianic, covenantal and templar themes. 3:1-13 contains a claim to Pauline apostolic authority for the revelation of God’s mystery that Gentiles are fellow heirs with the Jews. 3:14-21, I will argue, is a prayer for the filling of the new temple introduced in 2:11-22 and described programmatically in 2:22 as the “dwelling place for God by the Spirit.” This is immediately followed in 4:1-6 in language echoing the *Shema*²⁷ by the exhortation to walk worthy of calling, thereby maintaining unity. In 4:7-16, the imagery switches from that of building or temple to that of a body in which the risen victorious

25. As an example, Snodgrass, putting onus on believers, argues that they are urged, “to change [their] inner being and character in radical way” Klyne Snodgrass, *Ephesians: The NIV Application Commentary: from Biblical Text to Contemporary Life* (The NIV Application Commentary Series; Grand Rapids, Mich.: Zondervan, 1996).

26. Note I am not arguing that there is NO appeal at the level of motivation, simply that this on its own is not an adequate account of the radical transformation in view. See further Barth’s argument that Ephesians 4 demonstrates the “inseparability of ecclesiology and ethics” and that “ecclesiology is ethics, and ethics is ecclesiology.” Markus Barth, *Ephesians: Translation and Commentary on Chapters 4-6* (Garden City, N. Y.: Doubleday, 1974), 525.

27. See Bauckham, *Jesus and the God of Israel*, 105.

Messiah gives gifts of people whose purpose is to build up the body by equipping every member to play its part (note the parallels in language between 2:22 and 4:16). 4:17-24 stands at the gateway to the detailed paraenesis (4:25ff) and summarises the letter to that point in the phrase “learning the Messiah.” This is seen to be the process of putting off the old humanity and putting on the new. After 4:17-24 comes more detailed exposition of the characteristics of the new humanity in which believers participate, structured around repeated commands to “walk.” This theme continues to 5:18 and the command to corporate filling of the Spirit (again with a temple reference). This imperative to be filled is followed by five participles concerning corporate life. The last of these, mutual submission (5:21), prepares the way for the *Haustafel*. 6:10ff is then concerned with believers’ participation in the spiritual battle to preserve the purity of the sacred space constituted by the people of God.

3. Structure of Ephesians 2:11-22

There are two main structural questions: whether this pericope incorporates a prior hymnic fragment and whether it is chiastically arranged. The first issue is addressed briefly in order to dismiss it and the second addressed in more detail. Analysis of the pericope reveals not only a logical progression but also the possibility of a loose chiastic arrangement in the central section (2:13-17) that may serve to emphasise the concept of the creation of a new humanity in 2:15.

3.1 Hymnic Fragment

Claims of a hymnic fragment in Ephesians 2:14-18 rest on the observations that 2:14-18 can be removed and 2:13 appears to flow naturally into 2:19, and that 2:14 (to some eyes) does not logically follow 2:13. Ephesians 2:14-18 appears therefore to be a parenthetical excursus dependent on older materials.²⁸

Championing this argument for 2:14-18 being a hymnic fragment is Gnilka who argues that the $\alpha\upsilon\tau\omicron\varsigma$ in 2:14 signifies the beginning of “ein älteres Christus-Lied” (an older Christ song). Supporting his argument, he observes unique vocabulary in this section, a confusion between ‘vertical’ and ‘horizontal’ peace that is at odds with the rest of the letter, and lastly, the unparalleled reflexive use of $\acute{\epsilon}\nu\ \alpha\upsilon\tau\omega$ in 2:15.²⁹

28. In favour of this, see, for example Barth, *Ephesians Chapters 1-3*, 8; Joachim Gnilka, *Der Epheserbrief* (HTKNT 10 (2); Freiburg: Herder, 1971) Against it are e.g. Moritz, *Profound Mystery*, 37; O’Brien, “Ephesians,” n.p. This theory has fallen from favour more recently. See Moritz’s table of various hymnic theories. Moritz, *Profound Mystery*, 26.

29. Joachim Gnilka, “Christus unser Friede - ein Friedens-Erlöserlied in Eph 2,14-17,” in *Die Zeit Jesu. Festschrift für Heinrich Schlier* (eds. Günther Bornkamm and Karl Rahner; Freiburg:

In response, Stuhlmacher criticises Gnilka methodologically for searching for a hymn while ignoring the more obvious OT texts.³⁰ Gnilka's issue with vertical and horizontal peace is difficult to see as a problem. Rather, the peace between God and man and between Jew and Gentile seem to be at the theological centre of this pericope (and, indeed the whole letter). Lastly, the ἐν αὐτῷ of 2:15 seems unusual in being reflexive ("that he should create the two *in himself* into one new humanity"). However, given that Christ himself is the saving agent (in contrast to 2:1-10 where it is God), and that union ("in Christ") is a recurring theme of the letter, it is difficult to see how else this could have been said. Stuhlmacher, noting some of the attempts to fit 2:14-18 into a hymnic pattern, summarises that it is "completely possible to interpret our passage without . . . the difficult hypothesis of an underlying hymn, and an interpretation of this kind has the advantage of avoiding all difficulties of language and content into which Gnilka and his predecessors of necessity came."³¹

A final criticism is that even if some form of hymnic fragment or piece of early Christian liturgy has been incorporated, this is the only form in which it has survived. In the absence of other textual evidence, it seems to me impossible to prove. Furthermore, most commentators agree in seeing structural features in this pericope that transcend the putative hymnic fragment. So, for example, the paired elements in 2:13 and 2:17 and the use there of "near" and "far" language seems to indicate that any potential fragment is so thoroughly incorporated into the structure of this pericope that it is very difficult to discern any clear boundaries. Given that we have no other knowledge of provenance, purpose or context of this supposed fragment, it seems altogether better simply to read the text as it has been handed down to us. Speculation about origins of fragments adds nothing to our understanding of this passage.

3.2 Chiasmus

Ephesians 2:11-22 has been seen by some commentators as a chiastic structure. It is

Verlag Herder, 1970), 147-52. See Moritz's critical engagement with Gnilka's argument. Moritz, *Profound Mystery*, 27-29.

30. Peter Stuhlmacher, "'He is our Peace' (Eph. 2:14). On the Exegesis and Significance of Ephesians 2:14-18," in *Reconciliation, Law and Righteousness. Essays in Biblical Theology* (Philadelphia, Pa.: Fortress, 1986), 186ff. We may add to this criticism the great difficulty of arguing for anything significant on the basis of vocabulary statistics in such a small corpus.

31. *Ibid.*, 191. Schnackenburg concludes "The constant repeated attempts to reconstruct a hymn to Christ which the author used for his own purpose have already been dismissed in the analysis. It is much more likely that vv. 13-18 are a christological exegesis of Is. 9.5 f.; 52.7; 57.19. Schnackenburg, *Ephesians*, 112. I will develop this theme below.

necessary to comment methodologically on chiasmus, as I will argue that the central section of 2:11-22 is arranged as a loose chiasmic structure.

Though some scholars have argued for the presence of chiasmus in ancient literature,³² many remain sceptical in view of low quality, unconvincing and methodologically unsound studies.³³ The danger is of Procrustean beds that “tell us more about the ingenuity of the commentator than about the intention of the original author.”³⁴

Chiasmus is a literary figure consisting of “a series of two or more elements followed by a presentation of corresponding elements in reverse order”³⁵ and is not genre specific.³⁶ The concept of inversion is fundamental to chiasmus as is the presence of a central turning point.³⁷ Every chiasmus is therefore an example of *inclusio*, though not every *inclusio* is chiasmic.³⁸ Elements of a chiasmus may be parallel in meaning, not just form; chiasmus does not depend only on precise verbal parallels.³⁹

32. See, for example, Freedman in preface to John W. Welch, *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg, 1981), 7; Thomson, *Chiasmus*, 17; Charles D. Myers, “Chiastic Inversion in the Argument of Romans 3-8,” *NovT* 35 (1993): 32n14. (Myers observes chiasmus as early as Homer and in Latin poetry of the Augustan period.)

33. A particular problem is chiasmus based on repetitions of frequently occurring common words. See Boda’s criticism of this in Bliese’s work on Nehemiah 9. Mark J. Boda, “Chiasmus in Ubiquity: Symmetrical Mirages in Nehemiah 9,” *JSOT* 71 (1996): 66.

34. Thomson, *Chiasmus*, 13. See Lund who admits to “some irregularities which disturb the otherwise perfect symmetry . . .” of a putative chiasmus. Nils Wilhelm Lund, *Chiasmus in the New Testament: A Study in Formgeschichte* (Chapel Hill, N.C.: The University of North Carolina Press, 1942), 200.

35. Ronald E. Man, “The Value of Chiasm for New Testament Interpretation,” *BSac* 141 (1984): 141.

36. Lund, *Chiasmus*, 29. See also Welch, *Chiasmus*, 11n2.

37. David McClister, “‘Where Two Or Three Are Gathered Together’: Literary Structure As A Key To Meaning In Matt 17:22-20:19,” *TrinJ* 39 (1996): 550.

38. Thomson, *Chiasmus*, 15. Detection of *inclusio* may therefore alert to the possibility of chiasmus. Kennedy, *Rhetorical Criticism*, 33-34; Thomson, *Chiasmus*, 28. See also Heil’s 7th criterion. Heil, *Ephesians*, 14.

39. Commenting on criticism of Lund by those who insist on exact verbal parallels only, Parunak argues that Lund is “unconsciously anticipating more recent analyses of structural phenomena below the surface level of the text.” H. Van Dyke Parunak, review of Nils Lund, *Chiasmus in the New Testament*, *CBQ* 55(2) (1993): 383-84. Heil, by contrast, states “the main criterion for the establishment of chiasmus in this investigation is the demonstration of these verbal parallels.” By focusing on verbal at the expense of conceptual parallels (against his own third criterion for identification of chiasmus), Heil skews his analysis of Ephesians 4, failing to see the conceptual parallels between 4:17 and 4:24. Heil, *Ephesians*, 14.

Ancient readers or hearers (in contrast to modern ones), it is argued, would have been more attuned to chiasmus. Drawing on Marrou's work,⁴⁰ Thomson argues that classical education heightened awareness of literary structures in a text. He describes a four-stage approach requiring considerably greater attention to a text than in modern Western education.⁴¹ Where *scriptio continua* was the norm, literary and rhetorical structures functioned comparably to modern graphical signals such as italics.⁴² The difficulty of the modern Western reader in detecting chiasmus is thus not necessarily an argument against its use in ancient literature.⁴³

Heil proposes nine criteria for identification of chiasmus.⁴⁴ These can be summarised as recognising a central turning point of "theological or ethical significance" with parallelism on each side. In addition, Heil would expect other commentators to call attention to some of these parallels, even if they do not explicitly mention chiasmus and notes that these parallels can be verbal, grammatical or conceptual, although Heil himself seems not to employ the last of these. Chiastic elements also need not be of the same length.⁴⁵ A last important factor in

40. Henri I. Marrou, *A History of Education in Antiquity* (New York, N.Y.: Sheed and Ward, 1956)

41. "Textual criticism (διορθωσις) was followed by an expressive reading (αναγνωσις). To do this, the *scriptio continua* had to be broken down, words separated, punctuation determined, phrases and sentences found, questions distinguished, lines made to scan. The third stage was that of literal and literary explanation (εξηγησις) of both form and content, with finally the ultimately moral judgment (κρισις) of the text." Thomson, *Chiasmus*, 20-21. Stanley's objections (see above at page 16) would not necessarily invalidate this process as someone in a congregation had to read a letter out loud. The reader would, presumably, have to go through this process before public reading. In addition, one assumes that this reading did not pass without comment, question or explanation.

42. *Ibid.*, 35n2.

43. "Modern minds . . . which have grown accustomed to pragmatic uses of literature and to languages which depend . . . upon syntax rather than upon inflected word endings to determine meaning, naturally conceive of a device such as chiasmus as one which functions strictly as a poetical novelty." Wilfred G. E. Watson, "Chiasmus in Biblical Hebrew Poetry," in *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (ed. John W. Welch; Hildesheim: Gerstenberg, 1981), 11.

44. Heil, *Ephesians*, 13-14.. These criteria are: 1. Problems in perceiving the structure of the text. 2. Parallelism between the halves. 3. Verbal, grammatical, structural or conceptual parallelism. 4. Verbal parallelism involving central or dominant imagery or terminology. 5. Verbal and conceptual parallelism should not involve words and ideas common in the pericope. 6. Multiple sets of correspondences between opposite elements. 7. Outline should divide text at natural breaks agreed on by other commentators. 8. Centre of the chiasmus should be of theological or ethical significance. 9. Ruptures in the outline should be avoided if possible. See also Thomson's proposed 6 criteria, an amendment of Lund's "7 Laws." Thomson, *Chiasmus*; Lund, *Chiasmus*.

45. See also Steven M. Baugh, "The Poetic Form of Col 1:15-20," *WTJ* 47 (1985): 228, who

recognition of chiasmus is reasonable pericope delineation.⁴⁶

Where chiasmus is shown to be present, two features are most exegetically significant: first, the centre reflects the author's emphasis; secondly, the parallel elements of the chiasmus mutually interpret such that the meaning of particular words or concepts is clarified.⁴⁷

Chiasmus may also communicate a trajectory in the author's thought, describing "primarily the movement of thought rather than the thought itself; it is a dynamic, fluid concept . . ."⁴⁸

Thus Watson claims that "interpreters and critics of the NT can no longer confidently proceed without some awareness of chiasmus . . .,"⁴⁹ because, as Thomson argues, there is "no *a priori* reason to rule out its presence in the Pauline letters."⁵⁰

The most recent proponents of chiastic constructions in Ephesians 2:11-22 are Heil⁵¹ and Thomson.⁵² Thomson engages with previous chiastic proposals⁵³ and settles finally on his own modified version of Bailey's outline, his structure highlighting central concerns of the pericope.⁵⁴

argues that symmetrical strophes were not necessary in Semitic chiasmus.

46. Thomson, *Chiasmus*, 28; Kennedy, *Rhetorical Criticism*, 33-34.

47. Chiasmus is therefore "an artificial arrangement imposed by an author or redactor on his materials with the purpose of establishing relationships between units of material and showing the reader how to interpret them." McClister, "Literary Structure," 551.

48. Thomson, *Chiasmus*, 38 & 224.

49. Watson, "Chiasmus," (ed. Welch), 211.

50. Thomson, *Chiasmus*, 18.

51. Heil, *Ephesians*. Heil's arguments for the presence of chiasmus depend on observation of repetition of relatively common words. He is vulnerable, however, to the charge of ignoring contrary data. His suggested structure for 2:11-22 adds nothing to his exegesis of the passage, leaving this reader wondering what was the point of the putative chiasmus. More seriously, though Heil writes after Thomson, his chapter on Ephesians 2:11-22 engages with neither the work of Thomson nor any of the five previous commentators who have proposed chiastic structures for Ephesians 2. For these reasons, Heil's work will play a very minor part in the current analysis.

52. Thomson, *Chiasmus*.

53. The five examples of chiasmus are those of Lund, Kirby, Giavini, Turner and Bailey. Ibid., 87.; Lund, *Chiasmus*; Kirby, *Structure and Purpose*; Giovanni Giavini, "La Structure Litteraire d'Eph 2:11-22," *NTS* 16 (1970): 209-11; Nigel Turner, *A Grammar of New Testament Greek: Style* (Edinburgh: T&T Clark, 1976); Kenneth E. Bailey, *Poet and Peasant: A Literary Cultural Approach to the Parables in Luke* (Grand Rapids, Mich.: Eerdmans, 1976).

54. I cannot fully endorse Thomson's statement that "The identification of the whole of 2.11-22 as a chiasmus leads to a better appreciation of the author's flow of thought," although I will argue below that recognition of some chiastic features is helpful. Thomson, *Chiasmus*, 85.

It is uncontroversial to observe the parallel between 2:11-22 and 2:1-10.⁵⁵ In each pericope there is a trajectory from the former state of the readers before their inclusion in Christ to their current state in Christ. The “before” and “after” elements in each trajectory frame central elements that describe what causes this trajectory and the transformation inherent to it. Thus, with regard to 2:11-22, Best observes the trajectory from before to after with a central turning point in the pericope, commenting that “verses 14-18 thus form the bridge between the original position of Gentile Christians and their present position and do so through the discussion of their reconciliation with Jewish Christians (vv. 14-18). In this way the connection between soteriology and ecclesiology is brought out.”⁵⁶

It is also (relatively) uncontroversial to observe parallel elements around this central “bridge.” Thus, Yee comments on “the heavy use of *parallelismus membrorum*.”⁵⁷ This observation of a trajectory from one condition to another with some paired contrasting elements around a centre point seems to me to yield all the exegetical fruit promised by a chiasmic analysis without having to force the text into a rigid pattern.⁵⁸ This approach allows those elements that “don’t fit” in the structure still to speak, but also recognises that the paired elements may be mutually interpretive. I will not argue, therefore, that this pericope represents a strict chiasmus. Rather, I will more modestly argue that it has chiasmic features of some paired elements and repetition of key words⁵⁹ that may helpfully be observed.⁶⁰

55. I will argue in Chapter 4 that 2:1-10 is also parallel with 4:17-24, which serves as a summary of the letter up to that point and an introduction to the detailed paraenesis.

56. Best, *Ephesians*, 236.

57. Tet-Lim N. Yee, *Jews, Gentiles and Ethnic Reconciliation: Paul’s Jewish Identity and Ephesians* (SNTSMS 130; Cambridge: Cambridge University Press, 2005), 128. Lincoln describes this passage as “at very best . . . only loosely chiasmic.” Lincoln, *Ephesians*, 126.

58. O’Brien demonstrates a dislike for formal chiasmus: “It is preferable to regard the repetition of words and ideas in the passage as evidence of parallel features rather than a deliberate chiasmus.” O’Brien, “Ephesians,” n.p.

59. It should be noted, however, that any contrast pattern, by definition will contain paired, contrasting elements, with a possible central turning point. This structure may always appear (at least to some) as chiasmus.

60. Thomson is critical of Lincoln for offering a false choice between, on the one hand, a strict chiasmus that does not do full justice to many elements of the text, and, on the other, Lincoln’s own rhetorical analysis: “Lincoln may have fallen into the trap of imagining that we are faced with the alternative of choosing his schema or that of a chiasmus. It is my position that the skeletal structure is best portrayed as a chiasmus, which is then enfolded at other levels by parallels, contrasts and other allusions beyond the chiasmic pattern, thus lending the passage its dynamism.” Thomson, *Chiasmus*, 86.

A weakness of studies on chiasmus is that rarely do two agree in their analysis. We must therefore be cautious before accepting any one putative structure as definitive. However, in the case of Ephesians 2:11-22, each of the proposed chiasmic structures places the phrase in 15b (ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην) at the centre or as one of two central paired elements (with the other being the abrogation of the law in 15a). This agreement seems significant and suggests that structurally (and theologically) the creation of new humanity is close to the heart of this pericope.

Thomson acknowledges that his chiasmus is more obvious in the central section of the pericope and the pairing of elements towards the periphery (i.e. 2:11-12 and 2:19-22) is more tenuous: “the parallelism . . . is not close, or even immediately apparent.”⁶¹ This frank admission leads me to focus on the framing of the central section by the obvious repetition of the relatively rare words μακρὰν and ἐγγύς in 2:13 and 2:17. There are, in addition, other mirrored elements. In 2:14 and 2:17 (labelled B and B` below), the idea of peace is repeated: Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, in 2:14 finds a mirroring element in 2:17, καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην. The one who is peace is also the one who preaches peace; the peace preached is Christ himself.

There are further verbal and conceptual repetitions. In 2:14b, Christ making ἀμφοτέρα into ἓν,⁶² destroying enmity (τὴν ἔχθραν) in his flesh (ἐν τῇ σαρκὶ αὐτοῦ), an idea repeated in 2:16 where τοὺς ἀμφοτέρους are reconciled in ἐνὶ σώματι to God through the cross, having killed τὴν ἔχθραν. In 2:14, this “two into one” is accomplished by destroying the “dividing wall of hostility.” In 2:16, it is by reconciling both groups in one body to God. In both elements, there is a reference to enmity being “destroyed in his flesh” in 2:14 or, in 2:16, to Christ “killing enmity by it” (i.e. by means of the cross). These paired elements in which

61. He argues that the reason for this is the introduction of the temple imagery. Thomson concedes the point I observe in my analysis; though there appears to be a chiasmic structure in the centre of the pericope, the peripheral elements do not display the same level of parallelism. *Ibid.*, 94. He goes on, however, to attempt to strengthen parallels, arguing that ἐν σαρκί in 2:11 and ἐν πνεύματι in 2:22 are paired elements. This serves as an example of the kind of stretch required to make elements fit a pattern and the dangers of allowing exegesis to be forced by a pre-supposed structure. These two datives are not parallel, or at least, if they are, it would require the ἐν πνεύματι in 2:22 to be modifying “you” in the same way that ἐν σαρκί modifies “you” in 2:11 (cf. Romans 8:9). It is much more likely that ἐν πνεύματι modifies the immediately preceding words “a dwelling place for God” and is a dative of means or manner by which the dwelling place is inhabited. See Hoehner, *Ephesians*, 414.

62. Hoehner sidesteps pages of discussion (and I intend to do the same!) on the switch between the neuter plural τὰ ἀμφοτέρα in 2:14 and the masculine plural τοὺς ἀμφοτέρους in 2:16, concluding that the neuter refers to “two parties, systems or classes” whereas in 2:16 the masculine is used because these parties are “conceived concretely as persons.” *Ibid.*, 378.

the process of reconciliation is described using similar language of two-into-one and enmity being destroyed, straddle the central element in this loose chiasmic arrangement. This brings emphasis to bear on the creation of new humanity out of two groups reconciled to God and each other by Christ's peace-making work.

This structure may be presented as follows—

A νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες **μακρὰν** ἐγενήθητε **ἐγγύς** ἐν τῷ αἵματι τοῦ Χριστοῦ.

B Αὐτὸς γάρ ἐστιν ἡ **εἰρήνη** ἡμῶν,

C ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας.)

D ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

C' καὶ ἀποκατάλλαξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

B' καὶ ἐλθὼν εὐηγγελίσατο **εἰρήνην**

A' ὑμῖν τοῖς **μακρὰν** καὶ εἰρήνην τοῖς **ἐγγύς**.

Though this structure does not radically alter interpretation of these verses, it does place extra emphasis on the central idea in this pericope of new humanity created by Christ's work on the cross.⁶³ This central concern (both structurally and theologically) coheres with 2:1-10 and 4:17-24 where new creation language describes the reality in which the believer now participates. What is added in 2:11-22 is that this new humanity is both trans-ethnic (includes Jews and Gentiles) and corporate. An inherent characteristic of this new humanity is therefore unity, another of the major concerns of Ephesians.⁶⁴

63. If this is correct, then the pairing of elements in 2:13 and 2:17 makes it less likely that 2:14-18 is an excursus or remnant of traditional material. See above at page 48.

64. See further discussion of unity at page 128.

3.3 Flow of Thought of Ephesians 2:11-22

The flow of thought may be summarised as follows—

- Exhortation to Gentiles to remember their former state “without Christ” (with a parenthetical comment about circumcision and uncircumcision) (2:11)
- Five-fold description of that former state (2:12)
- Summary statement of reversal of that state—far off brought near (2:13)
- Christ our peace (2:14) who—
 - Makes the two one (2:14)
 - Destroys the “dividing wall” (2:14)
 - Makes a new humanity (2:15)
 - Reconciles Jews and Gentiles to each other and to God (2:16)
 - Came and preached peace to far off and near (2:17)
- Summary statement—both groups have access to the Father by the same Spirit (2:18)
- In view of all this, Gentiles are now fully equal members of God’s people (2:19)
- This people is the new temple in which Christ is pre-eminent, the apostles and prophets foundational, and the Spirit dwells. (2:20-22)

There is a progression from remembrance of former state, through the peace-making and new-humanity-creating work of Christ, to a description of this new corporate entity and a suggestion of its purpose. The pericope thus:

begins in the realm of the flesh and ends in the realm of the Spirit; it begins with an outward, physical action that divides humankind into two groups and ends with a new, unified, spiritual structure into which ‘you also’ are built; it begins with a group ‘apart from Christ’, and ends with a community in which Christ is the ‘corner’—or ‘key-stone.’⁶⁵

As we will see below, the use of OT texts and themes nuances this summary,⁶⁶ but for

65. Thomson, *Chiasmus*, 94.

66. The mention of covenant exclusion as a disadvantage in 2:12 signals the burden of this passage that God’s covenant people now includes Jews and Gentiles on equal terms as a result of the Messiah’s work in creating a new humanity. The progression is from exclusion to inclusion, but inclusion for a purpose. The imagery in 2:20-22 of a temple made up of Jews and Gentiles, growing to become God’s dwelling place imparts an expansionist movement to the pericope. Ephesians 2:11-22 is then not only about inclusion of Gentiles. It is about inclusion of Gentiles and Jews together in a growing corporate entity in which (analogous to the physical Jerusalem temple) the presence of God himself is seen to reside. By this means, Christ’s work on the cross is the foundation of ecclesiological fulfilment of the expansionist thrust of the Abrahamic covenant (see discussion below at page 109). Any analysis of Ephesians 2 that does not factor in this implicit expansionist element

now, we must examine in more detail the contrast pattern of 2:11-22; what is transformed and how is it transformed?

4. The Contrast Pattern in Ephesians 2:11-22

The introductory command to the Gentiles to remember is connected by the διὸ at the beginning of 2:11 to the argument of 2:1-10; divinely initiated union with Christ results in transformation from walking in sin (2:2) to walking as God's ποίημα in good works (2:10). Transformative gracious union of 2:1-10 therefore precedes the argument of 2:11-22.

Examination of the contrasting elements of Ephesians 2:11-22 necessitates close attention to shifting pronouns and their referents. Thus, for example, the switch from 2nd to 1st person plural in 2:3 (ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν . . . καὶ ἡμεῖς τέκνα φύσει ὀργῆς . . .) explicitly includes Jews amongst those who are “by nature children of wrath.” This observation averts the danger on a superficial reading of 2:11-22 of thinking that only the plight of the Gentiles is addressed and that Jews, by virtue of their Jewishness, do not share that plight. On the other hand, this pericope does not allow any privileging of Gentiles over Jews.⁶⁷ Rather, the burden of chapter 2 is that Jews and Gentiles together become members of the people of God on equal terms.⁶⁸

The contrast ποτὲ . . . νυνὶ δὲ schema is introduced in 2:11 with the 2nd person plural imperative μνημονεύετε, encouraging Gentile readers to remember their former state in contrast to their current blessings.⁶⁹ It is this contrast between before and after that “helps to shape the passage.”⁷⁰

4.1 Before and After Descriptors in 2:11-22

Examination of the “before” and “after” descriptors in this pericope affords a fuller

will be deficient.

67. “. . . it is remarkable that Ephesians contains no expression of anti-Jewish sentiments . . .” Nils Alstrup Dahl, “Gentiles, Christians, and Israelites in the Epistle to the Ephesians,” *HTR* 79 (1986): 37. This and the complementary observation of lack of anti-Gentile sentiment clashes with a reconstructed situation of conflict between Jews and Gentiles. See discussion of Yee below at page 69. Yee, *Reconciliation*.

68. Jews are placed in the same category of need of Christ by a) the designation of circumcision as χειροποίητος (see discussion page 111) and b) the preaching of peace to the “near” as well as the “far off” (see discussion page 70).

69. “Eph 2:11-12 is the only biblical text admonishing saved and sanctified people to remember their pernicious past.” Barth, *Ephesians Chapters 1-3*, 256.

70. Lincoln, *Ephesians*, 159.

picture of the transformation in view.

Following the ποτὲ . . . νυνὶ δὲ schema in 2:11-13, we may observe firstly that after the extended description in 2:11 of “Gentiles in the flesh,” the ποτὲ is resumed with ὅτι ἦτε τῷ καιρῷ ἐκείνῳ in 2:12.⁷¹ There follows a list of five features describing the Gentiles’ previous condition, the first being that they were χωρὶς Χριστοῦ. The contrast in 2:13, introduced by νυνὶ δὲ is that they are now ἐν Χριστῷ Ἰησοῦ.⁷²

There is some discussion regarding whether 2:12 is a straightforward five-fold list or a head category (without Christ) expanded exegetically by the four further designations. In favour of χωρὶς Χριστοῦ as a head category is the contrasting statement in 2:13 being introduced with νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ. In addition, χωρὶς Χριστοῦ is followed by two pairs of elements, in each case consisting of a participle connected by καὶ with a noun (ἀπηλλοτριωμένοι . . . καὶ ξένοι and μὴ ἔχοντες . . . καὶ ἄθεοι).⁷³

O’Brien dismisses this reading, claiming it is more natural to read the Greek as a simple list of five features. However, he does not address the structural features that may indicate a head category. Practically it may not make much difference.⁷⁴

71. See, for example O’Brien, “Ephesians,” n.p. who views the ὅτι as resumptive and indicating the object of μνημονεύετε in 2:11 (see also Hoehner, *Ephesians*, 355). This resumption means that τῷ καιρῷ ἐκείνῳ has the same referent as ποτὲ in 2:11 and indicates simply the time before conversion rather than the redemptive historical period before Christ—pace John R. W. Stott, *The Message of Ephesians: God’s New Society* (The Bible Speaks Today; Leicester: InterVarsity Press, 1991).

72. The addition of Ἰησοῦ in 2:13 indicates that this reversal has taken place through the coming of the Messiah who is the man Jesus. Gentiles are “. . . now in Him—in Him, not only as Messiah, but as Messiah embodied in the actual Jesus of Nazareth.” John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians* (Glasgow: R. Griffin & Co, 1854), 169.

73. See Sellin, “Erst V.12 enthält das Prädikat der ganzen Aussage v11f: ‚wart ihr . . . ohne Christus.‘ Dieses wird durch vier Appositionen entfaltet . . .” Sellin, *Der Brief an die Epheser*, 191. See also Thielman, who sees “without Christ” as the “most important item on the list.” Thielman, *Ephesians*, 154.

74. See also Best, *Ephesians*, 240. More problematic is Lindemann’s reading of χωρὶς Χριστοῦ to refer to “die Existenz, die einst alle Menschen bestimmte, Heiden sowohl wie Juden” on the basis of parallel with 2:1-3. This reflects a right concern to interpret in parallel, but involves taking χωρὶς Χριστοῦ as adverbial (“you were at that time when you were without Christ, separated . . .”) rather than predicatively, and also arguing that τὰ ἔθνη refers not to actual Gentiles, but to all non-Christians (“ . . . so wie das Stichwort ἔθνη pauschal für ‘Gottlosigkeit’ steht.”) Andreas Lindemann, *Der Epheserbrief* (Zürcher Bibelkommentare. NT 8; Zürich: Theologischer, 1985), 148. This would be an unprecedented use of τὰ ἔθνη in the NT and therefore an untenable position. If indeed Paul was trying to say this, he could have made it much clearer by, for example, changing word order to separate χωρὶς Χριστοῦ from the other four items. See O’Brien, “Ephesians,” n.p. and Best,

The five features of the Gentiles' condition ("without Christ" (χωρὶς Χριστοῦ), "separated from the πολιτεία⁷⁵ of Israel," "strangers to the διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες and "without God" (ἄθεοι)) are complementary aspects of the same reality giving a comprehensive description of the condition of the Gentiles who are "without Christ." Gentiles were "without the Messiah" precisely because they were not members of the covenant people of God and could not therefore look to God's promises of deliverance.⁷⁶ They were therefore without hope and without God.⁷⁷

Of note here is that the reversal of the Gentiles' plight of covenant exclusion in 2:13 and the salvation in 2:8-9 are both ἐν Χριστῷ Ἰησοῦ. The same salvation described in 2:1-10 (specifically in 2:6,7,10) is in this pericope expressed in covenantal terms. Salvation therefore means no longer being "strangers to the covenants of promise" (2:12).⁷⁸ Implicit in this argument is the author's positive evaluation of the redemptive advantages conferred on the Jews and therefore an endorsement of the concept of covenant membership. However, this cannot be taken simplistically as an indication that all Jews are therefore automatically within the people of God. Rather, it is to be taken as an affirmation of some kind of continuity between God's people before and after the coming of the Messiah. (See discussion in next chapter.)

There are additional elements within the pericope that describe the pre-Christian past of the Gentiles. In 2:13, the pronoun ὑμεῖς picks up the ὑμεῖς of 2:11; the five-fold designation of the Gentiles being summed up as those who were "far off" (μακρῶν),⁷⁹ a term used in the OT to designate the Gentile nations.⁸⁰ The contrast is taken up again in 2:19 where the

Ephesians, 244.

75. Best surveys various options for translating this and concludes "a meaning therefore which suggests membership of a community with the rights, privileges and way of life associated with that membership seems most suitable" Best, *Essays*, 95. In support of this is the contrasting statement in 2:19 with the play on words: they are no longer aliens and strangers, separated from the πολιτεία of Israel, but are now συμπολίται with the saints.

76. Thielman, together with numbers of recent commentators (Eadie, Schlier, Gnilka, Best, Hoehner) takes "outside Christ" to mean separation from "the promise of the Messiah in Israel's scriptures." In fact, Thielman goes further to say that the first four of the list of five are "related to the Gentiles lack of access to the Scriptures." Thielman, *Ephesians*, 154, 151.

77. Mussner comments "the noteworthy thing here . . . is that the ecclesiology is developed entirely within the horizon of Israel . . . there is no ecclesiology without reference to Israel" Mussner, *Tractate*, 25-26.

78. See further discussion page 109.

79. See page 70.

80. Deut. 28:49; 29:22; 1 Kings 8:41; Isaiah. 5:26; Jer. 5:15 cf Israel's "nearness" (e.g. Ps.

Gentiles are no longer ξένοι and πάροικοι, strangers and resident aliens.

The “before” descriptors therefore comprehensively describe the state of non-Christian Gentiles in terms of their lack of membership of God’s people. It is this condition of estrangement and alienation and its consequences (summed up as μακρὰν and χωρὶς Χριστοῦ) that the readers are encouraged to remember.

The negative designation of the Gentiles’ pre-Christian past is contrasted with their current condition “in Christ Jesus” (2:13) which is equated with being brought near (ἐγγύς). This is especially important because of the connection between this language and OT texts. 2:14-18 addresses the peace-making work of Christ that has brought them near, and 2:19 resumes the contrast with a summary of the pre-Christian state and then a more detailed outworking of the current condition of these Gentiles “in Christ”: they are described as “fellow citizens of the saints” (συμπολίται τῶν ἁγίων) and “members of God’s household” (οἰκεῖοι τοῦ θεοῦ).⁸¹ Apart from a very minority opinion that “saints” here may refer to angels,⁸² most commentators are agreed in seeing this referring to God’s people.⁸³ As noted above, citizenship (συμπολίται) is contrasted with their previous separation from the πολιτεία of Israel.

The συν compound used to describe this is also significant. Together with the statements in 2:14-18 of “the two being created into one new humanity” (2:15) and “both being reconciled in one body” (2:16) and “we both have access to the father . . .” (2:18—note the shift to first person plural⁸⁴), a picture emerges in which not only has the situation of the Gentiles been reversed, but there has also been an alteration in the condition of the Jews whereby they are now, together with Gentiles on equal terms, fellow-members of God’s people.

148:14). See discussion below at page 70.

81. Note in advance of the discussion below the high density of vocabulary using the “οικ-” root.

82. “The thought that the ‘saints’ or ‘holy ones’ in this passage refer to angels is due to Qumran influence (e.g., IQS 11:78; 4Q174 3:26 [1:26]).” Hoehner, *Ephesians*, 392.

83. Yee comments there is “little doubt” that “holy ones” refers to Israel’s self-understanding as “the elect of God . . .,” citing in support Exod. 19.6; 22.30; Lev. 20.26; Num. 15.40; Deut. 7.6; 14.2, 21; 26.19; 28.9; Ps. 16.3; 106.6; Isa. 62.12; Jer. 2.2; Dan. 7.27; 12.7; Wis. 3.9; 4.14; 10.15, 17; 18.9; 3 Mace. 2.6; 1QM 10.10; 12.8; 1 IQT 48.7, 10; 4Q400 1.17; 4Q504 4.10; 4Q511 2.7; 4QFlor. 1.4; 1Q34 3.2.5-7; 4Q160 3-5; 4Q5112; T.Abr. 20.14; T.Levi 5.4; T.Job 43.15. Yee, *Reconciliation*, 197. See also Horbury, *Messianism*, 268-69.

84. “First person plural forms include all Christians, Gentiles and Jews (2:3-7, 14, 18), but are never to be understood as meaning ‘we Jews’ (not even in 1:11-12).” Dahl, “Gentiles, Christians, and Israelites,” 35.

It is also significant that those who were estranged from Israel in 2:12, are not explicitly stated to become citizens of Israel, but are “fellow citizens τῶν ἀγίων.” Similarly (and perhaps to avoid any possible misunderstanding), the contrast is not explicitly made between estrangement from the covenants of promise and then covenant membership.⁸⁵ Rather, the imagery is of collective membership of God’s household, an image which then morphs so that these members are seen to grow and be fitted together to become a “holy temple.” Lincoln comments:

As the text stands, the Gentiles’ former disadvantages have been reversed, not by their being incorporated into Israel, even into a renewed Israel of Jewish Christians, but by their being made members of a new community which transcends the categories of Jew and Gentile, an entity which is a new creation, not simply a merging of the former groupings.⁸⁶

The last verse of the pericope makes clear that the people being built together constitute the “dwelling place for God by the Spirit” (2:22): the people of God grow together to become corporately the sacred space where the presence of God dwelt, just as it had been in the physical temple.⁸⁷

In summary, there is a trajectory in this pericope from the old to the new, from Gentile past separated from the Messiah and far away from God and his people, towards membership of God’s new humanity on equal terms with Jews. Far becomes near; without Christ becomes in Christ; alienation becomes citizenship, and this new humanity becomes the location of God’s presence.

4.2 Cause of Transformation in Ephesians 2:11-22

We have already observed a trajectory from before (2:11-13) to after (2:19-22) in this pericope. 2:14-18 lies between the before and after descriptors and functions as the bridge between them both in terms of literary structure and theology. The question is what is presented as causing that trajectory.⁸⁸

In 2:11-22, the first mention of change is in 2:13, νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ. The

85. See page 109.

86. Lincoln, *Ephesians*, 163.

87. See discussion, therefore, on “glory” language in Ephesians at page 143.

88. In Chapter 4, this will be compared to 2:1-10 where divinely initiated union with Christ causes the transition and 4:17-24 where it is ongoing human participation in the new humanity, summarised as “learning the Messiah.”

“you” who were in 2:12 “at that time without Christ . . .” is the same “you” who in 2:13 are the μακρὰν who have been brought ἐγγύς by the blood of Christ. Christ’s sacrificial death⁸⁹ is that which deals with and reverses this five-fold description of the Gentiles’ pre-Christian state.

There is a sting in the tail, however, in the next occurrence of the far and near language in 2:17, where any danger of Jewish readers thinking they were already “near” (in the sense that ἐγγύς is used in 2:13) is subverted by peace being preached to both the far and the near, thus underlining both groups’ equal need of the Messiah’s peace.⁹⁰

The γάρ at the beginning of 2:14 indicates that 2:14-18 is an explanation or unpacking of the concept summarised in 2:13. 2:14 introduces Christ himself as “our peace” with a change from 2nd to 1st person personal pronouns, thereby including Jewish readers. 2:14 continues with the description of what has been done in order for Christ to be “our peace,” expressed by a series of participles. Thus, Christ “made the two one” (ὁ ποιήσας τὰ ἀμφοτέρα ἓν), destroyed the “wall of partition” (τὸ μεσότοιχον τοῦ φραγμοῦ λύσας),⁹¹ and nullified the law (τὸν νόμον . . . καταργήσας). All of these were done in order that (ἵνα) Christ should create “in him” (in himself) one new humanity. The flow of thought in the passage pushes us to take the next participle (ποιῶν), together with the majority of English translations, as one of result: “thus making peace.”⁹²

This “peace-making” is further expressed in 2:16 as Christ having reconciled both “in one body to God” through the cross, having killed enmity by it. 2:17 underlines the fact that both Jews and Gentiles are needy recipients of this peace-making work, while 2:18 describes

89. I am taking “blood of Christ” as short-hand for the sacrificial death of Jesus on the cross. Barth comments that “by speaking of Christ’s ‘blood’ rather than of his death,” the author reveals a “sacrificial understanding of Christ’s death.” Barth, *Ephesians Chapters 1-3*, 299. See also Walter L. Liefeld, *Ephesians* (IVP New Testament Commentary; Leicester: InterVarsity Press, 1997), 70.

90. See discussion below at page 111.

91. There is a question regarding the relationship of “the enmity” to the participles—whether enmity is the object of λύσας and functions in apposition to the dividing wall so that the dividing wall = enmity, or whether enmity is the object of καταργήσας in 2:15, in which case enmity functions in apposition to the law so that law = enmity. Grammatically the first is more likely given the close proximity of τὴν ἔχθραν to λύσας. However, the second is not impossible and it may not make much practical difference as dividing wall, enmity and law are all presented (by either grammatical understanding) as obstacles to the creation of the one new humanity—obstacles that are removed by the work of Christ.

92. See also Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Mich.: Zondervan, 1996), 639. See also further discussion of the law in Ephesians at page 103 of the present work.

both groups now having access to the Father “by the Spirit.” This concept of the priestly role of granting access to God’s presence provides one of the links to the following temple imagery.

There are several further observations. First, the subject of all of the verbs in this central section is Christ.⁹³ This contrasts with 2:1-10 where God is the agent and 4:17-24 where it is believers. Lincoln comments that “the change from pre-Christian past to Christian present in the Church is produced not by God’s salvation as resurrection and exaltation with Christ, as in 2:1-10, but by Christ’s reconciliation. Christ as peacemaker is the one who has made the difference.”⁹⁴ Secondly, the means by which these reconciling actions are accomplished is by the sacrificial death of Christ on the cross. The far coming near is “by the blood of Christ,” enmity and the dividing wall of partition are destroyed “in (or by) his flesh” (2:15), and the reconciliation of the two groups horizontally to form one body and vertically to God (2:16) is “through the cross.” Thirdly, this horizontal and vertical reconciliation is seen as Christ removing any barriers necessary in order that he should create one united people. Christopher Wright summarises:

Paul’s picture is decidedly not Jews plus Gentiles, remaining forever distinct with separate means of covenant membership and access to God, but rather that through the cross God has destroyed the barrier between the two and created a new entity, so that both together and both alike have access to God through the same Spirit.⁹⁵

This confluence of vertical and horizontal aspects of salvation is seen by O’Brien as the working out in detail of the central issue raised in the eulogy of 1:3-14: God is bringing all things together in unity (*ἀνακεφαλαιώω*⁹⁶) in Christ, things on heaven and things on earth (1:10-12). He argues that chapter 2 then addresses the two things necessary for this to

93. “Eph 2:16 is outstanding among the parallel Pauline texts inasmuch as the Messiah rather than God is denoted as the one who reconciles . . . while the “justification” terminology that prevails in Galatians, Philippians, Romans emphasizes the judgment that is being held by the king over both Jews and Gentiles, the concept of reconciliation praises the political result of the Messiah’s mission and work.” Barth, *Ephesians Chapters 1-3*, 266. See also Lincoln, *Ephesians*, 140. See also discussion of lasting peace brought by the Messiah in Collins, *The Scepter and the Star*, 38.

94. Lincoln, *Ephesians*, 161.

95. Christopher Wright, *The Mission of God* (Leicester: IVP, 2008), 528.

96. “ἀνακεφαλαιώω: to bring everything together in terms of some unifying principle or person.” Johannes P. Louw and Eugene A. Nida, “Greek-English Lexicon of the New Testament: Based on Semantic Domains,” n.p., Version 3.6. 2004.

happen, “the subjection of the powers⁹⁷ (representing ‘the things in heaven’), and the church, particularly the relationship of Jews and Gentiles (representing ‘the things on earth’).”⁹⁸ 2:11-22 addresses the second of these issues and is therefore part of the overall theological trajectory of Ephesians describing how God can bring all things to unity. O’Brien concludes that here “both the horizontal and vertical dimensions to this central salvation blessing are treated within the framework of God’s saving plan.”⁹⁹

Both dimensions are presented in 2:11-22 as the fruit of Christ’s sacrificial death by which he becomes “our peace.” The work of the Messiah in Ephesians 2:11-22 therefore does not only concern the vertical aspects of the individual believer’s condition before God but is also the means by which a new people is created and those who otherwise would be enemies are reconciled both to each other and to God.

This vertical and horizontal integration is seen yet more clearly in revisiting the five-fold list in 2:12 describing the Gentiles’ former condition of separation from the Messiah, alienation from Israel’s πολιτεία, outsiders to the covenants, without God and without hope. There seems to be no clear separation in the author’s mind between the issue of membership of God’s people and relationship to God himself. Clearly, when this five-fold list is reversed by the Messiah, both vertical and horizontal estrangements are also reversed.

4.3 New Humanity / New Creation

As noted, the structure of Ephesians 2:11-22 places great emphasis on creation of new humanity. It is the idea of participation in this new humanity that binds together the horizontal and vertical aspects of salvation. One cannot be reconciled vertically to God as an individual without this meaning that the individual now participates in the inaugurated reality of the new creation. This in turn means that the individual thus reconciled to God has become not only individually a participant in the new creation, but has become a member of this corporate new humanity. There is an especially marked connection at this point between Ephesians 2:15 and 4:24. In 2:15 Christ’s peace-making work creates Jews and Gentiles εἰς ἓνα καινὸν ἄνθρωπον and in 4:24, those who have learned Christ are those who have been taught to “put on” τὸν καινὸν ἄνθρωπον (with, once again, creation language closely

97. “This is the purpose of ch. 2: the vindication of the exalted Christ—the enumeration of the triumphs of God in Christ demonstrating that the powers ruling the present evil age are indeed subject to the Lord Christ.” Gombis, “Ephesians 2,” 405.

98. O’Brien, “Ephesians,” n.p.

99. Ibid. See also Best, *Ephesians*, 264., “Not only do Jew and Gentile . . . move towards one another; both move towards God.”

associated). Thus, to put on this “new humanity” is a reference backwards to 2:15 and therefore involves participating in this new corporate entity. In fact, we may go as far as to say that the command in 4:24 draws into itself everything that is said of this new humanity in 2:11-22. The importance of interpreting the parts of the letter in the context of its parallel statements is clear.

This theme of participation in this new humanity appears prominent in the thought of Ephesians and is foundational for the paraenesis in 4:25ff. The paraenesis may be conceived, therefore, as a reflection of normative relationships of the new humanity. Reconciliation with God means membership of the new humanity which in turn means a new way of living (“walking”) that is consistent with this new reality. This is another way of saying that Ephesians appears to conceive of no separation between soteriology, ecclesiology and ethics. They are held together in this concept of union with the Messiah and therefore communion with Messiah’s people and the transformed “walking” expressive of the new humanity.

5. Summary

The analysis of this chapter has demonstrated that Ephesians 2:11-22 is structured in such a way as to emphasise the centrality of new humanity as that which is created as a result of Christ’s sacrificial death and which unites Jews and Gentiles on equal terms as members. The transition from non-membership to membership of God’s people is accomplished by the peace-making work of the Messiah. The structure of the pericope contains a strong contrast pattern around a central “bridge” (both literary and theological) between the former and current states. This structure invites comparison with the similar contrast schemes of 2:1-10 and 4:17-24.

The transformation of 2:11-22 from exclusion to inclusion in God’s people is framed in covenantal terms and the result of this transformation is expressed using temple imagery. The question now to be addressed is whether and to what extent these OT concepts and the texts from which they are drawn are significant for interpretation of the pericope. In other words, what is added to our interpretation by an appreciation of this OT background? This is the burden of the next chapter.

CHAPTER 3. DAVIDIC TEMPLE BUILDER: ZECHARIAH AND ISAIAH IN EPHESIANS 2:11-22

1. Introduction

The issue must now be addressed of the author's use of Old Testament themes and texts in Ephesians 2:11-22. There is little doubt that the author of Ephesians is intimately familiar with and uses the Jewish Scriptures,¹ though there is debate about exactly how he uses those Scriptures in Ephesians 2:11-22.² On the basis of examples in Ephesians 1:22, 4:8ff and 5:31-32 of the use of "Jewish interpretive methods," Stuhlmacher argues that Ephesians 2:13ff represents "a Christological exegesis of Scripture, its method inspired by the Rabbis."³ He argues that the catchword 'peace' is used to combine three passages: Isa 57:19, Isa 9:5-6 and Isa 52:7. This combining of texts is, he argues, "thoroughly Jewish in form."⁴ In view of what we have already observed of Second Temple exegetical practices (see above at page 33), Stuhlmacher's position is suggestive and will be used critically here as a springboard to more detailed analysis of Ephesians 2:11-22.

Argument and Outline

I will argue that in Ephesians 2:17 not only is Isaiah 57:19 cited in combination with Isaiah 52:7, but there is also previously unrecognised allusion (demonstrated by verbal and thematic coherence) to Zechariah 6:12-15.⁵ Furthermore, the appropriation of Zechariah has shaped the flow of thought of Ephesians 2:11-22, coherently integrating its various components by dictating an overarching theme.⁶

1. "The characteristic Jewish language throughout Ephesians cannot be put down simply to a contrived or even learned familiarity with the Jewish scriptures. Rather, we have to speak of a writer whose own thought processes are thoroughly impregnated with characteristic Jewish thought and manners of speech . . . The author's use of the Jewish scriptures . . . clearly shows the continuity of Ephesians with the Jewish tradition . . ." Yee, *Reconciliation*, 29, 42.

2. *Ibid.*, 131. Best is sceptical of claims that Ephesians 2:11-22 is a midrash on Exodus 21:1-22:3 and its Haftarah and on Isaiah 56:1-9 and 57:19, commenting that "the connection between the OT basis and the NT passage is too fragile to sustain the argument." Best, *Ephesians*, 237. Similarly, Thielman rejects the idea of Jewish midrash on Isaiah 9, 52 and 57 as "unlikely and unprovable." Thielman, *Ephesians*, 161-63.

3. He cites Dibelius, Percy, Conzelmann, Deichgraber and Mussner in support. Stuhlmacher, "He is our Peace," in *Essays*, 188.

4. *Ibid.*

5. No commentators on Ephesians have recognised this, though, it is suggested by commentators on Zechariah. See discussion at page 83.

I will also discuss allusion to Isaiah 28:16 (the corner-stone) and possibly to Isaiah 9:6-7. Recent suggestions of Solomonic “man of peace” imagery⁷ and possible allusion to Ezekiel 37⁸ will also be discussed. In addition to allusions to specific texts, this pericope also employs OT themes of covenant (including reference to circumcision), the πολιτεία of Israel, peace, the law, and the temple, the significance of which will also be explored.

Having analysed these various OT uses, I will tentatively propose Isaiah 2:1-5 as a programmatic text (alongside Zechariah 6:12-15) that informs the theology not just of this pericope, but of the whole letter.

Synthesis of these findings will allow an overall summary of the way the OT is used in this pericope. There is a reciprocal influence in which the author’s theology of Jesus as the Davidic temple builder is both shaped by the texts to which he alludes, but also shapes the appropriation of key OT theological concepts by Christologising them.

In brief, I will argue that the theme of Davidic temple builder and the eschatological pilgrimage of Gentiles to Zion drives the argument of Ephesians 2:11-22 and shapes its appropriation of other OT texts. This, in turn, must be brought into dialogue with the overarching theme identified in the last chapter of the Messiah’s growing people whose transformed walking gives evidence of their ongoing participation in the new humanity.

1.1 Previous Work on OT in Ephesians 2:11-22

Most commentators agree that Ephesians 2:17 depends on Isaiah 57:19.⁹ Some have seen Ephesians 2:13 as presaging this citation. Claims that Ephesians 2:17 combines Isaiah 52:7 with 57:19 must be evaluated.¹⁰ There are several interrelated questions. Is the use of Isaiah here deliberate? If so, what is its purpose and does it add anything to the argument not only of this pericope, but of the letter overall? On a more methodological level, are there

6. Yee recognises this in principle: “the Jewish scriptures had become part of the author’s tacit dimension, forming the ‘grid’ of his theological and ethical weaving.” Yee, *Reconciliation*, 43.

7. See Kreitzer, “Man of Peace,” in *Temple and Worship* (ed. Day).

8. See Suh, “Ezekiel 37,” 715-33.

9. See, for example, Barth, *Ephesians Chapters 1-3*; Ernest Best, “Ephesians,” *SJT* 30 (1977): 593-95; O’Brien, “Ephesians,” n.p.; Arnold, *Ephesians*.

10. Works specifically addressing OT usage in Ephesians 2:11-22 are Thorsten Moritz, “The Use of Israel’s Scriptures in Ephesians,” *TynBul* 46 (1995): 393-96; Moritz, *Profound Mystery*; Yee, *Reconciliation*; Lincoln, “Use,” 16-57. Amongst general commentaries, particular attention is given to the OT usage by Barth, *Ephesians Chapters 1-3*; Lincoln, *Ephesians*; O’Brien, “Ephesians,” n.p.; Ernest Best, *Ephesians* (New Testament Guides; Sheffield: JSOT Press, 1993) See also Thielman, *Ephesians*, 162; Beale and Carson, eds., *NT Use of the OT*.

recognisable patterns in the way Scripture is used, and are those patterns repeatable?

An overarching question is whether Scripture is used with sensitivity to its original context and authorial intent. Lincoln analyses the use of Isaiah 57:19 in Ephesians 2:13 and 17 and decides that Ephesians does not draw theologically from the Isaiah texts. Particularly, he notes that there is no hint in Isaiah 57 or 52 of the far off being brought near. On the basis of this observation, he describes any relationship between Isaiah and Ephesians at this point as “incidental.” He comments:

Whereas in Rom 9-11 in relating Gentile Christians to the history of salvation Paul’s use of the OT underlies and is woven into the whole discussion, here in Eph 2 the use of the OT is far more incidental. It is simply sparked off by the use of traditional proselyte terminology in v.13 and does not form the basis and dominant mode of expression for the theology of Eph.2:11-22.”¹¹

The thrust of this chapter is that Lincoln is fundamentally wrong in this statement.

In contrast to Lincoln, Moritz argues for a relationship between the theology of Isaiah and that of Ephesians. Commenting on the vertical and horizontal reconciliation articulated in Ephesians 2:13-17, Moritz argues that it is “best explained . . . in the light of the use of Isaiah throughout these verses.”¹² Thielman seeks to understand the OT usage in Ephesians with similar sensitivity to the Isaianic context, commenting that, “Paul probably was also thinking of the broad literary contexts in which both of these quotations occur in Isaiah . . . Paul’s concern in 2:13,17 for the coming of Gentiles into the boundaries of God’s people captures a thought that is characteristic of Isaiah’s theology.”¹³

However, although some have interpreted the use of Isaiah in Ephesians with a sensitivity not only to the texts being cited or alluded to, but also with an awareness of the theological contexts in which those texts are anchored, nevertheless, very few have looked beyond the acknowledged use of Isaiah 57:19 and 52:7 asking whether, in view of the density of OT vocabulary and concepts and the kind of exegetical practices being demonstrably employed, there may be other texts that may bring more light and cohesion to this pericope.

11. Lincoln, “Use,” 30. See page 34.

12. Moritz, *Profound Mystery*, 53.

13. Beale and Carson, eds., *NT Use of the OT*, 817. For further detailed discussion of Isaiah in the NT (though with no reference to Ephesians), see Steve Moyise and Maarten J.J. Menken, eds. *Isaiah in the New Testament* (The New Testament and the Scriptures of Israel. London: T&T Clark, 2005).

1.2 Conflict in Ephesians?

In a pericope obviously concerned with ethnic reconciliation, commentators have sought to reconstruct a scenario of actual ethnic conflict in the intended audience. There are two equal but opposite extremes. On the one hand, Käsemann is representative in positing Gentiles increasingly rejecting Jewish believers.¹⁴ Yee rejects Käsemann's hypothesis as being "with no exegetical backing" and the idea that Gentile Christians were pushing Jewish Christians aside as "difficult to prove." He continues that ". . . the reasons why the continuity of the people of God (Israel) was thwarted and therefore needed to be energetically stressed must be sought elsewhere."¹⁵ Ironically, Yee goes on to argue for a similar, but opposite problem of Jewish ethno-centrism: "Jewish attitudes toward the Gentiles had become the main factors which had led to Gentiles being excluded from the purpose of God before the latter had any positive connection with Christ."¹⁶ He argues that Jews were perceiving Gentiles "through the 'grid' of covenantal ethnocentrism in which identification between the Jewish ethnic group and the Jews' religious identity is far too close."¹⁷

Continued debate regarding the destination of Ephesians commends caution before claiming definiteness in reconstructing the social situation of the recipients. Yee is vulnerable to his own criticism of Käsemann in that his construction is also almost impossible to prove.

Further counting against Käsemann's or Yee's reconstructions is the fact that Ephesians notably lacks polemical language; its general tone is not that of a letter written into a situation of conflict. Lincoln comments:

The point to be made in the writer's discussion has to do not so much with present relationships between Jewish Christians and Gentile Christians in Asia Minor, or between the churches and the synagogue, as with Gentile Christians being asked to see their past in terms of categories which were valid at an earlier stage in the history of salvation, when God's purpose was centered in Israel.¹⁸

It is not necessary therefore to imagine a situation of ongoing realised ethnic conflict. In the absence of provable specifics it seems better not to read Ephesians as written into

14. Ernst Käsemann, *Perspectives on Paul* (London: SCM Press, 1971), 120.

15. Yee, *Reconciliation*, 5.

16. *Ibid.*, 31.

17. *Ibid.*

18. Lincoln, *Ephesians*, 136.

a conflict situation. More likely is the inference from the contents and general theological trajectories of the letter that Ephesians is written to introduce and instruct (mostly, but not exclusively) Gentile believers to their new Christian faith and membership of a community that in some way is in continuity with God's covenantal purposes as described in the OT. So, Lincoln argues that the problem "is not one of Gentile Christian arrogance, but of ignorance of roots and therefore a deficient sense of identity" ¹⁹ Similarly, Best comments:

It would go too far to say that they were renouncing their Jewish heritage as Marcion did, but the probable absence of many Jews among them had left them in a position similar to that of many Christians today who seem unaware of their Jewish inheritance . . . It is interesting that . . . the early fathers . . . sometimes use it [i.e. Ephesians 2:11-22] to refute Marcion and various Gnostics and to demonstrate the link between Christianity and Judaism.²⁰

The message that Christ has created, by his sacrificial work on the cross, a new, trans-ethnic people in the midst of whom God's presence will dwell as it did in the physical temple, is a message required for all believers to hear. I argue that one of the central concerns of the letter is that this new people of God should function fittingly as the dwelling place for God's presence, in order that God's covenantal purpose of blessing the nations should be fulfilled. The other major concerns of the letter for unity, reconciliation, love, and purity then may be seen coherently as means towards that end.

It is not necessary, therefore, to posit an occasion for the letter. The functioning of this corporate entity, the church, is such an important general principle that it is necessary to establish theological foundations for its unity and help readers understand just how central this is to God's purposes in the world. Jews and Gentiles alike are called in Ephesians to participate in the growing corporate entity that is described both as spiritual temple and body of Christ. If conflict is in view at all, it is the ever-present potential threat to this unity.

2. Analysis of Ephesians 2:17 and Isaiah Texts

2.1 Far and Near Language

The theme of Gentiles becoming members of the people of God is developed employing the concept of covenant in 2:12. Gentiles are "strangers to the covenants of promise," a condition reversed by being "in Christ."²¹ However, there is also a negative

19. Ibid., 133.

20. Best, *Essays*, 100.

designation of the covenant sign of circumcision as “hand-made.”²² Two questions are raised: first, how can Gentiles become part of God’s people? Second, what sort of covenant membership is in view if physical circumcision is deemed “hand-made” and therefore idolatrous? The answer is introduced from 2:13 onward by the adversative *νυνὶ δὲ* and the introduction of “near” and “far” language that is repeated in 2:17. It must be examined in detail.

In 2:13, “you” Gentiles (2:11) are no longer “without Christ,” but are now “in Christ.” The same “you Gentiles” were once *μακρὰν*, but have now *ἐν Χριστῷ Ἰησοῦ* been made *ἐγγύς*.

Though the use of Isaiah 57:19, “*εἰρήνην ἐπ’ εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγύς οὖσιν*” seems more explicit in Ephesians 2:17, the question to be examined is whether it has been combined with Isaiah 52:7, “*ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης . . .*” (combining the announcing of good news with peace to the far off and near), and, in addition, whether there is an additional allusion to Isaiah 9:5-6 (LXX), “*ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ. μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον ἐπὶ τὸν θρόνον Δαυὶδ . . .*” There being broad agreement amongst commentators, we will look first at the use of Isaiah by Ephesians 2:17 in order to identify patterns of OT usage that may be repeated elsewhere. This will lead into the question of Ephesians 2:13. The problem, rightly identified by Lincoln, is that though the use of Isaiah seems clear and reasonable in Ephesians 2:17, in 2:13 it is far less so. Though it also contains far and near language, there is no explicit mention in these Isaiah texts of those who are far off being “brought near.” Furthermore, the “near” of 2:13 (Gentile converts “in Christ”) are not the same as the “near” of 2:17 (Jews who thought they were part of God’s people). This changed referent makes it more difficult to argue for the same Isaiah text behind each occurrence of far and near.²³

In response to this, some have taken the apparently reasonable view that it is hardly conceivable that the Isaiah texts behind Ephesians 2:17 would not have been in the author’s mind when he was writing 2:13.²⁴ Furthermore, though indeed there is nothing in Isaiah that speaks explicitly of those *μακρὰν* being brought *ἐγγύς*, nevertheless the theology of Isaiah is concerned with Gentiles coming to worship at Israel’s temple. This observation itself could

21. See discussion above at page 61.

22. For full discussion of *χειροποίητος* and its negative connotations, see below at page 111.

23. Commentators pay very little attention to this change in referent for *ἐγγύς*.

24. See e.g. Moritz, *Profound Mystery*, 31.

be enough to render Lincoln's objection invalid—the use of Isaiah in Ephesians 2:13 is not “incidental,” but is in harmony with the theological concepts articulated in Isaiah.

However, the question of changed referent does invite further exploration and, in fact, suggests other texts that make more sense of the “far off” coming “near” language of 2:13. First, however, we must examine the vocabulary and concepts of “far off” and “near,” before turning to these other OT texts and their co-texts.

O'Brien comments that in the OT Gentile nations were “far off,” citing Deuteronomy 28:49; 29:22; 1 Kings 8:41; Isaiah 5:26; Jeremiah 5:15. Israel is regarded as ‘near’ (cf. Psalm 148:14).²⁵ μακρὰν is used to translate the Hebrew קִחוּךְ. Of its 85 occurrences in the Hebrew Bible, קִחוּךְ is translated μακρὰν 59 times. In Isaiah, where it is used of people similarly to its usage in Ephesians, it is alternatively translated using μακρόθεν in Isaiah 60:4 (“your sons shall come from afar” in the context of the nations coming to the light of Zion [also Isa 60:9]) and πόρρωθεν in Isaiah 33:13 (“Hear, you who are far off, what I have done . . .” of Yahweh arising to judge), 43:6 (“bring my sons from afar and my daughters from the end of the earth . . .”). These additional occurrences of the concept of “far off” in Isaiah are thus connected with those who are far off from Yahweh coming close to him. For Ephesians to use “far off” and “near” language drawing on Isaiah texts, is also to draw upon Isaiah's theology of the eschatological pilgrimage of the Gentiles to Zion. However, though the μακρὰν are brought ἐγγύς, they are not described as becoming Jews; they do so as Gentiles.²⁶

Barth understands μακρὰν in Isaiah to refer to those Israelites who were “far off” in exile.²⁷ However, the designation of Gentiles as μακρὰν had become common parlance within the Second Temple period and is a term that would have carried these associations for any Jewish reader.²⁸ Furthermore, μακρὰν in Ephesians 2:13 unequivocally refers to

25. O'Brien, “Ephesians,” n.p.

26. Bauckham argues that James is making the case that the prophets, in predicting the Gentiles joining the eschatological people of God, “also made it clear that they will do so as Gentiles.” Bauckham, “James and the Jerusalem Church,” in *Acts* (ed. Bauckham), 452.

27. “By ‘those far’ (Eph 2:13-19) the MT and LXX texts of Isa 57:19 understood that part of Israel which lived in exile. Rabbis identified them with lepers or proselytes. In Ephesians, they are the Gentiles incorporated through Christ in Israel in order that those far and those near together form the church of Jews and Gentiles.” Barth, “Traditions,” 5.

28. “The author of Ephesians might be accused of gross misinterpretation and misuse of the OT text—if there were no traces of a similar understanding of Isa 57 by Jewish teachers in his environment.” Barth, *Ephesians Chapters 1-3*, 260. He goes on to provide evidence of exactly this understanding. He further notes: “The use of Isa 57 in Ephesians, foremost the bold identification of

Gentiles.

The question of what the Gentiles were far off from is of significance. Best argues the “nearness” is to God and that Gentiles are therefore far off from him.²⁹ Though true, this is very general and does not exhaust the possibilities. Moritz understands near and far to be in relation to willingness to worship Yahweh and therefore relationship to the covenant community:

Nevertheless, Isaiah makes it plain that the root of the problem is the disrupted man-God relationship (57.8, 11-13, 16), not the fact of the dispersion. Inevitably we must now interpret those far away and those near not exclusively as Jews at home and in the dispersion, but as those who are prepared to worship the God of Israel both outside (far) and within (near) the covenant people. This corresponds to the concept, implied in ch 57.20f, that the wicked are found both in and apart from the covenant community.³⁰

Eadie takes account of the rest of Ephesians 2:11-22, framing his discussion of this “distance” in templar terms, “The presence of Jehovah was enjoyed in His temple, and that temple was in the heart of Judaea, but the extra-Palestinian nations were ‘far off’ from it, and this . . . became the symbol of moral distance.”³¹ This finds more recent support in Link who comments that ἐγγύς and μακρὸν are “used to describe approach to the cultic centres.”³² This combination of the ideas of temple, presence and cult is helpful in framing the discussion of the far and near language in Eph 2:11-22, and suggesting a relationship with

‘those far’ with Gentiles rather than with exiled Jews, can be explained in part as a last step in a development of the Jewish exegesis that had started long before the time of Christ and Paul.” Ibid., 276. However, note above the evidence within the OT itself of “far off” being a designation for Gentiles (see also Acts 2:39 and 22:21). Yee comments “in our present context, the ‘far off’ is certainly an overt nick-name for the Gentiles . . .” Yee, *Reconciliation*, 180. Similarly, McKelvey notes “The terms ‘far’ and ‘near’ (vv. 13, 17) were used by the Rabbis to describe Gentiles and Jews respectively (Num. Rab. 8:4).” R. J. McKelvey, “Temple,” n.p., *New Dictionary of Biblical Theology on CD-ROM*. Version 1.0. 2006. Finally, Melbourne argues for a “Christianizing of the rabbinical application of the Midrash to Esther 3:9: ‘No nation is near to God but Israel.’” Bertram L. Melbourne, “Ephesians 2:13-16: Are the Barriers Still Broken Down?” *JRT* 57-58 (2005): 111.

29. Best, *Ephesians*, 245.

30. Moritz, *Profound Mystery*, 33.

31. Eadie, *Ephesians*, 169.

32. Colin Brown, “New International Dictionary of New Testament Theology,” n.p., Version 3.0. 2005. See also Ryken *et al* where use of the ἐγγύς language in the OT is explicitly cultic, priests and Levites being those who alone may “draw near” to God to perform their duties. “Near, Drawing Near,” n.p., *Dictionary of Biblical Imagery on CD-ROM*. Version 1.1. 2010.

Zechariah 6:12-15. Furthermore, if “nearness” is to God’s presence, then we would expect to encounter additional references to this presence in Ephesians. As I will argue in more detail in the next chapter, this is exactly what we see in the language of access to the Father in 2:18 and in the glory and filling language of the rest of the letter.

In Ephesians 2:13, it is clear that it is Gentiles who come near. However, in 2:17 Jewish categories are subverted by the “far” and “near” being put on equal terms; both require peace to be preached to them in order that they may both have access by the same spirit to the Father (2:18). Jews and Gentiles are admitted as equal status members of the people of God.

A relationship may be observed between the concepts of “far” and “near” and the messianic action of return from exile. Bauckham comments:

God’s Lordship, which the nations in Isaiah 40-66 come to acknowledge and to know as salvific (Isa 45:22-23), is the lordship exercised by his Messiah enthroned on his cosmic throne. It is this messianic form of God’s Lordship that leads to the restoration of Israel and to consequent conversion of the nations.³³

Here in Ephesians 2, “exile” is explicitly framed with regard to distance from God’s presence and “return” is only accomplished by the Messiah’s peace-making through his sacrificial death. The concept of exiles being returned (restoration) is another line of evidence in favour of Davidic background to this text and is raised further by the Isaiah texts on which the author draws.³⁴ This restoration theme will remain muted in my subsequent discussion, although it is implicit throughout. My attention will be focused mainly upon the temple and temple-builder themes (in which restoration is inherent).

2.2 Combining Isaiah 57:19 and 52:7

The use of Isaiah 57:19 in Ephesians 2:17 is widely acknowledged.³⁵ The texts may be tabulated for ease of comparison:

33. Bauckham, “Israel in Luke-Acts,” in *Restoration* (ed. Scott), 475.

34. See, for example Evans who argues for a constellation of Isaiah and Zechariah texts concerning restoration and associates them also with a purified or rebuilt temple. Craig A. Evans, “Aspects of Exile and Restoration in the Proclamation of Jesus and the Gospels,” in *Exile: Old Testament, Jewish, and Christian Conceptions* (ed. James M. Scott; *JSJSup*; Leiden: Brill, 1997), 312, 327. We may note also the number of texts in Isaiah that speak of Yahweh bringing home “those who bear his name” (Isa 43:6f; 49:5f,12,22; 51:11; 54:7; 56:6-8; 60:4f,9,13). As Moritz points out, the near and far motif in Isaiah implies the notion of coming home. Moritz, *Profound Mystery*, 46.

35. “The degree of correspondence in this case is such that the link between Isaiah and Eph 2.17b comes close to being a quotation . . .” *Ibid.*, 31.

Ephesians 2:13 ...ὕμεις οἱ ποτε ὄντες <u>μακρὰν</u> ἐγενήθητε <u>ἐγγύς</u> ἐν τῷ αἵματι τοῦ Χριστοῦ	Isaiah 52:6-7 διὰ τοῦτο γνώσεται ὁ λαὸς μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐγὼ εἰμι αὐτὸς ὁ λαλῶν· πάρειμι ὡς ὄρα ἐπὶ τῶν ὄρέων, ὡς πόδες <u>εὐαγγελιζομένου ἀκοὴν εἰρήνης</u> , ὡς εὐαγγελιζόμενος ἀγαθὰ, ὅτι ἀκουστήν ποιήσω τὴν σωτηρίαν σου λέγων Σιών Βασιλεύσει σου ὁ θεός·
Ephesians 2:17 ...καὶ ἐλθὼν <u>εὐηγγελίσαστο εἰρήνην</u> ὑμῖν τοῖς <u>μακρὰν</u> καὶ εἰρήνην τοῖς <u>ἐγγύς</u> ·	Isaiah 57:19 <u>εἰρήνην</u> ἐπ' <u>εἰρήνην</u> τοῖς <u>μακρὰν</u> καὶ τοῖς <u>ἐγγύς</u> οὖσιν· καὶ εἶπεν κύριος Ἰάσομαι αὐτούς·

Though the texts of Eph 2:17 and Isa 57:19 are not identical, there are significant lexical and conceptual similarities. εἰρήνην and the already-noted μακρὰν and ἐγγύς language are repeated, raising the possibility of them acting as catch-words, employing *geḏeṛâ šawâ*.³⁶ We may note also that these words articulate similar concepts in both pericopes; people far off and near receive the message of peace. These twin observations of verbal and thematic coherence lead the majority of commentators to the inference that Isaiah 57:19 is being employed deliberately in Ephesians 2:17.³⁷

However, there are also differences between the texts. Two moves have been made in adapting Isaiah 57:19 in Eph 2:17.

First, in order to emphasise that both far off and near are equally recipients of this “peace,” the wording of Isaiah 57:19 is altered so that εἰρήνην is repeated, thus explicitly applying it to both groups. This does not violate the original sense of Isaiah 57:19, but simply emphasises something already in the text. Furthermore, it fits well with the critique developed in 2:11 of Jewish dependence on their inherited covenant status.³⁸ Here in 2:17, Christ’s peace is equally needed by Jew and Gentile.³⁹ It seems safe to infer that the people of God after the

36. See page 33.

37. Not all, however, would agree. Yee comments that “The language of ‘far off’ and ‘near’ which appears in v. 13a is very common in the Jewish scriptures . . . Isaiah may be seen as part of the stream of this tradition in its use of the language which extends from the Jewish scripture, through our author . . . and on to the later rabbinic texts; hence, the argument that the far off/near language in v. 13 constitutes a quotation of Isaiah 57.19 or an allusion to it is not compelling.” Yee, *Reconciliation*, 114. Against Yee, I would point out that it is not just far off and near language, but also the language of peace that connect Ephesians with the Isaiah texts. Furthermore, there is a conceptual / thematic correspondence with the Isaianic themes of peace, Messiah, and eschatological inclusion of Gentiles.

38. See discussion at page 111.

39. Barth’s argument that the Jews, whether or not repentant and exercising faith in Jesus as the

coming of the Messiah is made up of both Jews and Gentiles who become members of this people in exactly the same way.⁴⁰

Secondly, ἐλθὼν εὐηγγελίσσατο has been prefixed to the Isaiah text. The similarity between this prefix and Isaiah 52:7 (ὡς πόδες εὐαγγελιζομένου ἀκοῆν εἰρήνης . . .) suggests the possibility that the catch-word εἰρήνη may have led the author to Isaiah 52. Though there is much discussion of exactly what action of the Messiah is encompassed within ἐλθὼν,⁴¹ there would appear to be not only similar vocabulary in each text (“peace”), but also, each passage is concerned with the salvation God accomplishes for his people. In Isaiah 52, the concern is particularly with the announcement of this salvation (and the victory of Yahweh on which it depends). Ephesians 2 envisages a similar coming of the message of salvation peace. In addition, the victory of God is implicit within the entire argument of Ephesians.⁴² Moritz comments that this “brief allusion” to Isaiah 52:7 “recalls . . . the thrust” of the passage.⁴³

Another factor increasing the possibility of deliberate use of Isaiah 52:7 in Ephesians 2:17 is the probable use of the same text in Ephesians 6:15 (καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἔτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης); the use of “feet,” “Gospel” and “peace” being highly suggestive of allusion.⁴⁴

Messiah, are members of God’s covenant people because of their Jewishness is untenable. This is exactly what is NOT being said in this pericope. Markus Barth, *The Broken Wall: A Study of the Epistle to the Ephesians* (Chicago, Ill.: Judson Press, 1959).

40. See e.g. Best, *Ephesians*, 270.

41. Gombis summarises that this has been understood to refer to the earthly ministry of Jesus, the post-ascension proclamation by Jesus announcing his victory to the hostile powers, the preaching of the apostles after the ascension of Jesus, the cross and resurrection of Christ as the proclamation of the good news of peace. Gombis, “Ephesians 2,” 415n30. Given the references in Ephesians to believers’ union with the resurrected Christ in 2:6, it is unlikely that the referent here is only Christ’s earthly ministry. More likely is that the peace announced as good news is the totality of the Messiah’s person and work. Also implicit is that “he came” refers to Christ’s presence when this Gospel is announced and communicated. Thus, the preaching of those who come after Jesus can legitimately be referred to as Christ himself “coming and preaching.” See Arnold, *Ephesians*, 166. This presence is by the agency of the Spirit (see Harris who notes that this “makes excellent sense when understood as a reference to the coming of Christ as the Spirit at Pentecost”). Harris, “Ascent and Descent,” 213.

42. So, see Arnold, *Power and Magic*. and, more recently, Gombis, “Ephesians 2,” 403-18; Gombis, “Triumph,” 157-60; and Gombis, *Drama*. Arnold does not make the connection between victory and temple-building, as Gombis does (see his conclusions Arnold, *Power and Magic*, 168ff.

43. Moritz, *Profound Mystery*, 31.

44. *Ibid.*, 35. Lincoln also notes this use of Isa 52:7 in Ephesians 6:15. Lincoln, *Ephesians*, 147. Thielman also comments that the author has “skilfully combined the wording of these two texts to make

There is, however, a further possibility: if εἰρήνη is indeed functioning as a catch-word, then allusion to Isaiah 9:6 (LXX) is also plausible. In Isaiah 9:6 (LXX), it is “peace to the rulers and peace and health to him” and his peace “has no boundary” (ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ. μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον . . .).⁴⁵ Furthermore, this text also makes the connection between peace-bringing and the Davidic monarchy: the one who brings peace is “ἐπὶ τὸν θρόνον Δαυὶδ . . .” It is consistent, therefore, that the catch-word “peace” has also been employed to link Eph 2:17 with Isaiah 9:6-7, making more explicit the Messianic dimensions to the “peace” that is brought to the far off and near.

2.3 Contexts and Co-texts of Isaiah 52:7 and 57:19

However, it is not simply that these verses contain the catch-words “peace,” “near” and “far.” There is also a conceptual correspondence: the Isaianic context of Gentiles coming into the boundaries of God’s people is imported with and lies behind the use of the Isaiah texts.⁴⁶ The principle of allusions or quotations drawing on their wider contexts invites further examination of the significance of the contexts of Isaiah 52:7 and 57:19.

First, though Isaiah 52 promises the coming redemption of the Lord, the chapter commences with the statement that Gentiles will not enter Zion; precisely the problem Ephesians is answering. Peace, which is the salvation that results from Yahweh returning to Zion (52:8), is proclaimed.⁴⁷ The next mention of the Gentiles is in 52:9-10 where Yahweh’s comforting of his people is seen by the ends of the earth (those who are conceptually, if not lexically, “far off”). This pericope is followed directly by the presentation of the servant who is wounded for transgressions in Isaiah 53. We may almost observe the faint echo of this in Ephesians 2:13: those who were far off have been brought near by the sacrificial death of the Messiah. The “far off” concept of Isaiah 52:10 transitions to the language of sacrifice. To

the double peace of 57:19 the object of the heralds glad proclamation in 52:7.” Beale and Carson, eds., *NT Use of the OT*, 817.

45. Though the MT differs from LXX at this point, both texts present a Davidic monarch who brings peace on a scale not before seen.

46. Ibid.. For general principle of drawing on wider context of quotations or allusions, see also Moyise, “Quotations,” in *As it is Written* (eds. Porter and Stanley), 26; C. H. Dodd, *According to the Scriptures, the Substructure of New Testament Theology* (London: Nisbet, 1952), 126; G. K. Beale, “Positive Answer to the Question Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?” in *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New* (ed. G. K. Beale; Grand Rapids, Mich.: Baker Academic, 1994).

47. Note also that 11QMelchizedek identifies this “herald” of Isaiah 52:7 as “the anointed of the spirit.” See Collins, *The Scepter and the Star*, 16.

strengthen this association (though I find no commentators who have observed this), Eph 2:14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν which is followed by the reference to the Messiah's sacrificial death, resonates with Isaiah 53:5 (LXX) παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν. These are the only two places in LXX and GNT that speak of "our peace." In both cases, peace is accomplished through vicarious suffering; the "sacrifice of our peace" in Isaiah becomes "he is our peace" in Ephesians. If there is indeed a relationship between these texts, then the implication is that the sacrifice of Isa 53:5 shares the same referent as "he" in Eph 2:14.

Secondly, the first half of Isaiah 57 is a rebuke to God's people for trusting in idols. By contrast, the one who "takes refuge" in Yahweh will "possess the land and shall inherit my holy mountain" (57:13).⁴⁸ 57:14 (LXX) commences with the command to remove any obstructions from the way of God's people. The most high and holy God is declared then to be the one who will be with the humble and broken hearted. The wrath people deserve (57:16) is contrasted with God's peace received by the far off and near.⁴⁹ The wicked, however, are excluded. In Isaiah 57 Yahweh heals the wayward. Though the passage says nothing explicitly about Gentiles being amongst those healed, Isaiah 57 does clearly present even Yahweh's people as deserving of his wrath; Yahweh alone can heal them. This opens the way conceptually, therefore, to the idea that if even those who are "near" depend upon grace alone, then why should not peace to those "far off" include God's peace to those who are not part of Israel. Lastly, we note Beale's observation that the verses before Isaiah 57:19 "also speak of Israel's restoration in terms of them returning to dwell in God's temple as a new resurrected creation . . . ,"⁵⁰ further strengthening the connection with Ephesians 2:11-22 by the shared temple and new creation themes.

The broader themes of Isaiah strengthen this link, with the introduction from Isaiah 2:1-5 onwards of the concept of Gentiles coming to worship Yahweh. Thus, Thielman comments that "Paul's theology of the eschatological inclusion of the Gentiles in the saving purposes of God is consistent with the Earth encompassing vision of Isaiah 55-60."⁵¹ The canonical book of Isaiah is framed by 2:1-5 and 66:18-24. Both passages explicitly address

48. This land and mountain language may resonate with the temple and covenant imagery of Ephesians.

49. We may note in passing that if Isaiah 57 is indeed in our author's mind as he is writing Ephesians, then the statement in 57:16 "Οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς οὐδὲ διὰ παντὸς ὀργισθήσομαι ὑμῖν" may resonate both lexically and conceptually with Ephesians 2:3 "καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί."

50. G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (New Studies in Biblical Theology 17; Leicester, UK: Apollos, 2004), 260.

51. Thielman, *Ephesians*, 174n33.

the question of Gentile inclusion.⁵² The significance should be noted in Isa 66 of the connection between new creation and Gentile inclusion.⁵³ The resonance is clear with the theme in Eph 2:11-22 of Gentiles becoming part of God's people as joint-members with Jews of the new humanity.⁵⁴ Thielman picks up on this point, commenting that "Paul, like Isaiah before him, combined a notion of the eschatological pilgrimage of the nations to Israel with the notion of a new creation. Since Paul's indebtedness to the language of Isaiah in Ephesians is clear, it seems likely that this concept, so distinctive of Isaiah's theology, comes from that source also."⁵⁵

Stuhlmacher argues that the Christological fulfilment of Isa 52:7 also drives the appropriation of Isa 57:19 and 9:5-6.⁵⁶ Lincoln similarly sees the Christological interpretation of Isaiah passages as being that which "enables the writer to link what he has said about Christ as the embodiment of peace and about his work of reconciliation in vv 14-16 to the 'peace to the far and near' language of the Isa 57:19 citation."⁵⁷

Against this, Yee argues that Eph 2:17 should not be taken as a fulfilment of the prophetic oracle of Isaiah because it is doubtful whether "the 'fulfilment of OT promises of Israel's restoration' (citing Beale) can be understood in a straightforward manner without first considering a revised estimate of the definition of 'Israel.'"⁵⁸ Yee ignores the wider contexts of Isa 52 and 57 noted above as well as the overarching theme in Isaiah of Gentile inclusion. It is hard to see the objection to revelation of Jesus as Messiah causing the author of Ephesians to appropriate Isaiah's theological theme of Gentile inclusion. In Ephesians, inclusion is the Messiah's work and the themes of the passage (covenant, circumcision, Israel and temple) as well as the Isaiah texts on which the author draws point strongly towards the author's understanding that this work of Jesus is precisely that towards which the Isaiah texts

52. I am taking a canonical approach on the assumption that NT authors would only have known of one "Isaiah."

53. ". . . the time is coming to gather all nations and tongues . . . And they shall declare my glory among the nations . . . And they shall bring all your brothers from all the nations . . . And some of them also I will take for priests and for Levites, says the LORD. "For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain" Isaiah 66:18-22.

54. We should note, in addition, the prominence of the creation theme in the presentation of Yahweh's salvation in Isa 40-55.

55. Beale and Carson, eds., *NT Use of the OT*, 818.

56. Stuhlmacher, "'He is our Peace,'" in *Essays*, 191.

57. Lincoln, *Ephesians*, 147.

58. Yee, *Reconciliation*, 181n202.

and the OT themes pointed. Yee goes on approvingly to cite Lincoln: “[t]he citation of the OT does not stand in its own right as a prediction or prophecy that is then said to be fulfilled, but rather the OT wording is used in address to the readers.”⁵⁹ The objections appear to rest on a rather linear understanding of prophecy and fulfilment, do not take into account the wider context of Isaiah and its theological themes, and posit a false dichotomy between fulfilled prophecy on the one hand and the author’s use of OT wording to address his readers on the other. Moritz summarises aptly that “the author’s implied hermeneutical framework enables him to regard the Christ event as the ultimate fulfilment of the Prophet’s vision, although here this should not be misunderstood in the sense of a narrow promise-fulfilment literalism.”⁶⁰

There is therefore sufficient evidence that the author has drawn heavily on Isaiah, especially chapters 52 and 57. The wider context of the Isaiah texts, the prominent theological themes of Gentile inclusion and new creation, and the peace-bringing Davidic ruler coheres with the theological concerns in Ephesians 2 for the inclusion of the Gentiles as a result of the peace-making work of the Messiah.⁶¹

2.4 Summary of Use of Isaiah in Ephesians 2:17

This observation of the combination of Isaiah texts in theological harmony with the message of Ephesians is relatively uncontroversial, although few commentators have made enough of the theological end to which they are employed.

In summary, in Ephesians 2:17 texts from sections of Isaiah are used in a way that not only reinforces the central message of Ephesians 2 about the reconciliation of Jews and Gentiles with God and with one another in one new body, but also imports the theological context of the Isaiah texts and finds their completion in the present reality of the Messiah’s people. This appropriation and christologising of key themes in Isaiah is a move consistent with other NT texts.⁶²

59. Lincoln, “Use,” 29.

60. Moritz, *Profound Mystery*, 53.

61. Based on examination of the co-text of the Isaiah passages, Moritz, argues that Ephesians 2:11ff is entirely consistent with the thrust of Isaiah and with the flow of thought of Ephesians itself. *Ibid.*, 37.

62. See, for example, Jesus’ own appropriation of Isa 61:1-3 in Luke 4:18-19, Paul’s use of 11 quotations from Isaiah in Rom 9-11 (Rom. 9:29 = Is. 1:9; 9:27-28 = 10:22-23; 11:26-27 = 27:9; 11:8 = 29:10; 11:34 = 40:13; 10:15 = 52:7; 11:26-27 = 59:20-21; 10:20 = 65:1; 10:21 = 65:2), 10 quotations from or allusions to Isa 53 in the NT (see esp. Matt. 8:17; Luke 22:37; Acts 8:32-33; Heb. 9:28; 1 Pet. 2:22, 24-25), and the church’s understanding of its mission to the Gentiles being drawn

We may also observe the type of exegesis being carried out. Schnackenburg notes:

The author has his deepest roots in the Christian interpretation of the OT Bible. The ‘Prince of Peace’ of Is. 9.5 who brings God’s final peace to Israel (cf. Is. 52.7) he interprets as Christ, the Messiah; but this Messiah also includes the ‘far off’ (cf. Is. 57.19), now applied to the Gentiles, in his work of peace. It is an exegesis of Scripture similar to that in 4.8-10 and 5.31f—*connected to the traditional Jewish manner of interpretation but given a Christian application.*⁶³

Catch-words connect multiple OT texts which are then incorporated in a way that draws theologically on their broader contexts. In the present case, what is implicit in the Isaiah texts (the admission of the Gentiles to the people of God as Gentiles) is made explicit in Ephesians; the author sees these texts finding their fulfilment in the work of Messiah Jesus and teaches his readers how this is so.

These observations on Ephesians 2:17 argue the case for a Christologically driven *gežerâ šawâ* and establish precedent for the author engaging in this kind of exegesis. If this is the case, then it invites us to reconsider and examine more closely the other apparent uses of OT texts in Ephesians for similar patterns.

3. Analysis of Ephesians 2:13

3.1 Problems in Relationship of Ephesians 2:13 to Isaiah Texts

Having observed these exegetical practices in Ephesians 2:17, we must return to the use of far and near language in Eph 2:13 and the objection that the Isaiah texts say nothing of the far becoming near. The problem is that the Isaiah texts on which Ephesians is said to draw do not explicitly mention the far off coming near. This, however, is precisely what Eph 2:13 is about. The question is whether there is some other explanation for the far off and near language of Eph 2:13 than direct dependence on Isaiah.⁶⁴

from Isaiah (29:14 = 1 Cor. 1:19; 40:13 = 1 Cor. 2:16; 66:4 = 1 Cor. 2:9; 11:10 = Rom. 15:12; 49:6 = Acts 13:47; 52:5 = Rom. 2:24; 52:15 = Rom. 15:21) For a more complete list and discussion of the relationship of Isaiah to the NT see Moyise and Menken, eds., *Isaiah*; J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul ‘In Concert’ in the Letter to the Romans* (NovTSup 101; Leiden: Brill, 2002); J. N. Oswalt, “Isaiah,” n.p., *New Dictionary of Biblical Theology on CD-ROM*. Version 1.0. 2006.

63. Schnackenburg, *Ephesians*, 112. Italics mine.

64. As well as Lincoln’s objection noted above, Kreitzer disagrees with the idea of a “messianic interpretation of a montage of texts from Isaiah” lying behind Ephesians 2:13-18 because he cannot

Lincoln's answer to this problem is an argument, appealing to Rabbinic sources, that the far off and near language in Ephesians 2 is derived from proselyte terminology:

"Proselytes then were those who 'came near' the blessing and community of Israel."⁶⁵

Lincoln also draws upon numerous Rabbinic sources that link new creation with proselytism, arguing that this connection, mirroring as it does the connection in Ephesians between new creation and the far off coming near, strengthens his case for proselyte terminology influencing Ephesians 2.⁶⁶

Lincoln's argument is methodologically questionable in drawing anachronistically upon Rabbinic sources (or, he would at least need to demonstrate that these sources were either contemporaneous with or pre-dating the composition of Ephesians). Furthermore, it is unnecessary to appeal to these sources when there is already a strong connection between Gentile inclusion and new creation in the text of Isaiah. It is more likely, on balance, that Isaiah is the common influence on both Ephesians and the Rabbinic sources on which Lincoln draws.⁶⁷ Moritz recognises an apparent conceptual congruity between far off and near in Isa 57, Eph 2 and in traditional Jewish proselyte terminology. However, he argues that this:

should not necessarily be regarded as evidence that the use of Isaiah's near/far terminology was introduced to the author of Ephesians . . . via non-Biblical Jewish discussion of proselytism. Such an assumption is possible, but unnecessary. In view of the author's excellent knowledge of Israel's

see the connection between "'you who once were far off have been brought near by the blood of Christ' in 2:13 and the declaration that immediately follows in 2.14a: 'He himself is our peace'" For this reason, he develops an argument for the influence of Solomonic 'man of peace' imagery in Ephesians 2. Kreitzer, *Hierapolis in the Heavens*, 118-19. See discussion at page 94.

65. Lincoln, *Ephesians*, 139, 144. See also O'Brien who states that "Paul is using the language here of the Gentile proselyte being brought near to the people, citing Mekilta on Exod. 18:5." O'Brien, "Ephesians," n.p.

66. He cites the *Mekilta* on Ex 18:5 and Num. Rab. 8.4 which has "an extended discussion of proselytes, in which in one place on the basis of the word order in Isa 57:19 a certain advantage can even be attributed to proselytes."

67. Hoehner comments that "the idea of 'come or brought near' was also used in Qumran when one became a member of the community and in the rabbinic literature for the 'far', the non-Israelite, who was accepted as a proselyte in Israel." This idea of becoming a member of the community in Qumran being described as "coming near" would perhaps strengthen Lincoln's case. However, if Zechariah 6 is being used, then there is no need to invoke Qumran sources, except insofar as they demonstrate the contemporaneity of these words and concepts. It is easier to posit a common source for Qumran and Ephesians. Hoehner, *Ephesians*, 362.

Biblical Scriptures displayed elsewhere, particularly where Isaiah is concerned, the more straightforward explanation has to be that Ephesians, like the rabbinic strands mentioned, drew out what was already inherent in Isaiah and re-applied it with Christ, not Judaism, at the centre.⁶⁸

In addition, as Best and Moritz point out, if Isa 57.19 shaped Ephesians 2:17, it is unlikely it would not have been in the author's mind as he was writing 2:13.⁶⁹ Furthermore, if the co-text and prevailing Isaianic theme of Gentile inclusion were also in his mind, then the lack of explicit reference in the Isaiah texts to those far off being brought near is not necessarily a problem. That this concept from Isaiah is almost certainly in the author's mind as he is writing, and is a major theme of Ephesians, could be explanation enough for the addition to the Isaiah text of the idea of the far-off being brought near.

3.2 Zechariah 6:12-15

However, given the demonstrated use of the catch-words μακρὸν, ἐγγύς and εἰρήνη in the combination of Isa 52:7 with 57:19 in Eph 2:17, it is reasonable to ask whether the exegetical possibilities in Eph 2:13 are exhausted, or whether there may be other similar texts from which the author may have drawn this idea of the far-off coming near.

I agree with Lincoln that Ephesians 2:13 does not quote Isaiah 57:19. However, instead of turning to Jewish discussions of proselytism as Lincoln does, I will turn first of all to the OT, asking whether there is a text that continues the catch-word linkage already observed, and in doing so, also thematically coheres with Ephesians 2:13 specifically and 2:11-22 generally. Zechariah 6:12-15 meets these criteria; it provides an OT precedent for the "far off" coming near, it shares "peace" language with the Isaiah texts and Ephesians, and it centres on the concept of a Davidic priest/king who builds the temple of God. In explicitly introducing the temple theme, it also makes sense of the flow of thought of Eph 2:11-22.⁷⁰

68. Moritz, *Profound Mystery*, 48.

69. Best, *Ephesians*, 245.; Moritz, *Profound Mystery*, 46.

70. I have been unable to find any commentators on Ephesians who have made this connection. The only exception, and one I came to late in my research after I had written this chapter, is a brief note by Thomson who comments on the transition to the building metaphor in Ephesians 2:19-20 that "this may have been further reinforced by the conjunction of ideas in Zech 6:15." Thomson, *Chiasmus*, 107. However, he does not develop this idea and does not relate it at all to the use of Isaiah earlier in the passage. The connection (or at least similarity) has been noted by commentators on Zechariah. See MacKay who argues that Zechariah is fulfilled in Ephesians 2: "this is the way in which these Temple promises are realised." John L. MacKay, *Haggai, Zechariah and Malachi: God's Restored People* (Focus on the Bible; Fearn, UK: Christian Focus, 2003), 141. McComiskey merely mentions Ephesians 2 in passing. Thomas E. McComiskey, "Zechariah," in *The Minor Prophets* (ed.

The full text is printed here with verbal resonances with Ephesians 2:11-22 highlighted in bold:

¹²καὶ ἐρεῖς πρὸς αὐτόν· Τάδε λέγει κύριος παντοκράτωρ Ἰδοὺ ἀνὴρ, Ἀνατολή ὄνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ, καὶ **οἰκοδομήσει τὸν οἶκον κυρίου**. ¹³καὶ αὐτὸς λήμψεται ἀρετὴν καὶ καθίεται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλή **εἰρηνικὴ** ἔσται ἀνὰ μέσον **ἀμφοτέρων**. ¹⁴ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτήν καὶ εἰς χάριτα υἱοῦ Σοφονίου καὶ εἰς ψαλμὸν **ἐν οἴκῳ κυρίου**. ¹⁵καὶ **οἱ μακρὰν** ἀπ’ αὐτῶν ἤξουσιν καὶ **οἰκοδομήσουσιν ἐν τῷ οἴκῳ κυρίου**, καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με πρὸς ὑμᾶς· καὶ ἔσται, ἐὰν εἰσακούοντες εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν. (Zech 6:12-15)

Zechariah 6:12-15 speaks first of the branch or shoot (ἀνατολή, translating פֶּתַח) rebuilding the house of Yahweh (τὸν οἶκον κυρίου, translating לְבַיִת). This same “shoot” will sit and rule on the throne. Furthermore, 6:13 informs us in the LXX that the priest will be at his right (ἐκ δεξιῶν αὐτοῦ, in contrast to MT אֶל־עַל־כַּהֵן כְּהֵן “there shall be a priest on his throne”) and “counsel of peace will be between the both of them” (καὶ βουλή εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων). Zechariah 6:14 speaks of the crown with which the priest is crowned being kept in the temple.⁷¹ 6:15 then describes those who are far off (οἱ μακρὰν) who will come (ἤξουσιν) and build (οἰκοδομήσουσιν) in the house of God (ἐν τῷ οἴκῳ κυρίου). Finally there is the Deuteronomistic statement that all this will come to pass if they diligently obey the voice of the Lord—ἐὰν εἰσακούοντες εἰσακούσητε (translating the Hebrew construction יִשְׁמְעוּ אֶת־קוֹל־יְהוָה⁷²) τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

Thomas E. McComiskey; Grand Rapids, Mich.: Baker Academic, 1998), 1121. Mason notes a future messianic ruler who would “[build] up the community of God’s faithful people” in fulfilment of Zechariah 6. Rex Mason, *The Books of Haggai, Zechariah and Malachi* (Cambridge: Cambridge University Press, 1977), 63.

71. “The gold crown set on Joshua’s head represents the combining of the royal and priestly offices in the messianic person called the Branch.” C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, Ill.: Moody, 1986), 320. For critical theories regarding development of the text in response either to failure of Zerubbabel or increasing community belief in the importance of the priesthood, see e.g. R. J. Coggins, *Haggai, Zechariah, Malachi* (Old Testament Guides; Sheffield: Sheffield Academic Press, 1987), 47.

72. See discussion of prepositive infinitive absolute in Paul Joüon and T. Muraoka, n.p., A

Though the most obvious connection is οἱ μακρὸν moving towards the temple, there are multiple points of convergence not only between Zechariah 6:12-15 and Ephesians 2, but also with the rest of the letter.⁷³ If the author of Ephesians has indeed been led to Zechariah 6 through the concept of those far off coming near, then these further convergences could provide a rationale for the introduction in Ephesians of the concepts of the Messiah rebuilding the temple and the involvement of the “far off” in this rebuilding.

Prominent in this passage is the “shoot” who builds the temple. In the LXX, ἀνατολή renders מְשִׁיחַ, a term used to connote Davidic dynastic legitimacy. The Meyers cite 3rd century BCE Phoenician inscription that supports the idea of מְשִׁיחַ as “legitimate heir” and point to its use in Jer 23:5 and 33:15 to denote “the Davidic scion.”⁷⁴ Against this, Pomykala⁷⁵ cites reasons for doubting that מְשִׁיחַ is a Davidic figure. He argues that the use of the term in Jeremiah 23:5 and 33:15 is combined with the adjective “righteous” and the phrase “for David,” that these three terms together constitute “a kind of technical term for a legitimate heir” and that מְשִׁיחַ is used alone in Zechariah (both in 3:8 and 6:12). He argues, therefore, for the more literal usage of the word to refer to something new that shoots up—but not necessarily Davidic. Pomykala further objects that Zerubbabel is of “doubtful Davidic lineage,” that there is no reference to Davidic covenant in Zechariah 1-8 and that the priest is given prerogatives reserved for king. His objection is summed up that if the מְשִׁיחַ of Zechariah is indeed Davidic, then it involves “radical transformation of Davidic kingship.” Against this, we might respond that the commission to build the temple is highly suggestive of the Davidic

Grammar of Biblical Hebrew on CD-ROM. Version 2.0. 2010, §123g.

73. On the basis of the concepts articulated in Ephesians 2 it is surprising no-one has made this connection with Zechariah before. Clowney all but cites Eph 2: “The promise that God’s house would be built by the Son of David naturally pointed to the final building of the temple as the task of the Messiah. This is heightened in the prophecy of Zechariah: ‘The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it . . .’ (Zech 4:9). The ‘Branch’ (a Messianic title) shall build the temple of the Lord, and there reign in glory (Zech 6:12,13).” (Edmund P. Clowney, “The Final Temple,” *WTJ* 35 (1973): 171.)

74. Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1-8: A New Translation with Introduction and Commentary* (AB 25B; Garden City, N.Y.: Doubleday, 1987), 202-03. See also discussion in Simon J. Gathercole, *The Preexistent Son: Recovering the Christologies of Matthew, Mark and Luke* (Cambridge: Eerdmans, 2006), 238-42; William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press, 1998), 28; Collins, *The Scepter and the Star*, 35. See above at page 37, footnote 145.

75. Kenneth E. Pomykala, *The Davidic Dynastic Tradition in Early Judaism* (SBL: Early Judaism and its Literature 7; Atlanta, Ga.: Scholars Press, 1995), 45-60.

covenant in 2 Samuel 7:13 and a מָשִׁיחַ who builds the temple would be likely to put a reader in mind of the Jeremiah passages and the Davidic promises. Furthermore, the combination of מָשִׁיחַ with עֵבֶרֶי in 3:8 carries messianic overtones⁷⁶ and the Aramaic Targum substitutes “anointed” for “branch” (so there is precedent for understanding מָשִׁיחַ in Zechariah to be a messianic figure). The crowning of the priest is indeed problematic, but sees clear resolution in the NT (see discussion below). It seems to me that Pomykala’s objections are not substantive and it is best with the majority to take מָשִׁיחַ as a term that suggests a Davidic heir. Horbury is also unconvinced by Pomykala’s rejection of “non-dynastic and non-messianic” interpretations of post-exilic texts because he (Pomykala) has underestimated the impact of earlier texts on the Davidic interpretation of later ones.⁷⁷ Collins goes as far as to say that מָשִׁיחַ in Zechariah “must be understood as messianic, in the sense that it implies the restoration of the Davidic line.”⁷⁸

There is, therefore, a strong link between Zechariah’s מָשִׁיחַ and the anointed Davidic king, that is, the Messiah. This conclusion is strengthened by the connection that existed in ANE between sovereignty and temple-building.⁷⁹ The מָשִׁיחַ in Zechariah 6 is presented as sitting on the throne and ruling there. We have, therefore, a picture of a Davidic figure who rules and rebuilds the temple.

However, it is not just that מָשִׁיחַ rules. There is also an association between him and a priest on the throne (6:13). There is some debate about how this is to be understood. The Hebrew וְהָיָה כֹהֵן עַל־כִּסֵּאוֹ is translated in the ESV “there will be a priest on his throne . . . ,”⁸⁰ but could equally be translated (with NIV, ASV, AV) “he is a priest upon the throne,”⁸¹ the issue being whether there is another figure in addition to the Davidic scion who, as a priest, is also on the throne. Alternatively, it is the Davidic ruling figure himself who is both king and priest, combining the offices. (The LXX translator, perhaps uncomfortable with the idea of any other figure “on the throne” omits the repetition of the phrase applied to the priest and

76. See e.g. McComiskey, “Zechariah,” in *Minor Prophets* (ed. McComiskey), 1078.

77. Horbury, *Jewish Messianism*, 43. See also Bockmuehl’s and Collins’ identification of the “branch” as Davidic Messiah (see page 37, footnote 145).

78. Collins, *The Scepter and the Star*, 35.

79. See Gombis, who notes a pattern of “conflict, victory, kingship, house-building, celebration” in ANE mythology. Gombis, “Ephesians 2,” 405.

80. Supported by, e.g. Meyers and Meyers, *Zechariah 1-8*, 361.

81. See also C. F. Keil and F. Delitzsch, “Commentary on the Old Testament, 10 Volumes,” n.p., Version 2.0. 2006; McComiskey, “Zechariah,” in *Minor Prophets* (ed. McComiskey), 1116.

reads instead καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ.⁸²)

Either way, we are left with the clear idea of ruling and priestly functions coming together. The next phrase certainly seems to reinforce this: וְעֲצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם “there will be peaceful counsel between both of them.” There are clear verbal resonances between the LXX (εἰρηνικὴ and ἀμφοτέρω) and Ephesians 2 (of the 14 NT occurrences of ἀμφοτέρω, 3 are in Ephesians 2:11-22). However, it is not quite so clear that there is any thematic coherence. In Ephesians 2, “both” refers to Jews and Gentiles; “peace” refers to the vertical reconciliation between God and both groups, and the resultant horizontal reconciliation between Jews and Gentiles. At first glance, this does not appear to be the peace that is in view in Zechariah 6.

However, the question is whether the “counsel of peace” refers to peace between the kingly figure and the priestly one, or whether it represents the combined regal and priestly counsel of peace towards others. If the latter, then it becomes more plausible that the language and concepts of Ephesians 2 where the Messiah not only preaches peace, but actually is peace, may have been influenced by the concepts articulated in Zechariah 6.⁸³ Delitzsch comments that “the Messiah, who unites in Himself royalty and priesthood, will counsel and promote the peace of His people.”⁸⁴ Meyers and Meyers disagree, arguing that what is in view is “collaboration between priest and king.” The phrase “between the two of them” is “explicit in stating that peaceful harmony will exist between two individuals.” They therefore reject the suggestion that “this verse refers to the unification of the role of king and priest in the person of the Messiah.”⁸⁵ Delitzsch argues that though it is not possible to take

82. The Meyers comment “the editors of the LXX, anticipating the modern critics, were apparently bothered by the prospect of equating the priest with the king.” Meyers and Meyers, *Zechariah 1-8*. The other option is that the LXX translator is working from a different Hebrew Vorlage. BHS4 critical apparatus cites a variant reading of וְהָיָה יְהוֹשֻׁעַ כֹּהֵן עַל-יְמִינוֹ — “and Joshua will be priest at his right hand” — similar to the LXX reading. It may be further noted that if the original reading does refer to the priest being “at the right,” then there is a possible further resonance with Ephesians 1:20 (and indeed Psalm 110 on which it draws) where Christ is raised and seated “at his right.” This would raise the problem, however, that the Messiah could not then be two figures of king and priest (though could, presumably, occupy both offices). See also Bockmuehl who notes “In some circumstances there are perceived to be two messiahs, one who will be the ideal High Priest and one who will be the ideal King, as in the case of Qumran’s Davidic and Aaronic Messiah (e.g. 1QS 9:11; CD 12:23; 4QP Bless 3f.)” Bockmuehl, *This Jesus*, 50.

83. Note the further resonances between the promise in Zechariah 9:9-10 of the coming Davidic king who “will speak peace to the nations” and the preaching of peace in Ephesians 2:17.

84. Keil and Delitzsch, “Commentary,” n.p.

85. Meyers and Meyers, *Zechariah 1-8*, 362.

שִׁנְיָהּ as neuter referring to offices of king and priest, it is possible to take it to refer to the one who rules and the one who is priest “who sit upon the throne, united in one person, in the Tsemach.”⁸⁶ McComiskey argues that the Hebrew construction can allow for only one figure on the throne who is also a priest.⁸⁷ In support of this, and against the Meyers, Mackay argues that “counsel” is never used in Hebrew “to refer to a relationship between two parties . . . it points rather to a course of action . . . ‘counsel of peace’ here is that deliberate policy which procures peace.”⁸⁸ Wolters, commenting on the use of the root יָצַו, notes its prominence in Isaiah where it is used of God’s plan for history, which “manifests itself both in judgment and redemption and is directed to an ultimate goal of cosmic dimensions.” (Of note is its use in Isa 9:5, a text whose resonances with Eph 2 we have already observed.) Wolters further highlights the concept being picked up in the NT as βουλή and particularly cites its use in Ephesians 1:11 where it is “especially related to Jesus Christ and his death on the cross.” He continues: “In this way the ‘counsel of God,’ meaning God’s overall plan or design for all of history, becomes a theme that unites not only Old and New Testament, but also the history of the cosmos from creation to the eschaton.”⁸⁹ If Ephesians 2 is indeed drawing upon this text, then the fact that in Ephesians the Messiah is presented both as king (see especially allusions to Psalm 110 in Ephesians 1:20-21) and as priest (in 2:18 where it is the priestly function of granting access to the Father that is in view⁹⁰) suggests that, whatever the controversy may be over interpretation of Zechariah 6:13, the author of Ephesians has taken it to point towards the combining of king and priest in the one person; the Messiah.⁹¹

In alluding to a passage in Zechariah concerning the actions of the מְשִׁיחַ, it is hard to imagine the author not also having in his mind the other reference to the מְשִׁיחַ in Zechariah

86. Keil and Delitzsch, “Commentary,” n.p.

87. McComiskey, “Zechariah,” in *Minor Prophets* (ed. McComiskey), 1116.

88. MacKay, *Haggai, Zechariah and Malachi: God’s Restored People*, 140.

89. Al Wolters, “יָצַו,” n.p., *NIDOTTE on CD-ROM*. 2008.

90. “Jesus Christ is depicted, to use the favorite term of Hebrews, as high priest.” Barth, *Ephesians Chapters 1-3*, 268.

91. For one figure see e.g. MacKay, *Haggai, Zechariah and Malachi: God’s Restored People*, 139-40; McComiskey, “Zechariah,” in *Minor Prophets* (ed. McComiskey), 1116. For two figures see e.g. David L. Peterson, *Haggai and Zechariah 1-8* (London: SCM Press, 1984), 277-78; Julia M. O’Brien, *Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi* (Abingdon Old Testament Commentaries; Nashville, Tenn.: Abingdon Press, 2004), 205. Note also Beale’s comment that it is only “after the fall that priesthood is separated from kingship, though Israel’s eschatological expectation is of a messianic priest king (e.g. see Zechariah 6:12-13).” Beale, *Temple*, 70.

3:8. It is fascinating to speculate on the possible complex links between passages in the author's mind as he wrote Ephesians. Zechariah 3:8 is towards the end of the vision in which Joshua the high priest is accused by Satan. In the context of this conflict, his "filthy garments" are removed and he is re-clothed with clean clothes; a process equated with his iniquity being taken away from him (3:4). The priest is then promised rule of God's house and access (in MT, though not in LXX) if he will walk in God's ways. Then God promises to send his servant, the shoot (עֶבְרֵי צֶמַח) and "to remove the iniquity of the land in a single day." The association between cleansing from sin (taking off and putting on—cf Ephesians 4:21-23, where it is old humanity taken off and new put on), walking in God's ways (cf Ephesians 2:10, 4:1, 5:2, 5:8, 5:15), rule over and access to God's house by a priest (Ephesians 2:18), and the sending of this messianic figure, the Shoot, (cf multiple references to Messiah in Ephesians), conflict with Satan (6:10-19) and forgiveness of sins (1:7) are certainly concepts that find resonance in Ephesians, though whether this particular passage is in the author's mind is debatable.

However, although the actions and identity of the צֶמַח in Zech 6:12f would lead most immediately to Zechariah 3:8f, there are further connections with prophetic expectations of a future Davidic scion in Isaiah 4:2, Jeremiah 23:5 ("I will raise up for David a righteous Branch, and he shall reign as king and deal wisely . . . In his days Judah will be saved, and Israel will dwell securely . . .") and Jeremiah 33:15 (which, following an exact repetition of 23:5, goes on to restate the promises of the Davidic covenant—"For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel"). This connection between the צֶמַח who will rebuild the temple and the Davidic covenant and dynastic line seems strong and must be factored into any consideration not only of what is intended by "covenants" in Ephesians 2:12, but also what further resonances with the Davidic covenant may be present in Ephesians 2:11-22.⁹²

The most obvious connection between Ephesians and Zechariah 6 is the "far off" language. Although this alone is not enough to make a case for deliberate reuse of Zechariah by the author of Ephesians, it is significant that in Zechariah 6:15 the "far off" move towards and help build the house of Yahweh (ἐν τῷ οὐρανῷ κυρίου translating בְּהִיכָל יְהוָה). This movement of far off to near in Zech 6:15 provides the precedent for the same movement in Ephesians 2:13.

However, in Zechariah 6:15, not only do the "far off" come to the temple, they help to

92. See further Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* (New Studies in Biblical Theology 23; Nottingham: Apollos, 2007), 132n47.

build it.⁹³ In the Hebrew text there is a contrast between the kind of building being done by the **בְּנֵי** who will “build the temple of Yahweh” (**וּבְנֵה אֶת־הַיְיָכֵל יְהוָה**) and the building done by the “far off” who will only “build in the temple of Yahweh” (**וּבְנֵה בְּהַיְיָכֵל יְהוָה**). Joüon comments that this addition of the preposition “indicates a lesser degree of transitivity of basically the same activity”; in the case of Zechariah 6:15, a secondary involvement. He offers the translation “and they will take part in the reconstruction of the temple.”⁹⁴ The LXX has followed the Hebrew rather woodenly at this point, translating **οικοδομήσουσιν ἐν τῷ οἴκῳ**. It is interesting therefore that the word used in Ephesians 2:20 to denote believers being built on the foundation of the apostles and prophets is **ἐποικοδομέω** (BDAG “to build something on something already built”) which, though used nowhere in the LXX, would perhaps have been a better translation of **בְּנֵה בְּ**.

There is thus a close thematic coherence between Zech 6:12-15 and Ephesians 2:11-22. Those who are far off are brought near and take part in building the temple. How they take part in the building process, unclear in Zechariah, is made explicit in Ephesians; it is by actually being part of this new temple.⁹⁵

If indeed the author is linking the Isaiah texts to Zechariah, then it makes sense of the flow of thought of Ephesians 2 in providing an OT link between the far off language of Isaiah and the concept of building the temple of God. If this is so, then the Temple theme at the end of Ephesians 2:11-22 is not an incidental addendum to the earlier statement about the far-off and near, but rather represents the culmination of a carefully constructed argument based on a Christological exegesis of Isaiah 52:7, 57:19 and Zechariah 6:12-15 (with weaker influence of Isaiah 9:6 and Zechariah 3:8).⁹⁶ The concept of far off has been appropriated and applied to

93. Baldwin is representative in noting with regard to the building that Zerubbabel’s temple cannot have been intended as it was “well on the way to completion.” Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction and Commentary* (Tyndale Old Testament Commentaries; Leicester: InterVarsity Press, 1972), 137.

94. Joüon and Muraoka, “Grammar,” n.p, §125ma. The only other occasion **בְּנֵה בְּ** is followed by **בְּ** is Neh 4:11 where the sense is of adding to and completing the already-existing wall. (See also Peterson, *Zechariah*, 280.)

95. A passing observation is that the Deuteronomistic statement at the end of 6:15 (that these things will come to pass **אִם־שָׁמוּעַ תִּשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם** translated as **ἐὰν εισακούοντες εισακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν**) perhaps finds a faint echo in Ephesians 4:21 “**εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε . . .**” where learning the Messiah (parallel with becoming part of the new temple - see Chapter 5) is equated with hearing him and being taught in him.

96. “Jesus’ ‘building’ of the new temple through his resurrection was, broadly speaking, a

the idea of Gentiles becoming members of the people of God. Using *gežerâ šawâ* the Zechariah text is drawn in so that the concept of this new people of God is connected with the temple.

This raises the further question of which came first, the Isaiah connections or the Zechariah ones? Given that Zechariah 6 presents a Messiah figure building the temple, counsel of peace emanating from this kingly priest, and those “far off” coming and helping to build the new temple, it is at least not impossible that Zechariah 6 is the primary influence shaping the theology of Ephesians 2. Thus, the far off in Ephesians 2:13 who are brought near “in Messiah” who brings and is “peace” triggers connections first of all to Isaiah 9:6 (peace) in 2:14, then Isaiah 57:19 and 52:7 in 2:17. There is then the very natural transition in Ephesians 2:18 via the idea of the priest granting access to the Father’s presence (i.e. to the temple), to Ephesians 2:19-22 and the idea articulated in Zechariah 6:15 of a temple that is built primarily by the Messiah himself, but with the help of those who are “far off.”

A further point of note is that if Zechariah does indeed lie behind Ephesians 2, then the idea of eschatological extension of that temple may also be in view. Zechariah 14:20-21 indicates that the holiness of the temple would be expanded to include the common things of life. Bullock notes that “in the coming age the entire land would be purified and consecrated to the Lord in the same degree as the vessels in the Lord’s House.”⁹⁷ This idea of extension of the temple expressed in Zechariah, has implications for our understanding of the purpose of the new temple in Ephesians.

In conclusion, this analysis of the place and influence of Zechariah in Ephesians 2 addresses many of the objections raised by those who see error or arbitrariness in the use of the OT in Ephesians 2. Zechariah 6 makes sense of the flow of thought of the pericope and binds together its various themes, holding the various Scripture texts together in a coherent argument driven thematically by the idea of the Davidic temple builder who includes Gentiles in his temple.

3.2.1 Further Support for Use of Zechariah

Further support for the use of Zechariah in Ephesians 2 comes from the direct citation of Zechariah 8:16 in Ephesians 4:25: “each of you should speak truthfully to his neighbour.” This establishes precedent (and also satisfies e.g. Hays’ first test of availability⁹⁸). However,

fulfilment of Zechariah 6:12-13, even though that OT passage is not expressly cited anywhere in the NT.” Beale, *Temple*, 194.

97. Bullock, *OT Prophetic Books*, 322.

98. See above at page 24.

not only is Zechariah 8:16 cited in Ephesians 4:25, but a reason for the command is added, “because we are members of one another.” An overall theme of the letter—membership of this new people of God—is thus explicitly made the basis not only for the command from Zechariah 8, but also for the paraenesis of Ephesians, at the gateway to which Eph 4:25 stands. Zechariah is therefore used consistently. There is a careful and deliberate appropriation of the theme of temple-building and application of it to the new reality of the people of God.

4. Peace and Enmity

Having examined allusions to specific texts, we turn to the more general use of OT vocabulary and concepts in Ephesians 2:11-22. The observation that the concept and vocabulary of peace are central to this pericope led Kreitzer to look beyond the Isaiah texts to argue for allusions to Solomon’s temple dedication speeches in 1 Kings 8 and 2 Chronicles 6 and therefore for underlying Solomonic “man of peace” imagery.⁹⁹

Before analysing Kreitzer’s argument, we must bring greater definition to the concept of peace articulated in Ephesians 2:14-17. Best notes “Peace as salvation is God’s gift . . . [the author might have said] that Christ is our salvation but instead he says he is our peace.”¹⁰⁰ Barth counters individualism, arguing that it is “not primarily . . . the peace he brings to individual souls; rather the peace he brings is a social and political event.”¹⁰¹ Peace, Eadie concludes “is to be taken in its widest acceptance; that peace which had just been described—peace between Jew and Gentile, and peace between both and God.”¹⁰² With the OT background to this pericope, it seems likely that the use of “peace” is rooted in the concept of *shalom*, involving more than is implied in its customary English usage. Thielman comments: “the peace Paul thinks of here is the broad Hebraic concept of *Shalom*”¹⁰³ Carr notes that “the general meaning behind the root sh-l-m is of completion and fulfilment—of entering into a state of wholeness and unity, a restored relationship.” It is the result of righteousness in Isaiah 32:17. In Yahweh’s promise to David in 1 Chron 22:9-10, peace is put

99. Kreitzer, *Hierapolis in the Heavens*; Kreitzer, “Man of Peace,” in *Temple and Worship* (ed. Day).

100. Best, *Ephesians*, 252.

101. Barth, *Ephesians Chapters 1-3*, 262.

102. Eadie, *Ephesians*, 184. Note also Best “Where enmity exists much more is needed than the cessation of hostility; healing is also needed; the Semitic concept ‘peace’ contains both ideas.’ Best, *Ephesians*, 258.

103. Thielman, *Ephesians*, 164.

“in context with מְנוּחָה ‘calmness,’ נִיחָה ‘rest,’ and שָׁקֵט ‘to be quiet,’ as these are gifts from God.” (This observation will become important in evaluating Kreitzer’s argument). Carr observes the “strong eschatological element” in שְׁלוֹם and notes that Messiah is “specifically identified as the Prince of Peace (שֵׁר שְׁלוֹם—the one who brings fulfilment and righteousness to the earth)” and (citing Ephesians 2:14) “the messianic prince who brings wholeness.”¹⁰⁴ Nel draws out further the implications in Isaiah 57 of “שְׁלָם—action” by Yahweh resulting in שְׁלוֹם for the nation, but not for the wicked (Isa 57:21), peace thus being a consequence of Yahweh acting.¹⁰⁵ It is significant, therefore, that “the messianic child is called שֵׁר שְׁלוֹם—Prince of Peace” (Isa 9:6 [5]). The coming of the king of peace of Zech 9:9–10 is portrayed as the beginning of a comprehensive state of peace and universal dominion.”¹⁰⁶ We may note, therefore, both the Messianic and eschatological dimensions to this concept of peace and the fact that it refers to more than simply the absence of war. Rather, it is connected to the gift of wholeness from Yahweh to his people.

Clowney makes explicit the link between temple and peace (of obvious significance in Ephesians 2), “just as the restoration of the temple by the returning exiles still points to a more glorious future, so the blessings on Zerubbabel and Joshua the high priest in Zechariah anticipate the coming of the King who shall speak peace to the nations (Zech 4:9; 6:12; 9:9, 10).”¹⁰⁷ Noting this eschatological element of peace, Beale comments that it was to be “the main mark of the expected new creation that was foreseen by the OT prophets.”¹⁰⁸

Stuhlmacher notes this connection between new creation and peace and comments on Ephesians 2:14 that “the idea of reconciliation in vv. 14ff. is by no means restricted to what happens between an individual and his or her God but by definition includes the marvellous establishment of a new human community.”¹⁰⁹ The author derived the concept “directly from Scripture and Pauline statements about reconciliation”¹¹⁰

This leads naturally to a consideration of two misunderstandings of peace that make the

104. G. Lloyd Carr, “שְׁלוֹם,” n.p., *TWOT on CD-ROM*. Version 1.6. 2005.

105. “The proclamation of peace by Christ is best understood within the ideology of divine warfare as a ‘victory shout’, wherein Christ proclaims his triumph and announces the blessing of peace to his people.” Gombis, “Ephesians 2,” 415.

106. Philip Nel, “Peace,” n.p., *New Intentional Dictionary of Old Testament Theology and Exegesis on CD-ROM*. Version 2.0. 2005.

107. Clowney, “The Final Temple,” 165.

108. Beale, *Temple*, 307.

109. Stuhlmacher rejects Gnilya’s and others’ ideas that this peace has some kind of gnostic connotation.

mistake of looking for background to the concept elsewhere than in the OT. In a pericope where OT usage is already demonstrated, it seems unnecessary to look either to the concept of Pax Romana or to Gnosticism¹¹¹ for a better understanding of “peace.” Thus Best comments:

While peace may have been personified in the GrecoRoman world in relation to the Pax Romana, the ultimate origin of AE’s [=Author of Ephesians] description of Christ as peace probably lies in Isa 9.6 which he would have understood as a messianic passage . . . and in Jewish expectations of eschatological peace.¹¹²

A further error is to over- or de-emphasise either of the horizontal or vertical dimensions of peace. Thus, Yee notes that “although ‘peace’ is often understood as a soteriological term elsewhere, its usage goes beyond this in our present context”¹¹³ This statement assumes a certain view of salvation that Ephesians is at pains to correct. Rather, Yee perhaps should have said that the concern for the horizontal aspects of peace in Ephesians 2 help give definition to our soteriology. Ephesians 2:11-22, together with 2:1-10, confronts the reader with a salvation that cannot bring peace with God on its own, but must, along with it, bring corporate peace amongst God’s people.

Finally, this peace is not only unequivocally related in Ephesians 2:11-22 to priestly sacrificial work of the Messiah, but is embodied in him.¹¹⁴ Barth notes “an increasing number of cultic terms and allusions.” Christ’s “function and work are at the same time those of the high priest: he announces peace with God and among men”¹¹⁵

4.1 Solomonic Imagery

Given the prominence of peace in the pericope, Kreitzer argues that the temple-building imagery of Ephesians 2 points back to the first builder of the temple, Solomon. From that observation, he goes on to examine the “man of peace” descriptions of Solomon which,

110. Stuhlmacher, ““He is our Peace,”” in *Essays*, 189.

111. See page 6, fn 14 and page 104, fn 154.

112. Best, *Ephesians*, 251. See Yee for an exhaustive review of Greco-Roman sources on “peace.” Yee, *Reconciliation*, 143.

113. *Ibid.*

114. “It does not say that he gives peace but rather that he is our peace, probably echoing Mic. 5.5 (cf. Isa. 9.6).” Witherington, *Philemon, Colossians and Ephesians*, 259.

115. Barth, *Ephesians Chapters 1-3*, 267. See also discussion above of links between “our peace” in Isa 53:5 and Eph 2:14 at page 77.

together with a possible subtle play on words (in Hebrew) between “peace” and “Solomon” in Ephesians 2, leads Kreitzer to believe that there is a Christological category of Solomonic man of peace lying behind Ephesians 2. He states that Eph 2:13-22 is “best viewed as a free-standing midrash based upon traditional imagery associated with King Solomon.”¹¹⁶

His argument is suggestive. Although he concedes that Solomon “is rarely presented as an important typological figure for later Christian understandings of Jesus Christ himself,”¹¹⁷ Kreitzer argues for a fresh assessment of Solomonic imagery on the basis of Solomon’s reputation as a “man of peace” and the fact that this is his qualification for building the temple. This, together with Solomon indisputably being the anointed Son of David, argues for a closer examination of possible Solomonic themes in Ephesians 2.

To develop this argument, Kreitzer first of all examines the “rest” motif in a number of OT texts that emphasise Solomon as a man of rest / peace.¹¹⁸ This argument depends in part upon being able to equate peace and rest in Hebrew. This is seen most clearly in 1 Chron 22:9 where Solomon as “man of rest” (אִישׁ מְנוּחָה) is given rest and peace in a parallel construction that seems to point to the interchangeability of the terms. Kreitzer argues:

This verse . . . is significant because it not only describes the son of David in terms of ‘rest’ מְנוּחָה, but also goes on to speak of Yahweh granting Solomon ‘rest’ (נוּחַ) from the surrounding enemies, as well as giving ‘peace’ (שָׁלוֹם) and ‘quiet’ (שָׁקֵט) to Israel, and specifically associates all of this with the name ‘Solomon’ (שְׁלֹמֹה) itself.¹¹⁹

There has been, he argues, a lack of appreciation of the overlap in semantic fields of the two Hebrew terms ‘rest’ and ‘peace’, and this has meant that “the one time in the MT where the term מְנוּחָה is applied to Solomon, namely, 1 Chron. 22.9, has not been fully explored by NT scholarship for its potential as an OT text upon which subsequent Christological ideas were based.”¹²⁰ He goes on to argue that there is deliberate stress by the Chronicler on Solomon as “man of peace” and “the theological significance of this may be greater than we

116. Kreitzer, *Hierapolis in the Heavens*, 120. See criticism above at page 23 on the usefulness of the category “midrash.”

117. Kreitzer, “Man of Peace,” in *Temple and Worship* (ed. Day), 485.

118. He argues that Jesus and Solomon are associated not only with God’s wisdom, but with “the ‘rest’ that is derived from it.” Kreitzer, *Hierapolis in the Heavens*, 109.

119. *Ibid.*, 114.

120. *Ibid.*, 121.

often appreciate.”¹²¹

He emphasises the extent to which Solomon’s role is dependent on being a man of peace; the temple builder must not be a man of blood as David was. This raises the question of the Davidic covenant in 2 Samuel 7:5-16 and the possibility (not explored by Kreitzer) that if Eph 2:11-22 does have Solomonic resonances, then the reference to covenants of promise (Eph 2:12) would therefore include the Davidic covenant, the terms of which include the promise of a son who will rule forever and build a temple. Furthermore, as we have already seen in 1 Chron 22:9, a prominent element of the promise to David is that Yahweh will give peace to Israel in his days.

Kreitzer then examines several lines of evidence of Solomonic imagery in Ephesians 2:11-22. Firstly, “he is our peace” in 2:14, he argues (somewhat tenuously), depends upon the pun in Hebrew between ‘Solomon’ (שְׁלֹמֹה) and ‘peace’ (שְׁלוֹמִים). He asks therefore whether “the (Jewish!) writer of the letter to the Ephesians deliberately wishes to assert that Jesus Christ is, in effect, a new Solomon . . . and some of his readers would infer that ‘He (Christ) is our Solomon’.”¹²² This is not the most convincing of arguments. Granted, he points out places in the Hebrew Bible where this play on words may be taking place. However, it is a large step from these valid observations to the assertion that in a text written in Greek to a Greek-speaking audience with little or no knowledge of Hebrew, there is an underlying Hebrew pun which they were supposed to discern.¹²³

He appears on more solid ground, however, in criticising most commentators who have settled for a connection between Eph 2:14 and Isaiah 9:5-6, and have then “[given] up looking for other background texts.”¹²⁴ What Kreitzer does not argue at this point, though it would strengthen his case, is for methodological precedent for the linking of multiple texts in Second Temple exegetical practices.

Kreitzer goes on to note the “two into one” language of Ephesians 2 and relates it to the ways in which Solomon is portrayed as ruling over a united monarchy.¹²⁵ He argues that “there is a deliberate emphasis laid upon the fact that King Solomon reigned over a kingdom consisting of two groups which were at enmity with one another but which had been brought together in order to form a single nation.”¹²⁶ There are several problems with this argument.

121. Ibid., 115.

122. Ibid., 119.

123. See discussion above on Stanley’s work at page 16.

124. Ibid., 121.

125. Kreitzer, “Man of Peace,” in *Temple and Worship* (ed. Day), 498.

First, though Solomon may indeed be a “man of peace,” he is clearly not a peace-maker; he inherited a united kingdom. Furthermore, the terms of 1 Chron 22:9 are explicit in stating that it is Yahweh’s gift of peace to Solomon and not Solomon himself who brings peace. By contrast, the Messiah is the one who makes peace and unites two groups. It is the dis-analogy between Solomon and Christ that seems more helpful at this point. Secondly, the peace that is brought about in Ephesians 2 is the peace between Jews and Gentiles, not between the northern and southern kingdoms as envisaged in both the reign of Solomon and in the prophecy of the second half of Ezekiel 37. Kreitzer or Suh could respond to these objections that the same concept of peace-making is in view in Ephesians 2, though it is Christologised and applied to Gentiles, not just to Jews. This move from peace amongst Jews to peace between Jews and Gentiles is consistent with what we have already observed of the way Isaiah and Zechariah are appropriated. Kreitzer makes the further point that the similarities between Ephesians 2 and Solomon are that in both cases there is a “temple-building king who ruled over a unified people” and that, in Ephesians, this is used in order to “stress his point about the need for unity within the congregation he addresses.”¹²⁷

Kreitzer’s arguments thus far are somewhat speculative. His arguments for connections between Ephesians 2 and the temple dedication passages in 1 Kings 8 and 2 Chron 6 seem stronger. First, Kreitzer notes the treatment of the foreigner in the temple dedicatory prayer (especially in Chronicles), in which Solomon asks with regard to strangers from distant lands (ἐκ γῆς μακρόθεν) who come to the temple to pray, that Yahweh would hear their prayers “so that all the peoples of the earth may know your name and fear you . . .” (2 Chron 6:32-33).¹²⁸ This conceptual link (the concern for acceptance of Gentiles) between the temple dedicatory prayer, the Gentile-inclusion theme of Isaiah and the burden of Ephesians 2:11-22, strengthen the possibility of a relationship.

One weakness of this argument, noted by Kreitzer himself, is that the vocabulary for strangers is not the same in Chronicles (and 1 Kings) (ἀλλότριος) as it is in Ephesians (ξένος, πάροικος). However, he argues there is overlap between semantic fields with both ἀλλότριος and ξένος being used to translate נָכְרִי, which is rendered ἀλλότριος in both 1 Kings 8:43 and 2 Chron 6:32-33.

We may further note that in the NT it appears to be ξένος rather than ἀλλότριος that expresses the same concept of “foreigner.” Only twice in the NT (in Heb 11:9, 34 where OT

126. Kreitzer, *Hierapolis in the Heavens*, 124. See discussion of Suh, who argues the same relationship from Ezekiel 37. Suh, “Ezekiel 37,” 715-33.

127. Kreitzer, *Hierapolis in the Heavens*, 127.

128. *Ibid.*, 126.

events are recounted) does ἀλλότριος refer to that which is foreign, specifically the foreign person. Of the other 18 occurrences of ἀλλότριος in the NT, the meaning is simply “other.” There would appear therefore to have been some shift in usage of the word ἀλλότριος between the translation of the Hebrew Scriptures and the time of the NT. Thus, the lack of precise word repetition does not necessarily tell against Kreitzer’s argument for a relationship with 1 Kings 8 or 2 Chron 6.

In addition, further supporting Kreitzer’s argument (though he does not observe this himself), is the use of the participial form of the cognate of ἀλλότριος, ἀπηλλοτριωμένοι in Ephesians 2:12. This rare form is used only here, in Ephesians 4:18, and in Col 1:21. If Kreitzer is right in his suggestion that there may be links between the temple dedicatory passages and Ephesians, then it may be that ἀπηλλοτριωμένοι is chosen with the echo of ἀλλότριος in the author’s mind.

There is a further, and stronger, connection between these pericopes in the reference to the dwelling place of God as κατοικητήριον.¹²⁹ In the NT, this term is used only here and in Rev 18:2.¹³⁰ However, of the 20 LXX occurrences, 6 are in the temple dedication speeches of 1 Kings 8 and 2 Chron 6.¹³¹ It would seem strange for such vocabulary to be employed carelessly in Ephesians 2:11-22, where its deliberate placing in a templar context suggests a relationship with the temple dedication speeches.¹³²

Kreitzer’s final line of argument is from the Testament of Solomon and its linkage of the word ἀκρογωνιαίος (Ephesians 2:20) with Solomon as the temple builder.¹³³ The two

129. See *Ibid.*, 127.

130. In Rev 18:2, fallen Babylon is a κατοικητήριον of demons.

131. In Ex 12:20; Ps 106:4,7; Nahum 2:12,13; Jer 9:10; 21:13; Dan 2:11, the word is used of a simple habitation, be it for human, animal or angel. In all the other occurrences (Exod 15:17; 1 Kgs 8:39, 43, 49; 2 Chr 6:30, 33, 39; 30:27; 3 Macc 2:15; Ps 32:14; 75:3), κατοικητήριον has reference to God’s dwelling place. It is significant, therefore, that the verbal form of this word is used in the prayer of Ephesians 3:17, raising the possibility of subtle allusion to the dwelling place of God that is filled with his presence. See discussion in Chapter 4.

132. In further support, Lincoln comments, “the notion of approach to God has obvious religious and cultic connotations from the OT . . . Here in Eph 2, where v13 contains sacrificial imagery and vv 20-22 contain temple imagery, the cultic associations of προσαγωγή as unhindered access to the sanctuary as the place of God’s presence must be just as strong as, if not stronger than, the political. It is worth recalling some of the passages in the OT which envisage Gentiles acquiring access to God in the temple in order to pray and worship. Solomon’s prayer of dedication in 1 Kgs 8:41-43 speaks of ‘the foreigner who comes and prays toward this house’ and asks God ‘hear thou in heaven thy dwelling place,’ while prophecies such as Isa 56:6-8 and Zech 8:20-23 see foreigners coming to Zion to offer sacrifices, to seek the Lord and entreat his favor in the temple which is a house of prayer for all peoples.” Lincoln, *Ephesians*, 149 (italics mine).

occurrences of ἀκρογωνιαίος in Testament of Solomon (22:7 and 22:17) have been cited in support of Jeremias' argument that it ought to be understood as cap- rather than corner-stone.¹³⁴ Kreitzer argues that in the Testament, there is an identification between ἀκρογωνιαίος and the person of Solomon. This is a tenuous argument at best, depending at least to some extent on the assumption that these associations would have been widespread enough to have influenced the author of Ephesians. With the uncertain provenance of the Testament of Solomon, this is moot. Better, surely, to see the straightforward reference in Ephesians 2:20 to Isaiah 28:16 and the messianic suggestions of Yahweh laying his precious stone in Zion.¹³⁵

An evaluation of these arguments is necessary. Kreitzer has certainly made some valid points, but perhaps his overall case is weakened by some of its more speculative elements. If we apply again the criteria for discerning re-use of texts,¹³⁶ we may put aspects of Kreitzer's work on a firmer footing. Thus, the use of the rare word κατοικητήριον, so prevalent in the temple dedicatory speeches, combined with the concern in those same speeches for the foreigner, taken together with the prevalence of the key concept of peace in Ephesians 2 and Solomon as "man of peace" (though, in contrast to Ephesians 2, not peace maker), all suggest the possibility these temple speeches may be underlying and shaping the thought world of the author of Ephesians. This is distinct, however, from saying that there is Solomonic imagery and that Solomon is functioning here as a typological figure.

Thus, I agree with Kreitzer that there does indeed appear to be enough evidence (lexical and conceptual) to argue for some connection between Ephesians 2 and the temple dedicatory speeches. This, in one sense, would be enough; Ephesians is clearly concerned with the inauguration, growth and filling of this new temple. Why, then, suggest this is Solomonic imagery (with the character of Solomon driving the exegetical appropriation of these texts) rather than the multi-layered temple imagery (with the concept of a Davidic temple builder and the people of God as temple) driving the exegesis? At this point, we are moving beyond

133. Kreitzer, *Hierapolis in the Heavens*, 131.

134. See Joachim Jeremias, "Κεφαλή γωνίας - ἀκρογωνιαίος," *Zeitschrift für die Neutestamentliche Wissenschaft* 29 (1930): 264-80. ; Joachim Jeremias, "Eckstein - Schlußstein," *ZAW* 36 (1937): 154-57.

135. See Kim's work associating "stone," "Servant of Yahweh" and "Son of God." Seyoon Kim, "Jesus - The Son of God, the Stone, the Son of Man, and the Servant: The Role of Zechariah in the Self-Identification of Jesus," in *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis for his 60th Birthday* (eds. Gerald F Hawthorne and Otto Betz; Grand Rapids, Mich.: Eerdmans, 1987).

136. See discussion at page 30.

Kreitzer's own argument as he does not appear to anticipate this objection. If he had, perhaps he would have pointed towards the Davidic covenant and the explicit mention of the "covenants of promise" in Ephesians 2:11. The conjunction of the temple theme with that of covenant would on its own have been enough to suggest a Solomonic connection (with Solomon cast, however, very much in a secondary or supporting role). However, if we consider again Zechariah 6 and its description of the Messianic figure who builds the temple as "the branch" (קַנְיָץ translated as ἀνατολή), we may look to further links with texts that describe this "branch" figure. Jeremiah 23:5 and 33:15 both describe Yahweh raising up for David a righteous branch who "shall reign as king and deal wisely, and shall execute justice and righteousness in the land" (Jer 23:5). This branch figure is thus conceived of as being "for David," a king who will reign wisely. Given the time of writing of Jeremiah, this is clearly not Solomon who is in view, but rather a figure who is to come later and who will reign. Taken together with Zechariah, this figure is also seen as the one who will rebuild the temple.

It would appear more likely, therefore, that the appropriation of Zechariah and Isaiah texts together with the explicit mention of temple-building and covenant points towards a conception of the Messiah as the one who fulfils the Davidic covenant and rebuilds the temple, with the crucial difference that the temple is no longer understood as a physical building, but as the corporate people of God.

The dedication of the first temple by Solomon and its ultimate failure and destruction are therefore implicitly contrasted in Ephesians with this new temple inaugurated by the peace-making, sacrificial death of the Davidic scion.

We may therefore go some of the way with Kreitzer in recognising these echoes of the figure of Solomon contrasted with the work of the Messiah and agree with some of his conclusions:

The appearance of a New Solomon, who reigns and rules in fulfilment of the promises made to the household of David . . . is all-important. It is Jesus Christ, the New Solomonic 'Man of Peace', who builds the new temple of the church, consisting of those who have put their faith in him. He himself is foundational to the very structure of this Church, being the cornerstone which holds them all together. In so doing he fashions the believing community into a united people, and the Solomonic ideal of a united kingdom ruled by a divinely anointed king once again reverberates down the corridors of history.¹³⁷

Kreitzer concludes that "Solomonic imagery assists in a rereading of Ephesians

2:13-22,” although I would wish to argue that Davidic Messianic and temple imagery appears to be primary with Solomon as a secondary figure.¹³⁸

4.2 Ezekiel 37 and Ephesians 2

It is necessary to address the further proposal of Suh who argues that in writing Eph 2:11-22, the author has “constructed his argument based on Ezekiel 37 in that he not only borrowed the material that is found in Ezekiel 37 but that he also applied it to the new community of Christ.”¹³⁹ He builds on the earlier suggestion of Martin who gives just two paragraphs to the suggestion that “two into one new man” language of Ephesians 2:15 is reminiscent of Ezekiel’s vision of the two sticks in Ezekiel 37:15-28. Martin observes the sequence in Ezekiel 37 of two groups being made one (37:17), promises of cleansing (see especially 37:23), then promises of a Davidic monarch from 37:24ff under whose leadership the people will “walk” in God’s statutes (37:24), establishment of a “covenant of peace” (37:26) and of God’s dwelling place amongst them (37:27). (He does not, however, go on to note the potentially significant end of Ezekiel 37:28 in which the nations will know Yahweh is God: γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος). Martin notes that this “cluster of ideas with its links to Ephesians 2:15-22 is striking” especially because Ezekiel 37:1-14 is driven by the theme of resurrection and gift of the Spirit (37:14). He concludes, conceding the speculative nature of his analysis, “we are left to wonder whether the sequence ‘resurrection-renewal-one nation-new covenant of peace-God’s dwelling place, his shrine in the Spirit in Ephesians 2:1-22 does not run artistically and theologically along lines already set in the Ezekiel prophecy”¹⁴⁰

Suh develops Martin’s observations, arguing that the whole of Ephesians 2 is shaped theologically by Ezekiel 37. He notes, “the thrust of Ezekiel 37 is that Judah and Israel will become one under the divine leadership, with the Law being observed and followed. The thrust of Ephesians 2 is that Jews and Gentiles have become one in a new creation, through the redemptive event of Christ, with the Law superseded.”¹⁴¹ He argues that there are similar

137. Kreitzer, *Hierapolis in the Heavens*, 132.

138. Kreitzer’s suggestion is strengthened by the possible relationship between temple dedication and the prayer of Ephesians 3:14-21 (see page 141). In addition, note the previously observed prominence of the wisdom theme in Ephesians (see page 13).

139. Suh, “Ezekiel 37,” 716.

140. Ralph P Martin, *Reconciliation: A Study of Paul’s Theology* (Atlanta, Ga.: John Knox Press, 1981), 190.

141. Suh, “Ezekiel 37,” 717.

concepts in both books: death resulting from sin and the “divine work of granting new life.”¹⁴² He goes on to note lexical similarities between συναρμολογέω in Ephesians 2:21 and ἄρμυνία (describing the bones coming together) in Ezekiel 37:7, arguing that in both there is the idea of parts of a structure being joined together.¹⁴³ The concepts are similar, but it is a linguistic stretch to argue for direct dependence.

Suh further notes the use of προσάγω in Ezekiel 37:7 to describe the bones coming together and notes similarities to προσαγωγή in Ephesians 2:18. He comments that, taking the texts together, “the picture is that Jews and Gentiles come to God together as the scattered bones approach each other in the presence of God to form a whole body.”¹⁴⁴ Again, it is interesting, but by no means conclusive. προσάγω is used quite differently in Ezekiel to προσαγωγή in Ephesians. Bones are “led together,” whereas in Ephesians it is people who have “access” to the Father.

Like Martin, Suh notes the sequence of saving activity in Ezekiel 37: “this high degree of thematic continuity between the two texts contributes to the possibility that Ephesians 2 refers implicitly to the formulation found in Ezekiel 37.”¹⁴⁵ He then picks up on the “walking” theme so prominent in Ephesians, arguing that “Ephesians 2:10 is thus saying that believers are made new in Jesus so that they might walk in good works, while Ezek 37:24 states that the future Davidic Ruler will be made prince so that Israel might walk in God’s ordinances and keep his statutes.”¹⁴⁶ Suh further notes the centrality of covenantal language and concepts in both passages and the importance of the concept of God’s dwelling amongst his people (although the language in Ezekiel is quite different to Ephesians).¹⁴⁷ Though none of these observations alone constitutes a strong enough argument for deliberate usage of Ezekiel 37, there may be a certain cumulative weight. Suh bolsters his case by observing the relationship of “peace” to both passages: an eternal covenant of peace between Yahweh and his people in Ezekiel, and the Messiah himself as our peace in Ephesians 2. Since we have already

142. Ibid., 725.

143. Ibid., 719. BDAG: ἄρμυνία ‘means of joining’. συναρμολογέω (ἄρμυς, λέγω . . .) ‘to join together so as to form a coherent entity’.

144. Ibid.

145. Ibid., 724.

146. Ibid., 726.

147. Beale comments on Ezekiel 37 that, “though it could be read as prophesying God’s tabernacling presence in a temple structure, it is just as possible, if not preferable, to understand . . . [it] . . . as foretelling a time when the temple will be, not a physical handmade house, but God’s manifest presence alone that will fill Israel (and the earth) as never before.” Beale, *Temple*, 111.

observed “peace” acting as a catch-word in Ephesians 2, weight is added to this argument. Furthermore, Suh notes that the peace of Ezekiel 37, just like that of Ephesians 2, has both horizontal and vertical dimensions, with unity thus being a central concept.¹⁴⁸ Suh concludes that the link between these texts is supported by “extensive shared vocabulary and by numerous important themes” and that the author “used Ezekiel 37 as a framework for building his own argument in Ephesians 2.”¹⁴⁹

Suh’s further claims that Jesus in Ephesians 2 is identified as the Davidic ruler of Ezekiel 37¹⁵⁰ gain some support from both my own argument that Zechariah 6 has influenced the formation of Ephesians 2, and from Kreitzer’s regarding the Solomonic man of peace. All three arguments centre on a Davidic ruler who brings peace and builds a temple. We may therefore appreciate connections amongst these texts, but those between Zechariah and Ephesians 2 seem to be strongest in terms of density of vocabulary reuse and close thematic coherence.

It is certainly possible, therefore, that as Ephesians 2 was written, there was a constellation of texts in the author’s mind, linked by the catch-words “peace,” “near,” “far,” the theme of the Davidic temple builder and the inclusion of the Gentiles. Whether there is deliberate allusion to Ezekiel 37 in Ephesians 2 is another matter. Perhaps we may simply say that, though Ezekiel 37 may have shaped the author’s thinking theologically and may be at the back of his mind, it is difficult to argue strongly for deliberate allusion.

In conclusion, though these passages share similar themes and vocabulary, the vocabulary reuse is not dense enough to give a sense of validity to the claim that this represents deliberate re-use.

4.3 Dividing Wall: The Law in Ephesians

In discussing further the issue of peace in Eph 2, it is necessary to address the enmity that is described as being overcome in order to bring about peace, and we must therefore give some attention to Ephesians 2:14-15 and the complex issue of the law (though the complexity of the issue precludes anything but a superficial engagement).

After introducing the idea of Christ as “our peace,” Ephesians 2:14-15 describes what

148. Suh, “Ezekiel 37,” 731.

149. Ibid., 733. For further support, see Fee’s analysis of “Spirit of promise” in Eph 1:13-14 referring to “the coming of the Spirit in the new covenant of Ezek 36:26-27 and 37:14” There may be precedent therefore for a relationship between Ephesians and Ezekiel. Fee, *God’s Empowering Presence*, 670-71.

150. Collins also identifies the “prince” of Ezekiel 37 as a “member of the Davidic line.” Collins, *The Scepter and the Star*, 31.

Christ has done in order to be “our peace.” Thus, he made the two one and “τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας” As we seek to understand what this “destruction and nullification” means, we note firstly the phrase is framed on both sides by “two into one” language. Whatever therefore is “destroyed and nullified,” it is “in order that” (ἵνα) he should create the two into one new humanity. Though debate centres on the identity of this “dividing wall,” why “the law” is qualified by “commands and decrees,” what is “nullified,” and which objects are related to the action of which participles, it is vital to keep this context clearly in view; the Messiah has destroyed (λύσας) and nullified (καταργήσας) something that was preventing Jews and Gentiles from being united in this one new humanity.

Grammatically it seems most natural to take τὸ μεσότοιχον τοῦ φραγμοῦ as the object of λύσας, with τὴν ἔχθραν exegetically modifying τὸ μεσότοιχον. This leaves τὸν νόμον as that which is nullified.

The first question is the identity of τὸ μεσότοιχον τοῦ φραγμοῦ.¹⁵¹ There is little dispute that it represents some form of barrier between Jews and Gentiles. The various suggestions that this was an actual physical barrier in the Jerusalem temple fail for three reasons. First, the vocabulary used in Ephesians to describe this is not the same as any contemporaneous descriptions of the physical barrier in the temple. Secondly, though a physical barrier did indeed exclude Gentiles, the barrier that keeps Gentiles from joining the Jews in Ephesians is not a physical one. Rather, Gentiles (as Gentiles) and Jews together become the new humanity.¹⁵² Thirdly, the argument of the sentence indicates that this barrier is some aspect of the law and its removal is what allows this creation of a unified people. It is therefore not a physical barrier.¹⁵³ We may also reject gnostic speculations championed by Schlier that the μεσότοιχον refers to a barrier between heaven and earth.¹⁵⁴ This is untenable

151. After examining the various options, Best concludes that “None of these solutions is completely satisfactory . . . it may however simply be that we have an ordinary metaphor of a separating wall and are wrong to look for recondite meanings in it.” Best, *Ephesians*, 256.

152. So, Best comments “The destruction of the balustrade would only be relevant if the argument of 2.14-18 had been about the admission of Gentiles to ordinary Jewish privileges and this is not AE’s argument.” *Ibid.*, 254.

153. For various expressions of these objections to a physical wall, see e.g. Witherington, *Philemon, Colossians and Ephesians*, 259; Schnackenburg, *Ephesians*, 114; Best, *Ephesians*, 254.

154. See e.g. Hoehner’s or Schnackengurg’s engagements with and dismissal of Schlier on this point. Hoehner, *Ephesians*, 370; Schnackenburg, *Ephesians*, 114; Schlier, *Der Brief an der Epheser*. Barth shares Hoehner’s critique that the “Jewish apocalyptic, the Gnostic and the Mandaean texts quoted by him are too late, too diverse, and too inconclusive.” Barth, *Ephesians Chapters 1-3*, 286.

firstly because it is anachronistic, and secondly, because in Ephesians 2 this barrier is clearly between two people groups and not between heaven and earth.¹⁵⁵

If the entire phrase τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν is taken to refer to that which is removed, then it would appear that τὸ μεσότοιχον and τὴν ἔχθραν and τὸν νόμον have the same referent.¹⁵⁶ In this case, we may say that “the law of commandments in decrees” is that which has constituted a barrier between Jews and Gentiles and has created enmity between them. This is the majority view amongst commentators, though there is widespread disagreement and debate about the sense in which the law is “nullified.”

The idea of the law of Moses as a barrier is thought by many to gain support from the Epistle of Aristeas 139 and 142, in which God is described as hedging in the Jews “on all sides with strict observances connected with meat and drink and touch and hearing and sight, after the manner of the Law” in order to keep them pure. This law is described as “unbroken palisades and iron walls to prevent our mixing with any of the other peoples in any matter.”¹⁵⁷ Although there is general agreement that the Mosaic law is the barrier, Moritz notes that we must not lose sight of the double role played by the law here in separating Gentiles from Israel’s πολιτεία, but also separating all men—Jews and Gentiles—from God.¹⁵⁸

However, the observation that Paul appeals to ἐντολὴ in Ephesians 6:2 as something with ongoing validity for Christians has posed difficulties,¹⁵⁹ leading some to argue that what is nullified is only certain aspects of the law, or only the law applied in an exclusivist manner. Barth struggles over the “slight possibility” of understanding 2:15 “in a subtle or crude antinomian sense.” However, he offers the context of the rest of the Pauline corpus and the contents of Ephesians to support his view that “Paul did not intend to treat Israel’s privilege and special inheritance, the law, with contempt. It was far from him to reject God’s will as revealed in his law and in the election of Israel.”¹⁶⁰ This then leads Barth to argue only certain aspects of the law are nullified. “Christ has abrogated the divisive function of the law—and

155. Melbourne, “Barriers,” 113.

156. See Sellin who takes τὸ μεσότοιχον . . . λύσας and τὸν νόμον . . . καταργήσας as parallel: “Nicht nur die beiden Partizipien sind synonym, sondern auch die Objekte.” Sellin, *Der Brief an die Epheser*, 215.

157. See Moritz, *Profound Mystery*, 29. This protection “has been shattered by the event of the Cross.” Schnackenburg, *Ephesians*, 114.

158. Moritz, *Profound Mystery*, 37.

159. Best, *Ephesians*, 259; Lincoln, *Ephesians*, 143.

160. Barth, *Ephesians Chapters 1-3*, 306.

therefore not God's holy law itself."¹⁶¹ He also tries to argue from the addition of ἐν δόγμασιν that it is "neither the total 'law' as put into writing and found in the Scriptures, nor one part of the legal 'commandments,' but the oral interpretation and application of the law by scribes is meant."¹⁶² He concludes that "the wall" signifies detailed commandments or oral additions to them, and that Paul may be thinking of "divisive ceremonial laws and statutes."¹⁶³ Barth is advancing a position in which the law has continuing relevance, and continuity with Israel is emphasised. He notes significantly that the law "does not annul its own presupposition and foundation: God's covenant-promise."¹⁶⁴ This covenantal context perhaps opens a way out of some of these difficulties and will be discussed in the conclusion to this section together with the idea that the nullification represents the abolition of what Eadie calls "the exclusiveness of the theocracy."¹⁶⁵

Yee argues that it is "not the law *per se* but the way in which the 'circumcision'/Jews had expropriated the law to reinforce ethnocentrism, thereby fencing off the Gentiles from Israel and Israel's God-given grace."¹⁶⁶ Hoehner takes a broadly similar view:

It was not the law that was hostile but the wrong conception and use of the law, which resulted in hostility on both sides. To solve the problem, the law was rendered inoperative in Christ's flesh and therefore, Jews and Gentiles in Christ would not have the law as the *modus operandi*, thus destroying the hostility which existed between them.¹⁶⁷

This argument proposes that Ephesians does not contain a negative description of the Mosaic covenant *per se*, but of a type of obedience to it that had come to be a barrier between Jew and Gentile. This would make more sense, furthermore, of Paul's elsewhere positive view of the law in, for example, Romans 7. In addition, it would fit with the critique in 2:11 of idolatrous dependence on circumcision.

However, if this is indeed the case, then the question still remains why this is not made clearer in the text. However one looks at it, it is the law that is nullified. Commenting on the use of καταργέω, Schnackenburg notes this is "a strong expression which Paul never uses

161. Ibid., 291.

162. Ibid., 288.

163. Ibid., 285.

164. Ibid., 258.

165. Eadie, *Ephesians*, 170.

166. Yee, *Reconciliation*, 148.

167. Hoehner, *Ephesians*, 374.

directly of the Law . . . but only of the effects of the Law on unredeemed humanity”¹⁶⁸ His point is that this must refer to the effects of the law, rather than the law itself. However, against this is that “law” is modified in this pericope by τῶν ἐντολῶν ἐν δόγμασιν which would rather seem to emphasise that it is quite the reverse of Schnackenburg’s assertion. In support of this last position, Thielman concludes that “Paul clearly intends the phrase to refer to the entire mosaic law.”¹⁶⁹ Exegetically, this appears the best way of interpreting this passage, but clearly raises significant theological questions (although that is true whichever position one takes on “nullification” of the law in Ephesians 2). Thielman’s solution is to posit that “Paul apparently thought, however, that when believers obeyed the parts of the Mosaic law that he incorporated into his ethical teaching, they were not obeying these commands *as the Mosaic law*.”¹⁷⁰ This last statement is perhaps key and leads into a discussion on the relationship between this nullification of the law and concept of covenant—and how those who are now “in Christ” have fulfilled the law in a way that means they are no longer bound to Mosaic rules or institutions.

Finally, Moritz has proposed the intriguing suggestion that Ephesians 2 contains a polemic against Jewish Torah ontology. He notes the possible background (building on Arnold’s highlighting of the problem of mysticism¹⁷¹) for some of the recipients of Ephesians in Torah mysticism in which Moses and Torah played a significant role. Moritz argues that it is “quite possible that Ephesians urged some of its addressees—whether God-fearers, former proselytes or Jews—to decide between their Torah heritage and its potential for mystical misuse on the one side, and the Law-free gospel on the other.” He concludes that “Ephesians makes it plain that enlightenment cannot be achieved via mystical exploitations of the Torah, but through Christ alone.”¹⁷²

It seems to me that the answer to this question of the law lies in the covenantal context of the passage. The law as it applied to those who were covenant members of Israel was that which formed a very clear barrier between them and the Gentiles. Stuhlmacher concludes:

Protected by the law were a sphere of life and a mode of living from which the Gentiles were excluded insofar as they did not expressly convert to Judaism and desire circumcision. The law in this way acted as an extremely

168. Schnackenburg, *Ephesians*, 115.

169. Thielman, *Ephesians*, 169.

170. *Ibid.*, 170. Italics mine.

171. Arnold, *Power and Magic*.

172. Moritz, *Profound Mystery*, 218.

powerful wall of separation, both in theory and practice, dividing Gentiles and Jews.¹⁷³

In this sense it had to be removed. It is here that the concept that it is only “in Christ” that it is removed becomes central. It is the Messiah, Jesus who fulfils the law and those who are “in the Messiah,” that is, are part of his people, are no longer under the law that has found its τέλος in Christ. Instead they are under Christ. Instead of learning and obeying the Torah, they learn and obey the Messiah (see Eph 4:20 and discussion in Chapter 5). Any continuing relevance of the law is “in the Messiah.”

5. Possibility of Isaiah 2:1-5 as Conceptual Paradigm

It is clear that the author of Ephesians has read and is intimately familiar with Isaiah. This suggests the possibility of Isaiah’s “vision of Jerusalem as the centre of world pilgrimage, revelation and peace . . .”¹⁷⁴ (2:1-5) as a conceptual paradigm for Ephesians. Examination of Isaiah 2:1-5 reveals further significant thematic and lexical coherence.

After the introduction in 2:1, 2:2 describes ὁ οἶκος τοῦ θεοῦ being raised up and πάντα τὰ ἔθνη coming to it. At the beginning of Isaiah, therefore, is the temple to which Gentiles come, a concept with obvious resonance with Ephesians. Having already noted the prevalence of the οικ- root in Ephesians 2, it is significant to observe its use here in conjunction with the theme of Gentiles coming to Yahweh. In 2:3 this is more explicit. Gentiles encourage one another to go up to the “mountain of the Lord” and to the “house of the God of Jacob”; the concept of the far off becoming near (cf. Ephesians 2:13). The following statement has resonances with the prominent theme of transformed walking in Ephesians: God will “announce to us his way and we will walk in it.” We may note, therefore, the theme of Gentiles coming to the temple to worship Yahweh, and then learning to walk in his ways. 2:3 concludes with the law going out from Zion and the word of the Lord from Jerusalem (note the association of law and temple). 2:4 continues with a description of nations being judged by Yahweh and “no longer learning to make war.” Although the word peace is not used here, the concept certainly is; the idea of nations coming to Yahweh and no longer taking up the sword against each other is echoed in the vertical and horizontal aspects of Christ’s peace in Ephesians 2:11-22. Lastly, in 2:5, the house of Jacob, presumably in view of Yahweh’s future plan for the inclusion of the Gentiles, is exhorted to walk in the light of the Lord; another theme that finds resonance in Ephesians with the exhortation in 5:8 to walk

173. Stuhlmacher, “He is our Peace,” in *Essays*, 189.

174. Alec Motyer, *The Prophecy of Isaiah* (Leicester: Inter Varsity Press, 1993), 52.

as children of the light.

There are thus multiple thematic as well as lexical resonances between Isaiah 2:1-5 and Ephesians 2:11-22 (and the wider themes of Ephesians),¹⁷⁵ strengthening the case for relationship between the two. Knowing that other texts from Isaiah were in mind in writing Ephesians, perhaps we may say that this overarching theme of Isaiah has also shaped the theology of Ephesians. The conjunction of themes of Gentiles coming to the temple, learning to walk in God's ways, peace among nations, and walking in the light in both Isaiah and Ephesians, if not deliberate on the part of the author of Ephesians, represents a startling coincidence. It seems reasonable to infer that the theology of Ephesians has been shaped by that of Isaiah, specifically as it touches on the people of God and the inclusion of the Gentiles.

6. Covenant Concepts

In view of the demonstrated dependence on and linking of multiple OT texts, it would be remiss not to examine the rest of the pericope for further OT dependence. The remainder of this chapter therefore addresses the themes of covenant and temple in Ephesians 2 and their bearing on interpretation of the pericope.¹⁷⁶

It is my contention that these themes of covenant and temple are deliberately introduced here and suggest overarching themes of the whole letter. It is my further contention that these themes have been relatively neglected until now and interpretation of the whole letter of Ephesians has been impoverished as a result. To state this as a proposition which will be defended in the rest of this chapter (with regard to 2:11-22) and in the next chapter (with regard to the rest of the letter): the theological argument of Ephesians is shaped by the themes of covenant and temple combined with the multiple references to growth and building. These themes anchor the letter's concern for unity in covenantal history. Where previously Ephesians has been thought to be concerned mostly with the internal affairs of the church, this covenant theme (with Abrahamic resonance through the mention of circumcision) introduces the idea of blessing to the nations. Scott notes "the oft-reiterated Abrahamic Promise sets in motion a trajectory whose ultimate fulfilment takes place . . . in Israel's

175. These have not gone completely unnoticed. Lincoln, for example observes that Ephesians would recall for the Jew the vision for eschatological peace when Gentiles joined Jews in worship in the temple. Citing Isaiah 2:2-4 as an example of this vision, he nevertheless states "there is no conscious effort to invoke such prophecies here." Lincoln, *Ephesians*, 140.

176. cf. Moritz who separates 2:13-17 from its context, thereby excluding the concepts of circumcision, covenant and temple from his analysis. This may help explain his missing the Zechariah connection. Moritz, *Profound Mystery*, 23.

restoration, when . . . all nations . . . will be blessed in Abraham and his seed.”¹⁷⁷ It therefore connects the idea of external expansion to Ephesians’ concern for growth of believers. Similarly, when the temple imagery of God’s people becoming collectively a “dwelling place for God by the Spirit” (2:22), is taken together with the OT texts already examined and their burden for Gentile inclusion, we have an outward movement of mission connected with this individual and corporate growth of believers. The concerns of the rest of the letter—for filling with God’s presence (3:14-21; 5:18ff); for unity (2:11-22; 4:1-6; 4:13ff); for the role of leaders in facilitating growth so that each member plays their part in the body (4:11-16); for ongoing learning of Christ (4:20-24); for purity of speech (4:25ff) and rightly ordered relationships (4:30-6:9); for resistance to the schemes of the devil (6:10-19)—can all be seen to cohere in serving this overarching concern for the growth of the people of God and their consequent ability to function as the new temple in which God’s presence resides and by means of which the Abrahamic blessing of the nations is fulfilled.

There are a number of features of this pericope (in addition to the explicit mention of “covenants” in 2:12) that suggest the theme of covenant is more than incidental to the thought of this passage. O’Brien notes that the *μνημονεύετε* of 2:11 is “akin to the appeal of Deuteronomy to the Israelites to recall their slavery in Egypt (Deut. 5:15; 15:15; 16:12; 24:18, 22).”¹⁷⁸ This connection with the great covenantal text of Deuteronomy is further suggested to O’Brien by the “walking” and “two ways of life” concepts that permeate Ephesians (citing Deut. 11:26–28; 30:15–20).¹⁷⁹ Witherington, commenting on Christ’s blood overcoming alienation in this pericope, notes that ancient covenants are “made valid through blood sacrifices . . . it is not an accident that the reference to ‘peace’ immediately follows the reference to shed blood.”¹⁸⁰ It is hard to imagine a group of believers meeting regularly to

177. James M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul’s Mission to the Nations with Special Reference to the Destination of Galatians* (WUNT 84; Tübingen: Mohr Siebeck, 1995), 121. See also Schreiner who notes in the coming of the Messiah, “the covenant with Abraham, which promised blessing to all nations, was now being fulfilled.” Schreiner, *Pauline Theology*, 78. Moyise also notes the centrality of Abraham in Paul’s arguments for Gentile inclusion. Moyise, *OT in the New*, 76.

178. O’Brien, “Ephesians,” n.p.

179. Ibid. cf. Scott who notes the importance of Deuteronomy to Paul’s thinking. (Any pseudepigraphal composer emulating Paul would presumably have similarly incorporated the thought world of Deuteronomy.) James M. Scott, “Restoration of Israel,” n.p., *Dictionary of Paul and his Letters on CD-ROM*. Version 1.0. 2004. See also Williamson and especially his treatment of relationship between Abrahamic and Davidic covenants. P.R. Williamson, “Covenant,” n.p., *New Dictionary of Biblical Theology on CD-ROM*. Version 1.0. 2006.

180. Witherington, *Philemon, Colossians and Ephesians*, 259.

break bread for whom the language of the “blood of Christ” (2:13) would not call to mind the inauguration of the new covenant (see Luke 22:20; 1 Cor 11:25). Most obviously, the reference to circumcision and uncircumcision in 2:11 carries clear covenantal tones and specifically points the readers towards the Abrahamic covenant.¹⁸¹

6.1 Uncircumcision and χειροποίητος Circumcision

As already discussed (see page 57), the author avoids contrasting covenant estrangement explicitly with covenant membership (though it is implicit), and also avoids explicitly reversing separation from Israel’s πολιτεία.¹⁸² There is thereby no suggestion that Gentiles need submit to any external Jewish covenant signs. Particularly, it is emphasised that the condition of the Gentiles “in the flesh” with regard to their “uncircumcision” is not reversed. Thus, though they are clearly presented as becoming members of God’s people, they do so as Gentiles and without the requirement of circumcision.

What then of the Jews? The question is thus raised of the value of the external covenant sign of circumcision and the status of those who would consider themselves, by virtue of their Jewishness, to be part of God’s covenant people.

Answering this question involves addressing the strong critique in 2:11 of idolatrous dependence upon the external covenant sign. In this pericope not only are Gentiles admitted to the blessings of membership of God’s people *qua* Gentiles, but also Jews are not automatically recipients of those blessings. Both people groups stand equally needy of the same reconciling work of Christ.

The argument for this equal treatment of Jews and Gentiles is in four parts.

First, as noted above, the transformation envisaged in this pericope of Gentiles becoming God’s people does not involve them being circumcised. They are admitted as Gentiles and, as such, receive all of the blessings of membership of God’s people.

Secondly, physical circumcision is negatively designated χειροποίητος (“hand-made”).

Thirdly, the already-noted alteration to the text of Isaiah 57:19 emphasises that peace is

181. “The association between circumcision and the Abrahamic covenant ‘remains unshaken’, and this is taken for granted by Jews, both in Palestine and the diaspora . . .” Yee, *Reconciliation*, 80.

182. “Paul never uses the term ‘new Israel’. It appears better, therefore, to say that Jews and Gentiles in Christ become fellow citizens in a heavenly commonwealth that is not called Israel and yet has a close historico-redemptive relationship with Israel.” Carl B. Hoch, “The Significance of the Syn-compounds for Jew-Gentile Relationships in the Body of Christ,” *JETS* 25 (1982): 180. Hoch also comments that, “If the result of Christ’s work was incorporation, one would expect eis-compounds, not syn-compounds.” *Ibid.*, 179. See also Wagner, *Isaiah and Paul*, 278n193.

preached equally to those μακρῶν and those ἐγγύς, underlining the need in both groups.¹⁸³

Fourthly, the first person plural designation of both Jews and Gentiles in 2:3 together as “children of wrath” places both groups in the same predicament and sets the scene for 2:11-22.

The other points having largely been dealt with already, the focus of this section is upon the use of the term χειροποίητος in Ephesians 2:11.

Relatively little attention has been given to the use of χειροποίητος (“hand-made”) in 2:11. It is a relatively rare term, used 14 times in the LXX.¹⁸⁴ On each occasion it is used negatively of idols and idolatry. Of particular note (given the dependence of this pericope on Isaiah), is that half of these LXX occurrences are in Isaiah. Thus, in Isaiah 2:18 the people will hide their “hand-made things” in the day of God’s judgement. This verse is parallel to 2:20 where they throw away “their silver and gold abominations that they made to worship,” parallelism thus equating hand-made things with idols. Isaiah 10:11 “For as I did to Samaria and to the works of her hands (χειροποιήτοις), thus will I do also to Jerusalem and to her idols.” In Isaiah 16:12, Moab εἰσελεύσεται εἰς τὰ χειροποίητα αὐτῆς ὥστε προσεύξασθαι, another clear reference to idols. In the context of Yahweh visiting Egypt in judgement, Isaiah 19:1 refers to τὰ χειροποίητα of Egypt being shaken and the Egyptians consulting their gods and their images. Isaiah 21:9 depicts the images and τὰ χειροποίητα of Babylon being crushed to the ground. 31:7 refers to “that day” on which men will disown the silver and gold “handmade things of their hands.” Lastly, 46:6 describes the hiring of a goldsmith and then ἐποίησαν χειροποίητα καὶ κύψαντες προσκυνοῦσιν αὐτοῖς—the worshiping of idols. It is tedious to detail the rest of these examples. However, in view of Yee’s argument that there is no negative connotation to Paul’s designation of “the circumcision” as χειροποίητος (and that the usage in Eph 2:11 is therefore unique),¹⁸⁵ it is important to demonstrate that this term, contrary to Yee’s assertion, is used uniformly negatively of that which is idolatrous. Furthermore, since most agree that Eph 2:11-22 is

183. The argument of this section is therefore counter to that of Barth who insists on the continuing priority of Israel, and Dahl, who takes a less extreme position than Barth, but still states “God confirmed his promise and redeemed his people Israel, with the consequence that Gentiles who believed in Christ were added as associates.” Rather, what is portrayed in Ephesians 2:11-22 is both groups on equal terms being “added” to the new humanity (2:16). Barth, *Broken Wall*; Dahl, “Gentiles, Christians, and Israelites,” 37.

184. Lev 26:1, 30; Jdt 8:18; Wis 14:8; Isaiah 2:18; 10:11; 16:12; 19:1; 21:9; 31:7; 46:6; Dan 5:4, 23; 6:28.

185. Though he concedes “the term χειροποίητος often carries negative overtones in certain contexts,” Yee argues that it doesn’t here. Yee, *Reconciliation*, 85.

employing at least one text from Isaiah, it is especially important to note Isaiah's uniformly negative usage of this term.¹⁸⁶

It would seem unlikely that the choice of wording in 2:11 is accidental. On examination of the sentence structure, it is evident that, were the author using χειροποίητος neutrally to designate the physicality of circumcision (as Yee would argue), then in the clause ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, the addition of the word χειροποιήτου is, strictly speaking, redundant—the communicative purpose is accomplished perfectly well by modifying περιτομῆς with only ἐν σαρκὶ. The addition of χειροποιήτου raises the question of what extra meaning is added.

Of course, it is not impossible that this is mere redundancy. However, if so, then it is extremely careless. It is hard to imagine an author so clearly acquainted with OT texts—and especially with Isaiah—carelessly using a term with such unequivocally negative connotations of idolatry unless he intended to make precisely that point about circumcision.¹⁸⁷

Contrary, therefore, to Yee's thesis that the issue in Ephesians 2:11-22 is of Jewish exclusive ethno-centrism (though not denying this as a component of the problem), the use of χειροποίητος here indicates that the problem is significantly greater than just ethno-centric exclusivism.¹⁸⁸ Rather, though ethnic exclusivism is indeed implicitly condemned, the greater accusation is that those who exclude Gentiles with the nick-name “ἄκροβυστία,” have actually made their circumcision into an idol. Idolatrous circumcision is not merely a problematic attitude that needs correcting in order to allow Gentiles to be accepted among

186. “The word ‘handmade’ always refers to idols in the Greek OT and is without exception a negative reference in the NT.” Beale, *Temple*, 224. See also Nils A. Dahl, “Gentiles, Christians, and Israelites in the Epistle to the Ephesians,” in *Studies in Ephesians: Introductory Questions, Text- and Edition-Critical Issues, Interpretation of Texts and Themes* (ed. Nils Alstrup Dahl; WUNT; Tübingen: Mohr Siebeck, 2000), 445.

187. Schnackenburg criticises Barth on exactly this issue: “Barth takes things too far in insisting upon the continuing priority of all Israel, not just believing Israel. I think that he does not take sufficient account at this point of the ‘hand-made’ language used in Ephesians 2 with regard to circumcision.” Schnackenburg, *Ephesians*, 324. See also Best, *Ephesians*, 239. Thielman also negatively evaluates Yee's work on this point. Thielman, *Ephesians*, 151, 153, 160. Sellin also sees circumcision as evaluated negatively (that is, only externally) here: “. . . indem er die jüdische Beschneidung negativ qualifiziert als eine nur äußerliche Handlung.” Sellin, *Der Brief an die Epheser*, 194.

188. Interestingly, Yee is happy to understand ‘Gentiles in the flesh’ as “value expressive and self justifying: the Gentiles as Gentiles are in the perception of most devout Jews simply lacking the mark of covenant and are, *ipso facto*, outside the sphere of the elect of God.” Such a designation seems part of a rhetorical strategy that sets up the sting in the tail by contrasting this designation with a self-designation of which Jews were proud, dismissed here as idolatrous. Yee, *Reconciliation*, 75.

God's people. Rather, as an idol, it would, by implication, exclude its worshippers from the people of God. This designation χειροποίητος therefore takes Jews who are tempted to trust in their ethnic identity and external covenant sign for true membership of God's people, and puts them in exactly the same position to which they would condemn the Gentiles—that of being idolaters who are therefore separated from God.

Ephesians thus points towards the reality of which circumcision was a sign, but for which mere physical circumcision was no substitute. Thus, Barth comments on Col 2:11 that “‘the circumcision of the Messiah’ has been applied to the Gentiles and makes them ‘circumcised with a circumcision not made by hands’ . . . Paul pronounces a Messianic fulfilment and reprieve of circumcision for the benefit of Gentiles, rather than its simple contempt, disregard, or abandonment.”¹⁸⁹

In addition, in its use in the NT, χειροποίητος denotes an implicit contrast between old and new creation.¹⁹⁰ Thomson (arguing for a parallel between χειροποίητος and temple in his putative chiasmus) notes that in its usage in the NT, χειροποίητος is associated with temples.¹⁹¹ Clowney makes a similar point in arguing, on the basis of his “different priesthood” that Christ “cannot serve a temple made with hands.”¹⁹² Hoehner contrasts χειροποίητος with “the work of God.”¹⁹³

It is significant, therefore, given the importance of the new creation theme in Ephesians, that this terminology is used to contrast the external (and therefore idolatrous) covenant membership with true membership of God's people—a contrast, by implication, between “old” and “new” creation as a result of Christ's work on the cross.

In this passage, therefore, dependence on the external sign of the covenant is contrasted implicitly with something that is more than merely external: that which is explicitly described later in the pericope as being accomplished by the peace-making work of the Messiah on the cross and, if the parallel with 2:1-10 is taken into account, by gracious, God-initiated union with Christ. It is further interesting in this light to read 2:1-10 together with 2:11-22 and observe the close juxtaposition of the general statement that salvation is by grace and not by works (2:8-9) and the negative designation of physical circumcision in 2:11.

There is therefore running through this chapter, a general critique of dependence upon

189. Barth, *Ephesians Chapters 1-3*, 280.

190. So, Beale, *Temple*, 376.

191. Thomson, *Chiasmus*, 95. See Mark 14:58; Acts 7:48; 17:24; Eph 2:11; Heb 9:11, 24

192. Clowney, “The Final Temple,” 169.

193. Hoehner, *Ephesians*, 354.

anything except the grace of God for salvation/membership of God’s people, and a specific application of that critique to those who would depend upon their ethno-religious privilege.

It is understandable that some have hesitated in drawing this conclusion for fear of the accusation of anti-Semitism. However, the burden of this passage is not condemnation of the Jews, but rather to put both Jews and Gentiles on the same footing—both equally needing to receive the “peace” accomplished by the Jewish Messiah’s sacrificial death.

6.2 Israel’s πολιτεία and the Covenants of Promise

This negative designation of those who depend upon the sign of the covenant, must be balanced by addressing the negative evaluation of the Gentiles’ pre-Christian position as those separated from Israel’s πολιτεία and from the covenants of promise. Implicit within the author’s judgement is a positive evaluation of those things from which the Gentiles were excluded.¹⁹⁴

Despite the negative reference to the covenant sign of circumcision (or at least to its negative use) the passage also speaks negatively of being ἀπηλλοτριωμένοι¹⁹⁵ τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. It is therefore not the case that the author is negative about the Jews or covenant membership *per se*. As discussed above, χωρὶς Χριστοῦ and the four descriptors following it in 2:12 is contrasted with ἐν Χριστῷ Ἰησοῦ in 2:13. To be χωρὶς Χριστοῦ is to be ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Being “without Christ” is therefore equated with lack of connection with the πολιτεία of Israel and estrangement from Israel’s covenants of promise. However, in the same way that Gentiles are described here as “uncircumcised” and their physical condition is not described as being changed, their condition of separation from the commonwealth of Israel is not reversed by becoming a member of Israel. Rather, “Israel” is omitted from the paired contrasting statement in 2:19 where Gentiles “in Christ” are now συμπολιταὶ τῶν ἀγίων καὶ οἰκεῖοι τοῦ θεοῦ, with no explicit mention of Israel.¹⁹⁶

Citizenship

Discussion of the phrase ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ has tended to focus on the meaning of πολιτεία, since it is a word not used at all in the canonical LXX (and only in 2-4 Maccabees otherwise). According to Hoehner, it can be taken three ways—

194. See discussion of before and after descriptors at page 57.

195. Eadie notes that the verb ἀπαλλοτριῶ “is used by Josephus to denote a sentence of expatriation or outlawry.” Antiq. xi. 4. Eadie, *Ephesians*, 165.

196. Contra MacDonald, whose comment “the author of Ephesians can simply equate the church with Israel” is rather hard to substantiate exegetically. MacDonald, *The Pauline Churches*, 95.

“citizenship, commonwealth or state, or a way of life or conduct.”¹⁹⁷ Barth comments that the translation ‘citizenship’ with its “political-legal overtone is preferable to the more geographical term, ‘commonwealth’.”¹⁹⁸ This is consistent with the opposite of this estrangement in 2:19 being συμπολίται (fellow-citizens) and carries with it the sense of membership of a body of people. Hoehner favours citizenship as it is “more inclusive”; it is possible to be a resident without being a citizen of a state. He continues that “the Ephesians could relate well to this concept for they knew what it was like to live within the political state of Rome without being a citizen of Rome with all the accompanying privileges.”¹⁹⁹ Best argues similarly that “a meaning therefore which suggests membership of a community with the rights, privileges and way of life associated with that membership seems most suitable,” and cites 2 Macc 13:14 in support.²⁰⁰ Yee is concerned that any definition of πολιτεία should not be parochially bound, arguing instead that it can be seen as a “community of communities,”²⁰¹ important in the diaspora context where citizenship defined only as membership of a state could not adequately capture what was the πολιτεία of Israel.²⁰² Thielman argues for all three senses being intended in Ephesians 2:12.²⁰³ I concur, though stressing citizenship as the most inclusive and therefore the head category. To say that the Gentiles were excluded from this πολιτεία is therefore to say that they did not have membership of this “community of communities” (to use Yee’s phrase) with all of its privileges and opportunities. To be separated from it was therefore to be deprived of the pointers towards true covenant membership.

Covenants of Promise

The plural τῶν διαθηκῶν and the unprecedented combination of “covenant” and “promise” have attracted much comment.²⁰⁴ In the current context, though διαθήκη is clearly plural, the reality that is described is singular. Separation from τῶν διαθηκῶν τῆς

197. Hoehner, *Ephesians*, 356.

198. Barth, *Ephesians Chapters 1-3*, 258.

199. Hoehner, *Ephesians*, 357.

200. Best, *Essays*, 95.

201. Yee, *Reconciliation*, 93.

202. Yee appeals to Philo and is probably referring to Virtues 108 where Philo urges the acceptance of non-Jews who wish to leave their former way of life and come over to τὴν Ἰουδαίων πολιτείαν.

203. Thielman, *Ephesians*, 155.

204. “τῶν διαθηκῶν τῆς ἐπαγγελίας” occurs nowhere else in the LXX or GNT.

ἐπαγγελίας is one aspect of being “without Christ,” that is, it is part of a complex description of the one condition of being separated from Christ, from the people of God, from God himself and therefore from hope. It therefore denotes absence of the good condition signified by “covenants of promise.”

Hoch speaks for many in suggesting that “this plural would include at least the Abrahamic and Mosaic covenants if not also the Davidic and the new covenants.”²⁰⁵ Hoehner objects, claiming that the Mosaic covenant is referred to as “the law of commandments in decrees” in 2:15. This, he argues, indicates “a distinction between the covenants of promise and the Sinaitic covenant”²⁰⁶ (though note his assumption that “the law of commandments in decrees” refers to the Mosaic covenant). This appears on Hoehner’s part to be an overly simplistic understanding of the various covenants; as though there are no stipulations or obligations in the Abrahamic covenant and no promise in the Mosaic.²⁰⁷ Barth, by contrast comments that there is no distinction made in Ephesians 2:12 between “unilateral” covenants and “bilateral contracts.”²⁰⁸ Thielman comments that the author “was probably thinking first of God’s promises to Abraham of descendants and land . . . ,” although, like Hoehner, he bases the claim on a “contrast to the Mosaic covenant.” He thinks, therefore, that it is Abrahamic and new covenants in view here.²⁰⁹

We may say uncontroversially that, at minimum, the Abrahamic covenant is in view, not least because of the reference in 2:11 to circumcision.

Schnackenburg points the whole phrase in a Messianic direction. He argues that the promise “has grown from the ‘covenant’ given to Israel” and that the singular points specifically towards the Messiah “in whom total salvation is fulfilled.”²¹⁰ Thielman, however,

205. Hoch, “Syn-compounds,” 179. See also O’Brien who argues for Abrahamic and Mosaic covenants. O’Brien, “Ephesians,” n.p.

206. Hoehner, *Ephesians*, 359n1.

207. This is a large topic, but I will simply note that the Abrahamic covenant is framed in terms of Abraham’s obedient going in response to God’s command; Exodus 20:24 contains God’s promise “to come to you and bless you.” Matters are not as simple as Hoehner would have them be, although he would be right to say that the promissory component appears to predominate in Abrahamic compared to Mosaic.

208. Barth, *Ephesians Chapters 1-3*, 258n18. He further argues that the covenant with Noah is excluded here because of its being a covenant with the whole of mankind.

209. Thielman, *Ephesians*, 156.

210. Schnackenburg, *Ephesians*, 110. See also Eadie who states that covenants of promise are “covenants containing that signal and specific announcement of an incarnate and triumphant Redeemer.” Eadie, *Ephesians*, 166.

by looking more contextually at the previous occurrence of τῆς ἐπαγγελίας in Ephesians 1:13, argues that the author “may have had biblical references to the eschatological gift of the spirit uppermost in mind.”²¹¹

In summary, none of these proposals is entirely satisfactory as none reads this phrase with adequate reference to the wider argument of Ephesians.

In Ephesians 2:11-22, where the purpose is to remind Gentiles of their former exclusion from God’s people, it is easier to take “covenants” as a comprehensive reference to the totality of God’s relationship with his people, expressed on specific occasions (e.g. with Abraham, Moses, David) in specific ways. This would appear to have some support, for example, in the statement in 2 Macc 8:15 where the Lord is implored to rescue his people διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας (because of the covenants with their fathers). Clearly what is in view here is the numbers of times that Yahweh comes to Israel to establish, restate, or reinstate his covenant with them.²¹² It is therefore the overarching narrative of God’s dealings with his covenant people that is in view. Hoehner’s acceptance of ‘only the unconditional covenants’ is not helpful because there are conditions attached to all of them. It seems to me artificial to isolate individual expressions of the covenantal relationship between Yahweh and Israel and the plural “covenants” is to be taken here as an inclusive designation of that relationship.

In the NT, the plural is used twice. In Gal 4:24 it concerns comparisons between the two covenants. However, in Romans 9:4, Paul notes with reference to Israel that “theirs are the adoption, the glory, the covenants (αἱ διαθήκαι).” This plural usage of covenant in Ephesians 2:12 seems similarly to refer to the history of Yahweh’s gracious relationship with Israel as expressed in the various covenants he made with them.

It may be legitimately objected that if the author intended this overarching totality of God’s covenant dealings with his people, then why didn’t he make it clearer? Though I cannot claim this to be a definitive answer, it is, I believe, at least a move in the right direction.

First, the Abrahamic covenant is strongly suggested in 2:11 by reference to circumcision. I have found no commentators who would exclude the Abrahamic covenant from this phrase.²¹³ Secondly, in its use of OT texts, this pericope presents the Messiah Jesus

211. Thielman, *Ephesians*, 156.

212. The plural is also used similarly in Wis 18:22; Sir 44:12,18; 45:17; Ezek 16:29, though in the last of these the reference is to the people of God being unfaithful in establishing covenants with the land of the Chaldeans.

213. That said, few then follow through the expansionist implications of this framing of

as the one who fulfils the promises of the Davidic covenant (2 Sam 7:5-16) by building a new temple. This observation that features of this pericope point towards Abrahamic and Davidic covenants could be reason enough for the plural. However, in a context where there has already been mention of circumcision, a reader's most likely response would be to infer that the singular "covenant" signified only the Abrahamic. Perhaps the plural is necessary in order to communicate something wider than that.

Thus, if both Abrahamic and Davidic covenants are in view, then the blessings of the Abrahamic covenant, involving the blessing of the nations, are realised through the Davidic scion promised in the Davidic covenant. It is this Davidic priest/king who includes the Gentiles and in whom, therefore, the promise in the Abrahamic covenant of blessing for all peoples is fulfilled.

This may be taken yet further in bringing greater definition contextually to what is meant by τῆς ἐπαγγελίας. Though one could argue that the inclusion of the genitive τῆς ἐπαγγελίας in 2:12 simply emphasises the fact that all covenants are based on promise, this does not answer the question of why at this particular point in Ephesians this unparalleled (and potentially tautologous) phrase is used.²¹⁴ Part of the answer may be found in the way ἐπαγγελία is used in the rest of Ephesians.²¹⁵ The use of unusual grammar is a means of drawing the reader's attention to a point and it seems reasonable to argue that the addition of τῆς ἐπαγγελίας to covenant would have alerted readers (or hearers) to pay particular attention to the use of ἐπαγγελία in the rest of the letter. In addition to the present usage, ἐπαγγελία is used 3 further times in Ephesians. In 1:13, it refers to the Spirit of promise (or promised Spirit) who is the seal and guarantor of the inheritance of believers.²¹⁶ In 6:2, it is the promise attached to the command to honour parents. However, most interesting is 3:6—

membership of the new humanity in terms of inclusion within the Abrahamic covenant. See discussion in Chapter 4.

214. Thus, in Acts 7:17, Stephen uses ἐπαγγελία to refer to God's covenant with Abraham, where ἐπαγγελία is not used in the Genesis text. In fact, in Gen 15:18 the narrative summarises God's promise to Abraham with the words, "the LORD made a covenant with Abraham . . ." So, the addition of "promise" to "covenants" adds little to the meaning, except to emphasise what God will do in the covenant relationship. In Acts 13:32, the Good News is what God promised the fathers—the covenant therefore being fulfilled. Again, ἐπαγγελία is used almost synonymously with covenant. Similarly, in Acts 26:6, Paul claims he is on trial because of his hope in what God "promised our forefathers." Again, the word is used very similarly to covenant. There is similar usage in Rom 4:13, 14, 16, 20, 9:4, 8, 9, 15:8.

215. Though I appreciate Thielman's analysis cited above, he has not gone far enough. (I came to this analysis before the publication of Thielman's commentary.)

216. Fee, *God's Empowering Presence*, 668-72.

εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου. The theme of this verse is very similar to that of 2:12—the inclusion of the Gentiles. In this case, they are described as now being fellow heirs, members of the same body and fellow partakers of the “promise in Christ Jesus through the Gospel.” In 2:12, the Gentiles are estranged from the “covenants of promise” which is equated with being “without Christ”; here the Gentiles are fellow partakers in “the promise in Christ Jesus.” The addition of διὰ τοῦ εὐαγγελίου is fascinating, raising the possibility of a pun between ἐπαγγελίας and εὐαγγελίου. If this is the case, then Paul may be making a theological point by means of this play on words. The “covenants of promise” from which the Gentiles are separated in 2:12 become the “promise in Messiah Jesus” (3:6) in which they are partakers “through the Gospel.” We may trace, then, the line from covenants through promise to Gospel. Perhaps the point is being made that what was promised in these covenants with Israel from which the Gentiles were estranged has now been subsumed within the Gospel so that these same Gentiles inherit what was promised.

All this is to say that if we take 3:6 together with 2:12, it clarifies that what is intended by covenants of promise is the various manifestations of the Gospel prior to Christ. After Christ, people are included in the one promise of the one Gospel. We may infer therefore that the author is subtly presenting the point that the covenants of promise are various manifestations of what is subsequently revealed to be the Gospel with its promise of life and reconciliation with God and between men.

As mentioned above, the author does not contrast the former condition of the Gentiles outside the covenants with an explicit mention of inclusion within the covenants (unless we take “promise” and “covenant” as synonymous). Rather, covenantal language appears to be transformed by the reality of union with Christ. It is Christologised so that exclusion from the covenants is contrasted with νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ. The addition of “promise” points towards covenantal language being subsumed by the Gospel of Jesus Christ, though the concept of membership of God’s people remains.

In other words, we might go as far as to say that the opposite of “exclusion from the covenants of promise” is not stated to be “inclusion in the covenants of promise,” but rather Good News of “inclusion in the Messiah” who, as Davidic priest/king is the one who brings about all that the covenants promised.

This idea of inclusion in the Messiah and in his people seems to me to be key in Ephesians and will force us in the last chapter to re-examine the concept of “learning Christ,” asking whether we might be better to translate it “learning the Messiah” where the explicit mention of Messiah fills the phrase with the concept of becoming part of the Messiah’s

people in continuity with God's covenant purposes with his people through the ages, and learning to live as part of this new trans-ethnic humanity that collectively becomes the new temple, manifesting the presence of God to the nations.

7. Temple

The discussion of inclusion “in the Messiah” as the opposite of covenant exclusion leads to consideration of the temple/house of God theme in Ephesians 2. Ephesians 2:19-22 must first be examined (and will then be brought into dialogue with an overview of temple theology in the next chapter). There are several questions to be asked of the interaction and mutual interpretation of the temple theme with the rest of Ephesians 2:11-22. I will conclude by setting the stage for the next chapter in which I will argue that the last statement of Ephesians 2:22, that the people of God become corporately a “dwelling place for God by the Spirit,” is an interpretive key to a number of exegetical issues in the rest of the letter. A thorough understanding of what is meant by the use of the temple/dwelling place theme in 2:22 will therefore inform a better understanding of the rest of the letter.

Ephesians 2:11-22 is concerned with the figure of the Davidic priest/king who builds the temple and is helped to do so by the far off who come near. The innovation in Ephesians, however, is that the Messiah's people actually constitute the temple.²¹⁷

The argument from 2:19 onwards is threaded with word play on the “οἰκ-“ root.²¹⁸ Thus, in 2:19 the Gentiles are no longer strangers and πάροικοι (“resident aliens”²¹⁹) but are now fellow citizens of the saints and οἰκεῖοι τοῦ θεοῦ (“members of God's household”), ἐποικοδομηθέντες (“built upon”) the foundation of the apostles and prophets, Christ Jesus himself being the corner- or cap-stone, in whom the whole οἰκοδομή, being fitted together “grows into a holy temple in the Lord in whom you also συνοικοδομεῖσθε (“are being built

217. “The way for this has been prepared through his allusion in 2:20 to Isaiah 28:16, whose ‘cornerstone’ is laid in Sion, the location of the Temple. That the temple is Israel's temple is also suggested by Paul's main theme 2:11-22 of the inclusion of the Gentiles in the people of God. Isaiah 56:3 to 8 specifically refers to the inclusion of Gentiles in temple worship during the period of Israel's restoration, as Paul's allusion to Isaiah 57:19 in 2:13, 17 reveals, he was thinking of this part of Isaiah as he dictated Ephesians 2:11-22.” Thielman, *Ephesians*, 184.

218. e.g. Liefeld notes the play on words in the contrast between πάροικοι and οἰκεῖοι in 2:19. Liefeld, *Ephesians*, 74.

219. The word here is πάροικος which is used to translate תּוֹשָׁב especially in Leviticus (22:10, 25:6, 23, 35, 40, 45, 47 (twice)), and is rendered in English as “sojourner” or resident alien, one who does not enjoy the rights of full membership of the people. (πάροικος is also used to translate גֵּר which appears to have a similar semantic range to תּוֹשָׁב.)

together”) into a κατοικητήριον (“dwelling place”) for God by the Spirit.”

The question of whether ἀκρογωνιαίος represents Christ as corner-stone or cap-stone is much debated. Jeremias appeals to the 2nd or 3rd century C.E. Testament of Solomon 22.7-23.3 (in which ἀκρογωνιαίος completes the temple at its summit) in support of his understanding of ἀκρογωνιαίος as cap-stone that completes a building.²²⁰ Lincoln argues this interpretation is consistent with the “exalted position ascribed to Christ in Ephesians.”²²¹ Also in favour of cap-stone is that it would make the imagery parallel to that of Ephesians 4:15 where the church is said to grow up into the head, Christ.²²² Hoehner does not like the idea of capstone, as then “Christ’s relationship with apostles and prophets is unclear.”²²³ Liefeld sees no problem with this, arguing that since the foundation is the preaching of Christ by the apostles and prophets, the ἀκρογωνιαίος is “the prominent capstone.”²²⁴ Witherington, in support of capstone, adduces anachronistically “plenty of evidence from the second to fourth centuries A.D. for this meaning of the term.”²²⁵

Jeremias’ argument is rejected by McKelvey on the basis that Jeremias claims that Isaiah 28:16 is not in mind in Ephesians 2:20. As McKelvey points out (and we have seen in the abundant use of Isaiah):

It would be *a priori* surprising if it (the one LXX passage where ἀκρογωνιαίος appears) was not in mind in Ephesians . . . in any event, a different sense for ἀκρογωνιαίος should be sought only if the context itself forces one to look for it . . . the context . . . makes sense only when a *Grundstein* is in mind.²²⁶

A cornerstone is the first laid and others align to it. McKelvey notes “this imagery gives Christ a determinative role in the church, and also explains how the building can be said to ‘grow into a holy temple’ (Eph. 2:21).”²²⁷ Lastly, we note the view of Augustine that the cornerstone holds two walls (which he sees as Jews and Gentiles) together.²²⁸ However, as

220. Jeremias, “ἀκρογωνιαίος,” 264-80.

221. Lincoln, *Ephesians*, 154.

222. See also Barth, *Ephesians Chapters 1-3*, 319.

223. Hoehner, *Ephesians*, 406.

224. Liefeld, *Ephesians*, 76.

225. Witherington, *Philemon, Colossians and Ephesians*, 262.

226. R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: Oxford University Press, 1969), 201. See also Sellin, *Der Brief an die Epheser*, 239.

227. McKelvey, “Temple,” n.p.

Zimmer points out, “this figure breaks down when one remembers that the apostle’s whole point in Ephesians 2 is that, in Christ, Jews and Gentiles are not distinguished like two walls of a building, but are co-built into one edifice.”²²⁹ Best concludes that “it is impossible to determine with any certainty the precise meaning of ἀκρογωνιαίος”²³⁰

My own view is that it does not really matter as the communicative intent is clearly to ascribe to Christ the pre-eminent place in the building. That is accomplished whether he is its foundation or the crowning stone that holds it all together. Furthermore, since the “foundation of the apostles and prophets,”²³¹ according to the NT witness consisted of their testimony about Christ, we are confronted every which way we turn by Christ’s central importance to this building.²³²

The progression is clear from having been sojourners, to being members of God’s household, built on the foundation of apostles and prophets. The metaphor switches between 2:21 and 22. In 2:21, it is still not absolutely clear that the “whole building” being fitted together and growing into a holy temple actually means the people themselves. This is made explicit in 2:22 with the emphatic ὑμεῖς being built together into a dwelling place.

It is important to note also that this building imagery is used in two ways, “statically, in depicting a group of people as an edifice, and dynamically, of the maturing of people in their faith.”²³³ This dynamic imagery of growth pervades much of chapter 4 of Ephesians.

228. e.g. Anti-Manichaean Writings; Reply to Faustus. Book XXII.80 or Tractate XV on John, Note 26.

229. Robert Zimmer, “The Temple Of God,” *JETS* 18 (1975): 45.

230. Best, *Ephesians*, 284.

231. NT and not OT prophets are almost certainly in view here. Prophets are referred to also in 3:5 and 4:11 and on each occasion the referent is unambiguously NT prophets. See Eadie’s confession “With every wish, arising from the usage of quotation, to refer the term to the inspired messengers of the OT, we feel that the force of evidence precludes us.” Eadie, *Ephesians*, 193. He notes this erroneous view held by the Greek Fathers, Calvin and Beza. See also in agreement with seeing this as NT prophets, Schnackenburg, *Ephesians*, 122.

232. This fact leads Hogeterp to reject Ephesians discussion of the temple as being non-Pauline. He argues that Ephesians has a Christocentric conception of the temple, and Paul a theocentric. He cites 1 Cor 3:9-17, which, it seems to me exactly disproves his point. 1 Cor 3 in speaking of God’s Temple in which the Spirit dwells sounds very like Ephesians 2:22—the dwelling place for God by the Spirit. Hogeterp also claims the foundations are different in each case. Again, it is hard to see that Jesus Christ is any less foundational in the Ephesians account. Hogeterp starts with assumption against Pauline authorship and then proceeds from there. In this case, it would appear to have skewed his results. Albert L. A. Hogeterp, *Paul and God’s Temple* (Biblical Tools and Studies 2; Leuven: Peeters, 2006), 274-76.

233. See e.g. Best, *Ephesians*, 280.

In this discussion of the temple, it is “in Christ” or “in the Messiah” that the temple is built (2:21 ἐν ᾧ, 2:22 ἐν ᾧ). Beale comments that “the images of being “in Christ” (i.e. “in him,” 2:15), “in one new man” (2:15), “in one Spirit” (2:18), and “into a holy temple” (2:21) are all equated with one another. They refer to the one reality of dwelling in the presence of God in the commencement of the new creation.”²³⁴

The concept is clear; this new united humanity, created by the Messiah through his sacrifice on the Cross, is the rebuilt temple towards which the various OT texts pointed. This new humanity centred upon and included in the Messiah becomes a dwelling place for God by the Spirit. Where the special dwelling place of God was previously seen to be in the physical temple, now instead it is in the spiritual dwelling place constituted by the people of Messiah collectively joined together and built up.

It is vital at this point to observe that this is not a static, completed building. Rather, 2:21-22 indicate an ongoing process of growth (see discussion below on parallel with growth expressed in bodily terms in 4:16).²³⁵ Given the constitution of this temple—i.e. people—there is in view a growth that must be accomplished not only by the fitting together of each part (the growth to maturity described in 4:16), but the addition of new members. The idea of a growing temple of 2:21-22, parallel with the growing body of 4:16, is therefore inescapably expansionist in its orientation.

The crowning statement that the people of God grow to become a “dwelling place for God by the Spirit” (2:22) is, I believe, a hermeneutical key for understanding numbers of other parts of Ephesians.²³⁶ Barth comments that “neither the temple nor the church are built each for their own sake or only for the benefit of the officiating priestly people. Both have no other reason to exist than the glorification of God and the revelation of his presence in and for the salvation of the world.”²³⁷ This outward and expansionist orientation of the concept of temple will be important in the next chapter in discussing the concept of growth of that temple.

234. Beale, *Temple*, 259.

235. After the aorist ἐποικοδομηθέντες in 2:20 to describe the foundation of the new temple, all the verbs in 2:21-22 are present tense.

236. Note the “Spirit” language here—a theme we will pursue in Chapter 4. Sellin notes that “the Spirit is both the instrument of God’s presence, and the ‘space’, the sphere that the Spirit of God creates by his presence.” (Der Geist ist sowohl das Instrument der Anwesenheit Gottes, als auch der „Raum,” die Sphäre, die der Gottesgeist durch seine Anwesenheit schafft.) This has clear implications for understanding Spirit language in the rest of Ephesians—especially the filling of the Spirit in 5:18. Sellin, *Der Brief an die Epheser*, 242-43.

237. Barth, *Ephesians Chapters 1-3*, 321.

8. Summary: Isaiah and Zechariah as Background to Ephesians 2:11-22

We have observed the once-now schema of Ephesians 2:11-22 expressed as the trajectory from exclusion from to membership of God's people. This membership is in turn expressed in terms of reconciliation of Jews and Gentiles with each other and, in one new humanity, to God. In this pericope Jews and Gentiles together become members of the new humanity which, though new, nevertheless stands in some kind of continuity with God's historical relationship with Israel.

By careful appropriation of OT texts, this argument is anchored in the prophecies of Zechariah and Isaiah (with possible weaker relationships with Solomon's Temple dedication speeches and Ezekiel's dry-bones vision). Thus, what has come to pass in the creation of the church is the fulfilment of the eschatological pilgrimage of Gentiles to Zion in Isaiah²³⁸ and the rebuilding of the temple (with the help of the "far off") by the Davidic "shoot" of Zechariah. Furthermore, by bringing together covenantal concepts and temple imagery to describe this new entity, the church, as the new temple, is presented as the fulfilment of God's covenant promises.

Though we may agree that there is indeed what Moritz calls an "essentially ecclesiocentric thrust of the author's use of Israel's Scriptures,"²³⁹ we have demonstrated that these Scriptures have a strong Davidic/Messianic element to them. The "ecclesiocentric" and Christological in Ephesians 2 are intimately bound together in the concept of the Davidic scion building a new temple to which the Gentiles come. In Ephesians 2:11-22, it is clear that this new temple is built as a result of the sacrificial death of the Messiah. We may therefore agree with Lincoln that "the judgment that in Ephesians Christology has been swallowed up by ecclesiology surely misses the emphasis of this passage, where it is Christ's reconciling death on the cross on which the very existence of the Church depends."²⁴⁰

9. Conclusion

In concluding, we return to the question of the purpose of this appropriation of OT texts in Ephesians 2:11-22. The answer to this question is two-fold—the use of these texts 1) teaches Gentile readers their historical identity as God's people; 2) imparts to the concept of

238. Note here the thoroughly Pauline use to which these texts are put. Scott notes that "For Paul, the goal of history is that all nations would worship God with Israel in Zion." Scott, *Paul and the Nations*, 217.

239. Moritz, *Profound Mystery*, 219.

240. Lincoln, *Ephesians*, 161.

growth a missional trajectory.

1. The use of these OT texts teaches Gentile readers their historical identity as God’s people. Commenting on the extensive use of the OT in Ephesians 2 Moritz argued that “Gentile believers who had not been God-fearers would not have been able to detect the finer nuances, but could still make sense of the incorporated OT text as it stands in its NT context.”²⁴¹ However true this is, the reading and teaching of this letter would surely also be an opportunity for these Gentile believers to learn about and become familiar with their OT roots. Stuhlmacher summarises:

The major concern here in Ephesians 2:11-22 is to impress upon the Gentile Christians, who are again and again emphatically addressed, that continuity with the salvation historical beginnings of the community in Jewish Christianity continues to be of life-and-death importance to them, because the miracle and nature of the community consists precisely in the fact that in it the Gentiles together with the Jews have been called to become a new people of God in which the promise of God is actualized.²⁴²

It is legitimate to infer authorial intent to communicate to the (largely Gentile) readers that they are members of a people in continuity with Israel. It seems hardly conceivable that this is offered merely as an interesting fact for the readers’ amusement. Rather, given the general thrust of the letter towards relational paraenesis from 4:25 onwards, it would seem that the readers are intended to understand something about their new identity that will make a difference to how they will then walk in this world. The author wants them to know that they stand in continuity with the blessings and responsibilities of God’s historical people. It is at this point that the expansionist aspects of both covenant and temple become of great importance.

2. The use of these OT texts imparts to the concept of growth a missional trajectory. What Moritz says of Isaiah is true also of the other texts—“Ephesians does little more than to bring out the perspective already inherent in Isaiah . . . that YHWH’s principle of gathering his followers from afar is not restricted to Jews but serves a more universal purpose.”²⁴³ This expansionist element, especially as it relates to the temple theme, will be examined more fully in the next chapter for its presence in the rest of the letter—whether this

241. Moritz, *Profound Mystery*, 219.

242. Stuhlmacher, ““He is our Peace,”” in *Essays*, 192.

243. Moritz, *Profound Mystery*, 46-47.

carefully constructed theological position is contained only within Ephesians 2:11-22, or whether it is woven more coherently through the argument of the whole letter. I will argue that 2:22 is key in this regard in articulating the idea of God's presence filling the holy space constituted by Messiah's people, an idea which then reverberates through the rest of the letter. The notion that believers are part of a corporate entity whose function is to be the dwelling place of God on earth in the way that formerly the physical temple had been, lays a privilege and responsibility on those believers that sets the stage for all of the letter's paraenesis. It also changes the nature of that paraenesis. It is no longer only about the moral or relational behaviour of believers. Rather, it is a fundamental aspect of mission that this corporate entity should be built up so that God's presence is manifested to the nations.

CHAPTER 4. TEMPLE-BUILDING IN THE REST OF EPHESIANS: FULLNESS AND GLORY

1. Introduction: The People of God as a Dwelling Place for God's Presence

The examination of OT texts and concepts in the last chapter showed that membership of God's people is framed in covenantal and templar terms. I argued that the theology of Ephesians 2:11-22 is driven by the appropriation of the concept of the Davidic temple-builder from Zechariah 6 and the Gentile-inclusion theme of Isaiah. By deliberate association of these ideas with explicitly covenantal language, the Abrahamic covenant is seen through the lens of the Davidic promises. The building of this new temple and the concept of its continual growth by the addition of new members is therefore seen to be the fulfilment of the covenant promises, brought about by the Messiah and carried into action through the Messiah's people who, as the new temple, the dwelling place for God, become the means by which "all the families of the earth shall be blessed" (Gen 12:3).

The concept, therefore, of the people of God becoming a "dwelling place for God by the Spirit" could serve as an interpretive key to the rest of the letter. The concerns already identified in Ephesians for growth and unity would certainly dovetail with this theme. In this chapter I will take these conclusions from 2:11-22 and examine the rest of the letter for evidence of the prevalence of the "dwelling place" or temple theme. The implications of this for interpretation of the rest of the letter is one of the principle burdens of this chapter.

2. Temple-building and Unity

The well-observed theme of unity occupies much of Ephesians 4 and is one of the key themes of the letter. In keeping with the concern for growth throughout the letter, unity is not presented as a static concept; in 4:3 action is required in order to keep unity, and in 4:13 the saints are equipped so the body is built up in order to attain to unity. Unity is, therefore, something which the members of Messiah's people are responsible to keep and towards which they are growing. We have examined closely its theological foundation in 2:11-22, but it would appear that the realising of that unity is a process in which the people of God are actively involved. This unity in 4:1-3 is kept by "walking" in particular relational ways (i.e. with humility, gentleness, patience and "bearing with one another in love"—4:2) that are "worthy of calling." Thus, there are ways of "walking" that will either maintain unity or, conversely, damage it. We should note, therefore, the theological connection between the paraenesis of Ephesians, structured around the "walking" theme, and the maintaining of unity, commanded in 4:3.

In 4:13, this unity is attained (καταντάω) as a result of members of the body (“the saints” in 4:12) being equipped by their Christ-given leaders for “the work of ministry” (εἰς ἔργον διακονίας) and for “building up the body of Christ” (εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ). There are therefore two elements to this picture of unity: first is the responsibility of believers to live (walk) in ways that maintain unity; second is the equipping function of leaders (the five-fold list in 4:11¹) that results in the building up of the body which thus attains unity. Ephesians 4:16 caps this section with a further description (using body imagery) of each of the individual members of the body, when working properly, contributing to the growth of the whole. This leads into what I will argue in the next chapter is the summarising pericope of 4:17-24 which stands as the gateway to the detailed paraenesis.

An assumption runs through the argument that without growth and the maturity to which it leads (4:13), the unity of this body is threatened; hence the exclusively relationally focused paraenesis of Ephesians.

There is a danger, however, in viewing unity as an end in itself. The parallel between 2:22 and 4:16 indicates that they are complementary descriptions of the same process of growth, using different imagery. (In support of this parallel is the repetition of the rare συναρμολογέω [2:21] in 4:16, ἀύξάνω in 2:21 and the cognate αὔξησις in 4:16, οἰκοδομὴν in 4:16 [cf. the densely used οἰκ- root in 2:11-22]). If this is so, then the overall process of growth described in 4:11-16 using body imagery (with its concern for unity) is complementary to the growth described in 2:11-22 using temple and “dwelling place” imagery. It follows that the expansionist element of 2:11-22 should also be understood as inherent to the picture of growth in 4:11-16. The growth towards unity and maturity so that the body is built up in 4:11-16 is therefore another way of speaking of the reality of 2:22—that is, the people of God becoming a “dwelling place for God by the Spirit.” Unity is thus seen as a means towards the end of the building up of the body or temple so that it may function as God’s dwelling place, with all the expansionist implications inherent to that concept.

The reason unity is so important, therefore, is that what is at stake is whether the people

1. I am using the shorthand “leaders” to refer to the list in Eph 4:11 of the five “gifts” given by the resurrected Christ to his church. I am deliberately not engaging here in discussion of the nature of these five “gifts” and whether they are all still operative. Similarly, the question of whether Eph 4:11 gives a list of five or four (with pastor-teacher being one category—the interpretation I find more grammatically convincing) lies beyond the scope of the present work. The argument here (and in Chapter 5) is simply that from the literary context we may infer that these gifts have a *telos* in the building up of this unified body of Christ or temple.

of God are indeed collectively functioning as the dwelling place for God, and whether or not the expansionist purpose to bless the nations is being accomplished.

We may begin to see, therefore, that the concept of discipleship in Ephesians (using the term for the process by which people grow to maturity “in Christ”) goes beyond individual transformation (though it is not less than that) to the purpose of the church on earth as the means by which the covenant promise to bless the nations is fulfilled. Discipleship, thus defined as temple-building, is essential for the fulfilling of God’s eschatological promises of the gathering of the nations to Zion. To put it in more contemporary terms, discipleship is indispensable to mission.

We may observe therefore that unity is seen to serve this concept of building the “dwelling place for God” and the functioning of the people as this dwelling place is a core concern of the letter. This, however, requires further substantiation by looking at the rest of Ephesians for evidence of this temple theme.

Though I have already argued from the text of 2:11-22 itself that growth in terms of expansion is in view, it is necessary to defend the statement that the concept of temple carries with it an inherent expansionism. This requires an overview of the biblical data on temple which then leads naturally to an examination of the prominence of this temple / dwelling place theme in the rest of Ephesians. This further reinforces the argument that temple-building in order that God’s presence should dwell amongst his people is a fundamental concern in the writing of Ephesians.

2.1 Outline

This chapter begins with an overview of the Biblical data on temple and, particularly because of its relevance to Ephesians, the concept of the “glory of the Lord” (כְּבוֹד יְהוָה) as his presence. This will lead to a re-engagement with the wider epistle in order to test the hypothesis that this theme of temple and presence, though most explicit in 2:19-22, is nevertheless threaded prominently through the whole letter. Focus in this section will be particularly on the density of “fullness” and “glory” language in Ephesians and the way in which this language is best understood in the light of the temple theology of Eph 2:11-22.

This overview of temple-building in the rest of the letter will then set the scene for the following chapter which will focus on Ephesians 4:17-24 to answer the question of how this temple grows.

3. The Temple and God’s Presence in Scripture

This brief overview will help to alert us to certain key features of Ephesians that

suggest the temple theme is more prominent than has hitherto been realised. In attempting brevity, there is a danger of flattening the rich diversity of OT witness (not to mention the vast array of Second Temple sources!) and I am mindful of criticism of NT scholars' tendency to ignore tensions and assume a greater level of consistency and coherence in Jewish views of temple and Messiah than actually exists.² However, my remit here is much narrower. I have already demonstrated that Ephesians 2 exhibits marked dependence upon texts in Isaiah and Zechariah with the possibility of further dependence on the temple dedication speech of Solomon (in 1 Kings 8 and 2 Chron 6) and the prophecy of Ezekiel. Given this observed dependence, I will therefore focus my examination of the temple and presence themes in those books rather than attempt a comprehensive biblical theology.³

The tabernacle and then the temple were structures built specifically for God's presence and as the centre of religious life. The temple is the place where the glory of the Lord (כְּבוֹד יְהוָה) dwells in the midst of his people. The destruction of the temple by the Babylonians and the exile of the people is therefore a catastrophe in signifying the judgment of their sin in the separation of Yahweh's people from his presence. (See discussion on exile and return above at page 74). Promises of restoration and return of God's presence abound in the prophetic literature. It is therefore startling to find Jesus himself claiming to inaugurate the new temple (and therefore the presence of God) in his own body by his resurrection (John 2:19) and Paul particularly picking up the temple theme and applying it not just to Jesus, but to his followers (1 Cor 3:16-17; 2 Cor 6:16-18). The presence, or glory, of God—the כְּבוֹד יְהוָה—appears to be the key factor determining the importance of the temple theme through Scripture. It is therefore this theme of “the glory of the Lord” that must be examined further.

Moses asks to see כְּבוֹד in Ex 33:18, but is not allowed to see God's face “for man shall not see me and live” (Ex 33:20). The כְּבוֹד יְהוָה is seen to fill the tabernacle in Ex 40:34 in such a way that Moses is unable to enter the tent. Similarly, in the dedication of the temple, the כְּבוֹד יְהוָה fills the temple so that the priests are unable to stand (1 Kings 8:11, 2 Chron 5:14; 7:1-2). These passages give the clear impression that the כְּבוֹד יְהוָה is not, therefore, safe for humans to experience (this observation is important in considering the conjunction of grace and glory in Ephesians 1:6). The same “glory” is associated with the ark in 1 Samuel,

2. See criticism by, for example, Pomykala, *Dynastic Tradition*, 5; Collins, *The Scepter and the Star*, 4.

3. “Dwelling place for God by the Spirit” in Ephesians 2:22 holds both “temple” and “presence” concepts together.

and particularly with its departure “Ichabod” in 4:21. The theme of the departure of the כבוד יהוה from the temple during exile is especially the concern of Ezekiel 9-11, but much of the prophecy of Ezekiel and Isaiah is then taken up with promises of the return of the glory to a rebuilt sanctuary (see Isa 24:23, 35:2, 40:5; 59:19; 60:1,2,13; 62:2; 66:11,18,19; Ezekiel 43:2, 4; 44:4). Ezekiel’s prophecy of the return of the glory is within the section (chapters 40-48) that sets out the plans for and dimensions of the new (eschatological) temple.

These prophecies of return of the glory and rebuilding of the temple (see also especially Zechariah 6:12-15) coalesce with the Messianic theme in Isa 11:10; the “Righteous Branch” whose “resting place will be glorious.” Significantly, the wider context of Isa 11 speaks then of gathering in of Gentile nations. Similarly to Zechariah 6, Isaiah 11 envisages a Messianic figure (though using different vocabulary — שֶׁרֵשׁ in Isa 11 seems to have the same referent as צִמְחָה) whose resting place (dwelling place) is glorious (that is, implicitly, the presence of God is there), and the nations are brought to it. Interesting also in this passage is that the Spirit of the Lord rests upon this Branch in 11:2, and this is “the Spirit of wisdom and understanding” (πνεῦμα σοφίας καὶ συνέσεως), a word combination used rarely and strongly associated with temple-building.⁴ Lastly in Isa 11 we see from 11:6ff the theme of eschatological peace associated with this Messianic temple builder. We thus may observe, yet again, the winding together of themes of temple, presence, Messiah, peace and Gentile inclusion.

However, in addition to this idea of the nations coming to the temple, there is also the eschatological vision of the glory of the Lord, that is, his presence, expanding outwards to fill the whole earth. Thus, Num 14:21 (“the earth will be filled with the glory of the Lord”), Ps 72:19 (“may the whole earth be filled with his glory”), Hab 2:14 (“For the earth will be filled with the knowledge of the glory of Lord”) and Isa 6:3 (“the whole earth is full of his glory”).

The language of filling and glory,⁵ and the fact that God’s glory is something that man cannot endure in an unmediated manner, is significant in Ephesians and will be examined below. McKelvey summarises this “glory” theme helpfully:

The idea of the divine indwelling is fundamental to the biblical tradition. Jewish eschatology could thrive without the hope of a Messiah but never

4. This combination (God giving wisdom and understanding) is used also in Exodus 31:3 as that which is given to enable building of the tabernacle (also in Exodus 35:31, 35). In 1 Chron 22:12; 2 Chron 1:10,11 it is what Solomon asks for and is given by God. (Aside from these occurrences, we see the same combination in Dan 2:21 where it is part of Daniel’s praise to God that he gives wisdom and understanding to men.)

5. See discussion of “fullness” language below at page 137.

without the hope of God's dwelling with his people. When the temple was destroyed in 587 BC the hope of a new temple became central to eschatology. The early Christians worked out their understanding of their new faith in terms drawn from the temple and the hope of a new temple. The place which the temple holds in both history and eschatology is thus important for readers of the New Testament.⁶

There is also an association between covenant and temple (and tabernacle as antecedent to the temple).⁷ Clearly, the ark of the covenant had its resting place in the tabernacle and in the Holy of Holies in the temple (e.g. 2 Chronicles 5:2-14). The terms of the Davidic covenant also included temple-building (2 Samuel 7:13, 2 Chronicles 6:7-11) and it is significant that Solomon tells the people that it is in this temple "I have set the ark, in which is the covenant of the Lord that he made with the people of Israel" (2 Chronicles 6:11).⁸ Scott supports this association of covenant and temple, noting that "a fundamental tenet of the ancient Israelite faith was that Yahweh had promised Israel land and statehood as signs of his special covenant relationship with her. These institutions included a capital city and a formal sanctuary where sacrificial worship was carried out."⁹

The temple dedication speech of Solomon is further instructive and suggestive in our analysis of Ephesians. Firstly, in 2 Chronicles 6:14, Solomon's prayer of dedication commences with an appeal to Yahweh who "keeps his covenant." Closely following on this (6:16) is a reminder of the condition of "walking" in the law. Forgiveness is another key theme of the temple dedication speech, occupying 6:22-31 and 36-40. In addition, as previously noted, there is concern for the foreigner "from far off" that their prayer should also be heard (6:32-33) in order that "all people" should know and fear Yahweh.

This theme of the inclusion of the foreigner confronts us at every turn, especially in the Isaiah texts. Isaiah 56 presents foreigners coming to the holy mountain and the temple being

6. McKelvey, "Temple," n.p.

7. McKelvey notes that the sanctuary was "linked directly to the historic covenant into which God had entered with his people at Mt Sinai (Lev. 26:12)." Ibid.

8. This might make it all the more surprising that in the context of temple-building in Ephesians 2, the law is said to be "nullified." However, it is the law, not the covenant that is nullified. The covenant, as expression of Yahweh's faithfulness to his people, stands, whereas its particular "commandments in decrees" are nullified and no longer stand as a barrier to the Gentiles. See discussion above at page 103.

9. Scott, "Restoration," n.p. See also Yee "For the devout Jews the Temple is the focus of the holy land of covenant promise and the place which God had appointed as the primary expression of his presence on earth." Yee, *Reconciliation*, 209.

a “house of prayer for all peoples” (Isaiah 56:7). Similarly, Isaiah 60 presents the “glory” of Yahweh that “will be seen upon you” (“Arise, shine, for your light has come, and the glory of the Lord has risen upon you . . .”) and “nations shall come to your light” (Isa 60:2-3). Perhaps here most clearly we see the association between God’s presence, light and mission to the nations.¹⁰

In his recent biblical theology of the temple, Beale’s thesis is that “the OT tabernacle and temples were symbolically designed to point to the cosmic eschatological reality that God’s tabernacling presence, formerly limited to the holy of holies, was to be extended throughout the whole earth.”¹¹ His argument is based upon the idea of all temples as recapitulations of Eden, which he sees as the prototypical temple. He highlights certain key features of the Edenic temple: it was the place where God uniquely was present and interacted with man and it was always intended to expand to fill the entire earth.¹² On these arguments, and the vision of the new heavens and earth in Revelation 21 in which the presence of God has expanded to fill the whole of creation, Beale rests his assertion that the concept of temple is inherently expansionist.¹³ The question of which came first, Eden or temple is moot; given the argument of the book of Hebrews, it might seem safer to say that Eden is a reflection of the heavenly temple in a way that is copied by all subsequent tabernacle or temple structures. Barth makes a substantially similar point that “the temple built by God, out of people (not of stones) and inhabited by God . . . [is] . . . the origin of the term ‘temple’ and the measuring stick of all earthly temples.”¹⁴ Clowney christologises this, commenting that “the significance of the temple symbol is the reality it symbolized: the dwelling of God in the midst of his people and their gathering together to meet with him.” He argues that it is “not so much that Christ fulfils what the temple means; rather Christ is the

10. It is therefore probably of significance, in view of the themes of Ephesians 2, to see believers described as “light in the Lord” in 5:8 and the light theme developed to 5:14. This raises the question of possible allusion in 5:14 to Isaiah 60.

11. Beale, *Temple*, 25.

12. “Israel’s Temple was the place where the priest experienced God’s unique presence, and Eden was the place where Adam walked and talked with God. The same Hebrew verbal form used for God’s “walking back and forth” in the garden (Gen 3:8), also describes God’s presence in the tabernacle (Lev 26:12; Deut 23:14; 2 Sam 7:6-7).” *Ibid.*, 66.

13. In further support of this position is McKelvey’s analysis of 2nd Temple texts in which he finds similar expectation of a greater “heavenly temple” that is then set on earth—1 En. 14:15-20; T. Levi 3:4-6; 5:1-2; 2 Bar. 4:2-4; 4 Ezra 10:44, 48-54. McKelvey, “Temple,” n.p; McKelvey, *New Temple*, 25-40.

14. Barth, *Ephesians Chapters 1-3*, 275.

meaning for which the temple existed.” He concludes that “Christ is the true temple, the true light of glory”¹⁵

However we argue the particulars, it seems incontestable that temple is intended to represent a reality that goes beyond the physical structure of the temple. Clowney’s point is supported by Jesus’ explicit claims in associating the temple with his own body (e.g. John 2:19). Furthermore, this new temple of which Jesus speaks in John 2 is inaugurated by his resurrection,¹⁶ again potentially significant when we look at the flow of thought of Ephesians and the focus on resurrection in the prayer of 1:15-23.¹⁷

The argument that the temple is inherently an expansionist concept seems strong, particularly given the number of texts we have already examined in Isaiah and Zechariah that envisage an eschatological pilgrimage of the Gentiles to Zion. However, there are two separate kinds of expansion in view. First, (and this is what Beale roots in Eden), is the idea of the presence of God spreading to fill the whole of creation, an idea summed up in Isa 11:9 and Hab 2:14—“For the earth will be filled with the knowledge [Habakkuk adds “of the glory”] of the LORD as the waters cover the sea.” A separate, though not unrelated, expansion is not so much the expansion of the temple as the expansion in number of those who worship Yahweh at his temple. We have already examined numerous texts that document this expansion of Yahweh’s people. It is these two kinds of expansion that coalesce in Ephesians 2 as the temple is redefined spiritually as the people of God. Those who come to Zion in the Isaiah and Zechariah texts not only become part of the growing people of God,

15. Clowney, “The Final Temple,” 173, 177, 183.

16. “The basis for comparing the resurrection with the temple lies in the NT’s view of Jesus’ resurrection body as the rebuilding of the new temple, so that in him the temple has also begun physically.” Beale, *Temple*, 382.

17. This in turn connects with Gombis’ point about ANE mythology in which he notes the pattern of conflict, victory, kingship, house building, celebration. It is not difficult to see some of the parallels with Jesus’ resurrection inaugurating the building of the new temple. However, it is quite another matter to say that Paul is drawing upon this mythological background in writing Ephesians. Gombis, “Ephesians 2,” 405. Similarly, Gombis’ claim that “This basic pattern can be seen throughout Ephesians, especially in Ephesians 2, which serves to vindicate the claim that Christ is exalted to cosmic supremacy over the powers and authorities by listing his triumphs over them (2:1-16), giving Christ the right to erect his temple as a monument to his supremacy (2:20-22) . . .” seems valid in what it claims regarding Christ’s cosmic supremacy. Gombis, “Psalm 68 in Ephesians 4:8,” 374. However, this would seem to derive more directly from OT texts and background—in this case, see especially Moritz, who, drawing on Arnold argues that the author’s awareness of “the religio-cultural background of the intended recipients” has led to his combining power and victory language with language from Psalm 110:1 and Psalm 8:7 in order to show “God’s superiority over pagan deities and principalities.” Moritz, *Profound Mystery*, 19; Arnold, *Power and Magic*.

but actually themselves become the temple. The fact that the temple is no longer physically bound to Jerusalem means that God's presence is wherever his people are. Beale, commenting on the ongoing nature of the construction of the New Temple in Ephesians 2, notes that "the temple will continue to expand to include more and more people until God's presence will pervade the entire Earth at the end of age . . ."¹⁸ Isaiah 11:9 and Hab 2:14 are fulfilled through this expansion of the temple as the church, by its existence, demonstrates the presence of God. It is this idea that has led Christopher Wright to describe mission as "building God's temple; God's multinational covenant dwelling place."¹⁹

In further support is the sense of expectancy in the multifaceted Second Temple literature. Beale comments:

Since the building of the second Temple did not excel the glory of the Solomonic temple nor fulfil the expectation of Ezekiel's prophesied, eschatological temple (see Ezekiel 40-48), "intertestamental" Judaism naturally awaited a future eschatological time when this would finally happen.²⁰

Scott notes the expectation of Gentile pilgrimage to Zion (Pss. Sol. 17:30-35; 2 Bar. 68:5; Tob 13:11; 14:6-7; 1 En. 90:30-36).²¹ Lincoln argues for post-exilic hope of divine presence being "increasingly transferred to the heavenly Jerusalem and its heavenly temple (cf. Wis 9:8; 1 En. 90:29; 2 Bar. 4.2-6; T. Dan 5.12, 13; Ascen. Isa. 7.10)."²² McKelvey notes Tobit 1:4 describing the new temple as lasting forever, Pss. Sol. 17:28-33 ascribing to the Messiah a significant role in the eschatological temple and the Sibylline Oracles placing the temple as central to the coming age (3:702-711, 772-776; cf. 5:423-434).²³

Many have also noted the theme in the Qumran documents of the community as temple, a thought with obvious resonances with Ephesians.²⁴ Marshall argues that this spiritualising

18. Beale, *Temple*, 263.

19. Wright, *The Mission of God*, 340.

20. Beale, *Temple*, 116.

21. Scott, "Restoration," n.p.

22. Lincoln, *Ephesians*, 157.

23. McKelvey, *New Temple*, McKelvey, "Temple," n.p.

24. So, Community Rule 8:4-10—community is like a temple; 9:3-6—prayers are offered in place of sacrifices. The Habakkuk *peshet* assumes the cult is corrupt and the sectarians ought to avoid it. The War Scroll makes the assumption that sectarians are in charge of the priesthood and the temple cult. Further references to the community as temple: 1QS 5.5-6; 8.4-10; 9.5-6; 4QFlor 1.6-7. For

of the temple theme at Qumran prepared the way for the self-understanding of the early church:

The view that the early church's self-understanding owed something to similar thinking at Qumran is thus fairly strongly based . . . we may see how with the idea of the community as a temple already in the air, so to speak, it was not difficult for the early church to develop similar teaching and to use fresh OT material in doing so.²⁵

In conclusion, the temple theme in Ephesians 2 carries with it certain associations derived from OT texts and themes. Particularly of note are the concepts of the temple being filled with God's glory, that is, his presence, and the associations with covenant and Messiah. We may say also that the temple theme carries with it further associations with the two-fold concept of expansion: God's presence extending to all of creation and the eschatological pilgrimage of Gentiles combined in the concept of the spiritual temple composed of the new humanity that becomes the "dwelling place for God." Lastly, we note the obvious connections between temple and prayer. Re-examination of Ephesians based on these findings will occupy the remainder of this chapter.

4. The Temple and God's Presence in Ephesians

4.1 "Fullness" in Ephesians

In light of Ephesians 2:22 and the biblical associations between "fullness" and the presence and glory of God, language of filling and fullness in Ephesians takes on a deeper theological association with God's presence in his sanctuary.²⁶ This theme has been relatively neglected in analyses of Ephesians (though most recently Arnold pays more attention to the temple theme).²⁷

further discussion, see McKelvey, *New Temple*, 46-53.

25. I. Howard Marshall, "Church and Temple in the New Testament," *TynBul* 40 (1989): 217. See also Bauckham: "From a very early stage the first Christians seem to have seen their own community as the messianic Temple, the place of God's eschatological presence." Bauckham, "James and the Jerusalem Church," in *Acts* (ed. Bauckham), 423.

26. Note here that I am explicitly disagreeing with Heil who argues that the implied content of each occurrence of filling in Ephesians is "gifts of Christ's love." John Paul Heil, "Ephesians 5:18b: 'But be Filled in the Spirit,'" *CBQ* 23 (2007): 506. Though this is true in the most general sense—God's presence amongst his people is, of course, a gift of Christ's love—it does not do justice to the prominence of the temple theme and the relationship already observed between filling and templar language.

27. Arnold, *Ephesians*. See also Foster who argues for the temple theme in the prayer of

There are 8 references to fullness or filling in Ephesians.²⁸

In Ephesians 1:23, God gives headship over everything to Christ for the church, which is his body. The body is that which is then described as the fullness of the one who fills everything in every way (τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου). The context is the exaltation of the risen Christ and his victory over every power and authority.²⁹ This is a notoriously difficult text with, as Arnold points out “every element of this clause . . . disputed.”³⁰ Arnold claims that for understanding what is meant by τὸ πλήρωμα, the OT background is “more decisive.” He continues that the author “has drawn on the manner in which the OT writers expressed the divine presence and manifestation of God in the temple.” The term is therefore “coextensive with the concept of God’s glory filling the temple . . .”³¹ Arnold then goes on to note this same theme in Ephesians 2:20-22 and 5:18. By contrast, Thielman does not mention temple at all in his discussion of this verse.³² The precedent for understanding this “fullness” language in templar terms is Munderlein who argued that it can be equated with the concept of *shekina*.³³ Though these interpretations on their own are debatable, they acquire more weight when taken together with the unequivocal prominence of the temple theme in 2:11-22. In addition, the theme of the people of God as God’s dwelling place, so clearly articulated in 2:19-22, serves as an interpretive key that helps find a way through the pages of commentary on 1:23. So, for example, the multiple discussions regarding who fills what in Ephesians 1:23 are simplified by observing this wider temple theme and the idea of God’s presence filling his new temple.^{34 35}

Ephesians 3:14-21. Foster, “Temple,” 85-96. Both Gombis and Köstenberger argue in varying degrees for the importance of the temple theme in understanding the filling command of Ephesians 5:18. Gombis, “Ephesians 5:18,” 259-71; Andreas J. Köstenberger, “What Does it Mean to be Filled with the Spirit? A Biblical Investigation,” *JETS* 40 (1997): 229-40.

28. They are 1:10 (fullness of times), 1:23 (πληρῶω and πλήρωμα), 3:19 (verb and noun forms), 4:10, 4:13, 5:18.

29. See Gombis, “Triumph,” 157-60; Arnold, *Power and Magic*.

30. Arnold, *Ephesians*, 116.

31. *Ibid.*, 118.

32. Thielman, *Ephesians*, 112-16.

33. G. Munderlein, “Die Erwählung durch das Pleroma,” *NTS* 8 (1962): 272. See also Barth, *Ephesians Chapters 1-3*, 203-10.

34. We may observe here yet another example of exegesis that relatively neglects the wider themes of the letter.

35. Note here also the recent work of Rowland and Morray-Jones who argue that influencing Ephesians is *Shiur Koma* (“measure of the stature”) mysticism as a central aspect of mysticism of the

At the culmination of the prayer in Ephesians 3:19, the final (and pinnacle) of the three ἵνα clauses is the prayer that the readers would be πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ (“filled with all the fullness of God”). Foster has argued in favour of understanding this verse in continuity with 2:22 and that what is therefore in view is the filling of the new temple of the church.³⁶ He supports his argument further, however, by observing the dimensions language in Ephesians 3:18 (τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος) and noting the same language used in Ezekiel’s description of the altar in the eschatological temple in Ezekiel 41:22. We may take Foster’s point yet further in noting that the highest prevalence of this dimensions language in the LXX is in Ezekiel 40-47 where it is used to refer to the dimensions of the new temple.³⁷ It is perhaps, therefore, significant that these adjectives modify no substantive noun, leaving the reader wondering “the breadth, width, height and depth of what?”³⁸ Many simply take this to refer to Christ’s love in the following verse (e.g. the NIV translates by inserting “. . . is the love of Christ” after the dimensions).³⁹ Thielman (noting precedent as far back as Chrysostom) adopts the view that the dimensions language does refer to the “vastness of divine love,” but also to ἡ οἰκονομία τοῦ μυστηρίου (Eph 3:9) and the manifold wisdom of God (3:10).⁴⁰ If there is any truth in this view, then it

merkava tradition, noting multiple verbal resonances in the concepts of fulness and glory—and especially the idea of the “body of the Glory” on the throne. Their work is suggestive and requires much deeper engagement. However, they are agreed in the basic thrust of my argument here: “Thus, when the term πλήρωμα is applied to the Church, it represents the indwelling divine Presence or *Shekhina*-Glory, by whom or which she has been filled.” Christopher Rowland and Morray-Jones Christopher R.A., *The Mystery of God: Early Jewish Mysticism and the New Testament* (CRINT 12; Leiden: Brill, 2009), 596, 586. They also argue that Ephesians is replete with language and imagery similar to the Shavuot covenant renewal ceremony, although we might argue in response that Ephesians shows stronger similarities to other canonical covenantal texts. *Ibid.*, 506.

36. Foster, “Temple,” 85-96. See also Eadie, *Ephesians*, 254.

37. Thus, of the 85 times μῆκος is used in LXX, 42 are in Ezekiel 40-48 with reference to the temple. (Similarly, πλάτος 18 of 48 occurrences. ὕψος and βάθος, are used more evenly over the LXX.)

38. See Arnold, *Ephesians*, 214, 217. Arnold proposes that because of the correspondence with the prayer of 1:15-23 (and conceptual and formal parallel with Phil 3:10), it is the power of God that is in view here. However, it seems to me that the power of God in this pericope is the means to the end that “Christ may dwell in your hearts through faith” (Eph 3:17). This leads us back again to filling of the people of God with divine presence.

39. See also, for example, Hoehner, *Ephesians*, 488; O’Brien, “Ephesians,” n.p.

40. Thielman, *Ephesians*, 236. In support of this view is “the use of similar dimensional language to speak of God and his wisdom.” However, he cites Job 11:7-9 and Sir 1:3, neither of which is a convincing example, and neither of which contains density of this language equivalent to

sets the discussion of the dimensions language in the temple context as the *οικονομία* and manifold wisdom both refer to this plan of God's to create a new humanity of Jews and Gentiles together, visibly manifested in the church. It is at minimum possible that where we have already observed this temple theme and the use of OT temple-related texts to shape the argument of Ephesians, there may be a similar allusion here to the dimensions of the new temple, especially as the prayer culminates in a prayer for fullness.⁴¹

However, this does not exhaust possible temple references in this prayer. In 3:16, the first part of the prayer is that God (first *ἵνα* clause) should give believers power. However this "giving" to believers is *κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ* with the result that *κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν*. I will argue more fully below that the "glory" language in Ephesians carries templar resonances of God's presence. As discussed above, this is certainly how the word is used in multiple OT texts. In the current context it is "according to the riches of his glory" that God gives believers power so that Christ may dwell (*κατοικήσαι*, cognate with *κατοικητήριον* in 2:22⁴²) in their hearts by faith.⁴³ As if this were not enough, the following clause in 3:17 (*ἐν ἀγάπῃ ἐρριζωμένοι καὶ θεμελιωμένοι*) uses building foundations language reminiscent of the temple built *ἐπὶ τῷ θεμελίῳ* in 2:20. Lastly, the doxology of the prayer in 3:21 closes with "to him be glory in the church and in Christ Jesus . . ." With the temple theme in the background (and the whole prayer being about the presence of God in the midst of his people) it is hard not to see this phrase as referring to the presence of God in his dwelling place, the church. This presence is "in the Messiah Jesus," calling to mind also, therefore, all of the covenantal implications of Davidic descent explored in 2:11-22: the working out and carrying through of his promises to bless all nations.⁴⁴ The alternative to this contextual understanding seems to be the majority

Ezekiel.

41. Arnold dismisses the idea of any temple referent here because this "cannot account for the fourth dimension, 'depth,' and what this might mean." Arnold, *Ephesians*, 215. In Ezek 43:13 and 14, however, *βάθος* is used to refer to the base of the altar in the new temple. As such, Arnold's objection does not hold.

42. Arnold also sees this connection. However, his subsequent discussion frames his understanding of "Christ dwelling in your hearts . . ." almost entirely in terms of individualistic piety and fails to apply the concept articulated in 2:22 of the people growing collectively to become this "dwelling place," a concept that would help resolve Arnold's question of what it means for there to be a prayer for divine presence to dwell in those who are already believers. *Ibid.*, 211.

43. To extend into territory that would require much more discussion, we might also translate *διὰ τῆς πίστεως* as "through his faithfulness," invoking the idea of covenant faithfulness that would sit well alongside the temple and presence theme. (See e.g. N. T. Wright, *What St Paul Really Said* (Oxford: Lion, 1997); Wright, *Fresh Perspectives*.)

reading of Eph 3:14-21 as a prayer about how individual believers should know Christ's love better, a matter, therefore, of personal piety. Though, to be sure, it is not less than that, to make it no more than that is to read against the preceding context of Eph 2:22.

In short, it would appear even from a brief overview of this pericope that it is infused with temple/presence imagery and language. However, there is a further possibility. I have already interacted with Kreitzer's argument that Solomon's temple dedication speech lies behind Ephesians 2:11-22 and noted the validity of some of his observations and arguments. This prayer of Ephesians 3:14-21 has the kneeling figure of the author praying for this new temple to be filled with the presence of God, mirroring the posture and prayer of Solomon (see 2 Chron 6:13: "... then he knelt on his knees ..." and 2 Chron 7:1: "... and the glory of the Lord filled the temple."). It is certainly not impossible that here also there is an echo of the temple dedication prayers. Indeed, the question Solomon poses "will God dwell with man on earth" (2 Chron 6:18) seems answered in the prayer of Eph 3:17, using exactly the same language κατοικέω.

Ephesians 4:8-10 is another passage that has generated huge amounts of discussion and at least one monograph dedicated just to these few verses.⁴⁵ Again, understanding the overarching temple theme may help interpret these verses. Ephesians 4:8 quotes (or misquotes) Psalm 68:18, debate centring on why the original Psalm "he received gifts" is altered in Ephesians to "he gave gifts" (full discussion of this issue is beyond the scope of this work). However, 4:10 presents us with "the one who ascended far above all the heavens in order that he should fill everything" (ἵνα πληρώσῃ τὰ πάντα). 4:11 then describes the ascended Christ giving gifts (of gifted people) to his church in order to build it up. Two factors suggest that again filling of the temple is in view. First, Psalm 68 describes Yahweh's presence in his sanctuary and the nations coming to his temple because he has defeated his enemies. The kingdoms of the earth are to "sing praises to Yahweh" (Ps 68:32). The resonance with Ephesians is clear. Secondly, we have already observed the concern in Ephesians for the growth of this corporate entity that is God's dwelling place. The result of this "filling of all things" in 4:10 is what follows it; the building up of this corporate entity, the pericope finishing in 4:16 with building and growth language parallel to 2:21-22. We can say that the reference to filling here is to the presence of God in filling his eschatological temple. The ascended Christ is the one who has inaugurated the new creation by his resurrection and

44. Contra Schreiner who understands this phrase in terms of the church bringing God glory, which, though true, rather minimises the context. Schreiner, *Pauline Theology*, 34.

45. W. Hall Harris, *The Descent of Christ: Ephesians 4:7-11 and Traditional Hebrew Imagery* (AGJU 32; Leiden: Brill, 1996).

ascension and who then returns by His Spirit to fill the new temple so that his presence is in the midst of his people. He also here gives the gifts necessary to ensure the growth to maturity (i.e. towards fulfilling the purpose) of this corporate entity.⁴⁶

Ephesians 4:13 describes the corporate attaining of maturity in the body of Christ in terms of attaining to the “measure of the span of the fullness of Christ” (εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ). Again, in the context of building up and maturing the body—especially in a pericope that contains parallels with 2:11-22—fullness language should be understood to be referring to the presence of God in his new temple.⁴⁷ Furthermore, it is probably of some significance, given the other echoes of Ezek 40-48, that readers “attain to the measure (μέτρον) of the span (ἡλικία) of the fullness of Christ.” Of the 74 times this term for measure is used in the LXX, 29 are in Ezek 40-48 where it is used with regard to the dimensions of the new temple. It is possible to envisage a scenario where the unusual use of this term to describe maturity in the body of Christ is a deliberate echoing of the language of Ezekiel in describing the dimensions of the new temple, especially if there is precedent of relationship with Ezekiel earlier in the letter.

The final occurrence of filling language is the command to be filled with the Spirit in Ephesians 5:18. There are substantial critiques by e.g. Gombis, Köstenberger and Collins of those who have interpreted this command in terms of individual filling with the Spirit and the personal piety that results from it.⁴⁸ To understand and apply this command individualistically is again to read against the context. In the context of the overall argument of the letter, it makes more sense to see this as the filling of the new temple with the presence of God. There are several other reasons to take it this way. First, there is a verbal parallel with 2:22 where the dwelling place for God is ἐν πνεύματι. Here in 5:18, the command is to be filled ἐν πνεύματι. Second, there are five participles that follow the imperative “be filled” and all refer to the corporate life of the body of Christ, the first four as it worships together and the fifth as its members relate to one another. Of course, there is debate about whether these are participles of result or means. It could be argued either way, both being possible grammatically. Perhaps there is an intentional ambiguity; we would expect corporate filling

46. Note that the application of this temple concept could also help to resolve discussion on the meaning of the ascending and descending in these verses. See Harris, “Ascent and Descent,” 198-214.

47. Thus, Thielman notes the parallel between the “building” language of 4:12 and 2:20-22. With regard to 4:13, he notes that “the architectural metaphor . . . still hovers in the background from verse 12.” Thielman, *Ephesians*, 282.

48. Gombis, “Ephesians 5:18,” 259-71; Köstenberger, “Filled With The Spirit,” 229-40; C. John Collins, “Ephesians 5:18: What does πληροῦσθε ἐν πνεύματι Mean?,” *Presbyterian* 33 (2007): 12-30.

with the Spirit to result in “speaking to one another in psalms, hymns and spiritual songs, singing and making music in your hearts to the Lord, giving thanks always . . . and submitting to one another.” However, in the context of the members of this corporate entity growing to become “the dwelling place,” it could also be argued that precisely these five activities practised in the body would promote the unity and corporate life that would ensure a dwelling place that was fit for God. This is certainly in harmony with the overall argument of Ephesians in which there is such a concern for growth and transformation. The relationship between growth and transformation on the one hand and temple and filling on the other lead us to infer the possibility that lack of growth and unworthy walking (4:1) may somehow compromise God’s covenant intentions to bless the nations through his new dwelling place. If this were not so, then what would be the point of the letter?

In conclusion, the filling language of Ephesians fits extremely well with the temple theme. The number of additional resonances with temple language and texts further reinforces the centrality of this theme.

4.2 Glory and God’s Presence

The glory language in the prayer of 3:14-21 has briefly been mentioned above, and must now be examined in more detail in the rest of the letter. δόξα is used 8 times in Ephesians. I have argued for temple imagery making best sense of the use of δόξα in 3:16 and 3:21.

Most interesting is the threefold “praise” in the blessing of Ephesians 1:3-14. In 1:6, 12 and 14 there is the refrain εἰς ἔπαινον δόξης with minor variations: in 1:6 it is the addition of τῆς χάριτος αὐτοῦ; in 1:14, the addition of the article before δόξης.

In Eph 1:3-14 God’s blessings to his people are recounted. The overarching theme is that God has chosen a people for himself, redeemed them, revealed to them the mystery of his will to sum up everything in Christ, and sealed them with his Spirit. The focus is upon God’s work (Father, Son and Spirit) in creating his people. That being the case, and in the context of the explicit temple discussion in 2:19-22, it is interesting to reflect on the use of the glory language here. If it is being used of divine presence (which would, at minimum, not be unlikely), then we have here also a reference to the presence of God amongst his people as a result of his electing and redeeming work. Given the already-noted threatening nature of the glory of God’s presence in the various OT passages surveyed above, it is significant for glory to be the refrain in a passage so strongly focused on the various aspects of God’s salvation of his people. His “glory” is praised perhaps because it is this “glory” that is now in the midst of his people, and his presence is therefore accessible to them (see 2:18) so that it can be praised. If this is so, then the addition of τῆς χάριτος αὐτοῦ in 1:6 is significant. The

combination of δόξα with χάρις in the genitive is without precedent in the NT. Most English translations take this as an attributed genitive—“glorious grace”—without feeling the tension of disrupted symmetry that this brings to the 3-fold repetition.⁴⁹ Thus, if δόξα is unequivocally the object of ἔπαινος in the other two occurrences in 1:12 and 1:14, then it would seem most likely that it is used in the same way in 1:6. Furthermore, Wallace notes that in genitive chains “normally each successive genitive modifies the one that precedes it.”⁵⁰ This would argue in the present case for τῆς χάριτος modifying δόξα and not vice versa. On grammatical and contextual grounds, therefore, it would be better to take this as an attributive genitive—“gracious glory.” This would maintain the parallelism with 1:12 and 14 as well as bring a theological emphasis that is otherwise lost; for God’s glory, his presence, to dwell in the midst of his people requires God to be gracious. Perhaps this is why the immediately following verse speaks explicitly of redemption as “the forgiveness of transgressions.” Furthermore, in this construction, the importance of grace is not minimised in any way, whereas, “glory” as God’s presence is minimised in the majority attributed genitive view. This is a tentative suggestion, but is made more likely by the cumulative weight of the other evidence for the temple theme. However, of note is the fact that once more when the temple theme is borne in mind in interpreting these verses, it affords significant exegetical insights.

Apart from the prayer of 3:14-21, there are three other occurrences of δόξα in Ephesians.

In 1:17, the author prays for the believers to be given the spirit of “wisdom and revelation . . .” He prays, however, to God who is “the Father of Glory.” Once again, this could easily be seen in templar terms and to do so harmonises with the context. By contrast, the NIV translation as “glorious Father” may rather obscure the issue. Of possible significance also is the “access to the Father” of 2:18. The new humanity has access to the presence (the glory) of the Father himself. Similarly, in the continuation of the same prayer in 1:18, the request is that eyes of believers’ hearts should be opened in order that they should know τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις. Again, this language is very suggestive of the concept of glory as God’s presence among his people (and to take it this way is also grammatically sound). In this case, the prayer is for knowledge of the “riches of the glory of his inheritance among the saints.”⁵¹ It is significant to note the other

49. See also Arnold who sees this as an attributed genitive. Grace is therefore the object of praise and he sees no problem with the lack of symmetry with the refrains in 1:12 and 1:14. Arnold, *Ephesians*, 84. (Thielman, assuming “glorious grace,” does not discuss alternative possibilities. Thielman, *Ephesians*, 53.)

50. Wallace, *Greek Grammar*, 87.

occurrences of πλοῦτος in Ephesians: in 1:7 and 2:7 it is modified by χάριτος; in 3:8 it is modified by τοῦ Χριστοῦ; in 3:16 we have already noted the same phrase as 1:18 (ὁ πλοῦτος τῆς δόξης); but in 3:16 it is connected with God dwelling among His people. It seems significant, therefore, that πλοῦτος is modified by both grace and glory and there is the link in 3:16 with presence: believers are given strength according to the riches of his glory “so that Christ may dwell” (κατοικέω).

In all these cases, something is added by bearing in mind the temple theme of the letter—and nothing is lost. Furthermore, what is added does not clash or conflict with established interpretations, but enriches them by setting them rightly in their context of the overarching theme in Ephesians (and indeed the wider biblical narrative).

4.3 Purity of Speech and the Sacred Space

As well as the other temple language in Ephesians, Hultin’s recent monograph on the ethics of obscene speech advances the argument that the speech regulations in Ephesians are best understood against the background of the concept of maintaining the purity of the sacred space.⁵² He argues that similarities between speech ethics in Ephesians and 1QS may be a result of a similar conception of God’s presence in the community “on analogy with the way the Bible presents God as present in the temple.”⁵³ He notes that the idea of community “as the locus of God’s presence” led to their application of biblical laws regarding purity of the tabernacle or the war camp (Deuteronomy 23). With regard to Ephesians, Hultin acknowledges the centrality of the theme that “the individual believer and the community exist in God’s sacred presence.”⁵⁴ He then goes on (in further support of the argument for the importance of the temple theme in Ephesians) to note the use of cultic language in Ephesians. Thus, in 1:4, believers are chosen to be ἁγίους καὶ ἀμώμους and Christ presents the church as a bride (ἄμωμος) in 5:27, language Hultin argues is reminiscent of e.g. Num 6:14 or 19:2 where purity of sacrifices and priests was in view. He summarises:

For Ephesians, believers . . . were the temple in which God dwelt by the

51. Note the similarities with Colossians 1:27—God made known “τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης”—and the inconsistent translations of τῆς δόξης. The explanatory phrase “Christ among you” does rather point towards the concept of glory as God’s presence.

52. Jeremy F. Hultin, *The Ethics of Obscene Speech in Early Christianity and its Environment* (NovTSup 128; Leiden: Brill, 2008), 198-206.

53. *Ibid.*, 198.

54. *Ibid.*, 202.

Spirit (2:21-22). The widely felt impulse to avoid foul language in the presence of the holy was now applied to all places and times: the Ephesians were seated in heaven, they were always in sacred space. Thus for the author of Ephesians there is no need to explain what foul language might *lead* to. It is simply out of place. It is not fitting for holy ones.⁵⁵

Although I agree with Hultin's assessment that the idea of the community as sacred space is central to the argument of Ephesians, nevertheless, he does not seem to take the argument far enough. The question of the purpose of this community as sacred space is not raised by Hultin. He does not ask *to what end* this sacred space is to be maintained as pure. Similarly, Jolivet asserts that the author's purpose "was to teach God's new covenant people the ethical ordinances of the divinely constructed temple, where he had promised to dwell with them forever."⁵⁶ As I have argued above, this misses the expansionist element that seems integral to the concept of community as growing temple. Both Hultin and Jolivet are therefore right in what they have argued, but have made the mistake of conceiving the new temple statically rather than as a dynamic and growing (and expanding) organism. Perhaps the author of Ephesians sees this very danger and for this reason in 4:11-16 superimposes body imagery over the temple imagery in order to reinforce organic dynamism.

4.4 Cult Language

We have already noted with Hultin the presence of cult language in Ephesians, further strengthening the argument for the importance of the temple theme. It is sufficient here simply to add the observation of further such language in 5:2, where believers are commanded to walk in love *καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὄσμὴν εὐωδίας*. There are multiple templar resonances: *προσφορὰ* (offering) is used in 1 Kings 7:34 in the context of Solomon's preparations for the temple; *θυσία* as the common term for sacrifice is especially densely prevalent in both Leviticus (78 times) and Numbers (84 times); *ὄσμή* is used in Exodus 29:18, 25, 41 with regard to the consecration of the priest. One might speculate also at this point that Christ's action to offer himself as this "pleasing aroma," reminiscent of the consecration of priests, may represent the consecration of believers as priests serving in this sacred space of the new temple.

55. Ibid., 205.

56. Ira Jolivet, "The Ethical Instructions in Ephesians as the Unwritten Statutes and Ordinances of God's New Temple in Ezekiel," *ResQ* 48 (2006): 195.

5. Davidic Temple Builder in the Rest of Ephesians: Messiah in Ephesians

We have already seen the importance of the Messianic temple-builder in the argument of 2:11-22 and traced out the theme of the temple in the rest of Ephesians. Thus far we have paid less attention to the Messiah himself. It is important at this point to overview this theme before engaging the main question of the next chapter, how does the temple grow, or, what does it mean to “learn Christ” (or, “learn the Messiah”). There are two principle considerations in this section. First, what is the evidence for the Messiah theme beyond 2:11-22 in the rest of the letter? Secondly, what are the implications of this theme for interpretation of Ephesians?

Once more, of necessity, this must be only an overview of a larger subject. I will focus in this section on various of the descriptions or names used in Ephesians that suggest that “Messiah” as a meaningful title is in view.⁵⁷

There is broad acknowledgement that Ephesians 1:20-23 combines Psalm 110:1 with Psalm 8:7.⁵⁸ The theme of the resurrected Christ at the “right hand” is a prominent messianic designation in the NT. Hurtado comments that “it is commonly accepted that [these references] all reflect an early Christological interpretation of Psalm 110.”⁵⁹ Hengel proposes that these texts were combined and sung “by the earliest congregation as ‘messianic hymns’ . . . [which] exerted a significant influence upon the origin of early Christology.”⁶⁰ It is surely not insignificant, therefore, that Christ is referred to here in Eph 1:20 using the Davidic enthronement psalm and that this leads almost directly into Eph 2 where, especially in 2:11-22, the actions of this Davidic king are presented as he gathers a people to himself and builds a new temple.

57. According to Horbury, the term “beloved” (used in Ephesians 1:6 “ἐν τῷ ἡγαπημένῳ”) is, when singular, always “a title restricted to the messiah.” However, this assertion does not sit well with the evidence. The middle/passive masculine singular participial form of ἀγαπάω is used 20 times in the LXX and not always of the messiah. So, for example, in Dan 3:35 it refers to Abraham, in Sir 46:13 it is Samuel. (See also Deut 32:15; 33:5, 12, 26; 2 Chr 20:7; Neh 13:26; 1 Macc 6:11; Ps 28:6; Pr Man 2:15; 7:35; 10:1; Prov 4:3; Sir 45:1; 46:13; Isa 5:1; 44:2; Bar 3:37; Dan 3:35). Horbury, *Messianism*, 267.

58. See Moritz, *Profound Mystery*, 9-22; Ellis, *Use*, 56; Thielman, *Ephesians*, 107-08; Arnold, *Ephesians*, 111; Sellin, *Der Brief an die Epheser*, 138.

59. Larry W. Hurtado, *How on Earth did Jesus become a God: Historical Questions about the Earliest Devotion to Jesus* (Cambridge: Eerdmans, 2005), 93.

60. Martin Hengel, *Studies in Early Christology* (T&T Clark Academic Paperbacks; London: T&T Clark International, 2004), 167.

In addition, in 4:13 there is explicit mention of growth until we attain to the “knowledge of the Son of God.” We have already noted “Son of God” as a messianic designation resonating with 2 Sam 7:14, Psalm 2:7 and Psalm 89:26.⁶¹ In the context also of the parallel accounts of growth between 4:11-16 and 4:11-22, it is therefore unsurprising to see another suggestion of Davidic background. Fee comments that the use of the term here “seems far more likely to be a deliberate pickup of this theme from the opening praise of God and prayer for the readers in ch. 1, where God was deliberately designated as the Father of our Lord Jesus Christ, with the Son of God being present by presupposition.”⁶² Fee then cites Ephesians 2:18; 3:14-16; 4:6; 5:1 and 5:20 where God is Father to his people, together with the reference in 5:5 to the “kingdom of the Messiah” to conclude that the author “regularly presupposes that the eternal Son of God in his earthly life stepped into the role of the Davidic Messianic King, who in 2 Sam 7:14 and Psalm 2:7 is called God’s Son.”⁶³

We may note simply that Jesus is presented in Ephesians as the Jewish Messiah, as Son of God and exalted Lord.

5.1 Implications of Messiah Theme

Given the use of Messianic texts in 2:11-22 and the further pointers to the Messianic theme in the rest of the letter, there would need to be a good reason *not* to translate Χριστός as Messiah. It seems to me that the assumption by the majority of commentators on Ephesians has been that Χριστός functions merely as a proper name. Representative is Zetterholm, who confidently asserts: “there is almost complete unanimity among scholars that this expression has become a proper name and that it has lost its messianic overtones almost completely.”⁶⁴ Against this stands the evidence of this study so far.

On this issue, Wright comments that “much of the evidence is ‘heuristic’ . . . if you read *Christos* here as merely a proper name, or as simply a divine title, it won’t make nearly as much overall sense as if you read it as ‘Messiah’.”⁶⁵ Perhaps the argument could be advanced that the default position should be to read it as “Messiah” until proven otherwise (although with the evidence in Ephesians, the argument is much stronger).

One of Wright’s principle concerns in arguing for the understanding of Χριστός as Messiah is for its incorporative sense, that is, that it refers to the Messiah as “the one in

61. See discussion above at page 37.

62. Fee, *Pauline Christology*, 347.

63. *Ibid.*, 351.

64. Zetterholm, “Missing Messiah,” (ed. Zetterholm), 37.

65. Wright, *Paul*, 42.

whom the people of God are summed up, so that they can be referred to as being ‘in’ him, as coming or growing ‘into’ him, and so forth.”⁶⁶ He defends this “incorporative” sense of “the king representing the people” in part from the “in David” language of 2 Samuel 19:40-43 and 1 Kings 12:16: “Because Jesus is the Messiah, he sums up his people in himself, so that what is true of him is true of them.”⁶⁷

This is certainly in harmony with our findings thus far in Ephesians. In 2:11-22, the incorporative sense of Χριστός is clear: in 2:13 those collectively who were far off are now near “ἐν Χριστῷ Ἰησοῦ”; the ἐν ᾧ in 2:21 refers to Christ “in whom” the whole building (that is the people) are joined together and grow. We find this same incorporative sense throughout the letter, especially in the description of the position of believers ἐν Χριστῷ Ἰησοῦ in 2:6-7. (See also 1:3 where believers are corporately blessed ἐν Χριστῷ and 2:10 where they are created (corporately) ἐν Χριστῷ.)

The significance of this is not only in bringing emphasis to the corporate and incorporative elements inherent to the idea of messiah, but also in stressing continuity of purpose with God’s people before the coming of Jesus. Thus, Wright warns of the danger of missing this emphasis. Communities of believers, he argues, “must never forget their basic continuity with the people of God from Abraham onwards; that way lies neo-paganism, the transformation of a fulfilled Judaism into a Hellenistic cult.”⁶⁸ Most significantly for interpretation of Ephesians, he argues that “exegetes who did not notice the nature of Paul’s incorporative language settled for christological rather than ecclesiological interpretations.”⁶⁹ As argued above, these two are inseparable in the argument of Ephesians, but Wright is correct to point out the tendency for an imbalance in emphasis towards the Christological.

In summary, Hurtado notes that for Paul and others who used the term:

Christos had not simply been reduced to a name (e.g. Jesus’ cognomen) but instead retained something of its function as a title. Paul’s use of the term with the definite article . . . without further explanation shows that he expected his Gentile readers to recognise the title and to have some acquaintance with Jewish traditions connected with it. So, in Pauline circles, it remained the case that to refer to Jesus as ‘Christ’ (with or without the definite article) was to assert his significance as the divinely approved figure

66. Wright, *Climax*, 41.

67. *Ibid.*, 46-48.

68. *Ibid.*, 263.

69. *Ibid.*, 264.

who acts as the eschatological agent of God.⁷⁰

5.2 Summary

The filling and glory language threaded through Ephesians makes most sense against the background of the temple and presence theme made explicit in 2:11-22. I have argued here that there are other features that not only harmonise with this temple theme, but are also illuminated by it. If it is the case that Ephesians has an overarching concern for the building of the new temple which functions as the “dwelling place for God by the Spirit,” then the concerns for growth and unity in the letter can be seen as means towards this *telos*. The goal is that the people of the Messiah should function as the temple that is expanding to include more and more people and so fulfilling God’s covenantal promise to bless the nations.

If Ephesians is about the building of this new temple and therefore about its expansionist function being accomplished as it grows, then the remaining question to be asked in the final chapter is how this building grows. How does Ephesians conceive of this process of growth and what means are there to promote it? This is the burden of the next chapter.

70. Hurtado, *Lord Jesus Christ*, 100. He further argues “There is no basis for thinking that Paul’s Gentile converts were incapable of appreciating the royal-messianic significance of the term *Christos*, and that thus it functioned merely as another name for Jesus.”

CHAPTER 5. HOW THE TEMPLE IS BUILT: EPHESIANS 4:17-24

1. Introduction

We have already seen that Ephesians 2:11-22 is structured in such a way as to emphasise new humanity as that which is created as a result of Christ's sacrificial death and which unites Jews and Gentiles on equal terms as members. The transition from non-membership to membership of God's people is framed in covenantal terms and the result of this transition is expressed using temple imagery. I further argued that by careful appropriation of OT texts, the theology of Ephesians 2:11-22 is anchored in the prophecies of Zechariah and Isaiah (with possible weaker relationships with Solomon's Temple dedication speeches and Ezekiel 37), so that the creation of this new humanity is the fulfilment of the eschatological pilgrimage of Gentiles to Zion in Isaiah and the rebuilding of the temple (with the help of the "far off") by the Davidic "shoot" of Zechariah. Furthermore, by bringing together covenantal concepts and temple imagery to describe this new entity, the church, as the new temple, is presented as the fulfilment of God's covenant promises, growing to become a "dwelling place for God by the Spirit" (Ephesians 2:22).

It is necessary finally to bring the analysis of the contrast pattern of 2:11-22 into mutually interpretive dialogue with the other pericopes of Ephesians that also articulate a contrast "before-after" schema. The importance of this exercise lies in the observation that the author appears to have structured the letter to contain these parallel pericopes. If they all describe different facets of the same basic contrast (from before/outside of Christ to "in Christ"), then we will have only a partial grasp of the author's argument and intention by considering any one pericope in isolation. The aim of this section is therefore to interpret 2:11-22 in its literary and theological context of the wider letter of Ephesians. This will involve first observing the relationship between 2:11-22 and 2:1-10, then the relationship with 4:17-24 and, lastly, the relationship between 4:11-16 and 4:17-24. We will pay most attention to 4:17-24; because of its content and position in the letter, it functions as a summary of the letter up to that point and a preparatory gateway to the detailed paraenesis of 4:25ff. This will allow us to address the theme of growth already observed in 2:11-22 and relate it to "learning" in 4:20. This enables a final synthesis and articulation of a theology of discipleship in Ephesians.

2. Relationship to Parallel Pericopes: 2:11-22; 2:1-10 and 4:17-24

The parallel between 2:11-22 and 2:1-10 is noted by numbers of commentators.¹ As noted already, both pericopes contain a contrast between before and after with new creation as a central theme. Sellin sees both pericopes as addressing the same problem of “die heillose Vergangenheit,” 2:1-10 using “dualistisch-ethischen Kategorien” and 2:11-22 “in Kategorien des Kontrastes zum Heilsvolk Israel.”² Thus, the contrast in 2:11-22 is between exclusion and inclusion, the peace-making work of Christ causing the change. In 2:1-10 the contrast is between death in sin and resurrected life in union with Christ, the gracious love of God causing the change. A composite picture can therefore be built up: divinely initiated union with the Messiah who makes and is peace resurrects the individual from death in sin, transforms their “walking,” and transforms those formerly excluded into full participants in the corporate new humanity whose purpose is to be a “dwelling place for God by the Spirit.”

Thus far, these parallels are widely acknowledged. However, it is important to explore the further, less well-recognised parallel with 4:17-24,³ that requires 2:11-22 therefore to be mutually interpreted with both 2:1-10 and 4:17-24. The parallels between 2:1-10 and 4:17-24 in both concept and vocabulary must therefore be examined.

2:1-10 is framed by an *inclusio* formed by the repetition of περιπατέω (2:2 and 10). This emphasises the trajectory from the sins “in which you once walked” (2:2) to the good works “which God prepared in advance for you to walk in” (2:10). The pericope is thus concerned with the transformation of people from one way of walking to another. There is a similar trajectory (though with a conceptual rather than verbal *inclusio* as I will argue below) from “walking as the Gentiles” (4:17) to putting on “the new humanity created for righteousness and holiness of the truth” (4:24).

In addition, 2:10 uses new creation language in describing believers as God’s ποίημα created in Christ. In 4:24, believers are taught to put on “τὸν καινὸν ἄνθρωπον created (using, just as in 2:10, the aorist passive participle of κτίζω) for righteousness and holiness . . .” In both these occurrences, therefore, new creation is closely linked with transformed ethical living, the theme of walking. We may therefore observe the close link between the

1. Hoehner sees “a similar pattern to 2:1-6.” Hoehner, *Ephesians*, 352. Schnackenburg notes the connections through the “then-now” contrast schemata. Schnackenburg, *Ephesians*, 102. See also Lincoln, *Ephesians*, 131. See also discussion at page 53.

2. Sellin, *Der Brief an die Epheser*, 189-90.

3. This parallel ties together the two halves of Ephesians, giving the lie to such statements as Jeal’s that “there is no clear connection of 2:10 to the paraenesis of chapters 4-6. There is consequently, no direct paraenetical concern in Ephesians 1-3.” Jeal, *Theology and Ethics*, 9.

ethical outcome (walking) and the inaugurated eschatological reality of the new creation; the same new humanity of Jews and Gentiles together created by the sacrificial death of Messiah in 2:15 (see discussion above at page 64 on the close parallel between the *καινὸν ἄνθρωπον* created in Eph 2:15 and “put on” in 4:24).

In both these pericopes, the trajectory from the old way of walking to new life is around a literary turning point that articulates theologically the cause of the trajectory. The question is then what constitutes the bridge between “walking in sin” and “walking in new creation.” In 2:1-10, it is divinely initiated salvation by grace through faith, with emphasis in 2:6 on the believer’s inaugurated eschatological position in Christ—raised and seated “with him” in the heavenlies. In 4:17-24, it is “learning Christ” that causes the trajectory from old to new.

In addition to this, there are repetitions of relatively infrequent words that alert the reader to possible parallels. The occurrence of *περιπατέω* in both passages has already been noted. However, the rare *ἀναστρέφομαι* is used synonymously with *περιπατέω* in 2:3 to refer to “overt daily behaviour”⁴ and its cognate *ἀναστροφή* is used similarly in 4:22, a further signal that both passages are addressing the same realities.⁵

This leads to some further observations. Firstly, the theology and ethics (defined broadly as one’s way of relating to others) of Ephesians can be seen by these literary structures to be inextricably interrelated. The *inclusio* in 2:1-10 (though it contains no explicit paraenesis) signals that transformed walking cannot be separated from the theology that causes it.

There are also important contrasts between the two pericopes. In 2:1-10, change is ascribed to God’s action from 2:4 onwards. It is God, rich in mercy, who out of love “made us alive together with Christ” (2:5). The author further emphasises that this is a matter of God’s grace before describing further that God has “raised us up with him and seated us with him in the heavenly places in Christ Jesus.” 2:7 relates that God’s reason for doing this is to demonstrate his grace and 2:8-9 re-emphasise and summarise that this salvation is by grace through faith, that it is a gift and that it is not by works “so that no one may boast” (2:9). Significantly, God himself is the subject of all the verbs in this central section.

By contrast, the central section of 4:17-24 in 4:20-21 contains 3 indicative verbs all in second person plural: “you did not learn Christ thus, you heard about him, you were taught in him.” They describe actions that the readers have carried out in their experience.

4. Louw and Nida, “Greek-English Lexicon,” n.p, §41.3.

5. “The use of *ἀναστροφή*, ‘way of life,’ recalls the use of the cognate verb in the earlier depiction of the Gentile readers’ past in 2:3. It should now be plain to them that learning Christ means giving up that Gentile past and its practices.” Lincoln, *Ephesians*, 286.

Thus these central sections describe from different perspectives the bridge from one way of walking to another. 2:1-10 focuses upon God's initiative and action, 4:17-24 upon human action (and 2:11-22 on the Messiah's action). They appear to be complementary perspectives on the same reality, 2:1-10 being concerned with the heavenly perspective and 4:17-24 with the earthly. This coheres with O'Brien's observation that running through Ephesians are two strands concerning separate spheres or domains, "things in heaven" and "things on earth," the objects of the phrase ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ in 1:9.⁶ O'Brien points out that "there is an inseparable connection between them, so that we may speak of both heaven and earth being summed up as a totality in him."⁷ Here we can see salvation from human and divine perspectives "summed up" in union with the Messiah.

A further link between the passages is the tying together in 2:3 of "desires of the body and of the mind" (διάνοια), the same that is described as "darkened" in 4:18. However, whereas in 4:23 there is explicit reference to the mind being renewed, this is absent from 2:1-10. This may or may not be significant, but since 4:23 is in a run of three infinitives depending on "you were taught" in 4:21, it describes something in which the believer is actively involved. Perhaps 2:1-10 gives the grounds for what is then appropriated as "renewing of the mind" in 4:23.

Numbers of commentators note these parallels but seem to offer little interpretation. Lincoln comments:

In relation to the first part of the letter, 4:17-24 has most in common with 2:1-10 and 2:11-22, and can be seen as an ethical version of the contrast in both of those passages between the readers' present privileges and their Gentile past. In fact, 2:1-10 has already expressed the contrast in terms of two different walks (cf. 2:2 and 2:10).⁸

Bruce also observes parallels between "alienated from the life of God" in 4:18 and "dead through . . . trespasses and sins" in 2:1, 5).⁹ Similarly, Schnackenburg, connects 4:19 with the "Sons of disobedience" of 2:2.¹⁰

Lastly, it is worth noting not only the indirect parallels between 2:11-22 and 4:17-24

6. O'Brien, "Ephesians," n.p.

7. Ibid.

8. Lincoln, *Ephesians*, 275.

9. F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (Grand Rapids, Mich.: Eerdmans, 1984), 354.

10. Schnackenburg, *Ephesians*, 197.

via 2:1-10, but also the direct parallels. Lincoln notes that “the Christian present is seen in terms of a new creation in 2:10,15 and here in 4:24, while the terminology of καινὸν ἄνθρωπον, ‘new person,’ found with a corporate connotation in 2:15, returns in 4:24.”¹¹ Stuhlmacher notes that 2:11-22 and 4:24 “are parallel aspects of one and the same phenomenon, namely, the tangibly understood new creation through Christ’s atoning death.”¹²

Though these (and other) commentators note these parallels, they seem to attach little exegetical significance to them. If it is true that these pericopes describe the same reality from complementary perspectives, then they must be interpreted in light of each other. Before seeking a synthesis of the three pericopes, 4:17-24 must be addressed in more detail, asking the question of what is meant there by “learn Christ” and what bearing that has on interpretation of the rest of the letter. This question is of obvious practical importance. We have already identified the concern in Ephesians for growth and transformation of walking (and made the connection between these and mission through covenant and temple concepts). It is only in 4:20-24 that human responsibility and action is addressed. If there is a transformative reality to be appropriated and a new temple that requires to be “fitted together” to become a “dwelling place,” then in 4:20 we may perceive the author’s perspective on how this happens; it is by “learning Christ.”

This leads logically (and challengingly for practitioners) to the further question, beyond the scope of this thesis, of what sort of teaching will produce this kind of “learning.”

2.1 Analysis of Ephesians 4:17-24: Introduction

Ephesians 4:20 uses the unique and jarringly unusual phrase ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν to speak negatively of a way of living that is inconsistent with having “learned Christ.” It is the only example in ancient literature of μανθάνω taking a person as a direct object.¹³ Markus Barth comments that 4:20-21 “contains no less than three surprising forms of diction” (referring to ἐμάθετε τὸν Χριστόν, αὐτὸν ἠκούσατε and ἐν αὐτῷ ἐδιδάχθητε).¹⁴ Best notes this unusual construction and adds that this “unexpected use of the

11. Lincoln, *Ephesians*, 275.

12. Stuhlmacher, “‘He is our Peace,’” in *Essays*, 198n57.

13. The one possible exception is Euripides *Bacchae* 1345 “ὄψ’ ἐμαθεθ’ ἡμᾶς, ὅτε δὲ χοῆν οὐκ ἤδετε.” (Late have you learned us . . .). In this case Dionysius is the object. For discussion of possible Dionysian background to Eph 5:18, see Cleon L. Rogers, “The Dionysian Background of Ephesians 5:18,” *BSac* 136 (1979): 249-57.

14. Barth, *Ephesians Chapters 1-3*, 529.

accusative would surely have shocked readers into looking for a deeper meaning than simply understanding Christ as the subject of instruction.”¹⁵

Furthermore, because of its literary position and content, 4:17-24 is foundational to the rest of the paraenetic material in the letter. Lincoln comments that “fundamentally, 4:17-24 should be seen as providing, along with 4:1-16 and its emphasis on the Church, the basic framework for the rest of the letter’s paraenesis.”¹⁶ Best adds that “4.17-24 may be a necessary preparation for the detailing of instruction about conduct which follows in 4.25ff.”¹⁷ Thus 4:20 is further emphasised by its position in a pericope which is foundational to the letter’s paraenesis.

Despite the rhetorical emphasis placed on it by its unusual grammar and its positioning within the flow of thought and literary structures of the letter, this phrase has received little focused investigation. By interpreting it in dialogue with the wider literary structures of Ephesians, I argue that “learning Christ” is a focal point for the letter’s wider themes of union with Christ (Messiah), transformed walking, participation in the new creation and membership of God’s people (the new temple, or body of Christ).

2.2 Previous Exegesis of Ephesians 4:20

There is widespread recognition of the uniqueness of the grammatical construction in 4:20. Markus Barth believes that 4:20-21 together constitute reference to some form of Messianic school,¹⁸ though in view of lack of conclusive historical evidence of any actual school he concedes that the reference may be “purely metaphorical.”¹⁹ However, Barth does link the learning here envisaged to both union with Christ and new creation, arguing that it is in “personal union” that Jesus Christ is both teacher and teaching and that Christ is “the one great opportunity for the creation of a new man who is free from the corruption of the old.”²⁰ In such a “Messianic school,” ignorance would be replaced by a kind of knowledge, that “distinguishes the ‘Old Man’ from the ‘New’.”²¹ Schnackenburg concurs broadly, but points towards a more concrete context by highlighting the link to the pastors and teachers by whom

15. Best, *Ephesians*, 426.

16. Lincoln, *Ephesians*, 275.

17. Best, *Ephesians*, 415.

18. Barth, *Ephesians Chapters 4-6*, 504, 529. See also O’Brien’s endorsement of Barth’s assessment: O’Brien, “Ephesians,” n.p.

19. Barth, *Ephesians Chapters 4-6*, 532.

20. *Ibid.*, 533.

21. *Ibid.*, 531.

this learning is mediated, as described in 4:11-16.²² He adds that the content “must also have included teaching about the person of the earthly Jesus if the rider ‘as the truth is in Jesus’ is to have any sense.”²³

Best relates the phrase to Col 2:6ff, where the readers “are said to have received Christ and to live in him and to have been taught.” With his assumption of non-Pauline authorship and the existence of some kind of “Pauline school,”²⁴ he goes on to argue that the author “may also have been influenced by phrases like ‘to know Christ’ (Phil 3.10), ‘to proclaim Christ’ (Gal 1.16; Phil 1.17f; Col 1.28), ‘to preach Christ’ (1 Cor 1.23; 15.12; 2 Cor 4.5), where *in every case something more than the passing on of information about Christ is intended.*”²⁵ However, Best limits this “learning” to the “moment or period when they become Christians.”²⁶ He thus sees “learning Christ” to refer to conversion and the converted or new man being “called to live in righteousness and holiness,” but the learning itself having no direct ethical component.²⁷ Bruce, by contrast, states that such learning is “by practice as well as by precept.”²⁸ Lincoln notes that the author does not follow the description of previous Gentile lifestyle with a description of the opposite, but with “a reminder of the readers’ instruction in that conduct,” indicating (with support from the parallel in Col 2:6-7) his view that this learning concerns ethical behaviours.²⁹

Best argues that this learning “seems to intend something more personal: the readers have been brought into a relation with the living Christ.”³⁰ Drawing on parallels with Colossians 1:7, O’Brien notes that in Ephesians “Christ himself is the content of the teaching” and picks up on the theme of relationship with Christ by summarising learning Christ as “welcoming him as a living person and being shaped by his teaching.” He goes on to note the emphasis is not only on “what they were once taught about Christ” but in the ongoing nature of “subsequent instruction.”³¹ O’Brien contrasts sharply with Kitchen (citing

22. Schnackenburg, *Ephesians*, 195. See conclusion.

23. *Ibid.*, 199. This is not the place to discuss any implicit historical Jesus / Christ of faith dualism which may be reflected in Schnackenburg’s comments.

24. For discussion of Pauline school, see Best, *Ephesians*, 36-40.

25. *Ibid.*, 426. My italics.

26. *Ibid.*, 427. He cites the use of aorist in 4:20 in support.

27. *Ibid.*, 441.

28. Bruce, *Colossians, Philemon and Ephesians*, 356.

29. Lincoln, *Ephesians*, 279.

30. Best, *Essays*, 141.

Abbot in support) who posits a sharp dichotomy, believing that the phrase refers either to learning “when the gospel was first preached,” or it refers to the “moral demand implicit in such preaching.” Believing that learning Christ is a past event common to all the readers, Kitchen then argues that “this can hardly be anything other than the experience of Christ by the Spirit in the rite of baptism.”³²

All of these claims must be evaluated against a fresh analysis of Eph 4:17-24.

2.3 Analysis of Ephesians 4:17-24

2.3.1 Structure

The presence of περιπατέω in 4:17 in addition to the change of subject introduced by Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ after the long sentence from 4:11-16, indicates that a new pericope begins in 4:17. The διὸ at the start of 4:25 indicates a new section of paraenesis building on the content of 4:17-24. Most commentators agree in taking 4:17-24 as one pericope.³³ In contrast to this is Heil’s putative chiasmus that depends on the pericope extending to 4:32.³⁴

As set out in NA27, 4:17-24 consists of two sentences with the break at the end of 4:19. 4:17 starts with the command no longer to walk like the Gentiles. This “walking” is expounded in the following clauses. 4:20 commences with an emphatic personal pronoun (ὁμεῖς) followed by the adversative δὲ, creating a strong contrast statement with οὕτως

31. O’Brien, “Ephesians,” n.p, 324. See also Heil, *Ephesians*, 192.

32. Martin Kitchen, *Ephesians* (New Testament Readings; London: Routledge, 1994), 86. Against this interpretation also stands Fanning’s analysis of the verbal aspect of the infinitives in 4:22-24. See footnote 36, page 159.

33. See, Lincoln, *Ephesians.*; O’Brien, “Ephesians,” n.p.; Best, *Ephesians.*; Hoehner, *Ephesians.*

34. Heil’s chiastic structure depends upon tenuous verbal parallels that leave much data unaccounted for and extend the pericope to 4:32. The problems with Heil’s analysis are as follows: 1) Pericope delineation: the break indicated by διὸ in 4:25 is ignored and, because of his attention only to verbal parallels, the conceptual parallel between 4:17 and 4:24 is missed. Heil conflicts with his own 7th criterion for identification of chiasmus, that the text should be divided “at natural breaks”; 2) Heil’s own 4th criterion that “verbal parallelism should involve dominant imagery or terminology, not peripheral or trivial language” seems in conflict with his practice. The words chosen for Heil’s verbal parallels (e.g. τοῦ θεοῦ and πάση) are not central to the concepts articulated in each of his chiastic elements; 3) Reliance on verbal at the expense of conceptual parallels leads to a rather flat reading of the text and a lack of theological engagement with the subject matter. In particular, he makes little of the connection between new creation and transformed walking in both 2:10 and 4:24; 4) Perhaps most significantly (as also in 2:11-22), it is not at all clear in 4:17-32 what is gained by Heil’s chiastic analysis. Heil, *Ephesians*, 187-203.

referring backwards to the sinful walking of 4:17-19. This contrast means that “learning Christ” is defined as *not* the sinful walking of 4:17-19, *but* the putting on the new humanity of 4:21-24. The author’s use of οὐχ οὕτως ἐμάθετε τὸν Χριστόν therefore denotes change in the way a believer walks. It follows that this “learning” can only be said to have taken place when there is evidence of 4:21-24; i.e. when there is ethical transformation.

4:17-19 commences with the first person introduction “This, therefore, I say and testify . . .” followed by an accusative with infinitive construction ὑμᾶς περιπατεῖν forbidding walking as Gentiles walk “in futility of their thinking.” There is then a series of three perfect participles expanding upon this futile thinking and walking: darkened in understanding (ἐσκοτωμένοι τῇ διανοίᾳ), separated from the life of God (ἀπηλλοτριωμένοι³⁵ τῆς ζωῆς τοῦ θεοῦ) and calloused (ἀπηλγηγότες). In that condition, they give themselves over to an insatiable appetite for uncleanness (ἀκαθαρσία).

4:20 introduces the unique construction of μανθάνω with a person as direct object. The οὕτως refers backwards to the content of 4:17-19. Then 4:21 expands upon 4:20 with two aorist indicatives: to learn Christ is to have heard (about) and have been taught in him, “just as the truth is in Jesus.” The content of that teaching is then expounded by two aorist infinitives separated by a present infinitive. Though there is discussion on the nature of these infinitives in indirect discourse, whether they are taken with imperitival force (i.e. whether they describe something that is to be done by the believer) or not (describing something that is already done), the end result is the same in that 4:25, commencing with διὸ, develops detailed practical paraenesis on the foundation of what has gone before. These three infinitives describe the ongoing process of putting off the old man, τὸν παλαιὸν ἄνθρωπον, putting on the new and continuing renewal “in the spirit of your minds.”³⁶ Finally, the new man who is put on is “created after God” (κατὰ θεὸν) in “righteousness and holiness of truth.”

Thus, there is an overall trajectory in this pericope from walking or living as Gentiles in futility of thinking to living out the holy and righteous reality of the new man with renewed mind. This trajectory has a turning point at 4:20: “learning Christ.” Though this overview of

35. Note the connection here with 2:12—“ἀπηλλοτριωμένοι τῆς πολιτείας κτλ . . .”

36. Fanning argues both on theological and linguistic grounds that these aorist infinitives do not by virtue of being aorists represent a once-for-all action, but rather an ongoing process. Putting on and putting off verbs in biblical Greek “exhibit a remarkable tendency to occur in the aorist tense” regardless of the fact that a process may be in view. This, together with the practical argument that “un-Christian behaviour and attitudes are not ‘put off’ in a single act” lead Fanning to conclude that in Eph 4:22, 24 an ongoing process is in view. Buist M. Fanning, *Verbal Aspect in New Testament Greek* (Oxford Theological Monographs; Oxford: Oxford University Press, 1990), 359-64.

the structure of this pericope may suggest the possibility of a chiastic arrangement, I am not sure that anything is gained by labelling it such.³⁷ It seems to me that all the exegetical fruit is yielded by observing the conceptual (though not verbal) *inclusio*, central turning point and some inverted parallelism of elements.³⁸ The danger of labelling this as chiasmus is forcing the details to fit the pattern and thereby risking obscuring details of the text. As with our analysis of 2:11-22, we may simply state here that there is a loose chiastic arrangement, but that the text does not appear to fit within the tight parameters of chiasmus proper.

It is important, however, to observe some of the parallel elements. Walking ἐν ματαιότητι τοῦ νοῦς in 4:17 is reversed in 4:23 by ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ

37. A chiastic structure here could be presented:

- A. You must no longer walk as the Gentiles walk
 - B. In futility of their minds, darkened in understanding, separated from life of God through hardness of heart
 - C. Resulting in sensuality and impurity
 - D. You did not learn Christ in this way, but heard about him and were taught in Him.
 - C'. To put off the old way of life, corrupt in its desires.
 - B'. To be renewed in the spirit of your minds.
 - A'. Put on the new self, created after God in true righteousness and holiness.
- This can be simplified thus:
- A. Command not to walk in old way
 - B. Caused by un-renewed minds
 - C. Resulting in sin
 - D. Learning Christ
 - C'. Putting off sin
 - B'. Having minds renewed
 - A'. Walking in the new creation.

It should be noted, that this arrangement depends largely upon conceptual rather than precise verbal correspondences, but that the “putting off, being renewed and putting on” of 4:22-24 does not fit within the structure. Note Thomson’s objection to what he calls “chiasmus by headings” because of the inevitable subjectivity of assigning headings to sections of alleged chiasmus. Thomson, *Chiasmus*, 31. However, *abusus non tollit usum* and his objection argues only for taking great care before assigning a “heading.”

38. Lincoln comments on parallel inverted elements in this pericope, “There is, however, an overall movement of thought which first treats the Gentiles’ thinking and inner disposition before dealing with their conduct. It is worth noting that this movement is repeated on the positive side when mention of renewal as it affects the mind (4:23) precedes any delineation of the virtues (4:24).” Lincoln, *Ephesians*, 277.

νοῦς, “futility” and “renewal” thereby contrasted. We may further note the use of ἐπιθυμία in 4:22 and ἀσέλγεια in 4:19 (words used together in 1 Pet 4:3 and 2 Pet 2:18 in vice-lists). The concept of ἐπιθυμία in 4:22 would call to mind the ἀσέλγεια that has just been described in 4:19.

We have already noted the conceptual, but not explicitly verbal *inclusio* with sin and new life contrasted. After the negative description of the Gentiles’ walking in 4:17-19, and having been sensitised to contrasts between old and new in the earlier parts of the letter, the reader is expecting a contrasting positive description of walking. Thus, 2:1-10 contrasts two ways of walking with a verbal *inclusio*, 2:13 contrasts the current state of Gentiles “in Christ” with their former state “apart from Christ” and 4:14-15 contrasts immaturity with maturity. However, instead of an explicit repetition of “walking,” there is a change of imagery to that of putting on “the new man” (τὸν καινὸν ἄνθρωπον). This functions as an alternative description of the transformation brought about by having “learned Christ” and stands in opposition to the walking of the Gentiles. By thus changing metaphors, a clear association is formed between the two ideas of walking and putting on the new man, introducing more explicit ethical implications to the “new man” concept, and connecting the whole to membership of the new humanity described in 2:15.

There are several further points emphasised by the structure of 4:17-24. The strong contrastive statement of 4:20 indicates the intended focus of the author upon learning Christ and the flow of 4:17-24 gives content to that “learning” in two ways. Firstly, “learning” is what causes the movement from walking as Gentiles (4:17) to putting on the new self created after God (4:24). Secondly, the dependent clauses in 4:21ff define in more detail what that “learning” is. The transformation inherent to “learning Christ” is then the foundation for the detailed paraenesis of 4:25ff.

The contrast between old and new is key not only in this pericope, but in the whole letter.³⁹ Of significance in 4:17-24 is the idea that learning Christ involves (or, perhaps, has as its *telos*) the putting on of the person κατὰ θεὸν κτισθέντα, language that echoes the creation language of Genesis 1:27.⁴⁰

There is a further contrast in this pericope between futility of mind, darkened

39. Contrastive language is densely prevalent in Ephesians: 4:25—falsehood v truth; 4:29—corrupting v edifying talk; 5:2-3—sacrificial love v sexual immorality; 5:4—crude talk v thanksgiving; 5:8—darkness v light; 5:15—unwise v wise; 5:17—foolishness v understanding God’s will; 5:18—drunkenness v fullness of the Spirit. These observations of “two ways” thinking suggest sapiential connections in Ephesians that would merit further study.

40. cf. Colossians 3:10 where the believer is instructed to put on the new man, renewed in knowledge after the image of him who created it.

understanding, separation from God and hardness of heart on the one hand (4:17-18), and renewal “in the spirit of their mind” on the other.⁴¹ “Learning Christ” therefore involves a renewal that includes both cognitive restoration as well as removal of hardness of heart.⁴²

2.4 Learning the Messiah: Building the Temple

It is important to highlight several of the themes addressed in 4:17-24 as they will have an important bearing on the final synthesis and conclusions of the present work.

Given the already noted parallels between 2:1-10, 2:11-22 and 4:17-24, and the overarching concern in Ephesians that the people of God as the new temple be built up to become a dwelling place for God’s presence, it seems reasonable to infer that the process in view here in Ephesians 4:20 is one that takes people from being godless Gentiles to being fully functional members of this corporate entity, the temple/church/body. Learning Christ, therefore, may be conceived as induction into the people of the Messiah; understanding who this Messiah is, what it means to be part of his people, and what is the purpose of being part of his people. The answers to these questions are fleshed out within the letter and concern union with the Messiah, participation in the new humanity and transformation of walking. There are some important final issues to address in answering the question of how this new temple grows to fulfil the purpose of its builder.

2.4.1 Context of Learning: School and Church

At a very basic level, 4:20 refers to a kind of learning and suggests that a key theme of the letter is therefore teaching the Messiah in such a way that he is “learned.” If this type of learning is the end, it will define both the content and means of teaching. (It is significant that both of the prayers of Ephesians concern growing in knowledge; a process, by definition, of learning).

This discussion of learning leads naturally to a consideration of its context. As discussed above, 4:20-21 is evocative of a school context, though whether metaphorical or actual is hard to prove. Barth argues that it is not an educational process, but union with the one who is both teacher and subject that really causes the kind of transformation envisaged.⁴³ However, this is a false dichotomy if, as suggested by this study, the “educational process” is

41. Muddiman comments that “The phrase ‘in the futility of their minds’ should be compared with ‘renewed in the spirit of your mind’ at verse 23.” Muddiman, *Ephesians*, 212.

42. “The triviality of the gentile mind (4:17) is contrasted with the newness of the Christian spirit.” Schnackenburg, *Ephesians*, 200.

43. Barth, *Ephesians Chapters 4-6*, 532.

inseparable from union with Christ and represents induction into and ongoing appropriation of the reality of that union.

Barth further states that 4:19-24 “can hardly be equated with a magna charta of Christian education. A reference to *paideiā* (“education”) is blatantly absent.”⁴⁴ However, *παιδεία* is used in 6:4 where fathers are commanded to bring up their children *ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου*. It would seem unlikely that the *παιδεία* and *νοουθεσία* are what are to be applied only to children. Rather, that which is general and applies to all believers is applied specifically in 6:4 to the sphere of a father’s relationship to his children within the context of the home. In a letter where a central theme is “learning Christ,” the use of *παιδεία* and *νοουθεσία* to describe that which is imparted to children suggests that a learning environment is very much in the author’s mind.⁴⁵

Furthermore, in the discussion about education, it would appear that the sociological context of the early church has been rather ignored. Thus, Heil points out the likely setting of public reading of the letter being in a church meeting in a home,⁴⁶ citing Balla: “The very fact that all the members of a household are addressed in the Codes implies that the early Christian congregations gathered in houses. The richer members of the congregations received the congregations into their homes for services of worship. This is supported by archaeological evidence which shows that until the third century there were probably no separate buildings built as ‘temples’ by Christians.”⁴⁷

Since this letter is addressed to all saints and not just an elite few, and since the context of their meeting together was therefore not a formal school, but the church meeting in homes, the “school” alluded to in 4:20-21 is in fact the church and the “learning Christ” in view is the discipleship of all believers.

Furthermore, because of the location of this pericope after 4:11-16, this learning takes place in the context of a church in which leaders are active in the process of “equipping the

44. Ibid.

45. Barth is also suggestive in his exegesis of the phrase “as the truth is in Jesus,” in arguing that this points towards a “School of Wisdom in which the wisdom incarnate in Jesus Christ is proven to be the light of life and the guide of the perplexed.” Ibid., 536. In thus making connections between wisdom and the learning environment here in Ephesians, Barth picks up on the wisdom background and echoes in Ephesians. What is presented as “instruction in wisdom” in literature such as Proverbs and Sirach is taken up and transformed by the early church’s experience of union with Christ to become the process of “learning Christ.”

46. Heil, *Ephesians*, 14.

47. Peter Balla, *The Child-Parent Relationship in the New Testament and its Environment* (WUNT 155; Tübingen: Mohr Siebeck, 2003), 174.

saints,” a point picked up by Schnackenburg.⁴⁸ 4:20 is thus further expanded to point towards the body context with the right functioning of leadership being in the sociological context of the home church. Furthermore, and importantly when it comes to contemporary application, it does not appear that the author has in view a special process for the elite only. Rather, this learning is common to all of the saints and is what transforms their walking in order that they walk wisely in love “for the unity of all in Christ” (to borrow Heil’s phrase).

2.4.2 Outcome of Learning: Walking

We have seen already that a major concern of Ephesians is transformed walking and that περιπατέω is used to structure the paraenesis.⁴⁹ One of the major insights added by the current investigation is that this transformed walking, grounded theologically in 2:1-10 and 4:17-24 and then detailed in 4:25ff, when framed in the context of the temple theme of 2:20-22, becomes the way in which the the people of God keep the unity that is necessary for them to function as God’s dwelling place, with all of its expansionist implications. To walk consistently with the reality of the new humanity is to help build the temple and therefore to participate in the fulfilment of its mission. This is a long way of saying that transformed walking as a result of having “learned the Messiah” (=“discipleship”) by this account is inseparable from mission.

This transformed walking is detailed in the paraenesis of 4:25ff. However, it is introduced with διὸ indicating that all this paraenesis is related causally to what has preceded. Up to 4:24, the letter is concerned to reflect on that transformation from multiple complementary perspectives: transformation is brought about by divinely initiated union with Christ, by becoming a member of the people of God through the peace-making work of Christ on the cross, it is a witness to the powers, it is a transformation from immaturity to maturity that is facilitated by God-given leaders, and it is an ongoing process of actively appropriating the reality of the new humanity.

Seen this way, the entire letter of Ephesians builds towards the διὸ of 4:25. Everything up to that point has prepared for the detailed paraenesis that is to follow. It is insufficient to say, therefore, that the strategy of Ephesians is to persuade people how they ought to live by creating a sense of gratitude for what God has done. This is not an exercise merely of persuasion (though it is not less than that). Rather, the believer is presented with the big picture of who they are and what they are part of in union with the Messiah. We might summarise the letter to this point thus: in view of covenant blessing, gracious union,

48. Schnackenburg, *Ephesians*, 195.

49. See discussion at page 8.

membership of the growing missional temple that is to be filled with the presence of God, membership of a body that is growing towards maturity as its leaders exercise their God-given roles so that every member fulfils their role within the body, and in view of the ongoing participation in the new creation, this is how we now should live—because all of these things are true of those who are members of the Messiah’s people. Union with Christ in all of its individual and corporate transformative facets is the reality that makes sure that the paraenesis of 4:25ff is not merely a list of regulations, but is a description of the life of the new humanity inaugurated by the Messiah’s resurrection and enthronement.

It is important to observe that the paraenesis of Ephesians is concerned entirely with relationships. Thus, regulations for speech, dealing with anger, looking out for the needs of others, forgiveness of others, sacrificial love, rejection of sexual immorality, uncleanness, and idolatrous greed, rejection of foolish talk, walking in the light (discerning what is pleasing to God), and walking as those who are wise—these are all reflective of a quality of relationship that is to define this new humanity. It is fitting therefore, that from 5:18 onwards, all of this is pulled together in the corporate command to be filled with the Spirit, the result of which is mutual submission in 5:21 that paves the way for the detailed instructions of the *Haustafel*.

If the result of learning Christ is relationships that characterise the life of the new humanity, then the logical question must be what sort of teaching will produce this kind of learning. There is one simple inference to draw. If the outcome of this learning is relational, then the input cannot be less than relational. This points strongly towards an understanding of leadership in the body of Christ in 4:11ff that is shaped and defined by the extent to which it causes members of the body to “learn the Messiah” such that their relationships are transformed.⁵⁰ This leads to consideration of the relationship between learning the Messiah and the preceding pericope.

2.4.3 Ephesians 4:7-16: Teaching and Learning

Ephesians 4:7-16 describes what the risen Christ has given to his church to enable the kind of growth that is a major burden of this letter. 4:7 introduces the pericope with the statement that grace has been given to “each one” (each member of the body of Christ) “according to the measure of the gift of Christ.” The citation of Psalm 68:18 follows. As discussed above, in the context of the overall argument of Ephesians, it seems best to take this as referring to the risen Christ “filling” the dwelling place of his people (by the Spirit). 4:11ff then specifies the gifts Christ gives to the church to build up that dwelling place, with a

50. This has profound practical implications for contemporary understandings of what church leadership is and how it is to be carried out.

switch from building to body imagery. He gave apostles, prophets, evangelists, pastors and teachers,⁵¹ πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας (for the equipping of the saints for the work of service), εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ (for building up the body of Christ). There is discussion whether εἰς ἔργον κτλ. and εἰς οἰκοδομὴν κτλ. are parallel, both dependent upon πρὸς τὸν καταρτισμὸν τῶν ἁγίων. In fact, either way we are presented with a building up (note again the use of the οἰκ- root) that is dependent upon Christ's gifts equipping the saints. The exegetical question is then whether it is those with the gifts listed in 4:11 who build up the body, or whether it is all of the equipped saints who build up the body. The parallels with 2:11-22 are obvious at this point and the language of the rest of the pericope is striking in continuing the theme of building up. Notable, however, is the introduction of maturity language. Thus, this "building up" is εἰς (towards) three parallel expressions of the goal of building: εἰς τὴν ἐνότητα, a unity that is qualified by two genitives, τῆς πίστεως and τῆς ἐπιγνώσεως, both then qualified by a further genitive τοῦ υἱοῦ τοῦ θεοῦ; εἰς ἄνδρα τέλειον, a maturity that is contrasted in 4:14 with the state of being infants; and εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ (see discussion above). All of this is in order that (4:14) "we" should no longer be immature, characterised by vulnerability to false and deceitful teachings. This immaturity is then further contrasted in 4:15 with "speaking truth in love," a condition in which "we" grow into Christ, the head. The head-body imagery is then further developed in 4:16 by means of a picture of each member of that body having a function that is like the ligaments and sinews that hold the body together so that it builds itself up (οἰκοδομὴν again) in love.

There is thus a comprehensive picture of the role of gifted individuals within the church whose function it is to equip these saints so that each of these saints plays his/her designated role (κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους in 4:16) so that the whole body is built up. This growth towards maturity is contrasted with an immaturity characterised by doctrinal instability. This pericope then leads directly into 4:17-24 with the sharp contrast between the former and current ways of life, a contrast brought about by learning Christ. Again, there is an implicit parallel between the contrasts between immaturity and maturity in 4:11-16 and the contrast between before and after learning Christ in 4:17-24. It seems

51. I am leaving aside discussion of the adaptation of Psalm 68 (how receiving in the original becomes giving in Ephesians), where exactly are τὰ κατώτερα [μέρη] τῆς γῆς to which Christ descends, and whether τοὺς δὲ ποιμένας καὶ διδασκάλους refers to two categories or only one. The overall point seems clear; the raised and exalted Christ has given gifted people to his church for a purpose, and that purpose is detailed in 4:11-16. I am arguing that the purpose of these gifted people fits entirely with the overarching theme of the letter; the building up of the people of God so that God's presence dwells in their midst.

reasonable to infer that the learning in 4:20 (which we have already argued through its parallel with 2:11-22 represents building of God's dwelling place) is also the building of the body towards maturity, a building that requires the exercising of the gifts described in 4:11.

All of this then argues for a view of the actual functions of "leadership" in 4:11 that is shaped by the goal of "learning the Messiah" and the outcome of transformed relationships in the growing, expanding temple. The practical question of what this leadership ought therefore to look like and how it ought to be exercised is fascinating and important but lies beyond the scope of this thesis. Suffice it to say for now that this dynamic Davidic temple grows only as its leaders function to "equip" and "build up" its members.

2.4.4 Learning and Wisdom

This last theme of wisdom is also threaded through the book. In 1:7 wisdom is that with which God lavishes grace upon believers. In 1:17ff it is the spirit of wisdom which is prayed for by the author. In 3:10 God's manifold wisdom is demonstrated "through the church" and in 5:15 wisdom is the culmination of the recurrences of περιπατέω in the letter and the foundation for the Haustafel. There is therefore a trajectory from the prayer for the spirit of wisdom in chapter 1 to the concrete realisation of that wisdom in the life of the church in the mundane realities of the transformed relationships discussed in the house code.

This observation of wisdom within Ephesians leads to further observations of sapiential features (or at least echoes) in the letter that strongly suggest the need for further and more detailed exploration. The very presence of walking language is evocative of wisdom literature (especially Proverbs, Sirach and Ecclesiastes). However, this evocation is strengthened in both of the pericopes we have considered by the synonymous usage of περιπατέω and ἀναστρέφομαι (in 2:1-10) or its cognate ἀναστροφή (in 4:17-24). The only other place where this occurs is in Prov 8:20 where personified wisdom is inviting the believer to pursue her. This suggestion of a deliberate echo of Proverbs 8 by the author of Ephesians is fertile. Where Prov 8 invites the reader to pursue Lady Wisdom, relationship with whom enables wise living, Ephesians points towards a wise walking that is only possible if Christ is learned by the person in union with him.

In addition to these possible connections with wisdom literature, there are features suggestive of further sapiential echoes and influences. Any conclusions, however, are tentative and provisional. However, initial observation is of a prominence of "two ways" language in Ephesians, the instructional context (with possible echoes of Sirach) and the presence of the house-code (though this is more a feature of Hellenistic wisdom traditions).

These observations suggest a connection between these passages that may relate learning Christ and therefore Christian discipleship to Jewish wisdom traditions (although it

is a common sense observation that a book such as Ephesians with its concern for practical relational living will inevitably share similar concerns to much of the wisdom literature). Furthermore, the close relationship here in Ephesians between wisdom and new creation could be brought into constructive dialogue with Macaskill's recent work on revealed wisdom and inaugurated eschatology.⁵²

The provisional conclusion is that the call to live wisely in Proverbs, and the imagery with which that call is presented, is taken up and transformed by Ephesians' core theology of union with Messiah and participation in his inaugurated eschatological new humanity to become Christian discipleship. This opens avenues for further research that lie beyond the scope of the current investigation.

3. Summary and Integration with Analysis of 2:1-10 and 4:17-24

In integrating these findings so far, we may say that 2:1-3, 2:11-13, 4:17-19 all describe the state of those who are outside of Christ or who have not "learned Christ." It is this composite picture—of being dead in trespasses and sins (2:1), following the evil one (2:2), living in the passions of the flesh (2:3), carrying out the desires of the body and mind (2:3), being children of wrath (2:3), separated from Christ (2:12, which is to say alienated from Israel, strangers to the covenants of promise, without hope and without God [2:12-13]), far off (2:13), aliens and strangers (2:19), walking in futility of mind (4:17), with darkened understanding (4:18), alienated from the life of God (4:18), ignorant and hard hearted (4:18), callous and given over to sensuality (4:19), insatiably practising every impurity (4:19), and corrupted through deceitful desires (4:22)—that is reversed by divinely initiated union (2:4ff), Christ's peace-making work and creation of new humanity (2:14-15), the appropriation of and participation in which reality is summarised as "learning the Messiah" (4:20). Learning Christ is the human perspective on that which transforms all of these negative depictions.

In the three parallel pericopes we thus have complementary perspectives on the same transformation and participation in the new creation. To have learned Christ is to have been raised and seated with Christ (2:6), it is to have been saved by grace (2:8-9), it is to become a member of the people of God, reconciled with God and others (2:14-18) and it is to continually put off the old humanity, be renewed in one's mind and continually put on the new humanity (4:22-24). All of this results in transformed walking as members of a new corporate entity in which God's presence dwells as it did in the physical temple.

52. Grant Macaskill, *Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity* (JSJSup 115; Leiden: Brill, 2007)

To “learn Christ” is therefore the ongoing appropriation of the reality of divinely created new humanity in union with Christ. It is also the participation in a new people, in whom is seen the convergence of vertical and horizontal aspects of the peace-making sacrifice of the Messiah on the cross.

Membership of the Messiah’s people further means the ongoing participation in the Messiah’s new humanity (the putting on of the new humanity in 4:24 whose creation is described in 2:15). This is expressed in covenantal terms in 2:11-22 and is a result of having “learned the Messiah” in 4:20. Learning the Messiah, we may therefore summarise as induction into the Messiah’s people, perhaps even as covenant induction, where induction means a person not only being brought into membership of Messiah’s people, but also taught (by precept and example) how to live as a member of this new humanity. All of this may be encapsulated within the term “discipleship.” Learning the Messiah is therefore a theologically and practically rich concept describing the induction of people into the life of the new creation reality that is the Messiah’s people.

Lastly, we note the significance of the location of 4:17-24 within the flow of thought of Ephesians, specifically the fact that it comes directly after 4:11-16 in which is described God’s provision of apostles, prophets, evangelists and pastor/teachers to equip God’s people and build up the church so that it grows to maturity, unity and community of “truthing in love” (4:16). The process of “learning the Messiah” is therefore not just a process in which the individual believer participates. Because of the corporate context of 4:11-16 and the stated importance of leaders who equip members, “learning Christ” is also a corporate process in which the body of Christ participates and which is facilitated by its leaders.

CHAPTER 6. CONCLUSION: TEMPLE, MESSIAH, DISCIPLESHIP AND MISSION

Summary

The initial focus of the current work was the way the OT is used in Ephesians 2:11-22. Chapter 1 detailed introductory issues, observing prominent themes in the letter (especially that of transformed walking) and addressing methodological issues of OT use in the NT, as well as observing Second Temple exegetical practices.

Chapter 2 examined the structure and literary relationship of Eph 2:11-22, observing its “once-now” contrast pattern and the resultant transformation from exclusion from to inclusion in the new humanity created by the peace-making work of the Messiah. The transformation inherent to this contrast pattern invited focus on its cause as well as comparison with the parallel contrast patterns in Eph 2:1-10 and 4:17-24. A further literary relationship was noted between the building language of 2:22 and 4:16, suggesting the body imagery is superimposed over the building imagery to emphasise the dynamism of the concept.

Chapter 3 concerned a close examination of the use of the OT. It revealed a combination in Eph 2:17 of Isa 52:7 with Isa 59:17 that suggests the common Second Temple exegetical practice of hook-word linkage. This observation invited further exploration of the “far” and “near” language of Eph 2:13 leading to a previously unrecognised allusion to Zech 6:12-15, a passage with strong verbal and thematic coherence with Eph 2:11-22. It was further argued that the theology of Zech 6:12-15 of the Davidic temple-builder who rebuilds the temple with the help of those who are “far off” and in whom there is a coming together of the offices of priest and king, has shaped the theology of Eph 2:11-22 and, particularly explains the shift to temple language and imagery in 2:20-22. Further OT connections were explored and the suggestion that Isa 2:1-5 may act as a conceptual paradigm not only for Eph 2:11-22, but also for the entire letter. The various texts alluded to in Eph 2:11-22 all have in common the eschatological pilgrimage of the Gentiles to Zion. This imparts an expansionist element, therefore, to the concept of membership of the new humanity articulated in Eph 2:11-22.

Chapter 4 took the findings of the examination of 2:11-22 and tested in the rest of the letter the hypothesis that the theme of temple building so that the people of God become God’s dwelling place is central to and coherent with the concerns of Ephesians. The focus of the chapter was particularly on the glory and fullness language of the letter and this was seen to be enriched and illumined by understanding it in the context of the temple theme of God’s

presence filling his people.

Chapter 5 then took these findings from 2:11-22 and brought them into dialogue with the parallel pericope 4:17-24, arguing that “learn the Messiah” (4:20) functions as a shorthand summary for the process of becoming members of the Messiah’s people and ongoing participation in the transformative reality of the new humanity. Those “leaders” described in 4:11 are then those who equip the members of the body of Christ in such a way that this transformative learning takes place, the result of which is reflected in the paraenesis of Eph 4:25-6:9.

Conclusion

The focus of this thesis has been to pay close attention to the way that author’s theology is both shaped by and shapes the appropriation of OT texts and themes in Eph 2:11-22. This revealed an overarching theme, not only in 2:11-22, but in the whole letter, of the Davidic/Messianic temple-builder who builds his new temple consisting of Jews and Gentiles together. The paraenesis of the letter then reflects how its members should participate fittingly in the Messiah’s new humanity. The creation and growth of this new humanity is expressed using temple imagery and by appropriating OT texts that are concerned with the eschatological pilgrimage of the Gentiles to Zion. Ephesians is deeply concerned for the transformed walking that is inherent to membership of the Messiah’s people. It is further concerned that this corporate entity should function as God’s dwelling place on earth; unity and loving relationships therefore being the burden of Ephesians’ paraenesis. This entire process is summed up at the gateway to the letter’s paraenesis in the phrase “learn the Messiah.” The discipleship thus conceived is about much more than (but not less than) individual transformation. The temple/dwelling place theme imparts a corporate dimension to growth that is crucial if the Messiah’s people are to function as they ought. This functioning is given further definition, however, by the expansionist element introduced by the temple theme and texts, as well as the framing of membership of the Messiah’s people in explicitly covenantal terms.

Ephesians thus presents a picture of the life of the people of God in which ecclesiology (who is a member of God’s people, how do they become so, and how should they then live), is inseparable from Christology (all of this is “in Christ,” or, better, “in the Messiah”), which is, in turn, inseparable from the discipleship (“learning Christ”) in which people are brought into relationship with the Messiah and taught how to live out this new reality. This is, in turn, inseparable from mission as the corporate entity of the Messiah’s people is represented as a growing building that functions as the dwelling place for God’s presence, the new temple into which the nations come.

Ephesians may thus be seen as a letter whose purpose is to induct believers into the privileges and responsibilities of the Messiah's new humanity, to give them the self understanding that they constitute corporately the new temple and to convince them that their "walking" matters enormously as the means by which the unity and integrity of God's dwelling place is both expressed and built up.

The building of a corporate, growing entity that fulfils God's covenantal purposes to "bless the nations" subsumes other concerns in Ephesians; all of the paraenesis can be seen to contribute to the building of the temple. I have argued that the concept of "learning Christ" would be better translated "learning the Messiah" where the explicit mention of Messiah fills the concept with the ideas of becoming part of the Messiah's people, in continuity with God's covenant purposes with his people through the ages, and learning to live as part of this new trans-ethnic humanity that collectively becomes the new temple, manifesting the presence of God to the nations.⁵³ The summary statement "learning the Messiah" in Eph 4:20 is therefore shaped by the concept of "temple-building." This learning thus encompasses both individual and corporate transformation and reflects both the event of divinely initiated union with the Messiah as well as the ongoing participation in and appropriation of the reality of the new humanity inaugurated by the Messiah in his resurrection.

The confines of a doctoral thesis allowed for only the briefest of explorations of the relationship in Ephesians between the learning of 4:20 and the leadership of the body of Christ in 4:11-16. If the burden of Ephesians is the building of this messianic temple, then the purpose of Christian leadership (to use a "catch-all" term for what is described in 4:11) will be defined and shaped by this theology of the people of the Messiah.

In addition, chapters 4 and 5 of the current work are, of necessity highly condensed overviews of much larger topics. The question of the temple theme in the rest of Ephesians would admit of a great deal more attention. Lastly, it would be surprising if the exegetical practices I have demonstrated in 2:11-22 were not also being employed in the rest of the letter. It is hoped that the present work may shed light on further future investigations into the remaining unresolved questions about the use of the OT in Ephesians.

It remains to pull all of this together in a new suggestion for an overall purpose of Ephesians. The concerns and theology of the letter lead me to conclude that the idea of inducting believers into the grand narrative of "temple-building" with all that is implicit in that statement, is a (possibly even "the") overarching purpose of Ephesians. The concerns for

53. "Jews, together with the church should be propagandists for the community of nations . . . without this OT knowledge of revelation, Paul and his school would not have been able to develop their ideas concerning the salvation of the nations . . ." Mussner, *Tractate*, 243.

growth, for unity, the paraenesis, all make sense in the context of that purpose. The concern in Ephesians to articulate the divine victory and superiority of God's power over that of "the powers" also makes sense if the purpose of it all is the building of this new temple that functions in fulfilment of God's covenant promises, and victory is the precursor to building and expansion. I have also demonstrated that this temple-building theme, when seen as the contextual backdrop to the rest of the letter, sheds significant exegetical light on other features of the letter. Others will, I hope, wish to engage with this suggestion.

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